Justpeace: A practical theology for flourishing
African cities,
using Enugu as a case study.

by

Jude Chinaka Nnorom

14418691

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DECLARATION

I, Jude Nnorom, hereby state that this thesis which I submit for the degree of Doctor of Philosophy in Practical Theology at the University of Pretoria, Pretoria, South Africa is my own work. It has not been previously submitted by me for a degree at this or any other University, Seminary or Institution. Every source used has been indicated and acknowledged utilizing a complete reference.

Signature   Date: October 30, 2023.

Jude Chinaka Nnorom
u14418691

Signature_____ Date: October 30, 2023.

Name of Supervisor: Professor Dr. Stephan de Beer

Ethics statement

I, Jude Chinaka Nnorom whose name appears on the title page of this thesis, have obtained the required research ethics approval for the research described in this work. I declare that I have observed the ethical standards required in terms of the University's Code of Ethics for Scholarly Activities

Signature   Date October 30, 2023.

Jude Chinaka Nnorom
14418691

DEDICATION

This thesis is dedicated to God with profound gratitude. Despite my unworthiness, God in God's graciousness called me to share in the Priesthood of Christ in the Catholic Church which exposed me to the need for transformation in current African urban realities. This thesis attempts to contribute to this transformation. I also dedicate this work to the memory of my late parents, Sir M.I. Nnorom and Lady G.A. Nnorom, and my dear siblings especially the late Prof. Chinyere Nnorom and Ms. Florence Nnorom whose encouragement and patience I appreciate.

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ABSTRACT

Enugu, the state capital of Enugu state in Southeastern Nigeria, like most medium and large cities in Africa, is growing exponentially. What characterises Africa's urbanisation is the ubiquitous presence of slums and informal settlements in her cities. These forms of informalities raise deep theological questions. How can we discern God's incarnational footprints in such spaces? What efforts (if any) are made by faith-based actors in these spaces to advance a faith-infused urban praxis? This study is an attempt to respond to some of these theological questions by proposing Justpeace as a socio-spiritual capital, and a possible theological framework for engaging Africa's urbanisation. This study is arguably a contribution to the emerging discipline of African urban theology and argues for the application of the biblical and faith-inspired principles of Justice and Peace, amalgamated as Justpeace in African urbanisation discourse. This study suggests that Justpeace could serve both as a measuring tool for exploring incarnational footprints in African urban centres, or, as an approximation of the biblical concept of shalom.

Yet, Justpeace is not a one-size-fits-all theological framework for engaging African cities, whose geographies have traversed post-colonial, post-independent and post-apartheid spatial realities. As a theological framework, this study builds on Julian Muller's Postfoundational Practical Theological Approach to suggest the amplification of the voices and activities of faith-based urban social movements such as the Catholic Institute for Development, Justice and Peace, Development Education Centre, Enugu Clean Team Project, which this study explored. Arguably, the activities of such faith-based urban social movements have the potential to become the lens for African urban theological engagement in Enugu and other African cities.

KEY TERMS

- **Human Flourishing**: A theological and imaginative framework rooted in the Incarnational revelation of God as Trinity, through which human beings are called to realise their full potentials which includes the transformation of urban spaces.

- *Justpeace***:** A conceptual framework coined by Peace Scholar John Paul Lederach that advances the prevention of violence and social crisis through an intentional process of de-escalating the drivers of aggression and violence through the establishment of social and economic processes undergirded by Justice and Peace.

- **Koinonia**: A fellowship of Christian brotherhood and sisterhood anchored in the call to discipleship, for advancing community cohesion through personal commitment, participation and communion.

- **Moral Imagination**: A concept described by Peace Scholar John Paul Lederach as a normative imaginative exercise through which people envision themselves in a web of relationships, that includes actors and stakeholders, for the advancement of inclusive and transformative relationships.

- **Negative Peace**: Coined by the Norwegian Peace Scholar Johan Galtung to describe the absence of conflicts and war, although there could be latent hostilities and grievances because of cultural and structural injustices.

- **Positive Peace**: An alternative to Negative Peace coined by Johan Galtung that describes a state of just relations that seeks to eliminate cultural and structural violence.

- **Postfoundational Practical Theological Research Methodology:** A theological methodology developed by Julian Muller for theological research through an interpretive process of deconstructing and reconstructing contextualised experiences.

- **Resilient Theology**: A practical theological approach that drives the actions of faith-based actors despite the challenges of inconsistent political policies that affect the urban space.

- **Shalom:** The Hebrew and biblical expression of wholeness in personal, interpersonal relationships and with God's creation.

- **Urban Studio:** A conceptual framework developed by Stephan de Beer, that seeks to engage faith-based actors in African urban centres, through a pastoral process that involves immersion, reflection, capacity building, documentation and action in a cyclic manner.

- **Urbanisation**: An ongoing process that involves the concentration of large populations within particular geographical spaces, that are delineated for social infrastructures, and commercial and residential purposes.

Contents

Summary of chapters:

Chapter 1 will lay out the contours of this study, outlining reasons for exploring *Justpeace* as a practical theology for African cities. It will introduce the aim of this study and further explore the theoretical and methodological framework of Postfoundational Practical Theology. The framework provided the tools for analysing the information gathered during the research and assisted in situating *Justpeace* as a socio-spiritual capital for advancing transformation in Enugu, the context and city of the research. This chapter will also highlight the necessity for the Urban Theological endeavour in the study of the African urban trajectory and critically highlight the urgency of such a study for the African theologian.

Chapter 2 will explore the theoretical conceptualisation of justice by drawing from Sacred Scripture, the Old and New Testaments, and the writings of some of the ancient Greek philosophers, Plato and Aristotle. It will revisit how the concept of justice was understood by the early church father Augustine of Hippo as well as Thomas Aquinas and how modern and contemporary philosophers engaged this concept and applied it to interpersonal living. It will propose that the application of the concept of justice in the urban centres of Africa requires an understanding of its meaning *ab initio*, which is rooted in the right relationship with God and our neighbour.

Chapter 3 will explore the concept of peace, not only as the absence of conflict and violence but also as shalom, and wholeness. It will draw from Sacred Scripture, and the writings of some of the early church fathers. It will build its argument for peace as shalom by drawing from Johan Galtung and his characterisation of peace as, negative peace or positive peace. It will argue that a well-grounded understanding of peace will help us develop critical lenses for identifying the drivers of conflicts within urban centres and, to understand peace as human flourishing in its broadest sense.

Chapter 4 will explore Enugu, the Coal City as the context for the application of this study's Postfoundational Practical Theological research. Enugu will be presented as the research context, by exploring the city's different historical transitions, while unveiling local capacities through the work of some urban faith-based and civil society

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organisations that are creating alternatives for the flourishing of the Coal City. Concretely, Julian Muller's Postfoundational Practical Theology will be applied to the context of Enugu, describing "in-context" experiences which will further unveil the necessity of employing the socio-spiritual capital of *Justpeace.* Chapter 4 will further suggest that Enugu presents theological Institutes as well as theologians with the necessary languages, tools and ingredients for a critical theological analysis and transformation of the city's spatial planning, urban governance and issues of social and economic infrastructures.

Chapter 5 will propose *Justpeace* as a practical theological tool for flourishing African cities. By positioning *Justpeace* as a necessary interlocutor on the socio-economic, political and spatial development of the Coal City; this chapter will demonstrate that using *Justpeace* as a principle for measuring flourishing in urban Africa has the potential of unlocking the hidden socio-spiritual capital of African urbanites, which ordinarily may not be perceived in African urban centres, characterised as they are by informalities. *Justpeace* will be presented as a "resilient theology", a tool that advances urban immersion and capacity building for faith-based urban workers, unveils unjust urban geographies, and creates alternatives for imagining the flourishing of African cities.

Chapter 6 will conclude this study. It will reiterate the urgency of appropriating Urban Africa as warranting an African theological inquiry. It will further invite African theologians to build on the work of urban faith-based and civil society movements in their work on urban Africa, considering the continuous migration of Africa's youthful population to urban centres. This chapter underscores the need for churches in Africa, theological academies, and faith-based and civil society organisations to begin the preparation (if they have not done so) for the projected exponential growth of Africa's urban population in 2050.

Chapter One

Proposing *Justpeace* as a Practical Theological paradigm for Flourishing African cities

1.1. Introduction

The exponential growth of African cities unveils complex socio-economic, political and ecological challenges for the discipline of Theology. Arguably, the present and future demographical composition of urban Africa, demands a conceptual framework rooted in theological imaginaries that dignify the lives of urban African residents, especially those who live on the margins. Globally, and in Africa, the urban is fast becoming a contested space. This raises the curious question about realising the United Nations Sustainable Development Goals towards 2030 (UN Department of Economic and Social Affairs 2015), which suggests "sustainable cities and communities" as part of its 17 goals. Half a century ago, in 1970, the French Philosopher Henri Lefebvre (1970:11) raised a seismic question about the production and reproduction of urban space arguing that this contestation "constitutes itself on the ruins of the city". In his 2014 *Treat Everyone Decently* (TED) global talks, Robert Muggah the Canadian co-founder of Igarapé Institute and the urban specialist said; "the city is the most dominant and primary mode of urban living, and turbo urbanisation is one of the key drivers of fragility" (Muggah 2014),. The Urban theorist Andy, agrees with Muggah and suggests that the urban is becoming "a space where the fight for the transformation of the world will now take place" (Merrifield 2013:34). Yet, the urban as a contested space is also a space which continues to birth different forms of innovation. In agreement with Merrifield, urban scholars Bailey, de Beer and Hankins (2018:190) suggest that the "urban is always becoming and never finished, begging ethical questions about who is responsible to whom, and to what ends cities are working". Arguably, the plasticity of the urban space, whose form and shape continue to change, questions the linear narrative of a lucid division between the rural and urban. According to Merrifield (2011:476):

> The urbanisation of the world is a kind of exteriorisation of the inside as well as interiorisation of the outside: the urban unfolds into the countryside just as the countryside folds back into the city. All of which, Lefebvre suggests, has now begotten a 'specific dialectic', a paradox in which 'centres and peripheries oppose

one another. Yet the fault-lines between these two worlds aren't defined by any simple urban–rural divide, nor by anything North–South; instead, centres and peripheries are immanent within the accumulation of capital itself.

In Africa, urban centres such as Enugu, are contested spatial entities. Such contested spaces according to Sandercock (1995:77) require "debates around marginality, identity and difference, and justice; debates which empower groups whose voices are not often heard by planners". Arguably, such unique debates could be infused with faith constructs and vision to avoid what Hardin (1968:1248) termed *the tragedy of the Commons*. If not checked by compelling ethical values, African urban spaces could become conflictual as overcrowding and individual selfish interests will compete to deplete resources meant for the common good. Regarding the African urban space, Urban practical theologian and activist, Stephan de Beer, advocates for their urgent re-imagination. Drawing from the arguments of Henry Lefebvre and Andy Merrifield, De Beer (2018: xxiv) argues that to avert the tragedy of the commons, in the African urban space, "there is now an urgency not only to imagine but also to act, - to embrace an imaginary and prophetic pragmatism, that shapes 'a new humanism, a new praxis". This study aimed to pursue a response to this urgency for a theological engagement of the African urban space by proposing *Justpeace,* as a socio-spiritual capital, and a tool for engaging African urbanisation, with its inherent complexities.

1.2. Should Christian theology, and theologians be concerned about the city

Arguably, it might not be out of place to question why theology as a discipline and theologians should be concerned about the city. Somehow it is conventionally assumed that theology is the sacred discipline that focuses on what Otto (1917:12) terms "*mysterium trememendum et fascinans",* (the mystery which fascinates the human person, yet makes her/him tremble), and should be confined to the realm of private discourse. Does this imply that issues that concern the practicalities of the public sphere should be out of bounds for theology? Are theologians expected to be concerned only about the divinity of God and Church doctrines? In response to this question, the English theologian, Angus Paddison suggests the need to differentiate between "Political Theology" and "Theological Politics". According to Paddison (2011:223), "theological politics thinks not just politically about theology, but theologically about politics and so

allows a different type of politics to be seen amid the cities in which we live (…As such) theological politics re-orders our imaginations precisely because it looks to the life of Jesus and the life of the church". To support his argument, Paddison (2011:224) adduced three reasons why theology should make the city a focus of theological inquiry and reflection.

> First, theology is properly interested in all things; there are few disciplines in the modern university that theology cannot make a contribution to or learn from. Theologians are interdisciplinary creatures by nature, not out of some rootless dilettantism, but precisely because theology is anchored to a non-negotiable positum – God as the source of all things, the one through whom all things that exist have their meaning and purpose…Theologians are interested in cities because, like everything else around us, their role within the economy of salvation must be discerned.

Paddison (2011:224) further argues that in his engagement with the world, the theologian draws from the Word of God as a revelation of the activities of God who is the Trinity. In this process, when urban spaces are engaged with the Word of God, these spaces become sacramental spaces, that have the possibility of revealing God's divine presence. Another reason proffered by Paddision is that cities embody a mixture of human cultures, and despite differences in religious orientations and ethnic backgrounds, every city is a project of the human person, created by God. Paddison's (2011:224) three reasons for theologians' to engage the city is instructive. On the one hand, it highlights the need for an interdisciplinary engagement with the realities that affect the lives of the human person. The city is a spatial reality encompassing the vitality of human actions and interactions, and her well-being and redemption is characteristic of the Christian vocation. On the other hand, it alludes to the sacramentality of the city as a place that should be imbued with God's incarnational foot prints whose evidence is realised in the ordinary lives of her inhabitants especially those who inhabit urban peripheries. Yet, as De Beer (2020:231) argues, if theologians are silent about the urban space or choose to remain in the comfort of the academy, without engaging the reality or urban spaces, they may be

accused of refusing to acknowledge the human and spatial crisis which is unfolding in our eyes, especially in urban Africa.

1.3. Urbanisation is real in Africa

Urbanisation, the dense spatial concentration of populations is a global reality and in Africa, rapid urbanisation of cities and towns raises theological questions about the application of the theological virtues of justice and peace in African cities. Africa, like the rest of the global south, is fast urbanising. According to Davis (2006:1):

> Sometime in the next year or two, a woman will give birth in the Lagos slum of Ajegunle, a young man will flee his village in West Java for the bright lights of Jakarta, or a farmer will move his impoverished family into one of Lima's innumerable *pueblos jovenes*. The exact event is unimportant and it will pass entirely unnoticed. Nonetheless it will constitute a watershed in human history, comparable to the Neolithic or industrial revolutions. For the first time, the urban population of the earth will outnumber the rural. Indeed, given the imprecisions of the Third World census, this epochal transition has already occurred.

The exponential growth of African cities is exceptionally unique though complex. Yet, according to Swilling, Khan and Simone (2003:11): "Urbanity in African cities is not a function of the unfolding linear logic of a generic urban modernity, but rather behaviours, dynamics, activities and processes whose own logics are explicable in terms of the specificities of African cities". According to Pieterse (2013:21): "62% of Africa's urban inhabitants live in informal settlements". Parnell and Pieterse (2014:7) argue that the continent's urban centres are estimated to grow from 742 million people in 2030 to about 1,2 billion in 2050. The rapid urbanisation of African cities unveils fault lines in urban spatial justice, raising obvious challenges regarding stretched urban infrastructure, such as housing, health, sanitation, the location of educational institutions, and the proximity of social services to urban inhabitants. The danger of inadequate social infrastructures in African urban centres could create a public health crisis and has the potential to breach urban peace.

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1.3.1. Urbanisation in Nigeria

In Nigeria, where Enugu, the focal city of this research is located, rapid and arguably uncontrolled urbanisation is taking place. According to the Nigerian National Development Plan (NDP), 2021-2025 (2022:88):

> Nigeria has experienced rapid yet uncontrolled urbanisation, which put intense pressure on an already stretched housing infrastructure. Nearly 50 percent of Nigerians currently reside in urban areas, which represents almost 100 million people. Over the years, housing supply constraints and asymmetric information on existing housing policies have prevented Nigeria from keeping up with the rapid urbanisation rate. Also, lack of policy continuity arising from political risk and change of government over the years have stifled government efforts thus, explaining the gap between the availability of affordable housing and the demand due to rising population. Furthermore, the sector faces other hurdles such as: Proper land administration constraints; weak adherence to real estate market regulations; unhealthy speculation by stakeholders in the sector; low private sector involvement, and robust housing database and mapping constraints; rising cost of building materials.

Urban hurdles, contestations and fractures in Nigeria and other African cities sustain negative attitudes towards the African city, creating forms of indifference and anti-urbanism that objectify the city rather than humanise it. Urban theologians Conn and Oritz (2001:160) describe such anti-urbanism as a process "where the city was observed through a bipolar moralistic model of rural versus urban. Everything rural was good, everything urban was bad". Such attitudes continue to influence contemporary urban planning and management in Africa, which according to Parnell and Pieterse (2014:12), create "Modernist legislation and urban standards, a system of urban management that was intended to protect elite colonial interests. Postcolonial governments hardly changed either of the earlier urban management schemes, and the result is one of planning ambiguity, confusion and even chaos". These planning ambiguities are not helpful constructs for engaging African cities which continue to attract Africa's youth with dreams of a better life. They can become hindrances to mission, for as Conn and Oritz (2001:24) argue "the growing visibility of the poor in cities reinforces middle-class suspicions of

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poverty and makes *antiurbanism* an obstacle to mission" Social anthropologist and missionary Shorter (1991:162) explains these negative attitudes and perceptions of the African city, as one of the reasons that motivated the concentration of missionary efforts in rural areas and on the edges of African cities[1]. Another missionary, Zanotelli (1988:283) agrees with Shorter in his observation that "about 80% of missionary personnel in Africa are engaged in rural parish work, while there are very few involved in ministering to the slum dwellers of the towns and cities".

1.4. The African city: An embodied space for *Justpeace* practices

The African city is not a spatial vacuum, devoid of human (*imago Dei)* presence. Rather, it is an embodied space! The embodiment of the city space is a recognition of the nature of its inhabitants, as recorded in Genesis (1:27): "Man is created in the image and likeness of God". It is an intentional focus on different forms of mission other than ministry to one's denominational members. It is a call that motivates a deeper theological reflection, uncovering the city's potential as a place of encounter (John 4), as well as a place for discipleship (Luke 10:1-23). This is because, as Odendaal (2008:261) writes: "Relationships between poor urban citizens in African spaces need to be constantly reconfigured and renegotiated within a context of ongoing precariousness and general living on edge". Furthermore, engaging the African city comparatively with Western cities would fail to take on board, their specificities characterised by the everyday struggle for good and affordable infrastructure especially among those residents in its informal settlements and slums. Arguably, the African city is complex and, in many ways, different in form and outlook from cities in the western world. It will be a fruitless exercise to compare African cities with Western European cities for example because issues such as affordable housing are still contested in African cities, and there have been examples of "illegal" occupation which in some instances caused violence and tensions. According to Swilling et al (2003:223):

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[1] Shorter and Zanotelli's arguments should be differentiated from the Black theological paradigm which emanated from the heart of urban spaces as a critical reflection on the lives and conditions of non-white persons that advances liberation from oppression. However, it should be noted that there are contextual differences between United States' Black theology and Black theology in South Africa. For more, read Allstar Kee 2008 book, *The Rise and Demise of Black theology*.

Postcolonial relationships in African cities are fraught with tensions and disjunctions. On the one hand, there are the efforts of independent states to constitute modern cities through prevailing forms of Western management, architecture, and urban production inspired inevitably by the great traditions of western modernity. On the other, are the efforts urban majorities, almost always disenfranchised and marginalised, make to constitute modern African cities and compensate for the massive inadequacies in the state's ability to provide basic urban services. Most African nations live a precarious existence.

1.4.1 Exploring the embodied African city with Justpeace

In this study, I argue that *Justpeace*, (peace characterised by just practices) is a socio-spiritual capital of Christian practices and imaginaries that offer a conceptual paradigm within practical theology for exploring and mediating flourishing African cities. My focus will be *Enugu*, the growing capital of Enugu state, in Southeastern Nigeria. Drawing from the records of the Nigerian National Population Commission, Nnorom (2020:198) writes that, Enugu is recorded to have a population of about 722, 664 people However, this figure is contested, by some faith-based and civil society organisations who argue that migration into Enugu urban is not diligently documented and, many who live in informal settlements and slums were not counted during the 2006 census, which was the last national census conducted in Nigeria. I propose that *Justpeace* offer conceptual theological paradigms for re-imagining the city as a socio-cultural, economic and political space for inclusive urban living. According to Peace scholars Lederach and Appleby (2010:23), "Justpeace is a dynamic state of affairs in which the reduction and management of violence and the achievement of social and economic justice are undertaken as mutual, reinforcing dimensions of constructive change". Often, applied to conflict and post-conflict situations, *Justpeace* has the potential to offer theologians the tools and languages for mediating social and economic justice in the cities and urban centres of Africa, characterised by informalities. It is a socio-spiritual capital and interpretive framework for a critical socio-theological analysis of Enugu's present urban spatial configurations and harmful ecological footprints. Ultimately, my argument in this study is that the notion of *Justpeace* is a reverberation of Paul V1's (1972) World Day of Peace message "if you want peace, work for justice".

1.4.2. *Justpeace* – Providing languages and tools for engaging African cities

This study further suggests, that the Socio-Spiritual capital *Justpeace* provides additional languages and tools for questioning the flourishing or not of African cities such as Enugu. This study's theoretical framework is grounded on the Postfoundational practical theological approach articulated by Practical Theologian Muller. Locating *Justpeace* within the framework of Postfoundational Practical theology is intentional, because Enugu, the context and focus of my inquiry, is dynamic and continues to unleash intriguing epistemologies for Christian theological endeavours. In this regard, we could draw from Miller McLemore's (2011) characterisation of practical theology as: "An activity of believers seeking to sustain a life of reflective faith in the everyday, a method or way of doing theology used by religious leaders and by teachers and students". *Justpeace* could arguably be located within such a theological paradigm as it could provide it with the languages and tools of operation. Muller (2004:298) describes Postfoundational Practical theology as "a way of thinking about and doing theology". Muller's methodology could arguably be aligned with Emmanuel Lartey's argument for approaching African theology from the lens of a 'Postcolonial God" that advances human diversity as a paradigm of understanding the actions of God in creation. According to Lartey (2013:3), "God acts to ensure that there is diversity in humanity's culture, (and) diversity is preferred by God to hegemony". Applying Muller's approach to this study advances the need for doing theology from a postcolonial perspective where human diversity and spatial diversity reveal the immanence and presence of God in creation. The Postfoundational practical theological approach is arguably a theological approach, and an exercise in deconstructing existing narratives and epistemologies using interpretive frameworks of God's emancipation and liberation of the human person. African cities present such contexts for deconstruction, and Muller's Postfoundational practical theological approach could assist in such a deconstruction. For instance, Enugu, the city of my focus in this research has been described as a post-colonial, post-independent, post-civil war city and is currently the capital city of Enugu state. Yet, it will be curious to explore what has changed in the life of the city's slum and informal settlement dwellers in its different transitions. *Justpeace* will build on the Postfoundational approach and arguably assist in the deconstruction of the lived vitalities of Enugu's urbanites and, in reconstructing a new

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imaginary of the city. In this way, Enugu like other African cities will exemplify as James (2015:9) suggests: "Urban theology as a theology of place and space (that) seeks to discern the significance of the Christian message of hope, faith, salvation, and renewal in the complexity and creativity of the contemporary context of the city".

1.5. Problem Statement:

A critical assessment of the theological discourse and literature on the complexities and uniqueness of the urbanisation of African cities uncovers a significant epistemological and pedagogical gap. By these gaps, I refer to the absence or limited availability of a few conceptual and practical frameworks that engage the African city as a context for Christian theological inquiry and action. In *The Church in the African City,* Shorter (1991:2) argues that: "Urbanisation must be taken seriously by the church and given a priority that is absolute". Rakodi (2014:93), who covered many African urban centres in her International Development research writes that;

> Evidence of religious affiliation and attitudes of urban populations, the links between these and their social relationships and behaviour, and the roles played by religion in service delivery, politics and conflict are patchy, both geographically and, as with many other aspects of social change, in that it emphasises the new, unusual, dramatic or threatening rather than the everyday and routine.

This gap and the need for a theological engagement of the African city has also been highlighted by some African urban scholars. In *Theological education and African cities. An Imperative for Action,* De Beer (2020:231) argues that: "Without the centrality of urban Africa in our theological education and formation, the next century will be known in history as the one in which the church and theology failed the continent collectively, and completely". This failure will continue unabated should African theologians and peacebuilders refuse to mainstream urban issues, especially the ordinary experiences of those living on the margins in African cities. De Beer's call is for the use of appropriate and justice-seeking faith languages and practices to respond to the rapid urbanisation taking place in Africa. Mainstreaming African urban issues will arguably include the use of languages and practices, and the intentional use of justice and peace principles to mediate African urban spaces. According to De Beer (2018:10):

Our faith languages, expressions and practices are inadequate, outdated and inappropriate, if they are to respond to an urban planet in ways that could mediate justice. Moreover, even if our faith languages, expressions and practices were current and fleshed out in diverse ways in the new and extended urban spaces around the globe, my second contention is the absence of deliberate, thoughtful and radical (urban) justice commitments, at the core of our theological and pragmatic deliberations and actions. We are at best reactive, sometimes participants in others' radical movements, but, by and large, co-opted by the dominant culture of capitalist urbanisation.

How can theology become more deliberate in mainstreaming the changing and even messiness of African slums and informal settlements, if not by an intentional and immersive research that prioritises the ordinary experience of Africa's urbanites? Slums and informal settlements according to Baker and Beaumont (2011:257), are referred to as: "Fractal cities… those spaces of inner-urban decay and conflict where the poor (or drone or excluded class) are trapped in vicious cycles of economic decline, worsening public housing stock and growing criminalisation". A pragmatic theological approach would not be reactive but would be leading in raising the pertinent questions that engages the daily and ordinary lived vitalities of African urbanites, in a transformative manner that reflects and refigures their experience through faith induced local-based communities.

Yet, as Rakodi (2014:93) argues, it is in the ordinary everyday routine, the lived vitalities of the slums of Africa, that vulnerabilities and fractures are revealed, and resilient attempts and practices showcase admirable efforts towards realising *Justpeace.* Arguably, the lived vitalities of African urban inhabitants are untapped resources for African urban theological inquiry. In their article, *Doing Urban Public Theology in South Africa,* Swart and De Beer (2014:2), argue for breaking Christian theological silence on African urbanisation by: "seeking to inspire and set an agenda for doing a mode of public theology in South Africa that is intentionally preoccupied with the context of the urban". The authors (Swart and De Beer) argue that urban Africa is a context for theological inquiry, and African theologians should recognise the urgency of focusing and interpreting these contexts in the light of Christian revelation. After all, African cities are yearning for

incarnational footprints of Christian discipleship. The lack of theological attention to the African city denies Christians their agency to participate in normative discourses on African urban fractures and futures for advancing J*ustpeace* and other Christian prophetic imaginaries.

1.5.1. *Justpeace:* A response to the problem statement

My curiosity in employing *Justpeace* as an interlocutor in advancing a practical theology for flourishing African cities developed from my participation in a research project titled, *Urban Africa 2050: Imagining theological education/formation for flourishing cities,* De Beer (2020)*.* This research project was initiated by the Centre for Contextual Ministry (now Centre for Faith and Community) in the Faculty of Theology and Religion at the University of Pretoria, under the leadership of urban practical theologian and activist, Stephan de Beer. Urban Africa 2050 builds on Katangole's (2011:89) bold challenge to African theologians to dare: "Invent the future". Urban Africa 2050 engaged this challenge by advancing the urgency for an urbanised theological curriculum in select theological institutes in Africa. In doing this, Urban Africa 2050 questions the silence of theology and theologians in the unfolding urbanisation of Africa, while aiming to provide Christian faith-based leaders in the continent with the tools necessary for responding to it.

This study aims to further broaden and deepen the reflection on the pertinent questions raised by the Urban Africa 2050 research project. The project raised questions such as how can we transform the existing socio-spatial divisions and unjust structures in Enugu and other African cities. How can the footprints of faith constructs, justice and peace be realised in African cities to advance human flourishing and social cohesion? What conceptual framework should we employ in exploring these divisions and how can they help us to develop alternative imaginaries for a flourishing African city? What is theology as *fides quarens intellectum* (faith seeking understanding) and theologians saying about the context of African cities such as Enugu, and the lived vitalities of her slum dwellers?

1.5.2. Engaging African urbanisation using *Justpeace*

Swart and De Beer (2014:2) suggest that: "A new engagement with the theological question of God's incarnation in the city and spaces of the urban (is) central to the task of doing urban public theology". Both scholars argue that an engagement with the context

of African urbanism[2] is crucial for practical theological inquiry. While I agree with their proposition, I will further propose that *Justpeace* is a strategic interlocutor that will expand the role and scope of urban public theology. I argue that to realise a transformative praxis within the context of urban Africa, it would be helpful to use *Justpeace* as one of the analytical tools that will amplify the critical voices of feminist, womanist, black, African and liberation theologies that will be visited in this study, in the discourse of what entails a flourishing African city! I propose that employing *Justpeace* as an analytical tool will advance the agency of those living in urban margins, and inhabitants of informal settlements and slums in Africa, making them normative interlocutors in discussions about the city and unveiling their agency and capacity to advance the good of the city.

This will similarly *Justpeace* expand theological methodologies in their encounter with the urbanisation of Africa. As a socio-spiritual capital, *Justpeace* could offer a paradigmatic lens for unveiling urban contradictions that are often glossed over, by advancing an urban transformative praxis in the continent, which will question existing huge socio-economic disparities by proposing alternative imaginaries for flourishing African cities. In this study, Enugu is presented as the classroom in which the application of *Justpeace,* will unveil its affinity to practical theology which according to Robert Schreiter (2010:366) is: "An ongoing practice of reflection and action that keeps theory and informed practice in constant conversation with each other". Enugu as an urban space, could become the source of new epistemologies and learnings that will ground practical theology in its theoretical assumptions, as a theological framework rooted in orthopraxis as articulated in Schreiter cited above.

1.6. *Justpeace* as a Practical theological inquiry

Locating *Justpeace* within the disciplinary boundaries of Practical theology is deliberate. Arguably, it will afford African urban theologians and peacebuilding practitioners the necessary faith languages, expressions and practices to study and

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[2] African Urban Scholars, Edgar Pieterse, Abdoumaliq Simone and Victoria Okoye argue in their different works, that African urbanism refers to the uniqueness and impact of African cities on their inhabitants. It also embodies the forms of resistance and creativity, through which African urbanites reclaim their right to the city. These forms of expressions undergird the theoretical paradigm of African urbanism. (Pieterse 2013:19; Pieterse. E, & Simone AM 2013: 19-35). The work of WIEGO also speaks about African Urbanism.

understand the unique dynamics of African urbanism. More so, it will enable them to question prevalent social relations and how it is reproduced within the African urban space, and to courageously engage the actors and factors necessary for advancing flourishing African cities. Yet, flourishing needs to be unpacked as a theological concept which according to the practical theologian Graham (2011:267): "is rooted in an account of God – and more specifically, God's self-revelation as Trinity". Building on Graham's conceptualisation of flourishing, De Beer (2020:237) argues that: "Flourishing is not only a theological, human or spatial imaginary, but also an ethical and political category, considering the removal of all those factors and conditions that make flourishing a current impossibility". However, understanding the self-revelation of the Trinity within African urbanisms will arguably, imply advancing *Justpeace*, for it presumes listening to the voices of the marginalised, and others excluded from African urban discourses. Herein lies the advancement of *Justpeace* as a possible practical theological theory that could constructively critique Christian activities on how they reveal or do not reveal God's presence in African cities.

1.6.1. *Justpeace*: A useful tool for unpacking the concept of digitisation and Smart Cities in Africa

In recent times, African governments and governments of the world speak of the Fourth Industrial Revolution and the drive towards digitisation to create "smart cities". The underlying motif for embracing the Fourth Industrial Revolution relates to political issues, the creation of wealth, and issues of sustainability which presumes a Western urban developmental framework. In the digitisation race, arguably, little or no emphasis is placed on the impact of this digital revolution on the spiritual values and well-being of the human person – the ordinary urban dweller. Apparently as indicated by the 2006 publication of the Anglican Church's commission on urban life and faith, titled *Faithful Cities* (2006:5), the question about what constitutes a good city does not unfortunately: "take into account less quantifiable questions such as the quality of life, wellbeing – happiness even – what we might term the human face of the city". I propose *Justpeace* as a socio-spiritual response to the digitisation discourse and the concept of smart cities. As articulated in the XIII Ordinary General Assembly of the Synod of Catholic Bishops on new evangelisation (2012): "The church wants to identify and understand those experiences,

languages and styles of life that are typical of urban societies… to incarnate the Gospel in the life of all citizens".

1.7. Research Question and Objectives

Central Question	Central Objective
How can *Justpeace* be conceptualised as a Practical Theological theory for flourishing African cities?	**Discover value-laden practices of *Justpeace*, as a pertinent interlocutor in African theological discourse for flourishing African cities.**
Sub-Questions	**Sub-Objectives**
1. Does the "elusive" nature (context) of African cities demand an urgency for advancing *Justpeace*?	- Outline challenges of African urbanisms as unique expressions that demand *Justpeace* practices.
2. How can we talk about an African urban theology, (epistemology) and what are its characteristics?	- Engage African theologians to discern characteristics of African urban theology.
3. How can we describe a flourishing African city (methodology)?	- Apply Muller's Postfoundational practical theological approach in the context of Enugu, an African city in Nigeria.
4. How can urban theology and peacebuilding draw from and foster *Justpeace* for advancing, facilitating and mediating flourishing Africa's urbanisms?	- Explore the role of faith-based urban social movements and civil society in Enugu as concrete practices and lived alternatives for mediating African urbanisms.
5. What practices and faith expressions (pedagogy) could be mediated by	- Examine the faith or ecclesial practices of some faith-based and

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Justpeace in African cities using urban theology and peacebuilding?	civil society organisations in Enugu, an African city.

1.8. Aim of the Study

This study proposes *Justpeace* as an interlocutor in the application of practical theology for advancing flourishing African cities. It argues for the necessity of engaging the complexity of the African urban experience, and the unique application of *Justpeace* practices in the African urban milieu. First, it argued that *Justpeace* is imbued with normative presuppositions that some may argue refer to the end times rather than achievable in a dynamic and mutating urban context. A context that is already infused with what De Beer (2018:10) earlier described as: "the dominant culture of capitalist urbanisation", that is yearning to be freed from this neo-capitalist imagination. Yet, the urban context is longing for a theological engagement that is rooted in the incarnation of the Son of God, whose incarnation seeks to uplift the human person, and transform his/her spatial ambience to radiate his/her dignity, while unveiling his/her capacity for creativity and *Koinonia*.

Second, *Justpeace* could become the socio-spiritual compass, for such a *Koinonia*, as it has the potential to offer African theologians an interpretive framework for lamenting socio-economic fractures within African urban contexts, while at the same time empowering them to unearth and amplify justice-seeking practises that advance social cohesion. One aspect of this study's argument is that urban fractures are socially constructed. Because, decades of colonial, post-colonial, post-independent and post-apartheid social frameworks of urban life in Africa, have arguably constructed the urban as a space meant only for the elite. In this regard these frameworks have suffused Africa's urban vision, denying the majority of Africa's citizens the right to live and enjoy the benefits of urban life. Such a framework requires an epistemological deconstruction, using theological imaginaries that expose its hidden contradictions which exacerbate urban fractures in Africa. These imaginaries I argue, will motivate African urban theologians to interface current urban fractures with Christian imaginaries of justice and peace, by

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asking faith-inspired questions about the presence of God (or not) in these urban contexts.

1.9. Reclaiming our Moral Imagination

In *The Moral Imagination: The Art and Soul of Building Peace,* Lederach (2005:23) argues for: "the capacity of the human community to generate and sustain the one thing uniquely gifted to our species, but which we have only on rare occasions understood or mobilised: our moral imagination". Using Muller's Postfoundational Practical Theological approach, this study applied Lederach's moral imagination in the urbanising city of Enugu. Lederach challenged peacebuilders to draw from the depth of their moral imagination and reclaim alternative imaginaries for social cohesion that leads to positive peace even in the context of negative peace[3]. Arguably, Lederach's focus was on ending violent conflicts and creating the possibilities of crafting relationships where violence is considerably reduced, and perhaps eradicated. His coinage of the term *Justpeace* as a neologism could well be applied in the critical evaluation of the lived realities of Africa's urban dwellers. In so far as the tenuous socio-economic conditions of the majority of urban slum dwellers denote negative peace, Lederach's *Justpeace* could become the measuring tool for advancing positive peace. But this will require a moral imagination that creatively retrieves values and practices from our Christian faith repository. According to Lederach (2005:5):

> Moral imagination requires the capacity to imagine ourselves in a web of relationships that include our enemies; the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity; the fundamental belief in and pursuit of the creative act; and the acceptance of the inherent risk of steeping into the mystery of the unknown that lies beyond the far too familiar landscape of violence.

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[3] Johan Galtung coined the terms, negative and positive peace. Negative peace denotes the absence of violence and war, with grievances while positive peace denotes just relations and the elimination of structural and cultural injustice in human society. See Galtung. J., 1964, 'An Editorial: What is peace research' in *Journal of Peace Research,* 1(1), pp. 1-4.

This study suggests that *Justpeace* is an essential component of the moral imaginary that should be reclaimed for flourishing cities, especially Enugu and other cities in Africa. Such a moral imagination is critical in Africa for, as Muggah and Hill (2018) argue: "Africans are moving to the city. Already home to the world's youngest and fastest-growing population, the continent is urbanising more rapidly than any other part of the planet". Muggah & Hill (2018) further caution that in Africa; "runaway urbanisation and a growing youth bulge, with most people lacking meaningful job prospects, is a time bomb". With a huge number of its youth unemployed, seeking means of survival in her cities, Africa will face an unprecedented problem in the future unless critical interventions are facilitated. Interventions that will deliberately seek to uplift those on the margins of Africa's cities by advancing social cohesion grounded in justice and peace. Yet, there is a need to acknowledge the ongoing works of faith-based actors, civil society organisations and social movements whose activities in African Urban centres exemplify such imaginaries, but which are often underrated and perhaps arguably described as charity.

1.9.1. Moral Imagination and its agency for Transformation

Acknowledging the work of faith-based actors and social movements In African cities, requires an appreciation of the power of imagination as a transformative agent in urbanising African cities. Yet, Law (2011:281) curiously asks the question: "More generally, to admit of imagination in theology would appear to loosen its moorings to what counts as reality and allow it to drift off across a sea of pure human invention and fantasy. What claim then could theology have to *public* attention as the fantasy of the few?". Law (2011:281) suggests that: "imagination, clearly memory relies upon its use…makes present to the mind what is currently available to the senses". Scruton (1974:98) further broadens the meaning of imagination as: "A going beyond what is given". Jeremy Law and Roger Scruton present to us the possibility of envisioning that which we dream could be realised in our cities.

With many of those who migrate to the cities in Africa lacking adequate human settlements and being forced to live in informal settlements and slums, the welfare of these individuals, the majority of whom are young, should not only be a theological concern but also induce a critical assessment of current spatial planning in African cities. This raises a question that theologians could pose to those concerned with African urban

spatial planning. What is the transformative agenda in their spatial planning, especially about slums and informal settlements? Unfortunately, as Huchzermeyer (2011:69) points out: "Official urban planning in African cities deals with informal settlements either by stamping them out and replacing them, at best relocating their inhabitants to formally planned, regulated and taxed environments or by applying the exception of *in situ* upgrading - the recognition and permanent incorporation of informally developed neighbourhoods into the city". Yet, informality is a reality in Enugu and other African cities. It should not be criminalised but should be embraced and regulated with residents given land and housing rights, and given time to improve their housing in an orderly manner. Unfortunately, Africa's youthful urbanites will still be confronted with precarious housing in their search for a better life. They will be confronted with inconsistent city policies regarding informal settlements which at best may evolve into some form of relocation or at worst total eviction from the city, often, without any alternative. Such an insensitive approach to slums and informal settlements is characterised by Shorter (1991:140) as "internal colonialism".

Urban informalities and these forms of "internal colonialism" in African cities such as Enugu, could still be transformed using the socio-spiritual practices of *Justpeace*. According to Muggah and Hill (2018): "Urban informality cannot be construed as a problem, but rather as an asset and sign of resilience and agility". Put differently, the informalities of Africa's urbanism, if properly harnessed and I will argue, infused with the socio-spiritual and theological capital of *Justpeace,* have the potential to empower Africa's urbanites, to "own and love" their cities with its inherent rights and responsibilities and to live out Ubuntu, that unique African philosophy of being that simply states, *I am, because we are*.

This study therefore aimed to explore *Justpeace* as a neologism that offers an interesting paradigmatic tool for reclaiming a moral imagination that advances a creative alternative for Enugu's present and future urbanism. I argue that *Justpeace* provides the framework for advancing peace in African cities in general and, Enugu (the Coal City) in particular. Enugu is both a colonial and post-colonial example of a growing African city. Approached with such an inclusive, yet imaginative paradigm Enugu, and by extension

other African cities could transform into a city for all, not just commodified urban spaces that impoverish the majority.

1.10. Methodological Considerations: Research Methodology (Paradigm)

Postfoundational Practical Theological Approach

Research Approach

A praxis based approach using the See-Judge-Act methodology

Questionnaire
Interview
Literature Survey
Participant observation

Research spaces
Urban Studio
Researcher
Faith Based Organizations
SLum & Informal Dwellers
(For the Generation of knowledge)
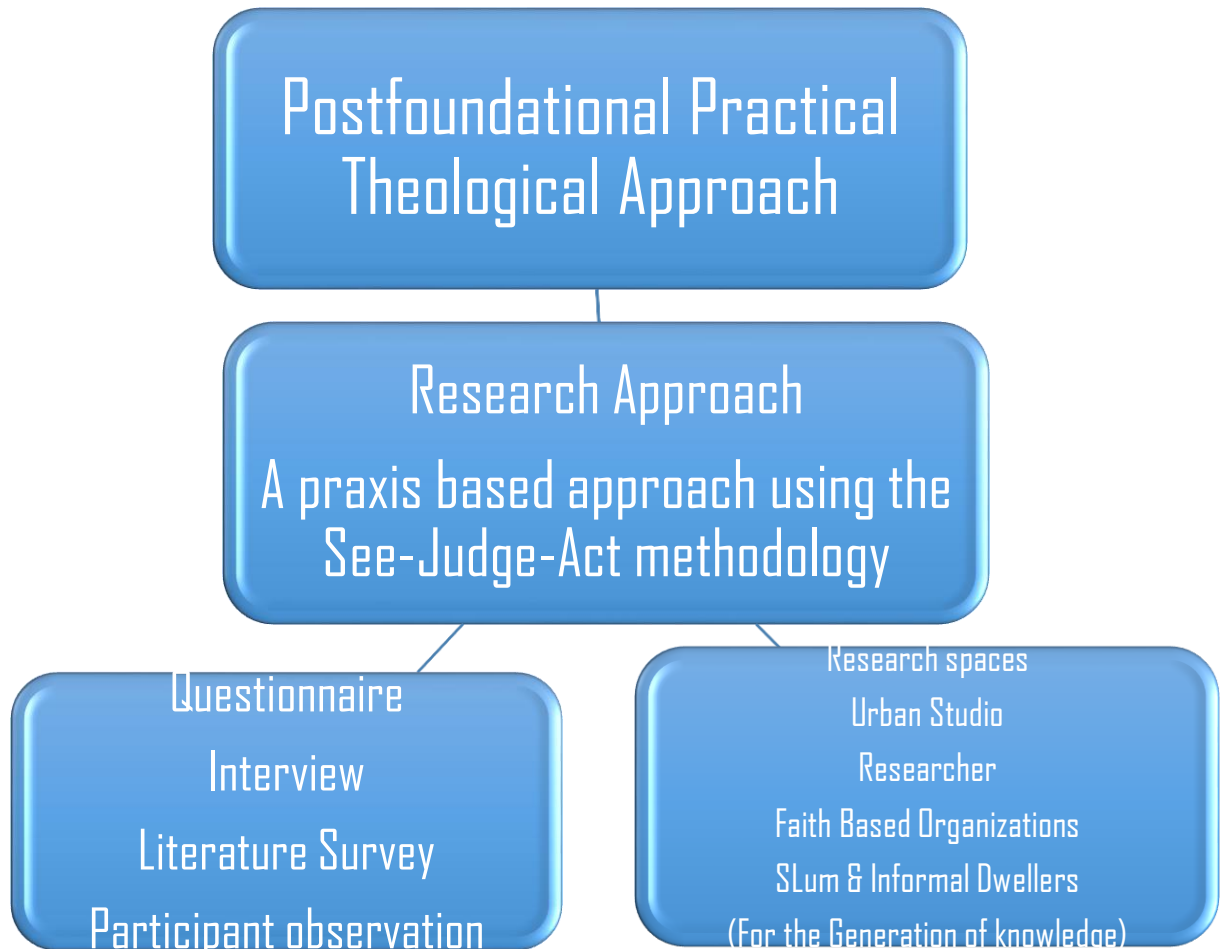
How then should one proceed in this quest of exploring *Justpeace* as a practical theology for flourishing African cities, using Enugu as a case study? Under which theological methodological paradigm should such a deconstructive inquiry that interrogates a city's epistemic narratives, with to advance alternative emancipatory imaginaries be anchored? As indicated earlier, this study employed the *Postfoundational practical theological approach* proposed by Julian Muller, a practical theologian in the faculty of Theology and Religion at the University of Pretoria. In *An Epistemology of Facilitation: The Julian Muller story,* Pienaar (2014:2) notes that: "Müller's academic development progressed naturally from the eco-hermeneutical theological point of

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departure to the narrative approach to Postfoundational practical theology". This academic trajectory was the fruit of years of theological research, learning and teaching, drawing from multiple conversations with students and faculty colleagues, and rigorously engaging the unique context(s) of research and their foundational assumptions. According to Müller (2004:1), he was intrigued by the epistemic possibilities offered by a Postfoundational research methodology, when on a sabbatical at Princeton Theological Seminary, he met Wentzel Van Huyssteen, another South African theologian teaching at Princeton. In their evening theological debates and discussions, Müller (2004:298) writes that he: "was inspired by the possibilities of the Postfoundationalist theology as a practical theological epistemology". Theological possibilities engage foundational texts, by seeking to reinterpret them in the context of the lived experiences of people. Subsequently, his latter research on *HIV/AIDS,* conceptualised this approach to theological research using HIV/AIDS as a case study that employed both the narrative approach (storying), and an interpretive framework. He classified this research approach as Postfoundational Practical Theological Research. An approach that intentionally interfaces a research procedure, the process in which the researcher formulates his/her research questions, the methods and tools s/he employs in collecting data with the overall agenda of the research.

1.10.1. Postfoundational Practical Theological Research

As earlier noted, Julian Muller was inspired to apply the Postfoundational approach to Practical theology through the espousal of Postfoundationalism by Calvin Schrag and Wentzel van Huyssteen especially the notion of 'transversal rationality'. According to Muller (2011:3), this notion of transversal rationality: "is a way of providing a responsible and workable interface between disciplines". Such a multidisciplinary method will seek to amplify voices and metaphors often ignored in discourses. According to van Huyssteen (2006a:19):

> In this multidisciplinary use of the concept of transversality there emerges distinct characteristics or features: the dynamics of consciousness, the interweaving of many voices, and the interplay of social practices are all expressed in a metaphor that points to a sense of transition, lying across, extending over, intersecting, meeting, and conveying without becoming identical.

Reflexivity and fluidity drive this methodological framework, and its focus is on the human person, physically and socially embodied. van Huyssteen (2006:10) further writes: "Embodied persons, and not abstract beliefs, should be seen as the locus of rationality. We, as rational agents, are thus always socially and contextually embedded".

1.10.2. Postfoundationalism: Beyond Foundationalism and Non-Foundationalism
In engaging van Huyssteen's proposition, Muller (2011:3) writes:

> The Postfoundationalist approach forces us to listen firstly to the stories of people in real life situations. It does not aim to describe merely a general context, but confronts us with a specific and concrete situation. This approach, although also hermeneutical in nature, moves beyond mere hermeneutics. It is more reflexive and situational embedded in epistemology and methodology.

Muller (2011:2) argues that the Postfoundational approach transcends the methodological focus of *foundationalism* which: "takes it for granted that absolute truth is available to all of us. This would be a perspective faithful to the true foundation and which therefore would provide us with the 'God's eye view'". In opposition to this framework is *non-foundationalism* which elevates and objectifies individual socio-cultural experiences. According to Muller (2011:2), in the Postfoundational theological approach: "both these claims of reaching 'multiversal rationality' (non-foundationalism) and 'universal rationality' (foundationalism) are regarded with suspicion". He argues that both paradigms limit the freedom to plausibly interpret postmodern experiences, where concepts such as truth, justice, peace, and even humanity are scrutinised. Muller suggests that the Postfoundational approach advances a thorough and disciplined epistemological approach inclusive of the multiversal and universal rationalities, and provides some clarity when interfaced with postmodernist questions. It suggests that the human person is embodied within his socio-cultural milieu and his/her contextual experiences are shaped both by universal principles drawn from texts of sacred scripture and tradition as well as by living within the exigencies of life in an ambiguous environment.

1.11. Muller's Postfoundational Research Framework

In appropriating the Postfoundational theological approach to practical theology, Muller developed a research framework which he suggests consists of seven movements. Muller (2004:300) described the seven movements as follows:

(1). A specific context is presented.

(2). In-context experiences are listened to and described.

(3). Interpretations of experiences are made, described and developed in collaboration with "co-researchers°.

(4). A description of experiences as it is continually informed by traditions of interpretation.

(5). A reflection on God's presence, as understood and experienced in a specific situation.

(6). A description of experience thickened through interdisciplinary investigation.
(7). The development of alternative interpretations that point beyond the local community.

According to Muller, listening to interpreted experiences within a particular context indicates that experiences do not happen in a spatial void. but are socially constructed both by individuals and the traditions in which they live. Muller crystallised and applied his seven movements in his research on intergenerational care of HIV/AIDS orphans and vulnerable children. In this research, Muller (2004:304) provocatively concluded that:

> It is practical theology that is "HIV positive". In other words, it is a practical theology that is local and contextual, but in a way that also identifies with people in the context. It is not a system of theories which is formulated and then imposed on a certain situation, but a story of understanding, which grows from a real situation. It is a story developing out of an interaction between researcher(s) and a context.

Muller (2004:304) further writes, "it is Postfoundationalist theology. In other words, it finds its identity in a balance and dialogue between theological tradition and the context". In a critical appreciation of Muller's Postfoundational Practical Theology, Meylahn (2014:10),

argues that: "Postfoundational practical theology is thinking through the foundations, religion or metaphysics of the various life-worlds and witnessing their wounds or crucifixion because of what they invariably exclude and therefore their opening for the future". Meylahn suggests that the Postfoundational Practical Theological approach is a theological method that intentionally, locates itself within the marginal voices of texts and the contexts of human experience, using a language that helps faith communities rethink and reform their contextual assumptions. Such a method of theology could hopefully help faith actors to transform into communities of practice, living out the Christian faith in a contextual appreciation of the interface of texts and contexts, which draws them nearer to working for the kingdom of God that is present, but yet to come. Yet, while interfacing texts and contexts, the African urban theologian is encouraged to pay more attention to city contexts where deprivation and acute lack of resources are more prevalent.

1.11.1. Applying Muller's Methodology to my study

While conducting the research for this study, I visited and immersed myself in the realities of Enugu, the Coal City. Previously, from 1990 -1994, I lived in Enugu during my theological studies before priestly ordination. By employing Muller's Postfoundational approach in this study, I extracted from my immersion in the city the description of my research theme and context. While Enugu, in Southeastern Nigeria, was the city (context) of my research inquiry, its theme sought to explore the neologism of *Justpeace,* as a practical theological tool for interrogating the practical implications of flourishing in the city. This research explores the story of Enugu as a colonial, post-colonial, post-independent city, which has traversed different transitions in its trajectory. In the interpretation of these transitions, the research will be asking fundamental questions about how these have currently impacted the lives of Enugu's city dwellers, and how the challenging context of Enugu's urbanism justifies the conceptualisation and application of *Justpeace* to the city.

In exploring Enugu as the context for my research, I described in-context experiences of the city which in 2014 was one of four African cities that joined the 100 resilient cities project of the Rockefeller Foundation. According to Aderibigbe (2014), resilient cities are those that; "demonstrated a commitment to building their capacities to navigate the shocks and stresses of an increasingly complex 21st century". As one of the

resilient cities, Enugu would have exhibited the capacity to grow and survive despite the challenges it faces. It will be curious to explore this capacity and on whose shoulders the brunt of this survival lies. Interacting with some of the faculty of the Spiritan International School of Theology (SIST) located within the city,[4] and in my research in Enugu and SIST, I discovered the different conceptualisations of Enugu, which in some terms seek to glorify the city and in others are descriptive of the prevalence of institutions in the city. Enugu is referred to as the Coal City, because of its origins, a student's city, because of the various tertiary educational institutions in the city, as a seat of government because it served in the past as the capital city of the Old Eastern region and Anambra state and presently serves as the Capital city of Enugu state.

1.11.2. Engaging Enugu with Muller's fifth principle

How then could one reflect and understand God's presence in Africa's urban centres particularly Enugu with its slums and informal settlements as demanded by Muller's fifth principle? A principle that will critically interrogate the lived vitalities of Enugu, asking specific questions about how as a spatial entity, the city reflects or does not reflect *Coram Deo* (God's presence). Arguably, a reflection and understanding of God's presence in the city should not only concentrate on the suburbs of Independence Layout, GRA, New Haven etc., but should also explore the lived vitalities of the residents of its slums such as *Agangwu; Ngele-Offor; Ogui; Obi-Agu; Ugwu-Aaron; Ugwu-Bottle* identified by Onunugbo et al (2010:4). These slums also provide the lens for discerning the presence of God in the Coal city. While some are located within the inner city of Enugu competing with state-of-the-Art houses and corporate facilities, others are on the peripheries. Some of the problems of Enugu include; "poor town planning implementation; improper waste management and disposal; poor sanitation; overcrowding and poor ventilation" (Ene 2014:336). How can we discern God's presence in such spaces where poor social infrastructure, the lack of urban planning and poor management have created a rift between God's children who can afford better housing and those who cannot? Perhaps, *Justpeace* as a socio-spiritual and theological tool could assist us in asking a fundamental

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[4] SIST was the context of an earlier article in which I sought to imagine it as a theological classroom for flourishing African cities. For more on SIST, visit Nnorom (2020:196).

theological question, does Enugu with its spatial divisions between suburbs and slums reflect *Coram Deo*?

1.12. Research Methods

This study employed the pastoral praxis by using interviews, questionnaires, and literature survey, as research methods. While the Postfoundational approach provides the theological paradigm, the pastoral praxis provides the elements for intentionally engaging the research context. Though the Postfoundational approach lays the groundwork for describing Enugu, the context of the research, the pastoral praxis complements it by asking deliberate questions about discerning God's incarnational footprints in the city. It will also provide the critical lens for reading the existing literature on the city of Enugu, while intentionally employing imagination and reflection through formal and informal conversations as a way of creating participatory space between the faith-based movements in the city, the researcher and people of faith. Such conversations are advanced using the urban studio approach which does not contradict the pastoral praxis, but rather seeks to integrate its research methods within these conversational spaces. Of note are the conversations with some lecturers in SIST, and some faith-based urban and civil society organisations, such as the Catholic Institute for Development Justice and Peace (CIDJAP), Enugu Clean Team Project (ECTP) and the female-led Development Education Centre (DEC).

As a research method, the pastoral praxis draws from the theological reflection and pastoral planning method (See-Judge-Act) developed by Cardinal Joseph Cardijin and embodied in the work of Holland and Henriot (1983), titled *Social Analysis: Linking Faith and Justice.* This method was further amplified in the Urban Studio participatory approach developed by De Beer (2019). The Pastoral praxis as a method and the Urban Studio as its participatory tool could help to sharpen one's lenses to pay attention specifically and intentionally to parts of Enugu that are often invisible to the tourist.

As a research method, the pastoral praxis and its companion, the urban studio enabled me to generate data that speaks to issues such as lack of proper urban planning and management in the slums of Enugu, lack of proper waste management and the dangers posed to the environment by the unregulated disposal of wastes. It also helped

me to discover the absence of government regulations concerning social infrastructures in these slums, the contestations between landlords and other stakeholders, and the need to propose *Justpeace* as a tool for the flourishing of the city.

1.13. Scope of the Study

This study intentionally and specifically focused on the city of Enugu, and was anchored within the discipline of urban theological studies in Practical Theology. It explored the conceptual definitions of justice and peace as socio-theological values that were amalgamated into the concept of *Justpeace.* This study focused on the theorisation and application of the principle of *Justpeace* in the African city of Enugu and how such a conceptualisation and its application can serve as an indicator of the presence of human flourishing or not within the city. The study furthermore built on previous research conducted by the author which sought to imagine the city of Enugu as a classroom for SIST (Nnorom 2020). This research was published by *Missionalia,* the Southern African Journal of Missiology and was prompted by the author's participation in the already mentioned Urban Africa 2050 research project. In that article and this study, the city of Enugu was my focus, as I explored the notion of its flourishing through the discernment of God's incarnational footprints.

1.13.1. Study Limitations

This study recognises the complexity of exploring the lived vitalities of Enugu with close to one million inhabitants, and by extension other African urban centres. Consequently, it does not claim to provide a holistic and all-embracing exploration of the Coal City or more deeply African urbanisms. However, it is positioned as a Practical Theological study, which will explore the interaction between the various conceptualisations and narratives of the Coal City, and how select faith-based organisations are responding to the lived vitalities of Enugu's *citadins*. Deliberately, it focused on those otherwise invisible systems and structures of the city, (the work of select faith-based organisations), by asking questions about the application of justice to enhance peace in the city. Conversely, it will argue that ignoring these questions earlier posed could raise the question of the relevance of Christian discipleship in the city.

1.14. Anticipated Study outcomes

Arguably, the proposed outcome of this study suggests that the socio-spiritual-theological capital of *Justpeace,* provides an intriguing framework for the urban epistemological analysis, and potential transformation of Enugu. It aimed to critically expose the fault lines that are obscured by a conventional approach to urban theological studies. It was envisaged that an African urban theological approach would arguably appropriate the voices and experiences of those living in peri-urban, informal settlements and slums of the city, as primary interlocutors in the city of Enugu. The study did not presume that there should be only one set of interlocutors in the analysis of Enugu and other African cities. Rather, it envisions a theological appraisal of the circumstances of city residents and supports the claim of Shorter (1999:143) that: "Only the church can turn the populous urban centres, from being places of dehumanisation and despair, into beacons of hope and happiness, because only the church can give the town a soul". Yet, the church does not have all the mechanisms to accomplish this and will need to incorporate the state, civil society organisations and other actors to fully humanise urban centres. Such collaboration could be interdisciplinary, where the church and other actors collaborate by critically engaging the ambiguous and mutating forms of African urbanism through the lens of the city of Enugu. Employing the postfoundational approach in this study has the potency of challenging African theologians and people of faith to authentically immerse themselves in their urban context, by paying attention to the experiences of the people on the margins, and using these experiences in their description and interpretation of God's presence in their cities.

1.15. Literature Review

The emerging scholarly work on African urbanisms has curiously unveiled the scarcity of African theological scholarship in its form and shape, questioning Christian response to its unique informalities. According to De Beer (2022:233):

> African cities should be acknowledged as the context in which much of our theological education today takes place. It is not just another challenge for theological education that can either be acknowledged and integrated into our agendas or be discarded as one of too many African challenges. It is on the urban stage that power and precariousness are played out daily, in so many different

forms. We seek to hide from the context we are in or refrain from this context informing our theological agenda, at our peril.

De Beer (2022:233) is arguing for a theological epistemology, drawn from the lived experience within African cities as currently constituted. Such a theological epistemology will critically explore the form(s) of Africa's urbanisation, using theological categories to engage its exponential growth, while asking questions about the impact of globalisation on the flourishing (or not) of African urban centres. Essentially, two intriguing questions from De Beer's thesis; Could theological imperatives assist in unveiling city-rejuvenating processes that will facilitate flourishing futures for African cities? How could we draw from these theological imperatives to engage Africa's unique urbanisation in a process that is at the same time African and Christian?

Drawing from the mystery of the incarnation as the foundational story of Christianity, scholars of theology argue for the crystallisation and contextualisation of the Christian faith in the lived experiences of people within their local contexts. Locating theological inquiry within socio-cultural contexts, such as urban Africa, underscores the need for a paradigmatic framework for appropriating local experiences in the development of suitable contextual theologies. For, as argued by McGrath (2011:316-317):

> Part of the "discipleship of the mind" which arises from Christian faith has to do with the cultivation of a Christian "map of meaning", a distinctively Christian way of seeing things which bring about a transformation and a transvaluation of our understanding of the world and our place within it. It strips away our delusions about reality, illuminating it and bringing it into sharp focus so that we may see it as it is. The Christian church is a community which has been moulded by this vision, and which in turn reflects it to the world through its core narrative, symbols, and sacramental actions. It is thus a community of discernment, which sees the world in a way quite distinct from that of its secular and religious alternatives.

In their attempt to illuminate global reality, the Council Fathers of Vatican II argue for the need for a revised evangelical methodology that understands the situation of local churches or communities of the faithful within local contexts. Such a methodology has an important contribution to make towards the development of young church's understanding

of their contemporary mission and theology. According to the Council Fathers, *Ad Gentes* (1965): "They borrow from the customs and traditions of their people, from their wisdom and their learning, from their arts and disciplines, all those things which can contribute to the glory of their Creator, or enhance the grace of their Saviour, or dispose of Christian life the way it should be". Yet, in her engagement with contexts, as argued by Shorter (1991), the Catholic church has prioritised the rural rather than the urban. Nevertheless, such a *Method in Theology*, as Lonergan (1971:362) argues challenges theologians and faith actors to: "enlarge their horizons" to comprehend the languages and other cultural expressions of faith communities, to build on their life experience while advancing faith imperatives. Arguably, Lonergan is challenging theology to "enlarge her horizon" (interdisciplinary) by drawing from the experience of other disciplines within and outside of the academy, given that the human person is located within a space where these disciplines converge and interact.

From the perspective of the discipline of urban planning, Edgar Pieterse, Susan Parnell, AbdouMaliq Simone, and other scholars of African urbanisation argue for an epistemological exploration of the unique urbanisation of Africa with its slums and informal settlements. In their edited work, *Africa's Urban Revolution*, these scholars posit that over 62% of Africa's urban population lives in precarity with shortages of housing, schools, clinics, hospitals and other social infrastructures. They caution that Africa's over reliance on western urbanisation models weakens the study of urbanism from the perspective of the continent. Through the Africa Centre for Cities in Cape Town, South Africa, which they argue serves as an interdisciplinary repository of knowledge on African urbanism, Pieterse and his colleagues seek to advance an alternative imagination which focuses on the real-life situations of Africa's urban inhabitants. Yet, the question is, how are African theologians and peacebuilders collaborating in the creation of this alternative imagination, given the multiplicity of churches and centres of worship in African urban centres?

In the work of Carole Rakodi cited earlier in this chapter, engaging African cities requires understanding daily human activities and interpersonal dynamics, rather than focusing on what seems new in these spaces. Rakodi's research unveils gaps in understanding the dynamics and trajectory of African cities, which in some cases are

characterised by the ubiquity of churches and mosques, competing with loudspeakers and minarets in calling their followers, contributing through this process to the vociferousness of African cities. While some African cities are showcasing shopping malls, golf estates, and other typologies of western urbanisation, Rakodi argues that more research should be done on how the daily lives of ordinary citizens are impacted by these infrastructural developments. In a very subtle manner, Rakodi is asking priests, pastors and theologians in urban Africa to engage in these urban processes, which seem to neglect the life and experience of those who live on the margins of African cities.

Stephan de Beer from the Centre for Faith and Community (CFC) at the University of Pretoria builds on the arguments of Pieterse, Parnell, Rakodi and other urban scholars of Africa's urbanisation. However, De Beer went further to argue that theologians and faith-based actors need to develop effective and adequate languages and tools for engaging the unique urbanisation of Africa. De Beer (2020) argues in *Clown of the city* about the importance of celebrating what African urbanites are doing in shaping the form of African cities. While the conventional narrative as Rakodi argues focuses on the new and spectacular in African cities, De Beer calls attention to the untapped capacities of African urbanites especially those who inhabit her slums and informal settlements. Often excluded from the conversation on the trajectory of their cities, these urbanites are reclaiming their right to African cities by establishing themselves in those urban spaces - slums and informal settlements, through arts, and other entrepreneurial skills. Yet De Beer insists on the need for theological training and the formation of faith-based and civil society actors within African urban spaces. Such training will assist in interfacing them with city councils and urban planners, while allowing them to practice their faith in concrete terms. One tool that I propose in this study for faith-based engagement with Africa's urbanisation is *Justpeace* which, can become both an analytical framework for understanding the dynamics of Africa's urbanisation and a tool for measuring its progress. Yet, it will be curious to know how one can locate *Justpeace* as a theological language and tool within the discipline of theology. Languages, tools and cultural patterns of faith communities will necessarily include urban dwellers' experience and articulation of their spatial location, especially on how issues of justice and injustice play out in the urban space.

In *Theology of The Built Environment*, the Anglican priest and theologian Tim Gorringe (2002:2) argues for: "a theological reading of the built environment". In this regard, Gorringe agrees with Seppo Kjellberg (2006:26) who sought to: "understand theology as a science of reconciliation, promoting interdisciplinary dialogue, bringing all concerned with the question of the built environment together, but offering its perspective as understanding of the overall purpose of humankind within creation". Gorringe (2002:5) argues that the *Theology of the built environment* is rooted in the "trinitarian ethic, an ethic of creation, reconciliation and redemption". In this regard, the sacred and secular are both understood as stemming from God's redemptive purpose for creation. Arguably, both realms were perceived in the modernist framework in parallel terms, suggesting God's presence in one and absence in the other. Plausibly, such a separation between the sacred and the secular is one of the reasons for the silence of theology on issues concerning the built environment. This quietude of theology according to Gorringe and other scholars of the built environment, is part of the modernist argument in which the sacred and the secular are perceived to be impenetrable opposites. In this perspective, theology was perceived as solely concerned with the sacred, that space of Divine encounter exemplified in churches, monasteries and other "sacred places". Yet, according to Gorringe (2005:5) "In relation to the built environment we can say that God the Creator is the one who brings order out of chaos, and is therefore the source of all order and of the planning which gives form to our world". As the creator of the universe and all it contains, God cannot be restricted to certain spaces within God's creation, Rather, theologians are invited to discern God's activity and presence in the built environment especially in those marginal urban spaces.

Iris Marion Young's *Justice and the Politics of Difference* and David Harvey's *Justice, Nature and the Geography of Difference* provide some insights into the intersection between geography and social justice. A central question in the thesis of Young and Harvey is how physical and geographical differences affect people. Young (1990:100) argues that: "Blindness to difference disadvantages groups whose experience, culture and socialised capacities differ from those of the privileged groups". Harvey (2008:24) in his instance argues that: "Urbanisation has always been a class phenomenon, since surpluses are extracted from somewhere and somebody, while the

control of over their disbursement typically lies in a few hands". Arguably positional differences in African urban centres are a class phenomenon. Both Young and Harvey argue that socio-economic and spatial differences in urban centres expose unequal class divisions, and question the impartial and equal opportunities assumptions of contemporary democracy. In this regard, the inclusion of urban dwellers especially those inhabiting slums and informal settlements requires an acknowledgement of their "positional difference" within the society at large, and in urban spaces in particular. For, as David Smith (2000:1151) argues: "Difference is simultaneously a source of inequality grounded in domination and oppression, and of solidarity manifest in the struggle against injustice". Arguably, this is more evident in urban settings where differences in terms of race, gender, sexual orientation, physical disability, spatial location and other differences could be overlooked in the development of urban spatial policies.

In *The Idea of Justice,* the Indian economist and philosopher, Amartya Sen argues for a nuanced conceptualisation of justice. According to Sen, in conceptualising justice, the focus should not be on the establishment of "just institutions" with the assumption that these institutions on their own self-regulate, and ensure equal distribution of resources, like Adam Smith's invisible hand that regulates market forces. Rather, justice should be advanced in terms of human experiences, and how these experiences provide or do not provide the enabling environment for human flourishing and societal wellbeing. Sen (2009:18) argues that:

> The importance of human lives, experiences and realisations cannot be supplanted by information about institutions that exist and the rules that operate. Institutions and rules are, of course, very important in influencing what happens, and they are part and parcel of the actual world as well, but the realised actuality goes well beyond the organisational picture, and includes the lives that people manage – or do not manage – to live.

Sen is not denigrating the relevance of institutions in the life of a society but recognises their importance as regulatory mechanisms for harmonious living. Yet, he suggests that the establishment of institutions should not be the sole criterion for determining how well lives are lived in societies. Rather, the experience of the human person, especially those

who live on the margins should form the evaluatory basis for conceptualising justice and injustice. Given theology's focus on creation, the environment and the human person, and the need to advance justice from the perspective of his/her capabilities as argued by Sen, African theologians are invited to advance justice, especially in Africa's urban centres where the numerical growth of Christians poses contemporary contextual challenges. Karl Rahner, the German Catholic theologian argues that the geographical growth of the church raises contemporary theological questions that need contemporary answers (Rahner 1979:716-727). Precisely, the presence of the church in the urban centres of Africa, raises questions about faith and urbanisation in the continent and requires a faith-infused urban response. Other scholars argue that local contexts that embody unique cultural ideals, distinct from 'other contexts' are useful for theological reflections (Ranly 1979: 716-719; Spae 1979: 479-500; Boberg 1980: 37-83; Luzbetak 1981: 39-57; Schreiter 1985:77). Theology as *Fides quarens Intellectum* as taught by saint Anselm, cannot be done in a vacuum but only within an embodied space, a socio-political and cultural context. The arguments of Robert Schreiter and other theologians help us to imagine the necessity of exploring the complexities and nuances of African urban centres as local contexts for theological inquiry.

African theologians further argue for theology to encounter and be encountered by the lived experiences of Africans as Christians, so that they may remain truly African and truly Christian. Such an encounter, they suggest has the potential of opening African cultures to the exigencies of the Christian message, positively influencing and transforming local cultures and the unjust structures that victimise Africans. While constructively criticizing, yet acknowledging the evangelical work of Missionaries in the continent, African theologians continue to explore and expand the horizons of the theological challenge posed by Pope Paul VI (1969) on his historic visit to Kampala, Uganda. According to the Pope, Africans "may and …must, have an African Christianity". A Christianity with an African accent and configuration, yet unscathed in its authentic message of freedom and liberation from sin. For the Cameroonian theologian, Jean-Marc Ela (2001:xvii), African Christianity, should respond to the experiences of Africans, employing a "critical reflection" methodology, that names and challenges structures of oppression within African societies. Undoubtedly, African societies will necessarily

include African urban centres where human struggles and contestation are more evident. The Nigerian theologian, Elochukwu Uzukwu (1996:7) further reinforces Ela's argument by proposing a "theology of inculturation and liberation" for Africa. A theology that appropriates pertinent socio-economic issues, recognising the need for their transformation for the good and benefit of Africans while acknowledging their agency in this process.

1.16. African Theology: A Heterogeneous inquiry

African theological inquiry is not a homogenous intellectual exercise. The different contexts of African encounter with Christianity, and its residue of being clothed in Eurocentric faith constructs require different emphases that unveil the different emerging currents in African theological studies. While one such current is the quest for inculturating the faith in Africa, (Uzukwu 1996:7; Shorter 1999:xi), another current focuses on liberation, understood both as a theological reconstruction of the African experience, and political emancipation and freedom from the tyranny of patriarchy (Sanneh 1988; Bediako 1992; Villa-Vincenzo 1992; Bediako 1995; Mugambi 1995; Oduyoye 1995). These and other currents speak of different ways and methods of doing theology in Africa. Also, they deliberately emphasise the agency of Africans and African women as essential interlocutors within their diverse contexts in the quest for the transformation of the continent in the light of the Christian experience.

One of the liberative currents of African theology was the bold ecumenical publication of the *Kairos document* by the Kairos Theologians Group (1986) in South Africa. *Kairos* is an authentic African document that spoke unequivocally about the political crisis in South Africa which was death-dealing in its mockery of the Christian faith. Not content with preaching against apartheid from the pulpits of their various churches, Christians of different denominations heroically engaged apartheid with a theological profundity that showed its incompatibility as a political ideology with the Christian faith. They recognised that doing theology within the South African context at that time necessitated confronting the ills of apartheid. Arguably, the Kairos experience and document unveil the theological methodology of the Pastoral praxis referred to earlier in this chapter. Notwithstanding the theological cum liberation stream generated by the Kairos document, Black South African theologians further unveiled another current of

theology that was encouraged by the Black consciousness movement of Steve Biko This current advances the liberation of the Black person whose quest for liberation was grounded in the struggles against apartheid. Black South African theologians argued for the contextualisation of their Black South African experience of the Christian faith whose "hermeneutic" reading of Sacred Scripture, challenged them to reclaim their agency in resisting apartheid, not only politically, but also in the different confessions of their Christian denominations (Boesak 1978:75; Maluleke 1995; Maluleke 2000:28; Du Toit 2008:33; Mothlabi 2008:9; Van Aarde 2016:9). These scholars and others within this theological current, argue that in the quest for liberation, Black South Africans should not be bystanders, waiting for liberation to be delivered to them, but should recognise their agency, their capacity and ability to engage in the struggle against apartheid for the affirmation of their dignity as created in the image and likeness of God. Cone (2018:78) aptly argues for this agency when he writes: "Black theology must take seriously the reality of Black people – their life of suffering and humiliation. This must be the point of departure of all God-talk that seeks to be Black-talk". Cone (2018:78) further suggests that: "The task of Black Theology, then, is to analyse the black man's condition in the light of God's revelation in Jesus Christ with the purpose to create a new understanding of black dignity among black people, and providing the necessary soul in that people". Being an aspect of the African Theological current, Black Theology could arguably be said to have interfaced with liberation theology through its empowerment of victims of socio-economic and political structures, challenging them to be co-inventors of the future to which they aspire.

1.16.1. African Urban Theology: An emerging African Theological current

Curiously, scholars of Inculturation, liberation, Black, feminist, womanist and other emerging African Theologies have paid little attention to the urbanisation of Africa, marked by its unique and ubiquitous slums and informal settlements. Arguably, these slums and informal settlements expound another current of African theology, that embodies responses to the incarnation of the Christian message within their context. An African urban Theological current which could draw from John Vincent's characterisation of Urban theology. According to Vincent (1983:8): "Urban Theology is the theological reflection of urban Christians on the situation in which they live, and on their struggle for

liberation. Disciples in the city ask: What does it mean to believe in Jesus when one is - "at the bottom" -and living in a world controlled by people -"at the top"-? And what if these top people call themselves Christians also?". In this context, a theological engagement of African cities, requires a reflection on the daily struggles for the liberation of her slum and informal settlement dwellers, who are also disciples, who seek to embody the Christian Gospel message. Latin American liberation theologian, Gustavo Gutiérrez, draws attention to those who embody the Gospel message but live on the margins of society. The urban poor, for whom theological endeavours should unequivocally offer liberation and emancipation from unjust structures, by deliberately positioning them as the major interlocutors in the construction of such contextual theologies. Gutierrez (1973:36-37) argues that considering their socio-economic, political and spatial locations, oppressed and marginalised people exert themselves and work towards liberating themselves from the processes and structures that oppress them. Liberation from these structures involves recognising their agency to develop themselves with dignity. Yet, Gutierrez states that ultimately, total liberation and freedom are realised in Christ.

For Gutierrez, and other scholars of liberation theology, those who experience structural injustices (violence) will be better interlocutors in the development of a theology that responds to their *Seitz im Leben* (situation in life). Their experience of oppression, poverty and marginalisation calls for a liberating theology that empowers the oppressed to understand what faith demands from them, employing a contextual interpretation of the Gospel. This according to Gutiérrez (1973:13) calls for a: "theology which is open – in the protest against trampled human dignity in the struggle against the plunder of the vast majority of people, in liberating love, and the building of a new, just, and fraternal society– to the gift of the Kingdom of God". Yet, Gutierrez's advancement of liberation theology does not exclude anyone. Rather such a theology invites both the oppressed and the oppressor to experience Christ's redemptive love. Indeed, as Aguilhar (2009:116) writes: "Christian love as correctly lived excludes no one and loves everyone". Concerning Africa's unique urbanisation marked by informalities, which beckons on theology for a dialogical partnership, De Beer (2017:6) builds on the thesis of Gutiérrez to argue that: "Such dialogical partners will be those denied a right to the city, a right to access urban resources, and a right to participate in urban decision-making, as equal human beings".

However, such a contextual urban theology according to Vincent (1983:9) is: "A dialectic, a debate, a critique, between elements of theology and elements of the situation". Both De Beer and Vincent arguably make the case for an African urban theology that is rooted in the African experience of the built environment.

Surely, African urban theology requires dialogical partners that will facilitate a robust engagement with the unique though complex realities of urban Africa. According to Graham and Scott (2008:1), dialogical partners of theology will:

> Require the expansion of theology: the 'inflating' of theology in the phenomena of the urban, the theological 'aeration' of the city's meanings, structures and possibilities, the prompting of 'vernacular' theologies that reflect the rhythms of everyday experiences of the city's inhabitants. It will need to explore what differences are required on account of working in, with and from a pedagogy 'from below'.

Inflating theology within the urban context, by engaging dialogical partners could lead to the production of new epistemologies for understanding the dynamics needed for engaging the complexities of the African city. These dialogical partners could be accessed through an emerging body of knowledge which some scholars (Pieterse 2014:1; De Beer 2020:238; De Beer, Smith and Manyaka 2017:3) have termed "southern urbanisms". This body of knowledge(s) that emanate from epistemologies of the global South could help understand the forms of and expressions that emerge from African cities. Some scholars of Urbanisation in Africa and Latin America (global south) argue that such dialogical partners could be other academic disciplines that are concerned with spatial planning and city management, because these disciplines could potentially help African theology to develop new languages and tools for theological inquiries that transcend its present confinement in the academy, while advancing its assumption of knowing and encountering God (Petrella 2019:337; De Beer 2020:241). These scholars further argue that theological pedagogies in Africa should be re-imagined using the metaphor of a classroom, in which the city becomes the space for learning, and re-leaning. This pedagogical process could assist in the transformation of Africa's urban precarities using

well-designed theological agenda(s), that should challenge and be challenged by the uniqueness and complexities of the African urban space.

Yet, such dialogical partners should not be restricted to the academy. Storytelling, folklore, clowning, mimicry and other forms of the creative arts offer a unique interpretive lens for African theologians curious about reading the African city. It is in the cries of pain and agency expressed through these forms in songs, poems, dance, and graffiti that we begin to understand the fragility of the city and her cry for redemption rooted in the incarnation (Harvey 1969; Lartey 2013; Nouwens 2000; De Beer 2020). It is in these and other expressions that some of the lived vitalities of African urban dwellers are unveiled as they are also indicative of the yearning for theological interpretations to facilitate living out the Christian faith. This study is one such story that seeks to explore Enugu, an African city, in Southeastern Nigeria, by arguing that it provides the context for exploring *Justpeace* as a practical theological paradigm for flourishing African cities. While there is considerable literature on such theological currents as inculturation, Black, Feminist, Womanist and others, there seems to be a paucity of literature on the interface of theology and African urbanisation. The research project initiated by CFC in the Faculty of Theology and Religion at the University of Pretoria, under the leadership of Professor Stephan de Beer, is a wakeup call to African theologians to seek, establish and transform the current state of African cities by mainstreaming incarnational footprints in the cities of the continent.

While not claiming to provide all the answers to the questions that may emerge in this inquiry, this study invites African theologians to engage in a hermeneutic reading of urban Africa, to see elements that are crying out for the redemption of the human person within the challenges of urbanisation in Africa. It explores the concepts of justice and peace as understood in the Christian biblical and theological studies, and towards the end of the study, amalgamates both in its quest to explore flourishing within Enugu, an African urban space. The literature on justice and peace provides the foundational narrative for questioning the presence and application of both concepts in Urban Africa, using the Postfoundational approach.

1.17. Summary of Chapter One

This chapter outlined a synopsis of the thesis. It highlighted its attempt to employ *Justpeace* as the interrogatory framework for engaging African cities, especially Enugu the focus of its inquiry. It stated the aim of the study which among other things seeks to provide African theologians and urban practitioners with the languages and tools for interfacing their theological inquiries and research with the lived experiences of Africa's urbanites, while also drawing from other academic disciplines. It further argues that these languages and tools can be retrieved by intentionally interacting with those who live on the margins of Africa's cities. To do this, the chapter outlined its reliance on Julian Muller's Postfoundational Practical Theology, as an approach that will enable engagement with Enugu using *Justpeace* as its interlocutory framework. An approach that is based on the Pastoral praxis, See-Judge-Act, which engages the uniqueness of the city of Enugu through the urban studio's participatory conversations.

CHAPTER TWO

Justice – Definitions and Contestations

2.1. Introduction

Conceptualising justice as a framework for analysing human flourishing within African urban centres and even globally, evokes varied contestations on its theoretical foundation and application. Muller's Postfoundational Practical approach could arguably be helpful in conceptualising justice. First, it highlights the need to engage the subject matter of a theological inquiry with such biblical imaginaries as justice. Yet such an engagement should be weary of advancing foundationalism and its assumption of absolute truth (Muller 2011:2). Second, engaging the concept of justice speaks to Muller's "transversal rationality" (Muller 2011:3) which interfaces different disciplines and definitions of a concept in its advancement of new epistemologies. As a concept, Justice features in domestic affairs, public policies and legislations, social and philosophical debates, theological discourses and other spheres of life. According to Goodale and Clarke (2009:1):

> The problem, we might say, of justice is of course an old one indeed: Its complexities have formed the staple of debates within political philosophy for centuries if not millennia; within both theology and international law the centrality of justice has made it an iconic, if shifting, symbol that has at times come to represent the particular system itself. Justice has served as the illusive endpoint of any number of political and social teleologies, the utopian goal toward which movements of ideas and people have been hurled with sometimes tragic, sometimes   heroic,   consequences.

Whereas Goodale and Clarke explored justice within the realm of international law and the application of human rights in a post-cold war milieu, it is instructive that their exploration of justice raises moral questions about its definition and language of application in human discourse especially in African urban life. Goodale and Clarke (2009:2) suggest that:

> The empirical pluralising of justice, however, did nothing to clarify important questions that had been exhaustively pursued by theorists from the pre-Socratics

to Rawls: What exactly is justice? What is the relationship between justice and natural/human rights? Does justice reflect a particular social or moral orientation, or is it better understood as an ideal political good?

Yet, in its application justice is invoked in matters regarding the equitable distribution of resources, and when appropriately dispensed, is upheld as fairness. At its core, justice is invoked as a practical articulation of the dialectics between human interpersonal living and experience, and is employed in interrogating how individual and community actions and inactions, promote, enhance or diminish interpersonal and communal relationships.

2.1.2. Justice is greater than the human person

In a general audience in 1978, Pope John Paul II explored the concept of justice. According to the John Paul II:

Justice is in a certain way, greater than man, than the dimension of his earthly life, than the possibilities of establishing in this life fully just relations among men, environments, societies and social groups, nations and so on. Every man lives and dies with a certain sense of an insatiable hunger for justice, since the world is not able to satisfy fully a being created in the image of God, either in the depths of his person or in the various aspects of his human life.

Although as the Pope wrote, justice is arguably a high goal to reach in its complete understanding and application, nevertheless, those who commit to following Jesus are invited to understand the need to hunger for its realisation in their lives and interrelationships. They must seek its realisation in the world in which they live since it is a concept that expresses an aspect of the divinity of Jesus.

2.1.3. Justice and African Urbanisms

Concerning African urbanisms, justice questions the standards and quality of life and human settlements in Africa's urban centres. It asks what visual and cognitive lens we employ in measuring and determining its presence or absence in characterising human flourishing in African cities. It further interrogates the quality of the socio-economic, political, environmental and spatial infrastructures in urban communities, by asking for example, how the right to the city is realised by those who live on the fringes of African cities such as Enugu. Conceptually, justice provides the paradigm for exploring whether African urban centres are liberating to all equally, or are they, in their former and

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present constitution, seeking to affirm the life and status quo of the privileged and their settlements, at the expense of the less privileged? The conception and application of justice have effects on how faith is lived in Africa's urban centres, and how it applies to ethics, politics, history, ecology and other spheres of life. Above all, it asks a fundamental question. How should we understand and advance justice as human flourishing within the complexities of Africa's urban spaces? In Africa, in general and Enugu in particular, how can a 'just city' be conceptualised? Arguably perhaps, such a city could be measured as a space that advances an equitable distribution of social and economic infrastructures, without condemning those who live on her fringes to penury. For Susan Fainstein, the American educator and urban planning specialist, a just city should be characterised by some egalitarian indicators. According to Fainstein (2010:3):

> Beginning in the 1960s, scholars of urban politics have criticised urban decision makers for imposing policies that exacerbated the disadvantages suffered by low-income, female, gay, and minority residents. In particular, they have condemned policies that favour downtown businesses while ignoring neighbourhood needs and giving priority to tourist facilities and stadiums over schools and labour-intensive industries. These critiques have implied a model of the just city—that is, a city in which public investment and regulation would produce equitable outcomes rather than support those already well-off.

Although writing from the American perspective, Fainstein's arguments are instructive in exploring the concept of justice and how it is expressed and applied in exploring African urbanisms. In the informal settlements and slums of Enugu for example, one observes a conspicuous absence of social amenities compared to the well-off parts of the city. An example is the location of refuse dumps and waste in the city. It is interesting to see that these dumps are located close to the informal settlements of the city, and as one of the city officials informally shared with me, the idea is to use such a method to coerce people to relocate from such areas. Yet, ignoring informalities questions the conception and application of justice in such urban settings, and whether or not slum and informal settlement dwellers are listened to in the city.

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2.1.4. What could justice signify in underserved African city spaces

Justice is sometimes expressed in its negative form (injustice) when unfair actions or inactions are experienced by people. In its broadest forms, justice features in Education; Entertainment: Environment; Ethics: Law; Religion: Sports and in conversations about city planning and expansion. Conceptually, justice helps us reflect on Henri Lefebvre's 1970 seminal essay, *The Right to the City*, and to question how it is applied in the fragility and pain of Africa's urban dwellers (1996:34). Who occupies which part of the African city, and who benefits more from the gentrification of African cities? Why are social infrastructures skewed in African cities, with some sections of the city properly served and other sections with limited and in some cases non-existent social and economic infrastructures? Should financial capacity be the sole determinant of spatial location in African cities, with malls displacing community markets and informal traders. Should justice not become a normative mediating factor, that will prevent the alienation of the majority of Africa's urban dwellers from the economy of their cities? Undoubtedly, the application of justice in African cities has effects on individuals, families, communities, churches and generations yet unborn.

Arguably, justice is a normative concept that requires theological and moral interpretations of what is acceptable and desired conduct. Justice is acted out and not lived in isolation as it determines which actions in human relationships deserve either reward or punishment. Its normativity addresses issues of access and inclusivity, whether in public policy and affairs, or questions of urban land and housing. Moreover, it questions whether the proximity of the majority of urban dwellers to social and economic infrastructures could become essential criteria for judging the advancement of human flourishing within cities. Applying the concept of justice and using it to interrogate the various aspects of life in urban Africa is a challenge. According to Parnell and Pieterse (2014:1): "the increasing concentration of Africa's people in cities" is a challenge. More so in a continent that is still struggling with its colonial past and post-independence political battles of governance. Such a challenge requires what Stumpf, Becker and Baumgarter (2016:1188) recommend could be a: "workable conceptualisation, capturing the general idea of justice and at the same time providing concrete links to the relevant context that can serve as a roadmap for institutional implementation".

This chapter intentionally seeks to engage the concept of justice, and perhaps advance it as a necessary interlocutor and lens for analysing the city of Enugu. It hopes to employ the Postfoundtional approach which could help to unpack the concept of justice in its application to Enugu, the context of this study. it will provide us with the analytic tools for measuring flourishing through the lived experience of Enugu's urbanites. How then could we conceptualise justice about human flourishing in such urban contexts? Perhaps, a brief exploration of the scriptural understanding of justice and how some ancient, modern and contemporary scholars have grappled with its philosophical and theological conceptualisation might be a plausible starting point. Such an exploration will help to further deepen our later discourse in chapter five of the concept of *Justpeace* as an element of practical theology for flourishing African cities.

2.2. Insight from the Scriptures

2.2.1: The Old Testament

In *Concepts of Justice,* the Scottish Philosopher, David Raphael explores two words in the Hebrew Scriptures that define the concept of justice, *Mishpat* and *Tzedek* (Bookman 2010)*. Mishpat* refers to the adjudication of legal matters by a judge, and *Tzedek* is rooted in ethics and refers to the actions of a just person. According to Raphael (2001:11):

> There are two words in the Hebrew Bible that connote the concept of justice or something like it. One is a legal term, *mishpat*, coming from the same root as the word for a judge. So, it means 'judgement', the decision of a judge, but with a normative connotation: it is what a judge ought to decide, what a true judge would decide. The second word is an ethical term, *tzedek*, coming from the same root as a word that means a righteous or upright person, and also connected with a slightly longer form of the word, *tzedakah*, which means righteousness, and later, charity.

In his blog, on *Israel my Glory*, the biblical archaeologist, Bookman (2010) agrees with Raphael's normative definition of both *Mishpat* and *Tzedek*. According to Bookman (2010):

> The two most basic Hebrew terms in the Old Testament are *tsedek* (usually translated as "righteousness," conformity to a right standard)

and *mishpat* ("judgment," in the sense of a right sentence in a court of law). In the New Testament the prevailing Greek term is *dikaiosune.* All three describe that which is physically straight or plumb. In the moral realm they speak of that which entirely conforms to a moral or ethical standard, activity that is unerringly consistent with what is morally demanded and/or legitimately expected.

Arguably, the term *Tzedek*, *(Tsedek)* could be appropriated to foreshadow the preferential option of the vulnerable in society. An option that significantly speaks to the realisation of the meaning of justice in human societies.

Yet, both *Mishpat* and *Tzedek* are interchangeable in their use and application in the Hebrew Scriptures. Drawing from the Revised version of the *King James Bible*, Raphael cites Deuteronomy 16:20, which in its use of the term reads as follows; "Justice, Justice shalt thou Follow." He argues that this passage is an admonition to judges to be impartial in their judgment, while also demanding that they be 'just' in their judgements. According to Raphael (2001:12), the text combines "the two words together with a hyphen *mishpat-tzedek* (that) a judge must not pervert or twist *mishpat* (judgement); he must not discriminate (show favour) or take a bribe". The impartiality required of a judge in the administration of justice further incorporates an ethical dimension that requires the judge himself/herself to advance justice as a moral imperative, for his/her mandate demands that s/he be just while advancing *mishpat*.

Raphael cites other biblical examples in the conceptualisation of justice in the Old Testament (OT). For example, the dialogue between God and Abraham in Genesis 18:19:25 on the impending destructions of the cities of Sodom and Gomorrah. Abraham pleaded for the city not to be destroyed should a certain number of righteous men, be found in them. This appeal to God's justice suggests that the righteous (those who live and are motivated by *tzedek*) should not be destroyed by the unrighteous. Raphael (2001:12) states again that: "justice requires that the righteous, the innocent should not share the same punishment due to the guilty. So here the justice of the courts requires that punishments presupposes guilt; or to put it in another way, it requires that there *should* be discrimination - between the guilty and the innocent". In another example, in the book of Job 8:3, Job is reminded that the omniscient God will not subvert *mishpat* or

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tzedek, despite the evils that confronted Job, and in Job 40:8, he is reminded not to discredit the justice of God because of what befell him, because according to Raphael (2001:13) God: "Is just though man cannot understand it". Raphael (2001:13) writes that both passages "refer to legal justice - a just decision, a just punishment".

2.3. Justice as retribution

Raphael argues that in the OT, the operating legal framework is based on the *Lex Talionis*, in which the punishment for wrongdoing ought to be commensurate with the alleged wrong committed. Yet according to Raphael (2001:14):

> There was no actual *Lex* called *Lex Talionis*, particular Roman laws were called after the name of the consul who proposed them. But in the early code of the Twelve Tables there occurs, more than once, the rule that, if a man has committed a certain offence, *talio esto*, 'there shall be retribution of the self-same sort'. The general idea is common to several legal systems: that the punishment for a crime against the person should be that the wrongdoer suffers the same harm as he has caused.

The Book of Exodus 21: 23-25, exemplifies the *Lex Talionis* framework: "But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise". However, Raphael argues that the interpretation and application of the *Lex Talionis*, seeks to deter malicious acts by emphasising retributive justice as an imposed legal consequence for such acts, and a comparable compensation as essential for mitigating the hurt felt by the victim.

2.3.1. Justice as caring for the less privileged:

Other books in the OT that indicate appeal to the concept of justice as an ethical value, in the distribution of material goods, opportunities and privileges in society. We read from Leviticus 23:22: "when you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the foreigner residing among you. I am the LORD your God". The Major Prophets, Jeremiah and Isaiah also associated the concepts of *Mishpat* and *Tzedek* with social justice, a conscious bias towards those burdened by the structural, systemic, overly legalistic and cultural dynamics of life; widows, orphans, foreigners, and other vulnerable people in the society. In the prophecy of Jeremiah 22:3, we read: "thus says the LORD:

Do justice and righteousness and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place". Also, in the Prophecy of Isaiah 1:17, we read: "Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow". Jeremiah, Isaiah and other major and minor prophets in the OT unveiled the concept of justice as both the embodiment of right judgment and righteousness, and as a religious process, intentionally biased towards the marginalised in society.

The prophecy of Micah, one of the minor prophets in the OT raises a pertinent question about God's demand of justice on Israel, his covenantal people. The prophet asks in Micah 6:8: "and what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God". Doing justice requires an intentional 'reading' and understanding of the lived experience of the entire community, more especially the widows, orphans and strangers. To act justly towards them should not be understood to mean seeing them as charity cases, but rather to understand that in advancing *Mishpat* and *Tzedek*, efforts should be made to upend the structural and systemic processes that exclude them from flourishing as members of the community. It is an obligation to respond to those social ills that affect their circumstances, with an underlying motivation that righteousness demands the transformation of their individual and collective life experiences. Micah's invitation to do justice indicates a moral imperative on the part of the covenantal people of God, to embrace justice as a guiding principle and value in their relationship with one another.

Other passages in the OT explain justice as right judgement and righteousness, and they will not all be exhausted in this chapter. What we have attempted to do is highlight a few of these passages and suggest that the concept of justice in the OT requires both an understanding and application of *Mishpat* and *Tzedek.* It also requires interfacing both concepts and, in this study, using the Postfoundational approach to further ask if African urban contexts reflect God's presence.

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2.4. The New Testament

This section briefly explores the understanding of justice in selected passages in the New Testament (NT), especially how Jesus employed it in his public ministry. At the onset of his public ministry, Jesus reveals his mission as the restoration of human relationship with God. His moral compass was a deliberate and continuous attempt to uphold justice for the marginalised. Arriving in Nazareth and seeking to fulfil the Sabbath obligation, he entered the synagogue and read from the scroll of the prophecy of Isaiah. The passage as recorded in Luke 4:18-19 reads: "the Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners, and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour".This passage set the tone for Jesus' mission and by extension the mission of his followers, namely to draw from the power of the Spirit, the motivation to reconcile humanity, by advancing justice through the restoration and transformation of relationships that have been unjustly disrupted, by human actions and inactions. Interestingly, the same passage in Luke 4:18-19 was adopted by the Congregation of the Holy Spirit which is the religious family of the author of this work, as the purpose of their missionary community.

In the Gospel of Matthew 5:6, Jesus teaches: "blessed are those who hunger and thirst for righteousness, for they will be filled". Righteousness in this sense is understood from our earlier discussion as *Tzedek*, and refers to the upright and moral actions of a just person. It is a call to Jesus' followers, or his disciples that in their quest for the kingdom, they should hunger and thirst for actions that respect and advance the dignity of the human person. Such a deliberate and lifelong focus towards advancing the *Common Good* is captured in the "Catechism of the Catholic Church". In the Catechism(1992:1911) we read:

> Human interdependence is increasing and gradually spreading throughout the world. The unity of the human family, embracing people who enjoy equal natural dignity, implies a universal common good. This good calls for an organisation of the community of nations able to "provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education, . . . and certain situations arising here and there, for example. . .

alleviating the miseries of refugees dispersed throughout the world, and assisting migrants and their families"

The necessity for advancing the common good of all people is further reiterated in the Church document, *Gaudium et Spes* (1965:84), which reads:

> Given the increasingly close ties of mutual dependence today between all the inhabitants and peoples of the earth, the apt pursuit and efficacious attainment of the universal common good now require of the community of nations that it organise itself in a manner suited to its present responsibilities, especially toward the many parts of the world which are still suffering from unbearable want.

The Common Good was arguably inspired by the Beatitudes in the New Testament and, is an invitation to intentionally focus on seeking justice as a tool for positively transforming the lives of those who live on the margins of society.

In his blog on *Justice in the New Testament*, Grimsrud (2012) argues that: "Jesus' focus on justice has been obscured in the history of English-speaking Christianity by the decision of New Testament translators to render the Greek word *dikaiosune* and its derivatives as "righteousness …instead of justice". Although he is not contesting the use of the word *dikaiosune* as righteousness, Grimsrud is warning against word reductionism, which is the danger of simplifying the meaning of a biblical word without understanding its complex and dynamic application to contexts. Reducing *dikaisoune* to its contemporary meaning of moral uprightness as opposed to unrighteousness or wickedness, does not adequately unpack its rootedness in a broader understanding of justice in the New Testament. Rather, he argues that the word implies some vulnerability in engaging the 'unjust' *status quo*. Grimsrud cites an example in Matthew 5:11, which admonishes that engaging the unjust status quo may elicit persecution, just as the prophets who advocated for *Mishpat* and *Tzedek* were persecuted in the OT. According to Grimsrud (2012): "Jesus outlines the basic characteristics of his message, presenting this message as an updated Torah. He begins with a statement of the kind of people who will be most at home in this kingdom, he is bringing nearer – including those who 'hunger and thirst for justice.' Such people will be filled". They will be filled because they are deliberate in seeking the advancement of justice and the Common Good as Jesus did.

The parable of the rich man and Lazarus in Luke 16:19-31 is another example that will assist our understanding of the conceptualisation of justice in the NT. The parable unveils God's 'interest' in human interrelationships especially when it concerns the treatment accorded the marginalised. In a General Audience at St. Peters Square in Rome, Pope Francis (2016) reflected on this parable and said: "Lazarus who is lying at the gate, is a living reminder to the rich man to remember God, but the rich man does not receive the reminder. Hence, he will be condemned not because of his wealth, but for being incapable of feeling compassion for Lazarus and not coming to his aid". The attitude of the rich man in allowing Lazarus to feed from his crumbs and left-overs illustrates why indifference negates *Tzedek* in human relationships. Such an attitude exemplifies the danger of misconstruing one's good fortune as placing one in a privileged position with God as if others who are less privileged have fallen out of God's favour.

2.4.1. Justice in Pauline writings

In his interpretation of some of the Pauline writings, Grimsrud argues that in Romans 1:16, Paul lays out his conviction that the Gospel is an invitation to a renewed faith for every believer to act justly. According to Grimsrud (2012): "By the justice of God, Paul has in mind a cosmic transformation that brings together the personal and the social in a unified transformative intervention by God to bring healing to all aspects of creation. Paul links "justice" closely with salvation" Paul understood God's "justice" to be the characteristic of God that leads to salvation (not punishment) for God's enemies". The Scripture scholar Dianzon (2015) suggests that: "Many people grew up with the notion of divine justice as 'rewarding the good and punishing the wicked'. Thus, heaven and hell, respectively, spell eternal reward and eternal punishment, while God is conceived of as a calculating judge". Yet, such an image does not represent a proper understanding of Divine justice, which she argues is for Paul God's continuing redemption of fallen humanity. Again Dianzon (2015) writes:

"Justice" is an inadequate translation of the Greek term *dikaiosyne,* which Paul uses. For us today, "justice" only evokes images of a legal system—law, court hearing, verdict, etc. An alternative translation is "righteousness," with connotations of moral uprightness, but this fails to capture the mentality behind Paul's original expression...Far from referring to a cold legal system, it is a

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relational term, which is associated especially with God's saving activity. Fidelity, mercy, steadfast love, and defense of the weak and the helpless are various aspects of God's *tsedaqah.* We find in this concept the reason why God continues to save Israel despite her repeated infidelities.

Arguably, Dianzon locates Pauline conceptualisation of justice within the continuous attempt to transform unjust structures in human relationships, and by extension spatial entities. In this way, people will draw from a divinely motivated virtue, that intentionally renders what is due to the most vulnerable in the society. Justice in this manner, is conceptually broadened to suggest a process that helps humanity to weigh her comprehension of God's revelation in the mystery of the incarnation. Given the Christian vocation to model Jesus Christ, the Word made Flesh, justice will therefore require nurturing human relationships, through conscious efforts of re-imagining faith communities as spaces for *dikaisoune*.

These few excerpts from the NT suggest that justice is an embodiment of both *Mishpat* and *Tzedek* and was fully expressed and realised in the mission of Jesus. Justice as *Misphat and Tzedek* draw our attention to different sites of struggle, spaces where people are seeking for right relationships to overcome the barriers that hinder their full potential as the children of God. However, according to Raphael (2001:18), speaking about justice in the scriptures, it should be borne in mind that: "Legal and moral justice are fused together at an early stage, although the different words used for them indicate that they began as independent notions. Ideas of what we would call social justice (a strict duty to help those who cannot easily look after themselves) are prominent in the Bible as moral demands but not generally speaking, under the rubric of justice". Yet, it will be curious to engage the notion of social justice and how realistically it could be lived within societies and urban centres. Barash and Webel (2018:10), refer to this complexity when they write:

Although almost everyone today agrees that a "just society" is desirable, widespread disagreement continues as to what, exactly, a just society would look like. For example, whereas capitalists and individualists tend to privilege economic freedom (from state intervention) and individual liberty – often at the cost of mass

poverty, malnutrition, and homelessness –socialists and collectivists tend to value economic and social security – sometimes at the price of individual political freedoms. Also, many western individualists assert that nations with capitalist economies and democratic political systems seldom if ever go to war with one another, whereas many non-western and dissident western critics of capitalism claim that capitalism by its very expansionistic nature is inherently militaristic.

Advancing social justice in African cities by drawing from the life and mission of Jesus Christ in the New Testament offers a more thorough understanding of justice as rooted in the Divine transcendental relationship with the human person. It frees the concept from being reduced to economic and political categories (Capitalism/Socialism) which are in themselves imperfect systems for achieving justice in its purest form. After all, what Jesus proclaimed in the Gospels is the wholesome liberation and unfettering of the human person from all that enslaves him/her, including undue affinity to economic categories.

Having briefly gleaned through some of the biblical conception of justice through our exploration of some passages in the OT and NT, let us focus on how the conceptualisation of justice is expressed in the writings of the Ancient Greek Philosophers Plato and Aristotle. These different streams and interpretations of justice could help us discern what Muller (2004:"300) termed: "traditions of experience", especially when applying it to urbanising African cities.

2.5. Plato (428–348 BC) Justice as order in society

The Greek Philosopher Plato held that employing the concept of justice would serve as an impetus for upholding order and democracy in the city of Athens, (and society generally) which was deteriorating because of the increase in individualistic tendencies among her inhabitants. The increase in the solipsistic focus on individual happiness and the quest to appropriate community belongings as individually owned, arguably motivated Plato to explore the concept of Justice as necessary in the construction and proper functioning of human societies. According to a scholar of ancient Philosophy, Bhandari (1998):

Plato in his philosophy gives a very important place to the idea of justice. He used the Greek word "Dikaiosune" for justice which comes very near to the word

'morality' or 'righteousness', it properly includes within it the whole duty of man. It also covers the whole field of the individual's conduct in so far as it affects others. Plato contended that justice is the quality of the soul, in virtue of which men set aside the irrational desire to taste every pleasure and to get a selfish satisfaction out of every object and accommodated themselves to the discharge of a single function for the general benefit.

In the *Republic*, in which Plato narrated the different encounters between his teacher Socrates and different interlocutors in the debate about justice, the ancient Greek Philosopher set out to refute the claims of the Sophists that reduced justice to treating people based on our feelings towards them or to "use" them for our selfish interests. In one of the dialogues with Polemarchus, Raphael (2001:33) reports that justice was defined as "rendering to every man his due". With the Sophist Thrasymachus, Justice was defined as a legal norm. According to Raphael (2001:34), in the interaction between people, "the only natural way of behaving is self-interested; but the majority of men are compelled by law and its sanctions to serve the interest of the rulers to avoid greater unpleasantness". Yet, justice cannot be limited only to giving each person his due or acting solely based on self-interest. It also involves what Plato termed "righteousness" which Raphael (2001:36) states is not "simply a matter of carrying out certain prescribed actions (but) acting in a moral spirit". The type of moral spirit that motivates actions not just from the idealistic perspective of seeing one's action as a duty, but from the moral imperative that our just actions are the right things to do and our unjust actions could be harmful to others and God's creation. Again Raphael (2001:36) writes:

In talking about justice in the *Republic,* Plato has a political as well as a moral purpose. He says that we shall more easily see the nature of justice as an individual virtue if we first look at its larger analogue, justice in Society. But his intention, in discussing justice in society, is not simply to use it as an aid to understanding righteousness in the individual. He has a definite view of what a well-ordered society would be and he uses the concept of Justice to recommend it.

Plato recommends justice for order in society based on harmonious interpersonal living. Through the dialogues of Socrates, in the *Republic,* Plato advances the uniqueness of each individual and his/her ability to perform those tasks that are best suited to his/her natural ability for the good of society. In this sense, justice is necessary for order in the society. It has an intrinsic value in that it is not only good in itself but can also be operationalised for the good and wellbeing of society. Raphael (2001:36) suggests that for Plato, a well-ordered society or city will not only cater for the biological needs of its inhabitants but should also attend to its governance (politics), security, and the general well-being of its citizens.

Bhandari (1998) suggests that justice for Plato is: "at once a part of human virtue and the bond, which joins man together in society. It is the identical quality that makes good and social. justice is an order and duty of the parts of the soul, it is to the soul as health is to the body". In this regard, Platonian justice requires the formation of the psyche towards doing good which in extension will motivate good and just deeds in the society. To construct a "just city", LeBar (2002) argues that: "Plato finds justice in the city to consist in each part "having and doing its own," and since the smaller is just like the larger, justice in the individual consists in each part of the psyche doing its own work". Building on the Platonian argument that justice is essential for order in the city and the society, it could therefore be argued that a city or society that does not create the possibilities for her citizens to realise their full potential, and meaningfully contribute to societal order, or skews socio-economic infrastructures for the benefit of some while neglecting others, lacks order and could be lacking in the application of Plato's conception of justice.

2.6. Aristotle (384-322 BC), Justice as virtue and moral righteousness

Aristotle, another ancient Greek philosopher whose ideas arguably influenced western Christian scholasticism, interrogated the concept of justice in Book IV of the *Nicomachean Ethics.* Citing Aristotle, Raphael (2001:45) writes: "justice is complete virtue but only in relation to other people". In this regard, according to Chroust and Osborne (1942:129): "justice denotes a moral disposition which renders men apt to do just things and which causes them to act justly and to wish what is just". Aristotle's conception of justice is slightly nuanced from the Platonian conception. While Aristotle conceives of justice as essential for the formation and integrity of a person's character, which also

shapes the political community, Plato's focus was on its application to the individual concerning the organisation of the city. According to LeBar (2002):

> Aristotle does not see the virtue of justice in quite the comprehensive sense Plato does; he treats it as a virtue of character (in the entirety of one of the ten books of the *Nicomachean Ethics*, also common to the *Eudemian Ethics*), and as a virtue of constitutions and political arrangements (in *Politics*). The question naturally arises as to the relation between these forms of justice. Aristotle seems to think they are closely related, without being synonymous applications of the same concept.

Justice in Aristotle's conception is an ethical virtue which is expressed in the interaction and interrelationship between people. He differentiates between universal and particular justice. He says universal justice speaks to "moral righteousness" (and) refers to a person's state of being lawful or fair as opposed to being unlawful and unfair, (while) particular justice is about equality, and could further be seen in distributive justice where a person receives what is proportionate to what he or she merits.

Writing in the Notre Dame Law review, on *Aritstotle's Conception of Justice,* Chroust and Osborne (1942:129) argue that: "While there exists but one universal concept of the "just," its implications can be fully understood only if we approach it simultaneously from two directions-from the direction of moral justice and from the direction of the principle of equality". Whereas the concept remains the same, its application is binary in both moral actions and in seeking equality. Morality in the sense that the lens used to view its effects bears heavily on established rules of behaviour especially as it relates to other people. For example, if one breaches a set of rules established by a community or a city, and his/her actions affect other people, the morality of his actions could be evaluated in terms of whether s/he is motivated by disproportionate gain within the community and this, begs the question of moral justice. Equality on the other hand indicates a behaviour towards others that is not induced by a desire either to maximise one's benefit or to minimise it but to ensure fairness. In this instance a person may not claim more than his/her due but will seek to get a fair share in the distribution of material things.

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Both scholars argue that Aristotle's explanation of equality and moral justice shows the interrelatedness of both concepts. Chroust and Osborne (1942:129) further state that: "The principle of Equality not only creates a definite moral criterion for the administration of human conduct, but also becomes actual in and through the principle of moral justice. At the same time, the principle of moral justice unfolds and manifests itself in the different forms of equality". Although both terms are distinct and can be explained individually in their relation to the concept of justice, they also have common characteristics. In both cases, the understanding of the word 'Just' is the same, as it conveys a meaning of some action or behaviour that avows dishonesty and undue advantage. However, in their unique application and administration, they are related. What stands out in this explanation of both moral justice and equality as outlined by Aristotle is that appropriating the lens of justice in the evaluation of actions requires some character formation, to enable the protagonists of the said particular action(s) to understand how their actions or inactions affect the lives of others. For example, if the quality of lives of a people who live in a community or city, is to be evaluated using the lens of justice, and it is determined that some within the community have more access to social and economic infrastructures, while others, especially the majority, lack such access, then moral justice and equality have both been breached. Also, if in some instances, some are placed at an advantage because of their location and position in the community or city, and derive and enjoy more benefits than others within the same community or city, then one could argue that Aristotle's binary of moral justice and equality are lacking in that community or city. Such a situation in communities and cities will invariably require the formation of justice-seeking practices, to help people develop cognitive capacities to discern when they are unduly benefiting from the community or city and to understand that at such times, their undue benefits constitute an injustice to others.

2.7. Augustine of Hippo (354–430 AD), Justice as the right relationship with God

In Book 19 of the *City of God*, Augustine, one of the Latin Fathers of the church engaged in the issue of justice. For some scholars, Augustine's view of justice requires not only that each be given his/her due but also that justice emanates from a person's right relationship with God. It stems from an interior conviction. According to Clark

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(1963:87): "This distinctive view of justice as *order within man* redounding to social order was retained by Augustine until the end of his life". Again Clark (1963:87) writes:

> Writing much later in the *City of God* and defining justice in a way that can be found in any ethics text… Augustine nevertheless says that this public order of just transactions among men is impossible unless there are just men, rightly related to God by an interior order. Justice begins within. There must first be 'the right order within man himself".

Clark's analysis of the concept of justice in Augustine builds on the fact that the concept of justice originates from God and that men and women are only able to apply it when they are interiorly related to God. Other scholars (Williams 1987; O'Donovan 2004; Milbank 1990), agree with Clark and further argue that for Augustine, justice is not achievable here on earth, if it is not grounded in a good relationship with God, and that pagan Rome is deemed to political ruin because its politics and way of life does not reflect God's justice.

However, the political theologian Chambers disagrees. She argues that this interpretation of Augustine's theory of justice as the bridge linking human relationships to the existence of justice in our relationship with God is a misreading of Augustine's Book 19 of Chapter 21 in the *City of God.* Rather, Chambers argues that we are not able to give people their due (justice) when we have not been able to give God, His due. According to Chambers (2018:388):

> The big concept of justice required that we give all others their due, and God was clearly included among the "others" to whom we owed something. Hence, if justice was defined as assigning to each what was due, then relating in a right way to God necessarily became part of what it meant to be just. What was "due" to God was nothing short of ourselves, since we were God's by right. In other words, the big concept of justice required that we were righteous, where to be righteous meant yielding our very selves in worship to the one true God, and not to false gods.

Chambers suggests that in interpreting Augustine's understanding of what is due to God, it is necessary to understand that in their actions and activities within Rome, the pagans did not give God what is God's due. Again Chambers (2018:388) writes:

> Thus, Augustine read Cicero, in the persona of Scipio, as claiming justice as righteousness for pagan Rome: he read Scipio's claim that pagan Rome had been just as meaning that pagan Rome had given everyone his or her due and hence as involving the claim that pagan Rome had given God his due. Augustine answered that pagan Rome had never given God his due: it had worshipped demons, to whom no worship and honour were due.

Arguably, not rendering to God what is God's due, through advancing justice as righteousness is a misunderstanding of Augustine's conception of justice. Chambers suggests that by worshipping demons, pagan Rome was not worshipping the one true God from whom justice as righteousness emanates. Rather, their inability to be submissive to God indicates a lack, in that they cannot apply justice rightly, for it is only in their submission to God, that they will realise the full import of justice as the cornerstone of right government. Arguably then Augustine's conception of justice is rooted not only in moral righteousness but, in understanding that God is justice and, actions that are not done with God in view, lack merit as just actions.

2.8. Thomas Aquinas (1225–1274), Justice, the virtue for guidance

Doctor of the church, Thomas Aquinas, who was influenced by Aristotle and Augustine further interrogated the concept and application of justice in his *Summa Theologiae* (Aquinas 1981). According to Cullen (2015:7); "justice, or *justitia*, is a cardinal virtue and defined by Aquinas as a habit whereby man renders to each one his due by a constant and perpetual will". Arguably, this conceptualisation stems from Aquinas' anthropology which underlies that the human person is a social being, and she/he will always find themselves in a community or a society. Aquinas argues that human life is relational and every human action affects others. Thus, human actions require guidance and justice is the virtue for guiding our right relationship with others.

Aquinas argues that the concern of justice is not with the self but with the other. Thus, the path to establishing a right relationship with others is through the virtue of

justice, which requires giving each his/her due. But, how do we determine what is somebody's due? Guilbeau (2020) suggests that what is due is that: "which someone has a legitimate right or claim to". For example, the right to life, bodily integrity, marriage, political assembly, voting and a fair trial as established by law. Yet, citing Aquinas, Cullen (2015:7) writes: "It is proper to justice, in comparison to other virtues that it directs the human person with respect to those things pertaining to others. For it brings about a certain equality, as the name itself shows, for those things which are equalized are commonly said to be just".

Aquinas further suggests that there are species of justice. For example, general or legal justice is an individual rendering of what is due to the political community, (the part rendering its due to the whole); then there is distributive justice which is the political community rendering what it owes to the individual (the whole rending its part to the individual); and finally, commutative justice which is an individual rendering to a fellow individual what is his or her due. One could argue that in unpacking justice, Aquinas, advances it as a virtue that compliments and guides the relationships between individuals and their communities. Arguably, Aquinas notion of justice influenced church teaching about the concept. In some instances, such church teachings are transmitted through papal encyclicals, which according to Consorti (2021) is:

> A very ancient way of spreading the ideas of ecclesial authority. They can be likened to a kind of open circular letter that the pope sends to the bishops, or all the faithful, and even, as in this case, to all men and women in the world. Via these documents, the pope sets out the guidelines that characterise his teaching, and therefore also engages the actions of the Catholic faithful. Even though they are written in dialogic or narrative form, this doesn't mean that they don't also have normative content. Therefore, they should be considered as real guidelines, through which the pope suggests ways of adapting the Gospel message to changing times.

In the encyclical titled *Pacem in Terris*, Pope John XXIII argues that justice is an essential ingredient for peace in human societies. According to John (1963:35):

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Human society, as we here picture it, demands that men be guided by justice, respect the rights of others and do their duty. It demands, too, that they be animated by such love as will make them feel the needs of others as their own, and induce them to share their goods with others and to strive in the world to make all men alike heirs to the noblest of intellectual and spiritual values. Nor is this enough; for human society thrives on freedom, namely, on the use of means which are consistent with the dignity of its individual members, who, being endowed with reason, assume responsibility for their actions.

Drawing from the elaboration of justice in the scriptures, and its conceptualisation in the writings of the Greek Philosophers, Plato and Aristotle, which trickled down to its enunciation in the writings of Augustine of Hippo and Thomas Aquinas, one could argue that the concept of justice with its complexities is better understood in terms of human relationships, and letting each person receive his/her due. This short exploration of justice has further unveiled its contestations and complexities in the development and trajectory of human societies from biblical times up to the time of the Empire. Sometimes termed a cardinal virtue, justice in ancient times indicates that whereas it is expressed in the relationship between persons, it was also applied in the communities of persons and could perhaps serve as an interpretive tool for measuring human flourishing in African cities.

2.9. Justice and the nation-state

With the evolvement of the contemporary nation-state, and the imperative of ensuring social cohesion within the states, justice featured in the development of political theories. It is not my aim to exhaust all the political philosophies of the Enlightenment period or the modern era, and how they conceptualised justice, but I wish to draw from two influential political philosophers, Thomas Hobbes, and John Locke, notwithstanding the work of other political philosophers such as Jean Jacques Rousseau (1712-1778) and Immanuel Kant (1724-1804)..

2.9.1. Thomas Hobbes (1588-1679) Overcoming the state of nature

Arguably, the philosopher Thomas Hobbes' thesis on overcoming the state of nature is one of the earlier attempts in the modern era to align justice with the notion of the 'Social Contract'. According to the American political philosopher Allen (2022:xi):

> A social contract is the set of rights and mutual responsibilities that we have among ourselves as citizens in a constitutional democracy. A social contract is both what's asked of us…and all that is made possible for us by virtue of our participation in that constitutional democracy. What's asked of us and what we receive establish relations of reciprocity within the citizenry.

In this regard, a contract represents an agreement between rulers or governments (institutions) and people. In simple terms, the governed voluntarily give up some of their fundamental freedoms to those who govern, who in turn work to ensure the provision of social services and security, for the well-being of all within the nation-state. In his book, *The Leviathan,* Hobbes envisions the social contract as a criterion for justice and human flourishing. Hobbes suggests that society needs a 'Leviathan', a strong authoritative person or institution, to whom people will relinquish their freedom and authority in exchange for some protection and security with the knowledge that without such a person or structure, there will be chaos. Perhaps, we could term such a Leviathan the state, government or city council. Having relinquished aspects of their freedom to the Leviathan, with the expectation of proper and 'just' regulations of the way of life in society, the people will be restrained from harming each other in the face of competing interests. The Indian Nobel Peace Laureate in Economics, Amartya Sen (2009:5-6) labelled this Hobbesian approach "transcendental institutionalism". For, Sen transcendental institutionalism is a top-bottom approach to the concept of justice. For it suggests that human beings are regulated not in terms of their actual lived experience with one another and their environment, but from a set of regulations flowing from the top. Also, this concept of justice presumes equal comprehension among citizens of what entails right behaviour, and assumes the absence of greed among some elements in the society, who if not checked, could bend the rules of the institution to align with their selfish benefits.

2.9.2. John Locke (1632-1704), Limiting the Powers of the Leviathan

John Locke, an English philosopher and medical researcher of the modern era, who is regarded as the father of liberalism, suggests in his 2nd treatise on constitutional Government, that when people voluntarily cede their power to a commonly agreed institution, then it is possible to advance a commonwealth. According to Locke (1778:89), when one surrender one's freedom to the state, then one is empowering the state to make the necessary laws that will protect him/her and to maintain some civility within the society and to ensure the common good. This act then removes men and women from the state of nature and introduces them to shared values and ideas of a commonwealth under the leadership of a government. Yet, Locke does not suggest that the government should appropriate all the freedoms of the individual rather, he speaks about those freedoms that relate to punishment for crimes committed. Locke's political theory of justice suggests that the power of the government should not be absolute but limited in some aspects, especially to the ability to punish for an offence committed. In the absence of such regulatory power, Locke argues that everybody may assume executive powers and become judges in their trials.

Other scholars such as Jean Jacque Rousseau, and Immanuel Kant explored the social contract theory in their various writings and agreed with the thesis that just institutions have the potential to advance justice in societies. While these scholars including Thomas Hobbes and John Locke argue that the social contract is a tool that will help to overcome the self-interested and destructive state of nature, it raises the curious question of the effectiveness of the contract, when the Leviathan, or the institution is not willing or unable to fulfil their part of the social contract, because of the behaviour of its custodians? Yet, one of the assumptions of "the social contract theory" is that the Leviathan has a high moral ground is incorruptible, and is solely motivated to ensure peace and social cohesion in society.

However, in some African cities such as Enugu, as we shall see later, many of those in leadership, who are the custodians of the social contract, do not hold themselves up to these high moral grounds. They collude with the modern bourgeoisie, the big corporations that inconspicuously have become the novel 'Leviathans', whose sole purpose is to maximise profit irrespective of its effects on the majority of the citizens. Yet,

when the leadership in some African city councils focus on the development and flourishing of certain parts of their city spaces, such as suburbs and reserved areas, high costs and affordability become the determinants of residency and business activity. The often-hidden consequence is the exclusion of the majority of their urban *citadins*.

2.10. Justice in the modern era
2.10.1. John Rawls (1921–2002), Justice as Fairness

The American political philosopher John Rawls who lived in the 20th century, offers another conceptual framework for understanding justice in the modern nation-state. According to Rawls (1971:11): "My aim is to present a conception of justice which generalises and carries to a higher level of abstraction the familiar theory of social contract as found, say in Locke, Rousseau and Kant". Rawls (1971:1) further writes: "The intuitive notion here is that this structure contains various social positions and that men born into different positions have different expectations of life determined, in part, by the political system as well as by economic and social circumstances". Rawls engaged this dilemma, of inequality among people, and further argues that there are different levels in societal structures, and they do not apply equally to all citizens. Arguably these societal structures could be so unequal that movement from one sphere to another is near impossible.

According to Rawls (1971:7), *justice is fairness,* when "Men are to decide in advance how they are to regulate their claims against one another and what is to be the foundation charter of their society". Nevertheless, holding Rawls' argument of justice as fairness in a well-ordered society in a creative tension as argued by Farrelly (2007:xiv: 2007:15) with the lived realities of people in such a society could further unveil a conundrum. The living conditions of the most advantaged in a community or city do suggest an ambiguity in what is conceived as fairness. How did they become advantaged in a hypothetical society where everybody is supposed to be equal and of the same rational and intellectual ability to understand what justice entails? Farrelly cautions against idolising the concept of justice from this perspective, as it could be presumptuous. It could lack flexibility and, could be theoretically ambiguous in determining what constitutes *fact-sensitivity,* which in some cases may not provide adequate guidance when confronted with issues that unveil historical imbalances and geo-ecological impracticalities. In Africa's urban spaces, these imbalances and impracticalities are

evident and have more impact on the most vulnerable. Without unpacking the concept of justice as it affects the vulnerable, it risks becoming impotent and ineffective in its application and concrete realisation in Africa's urban centres which are presently constituted as modern nation-states.

2.10.2. Amartya Sen (1933-) Justice as Capability

Amartya Sen interrogated Rawls' theory of *Justice as Fairness*, and found it lacking concenring its concrete application in the lives of those living on the margins. Sen proposes a hypothesis of justice based on the capability and freedom of people to flourish in what they can do, and to live a life desirable to them. Sen (2009:9) argues that in conceptualising justice, the motivating question should be: "How is justice advanced (rather than) what would be perfectly just institutions". He further argues that it would be idealistic to advance the idea of a "perfectly just world" without exploring the numerous and ongoing challenges of reducing injustice facing both the state and its citizens.

According to Sen (2009: vii): "The identification of redressable injustice is not only what animates us to think about justice and injustice, but it is also central, I argue to the theory of justice". Interrogating what constitutes injustice will be a starting point in the understanding and application of justice, and involves methods and means of enhancing what we conceptualise as justice by striving to eliminate injustice. Sen (2009: ix) further writes:

> A theory of justice that can serve as the basis of practical reasoning must include ways of judging how to reduce injustice and advance justice, rather than aiming only at the characterisation of perfectly just societies – an exercise that is such a dominant feature of many theories of justice in political philosophy today. The two exercises for identifying perfectly just arrangements, and for determining whether a particular social change would enhance justice, do have motivational links but they are nevertheless analytically disjoined. The latter question…is central to making decisions about institutions, behaviour and other determinants of justice, and how these decisions are derived cannot but be crucial to a theory of justice that aims at guiding practical reasoning about what should be done. The assumption that this comparative exercise cannot be undertaken without

identifying, first, the demands of perfect justice, can be shown to be entirely incorrect.

The discussion of what constitutes justice and injustice, should arguably be determined by their impact on the daily experiences of people who live in societies or cities, rather than on the abstract configuration of the nation-state as an embodiment or not of what constitutes a just society. Sen built his argument from the works of Karl Marx, Adam Smith, Mary Wollstonecraft and others of the period spanning the 18th to the 19th centuries, who reflected on the idea of the concrete expression of justice in the ordinary lives of people.

Sen's critique of Rawls' 'justice as fairness' is that its main focus was on the establishment of 'just institutions' and the presumption that people's "right" behaviour will ultimately align with these institutions, in an arrangement-based contract. Yet, the vicissitudes of life and the daily experience of people in each society or city may warrant other forms of behaviour that resist institutional frameworks such as city policies which were consciously created to exclude certain classes of people. Sen (2009: x) argues that: "justice is ultimately connected with the way people's lives go, and not merely with the nature of the institutions surrounding them". Sen (2009:7) further argues: "There is, obviously, a radical contrast between an arrangement-focused conception of justice and a realisation-focused understanding: the latter must, for example, concentrate on the actual behaviour of people, rather than presuming compliance by all with ideal behaviour".

Sen's argument does not entail the dismissal of the invaluable role of governments and institutions in the advancement of justice. Rather, he advances the argument that the lived experience of people should concretely form an integral part in the exploration of what constitutes justice and injustice in a society or a city. In effect, Sen is suggesting that the removal of apparent injustices is a "*conditio sine qua non"* for human flourishing in any given society, and it also supports the Postfoundational approach as an analytical tool for analysing issues related to justice. According to Sen (2009:18): "The need for an accomplishment-based understanding of justice is linked with the argument that justice cannot be indifferent to the lives that people live. The importance of human lives, experiences and realisations cannot be supplanted by information about institutions that exist and the rules that operate". Sen termed this approach of reducing injustice in a

society while enhancing the freedom of people to flourish in what they can do, the capability approach. Defining this approach, Sen (2009:232) writes: "The capability approach is a general approach, focusing on information on individual advantages, judged in terms of opportunity rather than a specific 'design' for how a society should be organised".

In furtherance of his argument, Sen (2009:232) again writes: "The capability perspective does point to the central relevance of the inequality of capabilities in the assessment of social disparities, but it does not, on its own, propose any specific formula for policy decisions". Martha Nussbaum and other scholars have further developed this approach to conceptualising justice as a normative framework that focuses on the ability of people to be and to do things (Nussbaum 1988; Nussbaum2020; Walsh 2000). It is an approach that builds on the capacity of a person, helping him or her to actualise his/her ability within society.

2.10.3. Iris Young (1949-2006) Justice as the acknowledgement of Positional Differences

The political theorist and feminist, Young (1990:9) argues for the interrogation of the concept of justice from the conceptualisation of injustice. According to Young (1990:9): "Oppression and domination should be the primary terms for conceptualising injustice". Young (1990:41) defined oppression as referring: "to the vast and deep injustices some groups suffer as a consequence of often unconscious assumptions and reactions of well-meaning people in ordinary interactions, media and cultural stereotypes, and structural features of bureaucratic hierarchies and market mechanisms-in short, the normal processes of everyday life".

To overcome oppression, Young suggests that justice should be concerned with "positional differences" engendered by structural, systemic and cultural injustice. According to Young (1990:3): "Where social group differences exist and some groups are privileged while others are oppressed, social justice requires explicitly acknowledging and attending to those group differences in order to undermine oppression". The existence of oppression within a given society or city prevents people from realising their full potential. This oppression could be in the form of socio-cultural taboos undergirded by patriarchal belief systems that exclude women and reinforce traditional norms of governance. In

many African countries and cities, women constitute the majority of the informal work force. Yet, arguably their voices neither shape city policies nor are they included in city rejuvenation activities. Others, such as informal traders in taxi ranks and hawkers who occupy and sell their wares on street corners and boulevards of cities are also not consulted in the development of city policies. Yet, they are expected to abide by city bye-laws and other governance policies. This raises the question of whether those in the corridors of power see these bye-laws and policies as instruments of exclusion, oppression and injustice. According to Young (1990:3):

> A conception of justice should begin with the concepts of domination and oppression. Such a shift brings out issues of decision making, division of labour, and culture that bear on social justice but are often ignored in philosophical discussions. It also exhibits the importance of social group differences.in structuring social relations and oppression; typically, philosophical theories of justice have operated with a social ontology that has no room for a concept of social groups.

Young (1990:3) further writes: "I argue that where social group differences exist and some groups are privileged while others are oppressed, social justice requires explicitly acknowledging and attending to those group differences to undermine oppression". To upend domination and oppression, Young suggests that justice requires a deliberate politics of difference. Again Young (2008:80) writes: "People differently positioned in structural processes often have unequal opportunities for self-development, access to resources, to make decisions both about the conditions of their action, and that of others, or to be treated with respect or deference". Agreeing with Young, Maboloc suggests that such unequal opportunities are structural injustices. According to Maboloc (2015:27): "The truth of a people's colonial past, the realities of socio-economic persecution that people have dealt with and are dealing with, and the truth of cultural bias all point to structural injustices". Drawing from his lived experience in the Philippines, Maboloc argues that 'powerful Interest groups' position themselves unfairly within societies or cities and thus perpetuate structural injustices by their actions which may hinder the collective development of the society. Thus, for Young and Maboloc, justice should not be confined only to the issues of distribution within communities but ought to include the processes of

participating in what is being distributed. In conclusion of his argument Maboloc (2015:34) writes: "In truth, without the actual voice of ordinary citizens in policy discussions, they will remain disadvantaged and deprived of their just entitlements".

Young's 'politics of positional difference' proposes inclusivity as essential in the conversation regarding justice within concrete historical circumstances. As a paradigm for exploring justice it proposes sensitivity to differences in access and capacity in societies. In African cities for example, this will include the deliberate engagement with the experience of the majority who have migrated from rural areas because of complex socio-economic and environmental issues and who have pitched camps in the informal settlements and slums of cities within the continent. Advancing justice within this context would arguably include spatial justice and its expression in the city. As Soja (2009:2) observes: "Spatial justice as such is not a substitute or alternative to social, economic, or other forms of justice but rather a way of looking at justice from a critical spatial perspective. From this viewpoint, there is always a relevant spatial dimension to justice while at the same time all geographies have expressions of justice and injustice built into them". In supporting Soja's argument for justice to be understood in geographical terms, Swyngedouw (2006:80) writes: "Questions of justice cannot be seen independently from the urban condition, not only because most of the world's population live in cities, but above all because the city condenses the manifold tensions and contradictions that infuse modern life". Inclusivity also recognises their agency and capacity to contribute to the socio-economic life of the city. It also affirms their faith in the social contract with the *Leviathan* who has appropriated most of their freedoms and is morally bound to provide for their well-being in the city.

2.10.4. David Harvey: Justice as "Just Distribution"

The British geographer and neo-Marxist, David Harvey argues that justice socially conceptualised indicates equitable distribution of the fruits of production. According to Harvey (2009:97): "justice is essentially to be thought of as a principle (or set of principles) for resolving conflicting claims. These conflicts may arise in many ways. Social justice is a particular application of just principles to conflicts which arise out of the necessity for social cooperation in seeking individual advancement". Harvey argues that in the production and distribution of societal profits, justice will entail a distributive process that

considers, the processes and mechanisms for distributing what collectively belongs to a society or a city, for example, its geography. To further buttress his argument, Harvey (2009:100) outlined eight criteria which explain his concept of just distribution:

(1). All individuals have equal claims on benefits irrespective of their contribution.

(2). Individuals who command scarce and needed resources have a greater claim than do others.

(3). Individuals have rights to equal levels of benefit which means that there is an unequal allocation according to need.

(4). Individuals have claims according to the property or other rights which have been passed on to them from preceding generations

(5). Claims may be based on the degree of difficulty to be overcome in contributing to production.

(6). Those individuals whose activities benefit most people have a higher claim than those whose activities benefit few people.

(7). Individuals who produce more output—measured in some appropriate way—have a greater claim than do those who produce a lesser output.

(8). Individuals who make a greater effort or incur a greater sacrifice relative to their innate capacity should be rewarded more than those who make little effort and incur few sacrifices

Harvey's eight criteria give us the possibility of imagining alternative approaches to the concept of justice especially in the distribution of resources. Harvey is suggesting a paradigm which recognises human efforts, merits and sacrifices, which in effect motivates the human person to realise his/her potential within society. Harvey's eight criteria also raise another question; How can the efforts, merits and sacrifices of those who are disadvantaged socially; by the unavailability of social infrastructures spatially; by the areas in which they live, economically; and by inadequate resources, be acknowledged in African cities where more attention is devoted to making profits at all costs? While these eight criteria speak to just distribution of resources within societies, it is instructive to note

that they also provide a framework for using Muller's Postfoundational approach to analyse the processes and mechanisms for the location of social infrastructures in cities such as Enugu, and help us to unveil unjust practices in urban planning and management.

2.11. African Conceptualisation of Justice

African scholar of philosophy, Ani (2013:179) suggests that: "There is no uniformity of African cultural values in the way one could accept the uniformity of western or Islamic cultural values that established the western or Islamic concepts of jurisprudence, laws or justice". Yet, according to Ani (2013:182): "African sense of justice flows from African values of respect for womanhood as the physical representation of mother earth that gave us birth and the being that could complete the human hood of man through the mystery of reproduction and complementarity". African conceptualisation of justice using womanhood as a metaphor for Mother Earth is instructive. It refers to the fecundity of the earth in African cosmology while at the same time suggesting the fairness of the earth in providing resources for all created beings that live on it.

2.11.1 African Feminist and Womanist Voices

Although one does not aim to exhaust the various innumerable literature on African Feminist and Womanist conceptualisation of justice in this work, a few pointers will help to elucidate how justice, undergirded in African cosmology is conceived from this perspective. According to Dukor (2010:27):

> The relation of man to woman in African context is cultural and metaphysical. Just like the Genesis account of creation, African cosmology and ontology see the concept of womanhood as an extraction from the concept of manhood. Similarly, social and political organisations are culturally patterned to reflect the mystery and superiority of manhood. Justice is also maintained in the communal ownership of lands and landed properties and their equitable distributions…In essence …gender discourse is based on the superstructure of humanism and African theism that validates and sustains the concept of feminine justice, and gender balance and gives womanhood gender value in the social context.

Arguably Dukor suggests that there are canons of cultural values in African cosmology that embody gender justice. Some of these canons Dukor argues, have been distorted by

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globalisation and postmodernism. Yet, Dukor's vision is to locate these canons of cultural values within the global philosophical discourse. Casmir Ani raises a pertinent question. How have African canons of cultural values translated into fair and equitable distribution of resources for African women? What has changed or is changing in African gender relations, especially in the cultural treatment of girls and women in African cities? An empirical observation of the status of women in African cities such as Enugu, revealed high levels of marginalisation and deliberate attempts to exclude them from decision-making processes. As we shall see later in chapter 4 of this thesis, some African female urban activists such as the *Development Education Centre*, are still campaigning for justice issues such as education, social-economic development, political participation, inheritance, and other spheres of life where boys and men are more privileged than girls and women. Conceptualising justice through the lens of African women and feminists requires a deliberate interrogation of African cultural practices in rural communities, which have been transferred to African urban centres. Such an interrogation has the potential to transform what the Nigerian feminist novelist, Chimamanda Adichie described as a danger of listening to only one side of a story, especially where issues of justice are advanced only from a male perspective. According to Adichie (2009): "Single stories lead us to default assumptions, conclusions and decisions that may be incomplete, and may lead to misunderstanding. Operating from the context of a single story can prevent us from a complex, nuanced view of a situation". An African feminist concept of justice will not be based only on the dominant single story grounded in patriarchal cultural values. Rather, it should imperatively include the voices of girls and women, as their lived experiences will either affirm or deny the African definition of justice as giving each his/her due.

Arguably, justice as a normative category to be employed in the discourse about African cities, could aim to reinvigorate city institutions to include more participation of women urbanites in determining the trajectory of their cities. This could be done by creating an architectural framework through which justice is expressed in terms of the capabilities of people especially women as argued by Sen, and a positional difference that is biased towards the most vulnerable. Such a bias entails an intentional focus on the vulnerable and marginalised, who are most often the majority in African cities. Yet, as

Myers (2011:125) argues; "Justice in African cities becomes a mouthful: *to improve the quality of life for all, while including more and different people in democratic decision-making within an overall framework that works toward an expansion of social and environmental justice through a thick and messy realignment of state–society relations that enhance people's capabilities for leading the lives they choose*". Operationalising justice in this manner will help to unpack its biblical meaning, making it relevant to the ordinary experiences of Africa's women urbanites.

2.11.2 Justice as fair order

African Legal philosophers Agbakoba and Nwauche (2006) offer intriguing insights into the African or rather Igbo conceptualisation of justice. Both scholars (2006:73) underscore the necessity of understanding justice in terms of the socio-economic relationships and interdependence of peoples within African communities. Agbakoba and Nwauche agree with the African conceptualisation of justice as advanced by Dukor. According to Dukor (2010:3): "African conceptualisation of justice is philosophically presupposed in its divine conception of natural law: natural and justice should be construed as being the same with divine law and justice - this accounts for its concept of divine justice in being more or less the same as that found in the Greek and Roman worlds". In Igboland for example, where Enugu is located, Justice is conceptualised through proverbs which indicate right relationships, as well as a fair order of things. Mostly captured in the use of proverbs, justice as some scholars suggest is not represented by a single word in the Igbo lexicon. Rather, situations that exemplify the application of justice are captured in proverbs, which the Igbo argue are wisdom pedagogies. For example, the Igbo proverb, *Onye emere ka e mere ibe ya, obi ga-adi ya mma* (Treat a person in the same manner others are treated, and s/he will be happy), exemplifies the notion that primarily justice relates to the manner human beings treat each other, and more profoundly, helps to entrench order in the society. According to Agbakoba and Nwauche (2006:78):

> The Igbo conception of justice appears to be based on fair entitlement and disentitlement. An entitlement is fair if it goes according to status in a given context and a disentitlement is fair if it goes according to offence. Justice is thus, fair order… The Igbo conception takes into account, historical antecedents, future

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development as well as concrete conditions. Undue historical advantage is remedied as much as possible and measures that can bring equality in the future are encouraged. Thus, measures such as affirmative action are acceptable as long as they can be used to redress historical injustice... All beings relate according to the principle of justice. Justice is the principle that sustains the cosmic and social order. It is the basis of cosmic and social harmony for it is only when things are in their proper states according to justice that harmony and peace flow.

This definition of justice within the Igbo world-view is instructive, First, it indicates that in the belief system of the Igbo, the capacity of each individual should be recognised and enhanced so that in the distribution of resources, entitlements and disentitlements will be undergirded by fairness for the order of the society, Second, it recognises that such a conceptualisation of justice enables peace to reign in the community as conflicts are prevented. Yet, even in the face of conflicts and misunderstanding, resolution mechanisms will be explored based on this understanding of justice. Okafor (1992:40) summarised this conceptualisation as follows: "Equal reward or punishment for equal merit of offence". Such a conceptualisation is helpful in our engagement with the urbanising city of Enugu which is situated in Igboland. It raises the curious question as to the present application of justice in the Coal City especially concerning spatial planning, and its impact on the majority of her citizens who reside in informal settlements and slums. Perhaps, it provides a prism for theologians and peacebuilders in the city and the African continent at large to retrieve these indigenous conceptualisations of justice as a way of counteracting the excessive power of capital which excludes the majority in African cities.

Agbakoba and Nwauche further indicate another intriguing conceptualisation of justice in the Igbo worldview through what they call "corporate or collective responsibility". This they deduced from the Igbo proverb *otu aka ruta mmanu ya ezue nkpisi aka nile* (if one finger is stained by oil, it will gradually touch the other fingers). This could be viewed negatively, in terms of crime and punishment. For example, if a family member commits a crime, it soils the name and image of his/her family in the community. Yet, such a conceptualisation has a prophetic dimension. It serves to warn people to desist from wrong and unjust acts which will damage the image of their families and communities.

However, it also inversely calls people to good and just acts which have the potential of endearing them to the community while at the same time uplifting the name of their families. Given the importance and relevance of family names in Igboland, uplifting the name of the family through just acts further entrenches order in the society and advances a collective aspiration for doing good and just acts for the good of the community.

2.12. Operationalising Justice using Muller's Methodology

To operationalise Muller's Postfoundational approach in this chapter, it could be argued that the notion of justice provides the lens for studying and interpreting the experience of Enugu's urbanities. The seven movements in Muller's Postfoundational approach emphasise the need to listen attentively to context-based experiences, and they provide the tools for interpreting these experiences in the light of Sacred Scripture. For example, how would a disciple of Christ explore the concept of Justice in the city of Enugu? What should motivate questions of justice and injustice in the city? Muller's interrogative approach assisted in drawing insights from sacred scripture in exploring the concept of justice. It also assisted in understanding how political philosophers, feminist and some African scholars engaged the concept, and how they think it plays out in human societies. Arguably, using Muller's methodology, the concept of justice could be examined and identified within human relationships in society, and how state or city policies respect its more profound meaning of giving each his/her due, while making a preference for those who are vulnerable. The approach further elicits an intriguing question. How can the commonwealth of cities and societies be justly managed in a manner that respects the dignity of the human person as *Imago Dei*?

Nevertheless, to concretely apply the concept of justice in Enugu, the context of this study, it is necessary to put on the lens of the pastoral praxis. This research method helped one to experience concretely (see) how justice is experienced in the lived vitalities of the slums and informal settlements of Enugu, to discern (Judge), how it is applied in that context, and to make concrete proposals (Act) that could arguably assist in transforming the city as a milieu for human flourishing. This method could also help to situate *Justpeace*, the concept which is advanced in this study, as a plausible method and tool for engaging African urban centres. Yet, with its accompanying participatory approach - the urban studio, the pastoral praxis assisted in aligning the concept of justice

and peace while at the same time realising its limitations in its practical implementation in a city such as Enugu which is both multi-religious, multi-denominational and multicultural.

2.13. Summary of Chapter Two

In this chapter, we have briefly explored the conceptualisation and application of justice in the Scriptures especially, the Old and New Testaments. Using the Hebrew words *Misphat* and *Tzedek,* the scriptures indicate that justice encompasses much more than legal assumptions of what is right or wrong. It includes individual responsibility to be just in themselves, and essentially in their relationship with others. Justice further demands an intentional focus on vulnerable community members and measures the flourishing of the entire community on its treatment of such persons. The ancient Greek philosophers conceptualised justice as order in society and as the moral disposition which influences people's decisions in acting justly with other people.

Influenced by the insights from the Greek philosophers and their Christian faith, the fathers of the church, suggest that justice embodies the right relationship and is also a guiding virtue for community living. Philosophers and scholars of the modern era saw justice as the glue for the social contract, while post-modern scholars interrogated the concept and argued that justice implies much more than fairness because not everybody is on the same socio-economic footing in society. Justice, they argue, should consider the capabilities of people to be and to do things within their capacities, and their positional differences, which sometimes unveil structural oppression.

Arguably, the earlier conceptualisations of justice by Hobbes, Locke and others mentioned in this chapter do not embody all that constitutes justice and its multiple potencies when expressed in the complex configurations of urban Africa. This chapter suggests that Sen's 'justice as capability', Iris Young's justice as 'acknowledgement of positional differences', Harvey's justice as 'just distribution'' and African womanists' justice as critically engaging patriarchal systems in our societies especially cities, are the guiding lens through which *Justpeace* could be proposed as a practical theological tool. Viewing these conceptualisations of justice from Muller's Postfoundational approach could help us to engage the realities of life, as it unfolds in the exponentially growing city

of Enugu and others on the African continent. In the next chapter, we shall explore the concept of peace as a principle and a driver of social cohesion in urbanising African cities.

CHAPTER THREE

Conceptualising and Theorising Peace

3.1. Introduction

Peace – is a concept and arguably a state of being that evokes varying assumptions. Peace is widely referenced and sometimes disputed concerning its characteristics and the degree of its perception in different contexts. In domestic, international, religious and civil affairs, peace is often alluded to, as a desired state of being, and arguably a subject of "transversal rationality" (Muller 2011:3). Yet, its ontological meaning raises the question of what constitutes its full realisation, with a caveat, that also questions its completeness or lack thereof in individual lives, communities and societies. Perhaps, one could ask, should peace be conceptualised and referenced in a manner that unpacks its full ramifications? In theorising African urbanisms, how could we describe and measure a peaceful city? How should peace be conceptualised as a paradigm for measuring flourishing African cities? Given its arguably varied application in different contexts and spheres of life, it is necessary to clarify the concept of peace, for according to Caplan (2019:13): "peace is an essentially contested term there is no generally agreed definition of it. Is it 'merely' the absence of violent conflict? Does it require the transformation of society and relations within it?". Echoing a similar thought, Peace scholar Cortright (2008:1) writes: "Throughout history the cause of peace has been on trial, standing like a forlorn defendant before the court of established opinion, misunderstood and maligned on all sides". In *the Life of King Henry V, act V, scene ii, line 34,* Shakespeare wrote, Peace is "naked, poor and mangled" (Shakespeare:n.d).

3.1.2. Peace becomes ambiguous if not clarified

International Relations (IR) and peace scholars underscore the need to avoid ambiguity by clarifying the concept of peace. According to Caplan (2019:13): "Clarifying what is meant by peace is critical to its consolidation. Without clarity about the characteristics of peace, it is difficult if not impossible to assess progress towards achieving it". Peace scholar Fox, (2013:3) writes: "peace is an unfamiliar and poorly understood concept and reality. Perhaps it has been too seldom experienced - or in the case of some people, hardly tested at all". Supporting Fox's claim, Royce (2004:115)

writes: "peace is too important a goal to be without a firm conceptual basis for both research and positive social action". To further highlight the necessity of clarifying the concept of peace, Richmond argues (2005:2) that:

> peace is rarely conceptualised, even by those who often allude to it. Not only has it been rarely addressed in detail as a concept, the theorisation of peace is normally hidden away in debates. This is so even in the states, institutions, organisations, and agencies, whose officials and representatives often present peace as an ideal form worth striving to achieve.

A theoretical clarification of the concept of peace using the Postfoundational approach has the advantage of equipping African urban theology scholars, IR and African peace scholars with tools for describing and measuring peace. In urban spaces particularly, with different forms of spatial and socio-economic contestations, peace evokes ambiguous interpretations and connotations. Clarifying its conceptual and practical framework could assist African urban practitioners with tools for measuring the degree of its presence or absence, within the unique but exponentially growing cities of Africa. This clarification also provides a framework for understanding its later use and application in the concept of *Justpeace* in chapter 5 of this work. A lack of clarification creates ambiguity, and amplifies the danger of its naïve application in contested urban contexts, which may not unpack its different qualities. For what on the face of it, may seem a peaceful city could in reality be undergirded by structural and systemic contestations and fractures which has the potency of driving future urban conflicts.

3.2. Insights from peace research

With the emergence of the discipline of peace research, after the devastating effects of World War 11, and after the transformation of the League of Nations into the United Nations as an organ for preserving inter-state peace and collaboration while ensuring global security, questions surfaced about the futility of interstate wars and violence. State actors engaged themselves in the processes and methods for interstate cooperation, multilateralism and global security. Peace as "the absence of war" began to be perceived in political Science and IR as quintessential to conflict resolution. To forestall the misery, death and chaos caused by violent conflicts, scholars in political science and

IR began to engage in conflict theories, exploring the reasons that lead to conflicts and war. These and other academic disciplines sought to imagine a state of affairs where conflicts between states and within states can be reduced or eliminated through diplomacy and other forms of statecraft. Through this and other processes, peace was conceptualised and applied to conflict and post-conflict contexts. In these dynamic contexts, peace was imagined as an alternative that would explore the possibilities of ending violence by re-negotiating relationships between states and communities that were previously marred by violence.

3.2.1. Peace in liberal and illiberal paradigms

Some peace scholars argue that within the post-World War II conflict theory discourse, peace as "the absence of war" was conceptualised by employing liberal and illiberal paradigms. According to Paris (2004:41), advocates of the liberal peace paradigm argue that: "Democratic forms of government are more peaceful – both in their internal politics and in their international relations – than other forms of government". Philpott (2010:6) elaborates on Paris' characterisation of the liberal peace paradigm by arguing that the liberal peace paradigm further advances: "Human rights, democracy, free markets, and the central role of international institutions and state governments (are essential) in building peace". Within this paradigm, peace is characterised as the absence of conflicts and wars. Little (2015:61) suggests that advocates of the liberal peace paradigm: "Maintain that the orderly and properly sequenced development of robust liberal political and economic institutions is a critical condition of national and international Peace".

The illiberal peace paradigm, some peace scholars argue is on the contrary characterised by state fragility which leads to failed and dysfunctional states that are marked by the potential for conflict and violence. Arguably, it is suggested that the illiberal peace paradigm is fragile because it is not founded on democratic principles. Democracy in this context is extracted from Abraham Lincoln's speech at Gettysburg, Pennsylvania in the United States of America. Lincoln according to Wilentz (2015:530) described democracy as: "Government of" and "by the people" – he had only to include the ineffable "for" – in order to describe democracy". States that experience violent conflicts are classified as living under illiberal peace, with weak institutions that are unable to resolve

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internal conflicts or may have been weakened by corrupt practices. The assumption therefore, is that in democratic states that are undergirded by liberal peace, conflicts are resolved because of strong institutional capacities that employ diplomacy and the rule of law, and overt conflicts or wars are often the last resort! Yet, the United States invaded Iraq, Russia annexed Crimea, and is currently at war with Ukraine! Arguably, peace cannot be solely conceptualised in terms of liberal and illiberal paradigms. It encompasses much more than is advocated by political scientists and IR experts, who often view it from the lens of conflict and post-conflict discourses!

3.3. Peace is a theological and spiritual principle

Peace is a theological and spiritual principle, and should be conceptualised by drawing from the faith expressions and practices of various religious traditions. It is a concept enshrined in the teachings of different religious traditions, who need to reclaim it, I argue from its narrow confinement to interstate and intra-state relations, and from its attachment to conflict and post-conflict contexts. Arguably, peace is much more than the resolution of conflicts and has traction as an instrument for social cohesion, applicable to all human endeavours and interactions, not just during conflict and post-conflict situations. Within religious and theological circles, peace is one of the great expressions of God's presence and is often conceived as a Divine attribute. Different religious traditions, underline the necessity of peace for Divine - human relationships and for interpersonal relationships with soteriological goals. Traditions such as, Christianity, Islam, Buddhism, Hinduism and indigenous religions lay claim to this concept, and it is referenced in their various scriptures (written/oral) as a form of harmony with creation, and an indication of a tranquil state of being with the Creator God. In these and other traditions, one does not need conflict with another person to realise peace in one's life!

3.4. Peace: Towards a characterisation.

Characterising peace solely regarding its theoretical and practical frameworks, within interstate and intra-state political paradigms, has the inadvertent possibility of situating it negatively, at least conceptually, as an ontological state that solely negates conflict. For example, in defining peace Martin (2005:45) writes: "peace is the antonym of war". Viewed from this lens, peace is experienced when conflict and violence are 'seemingly' absent within a community or society, and by extension within an urban

setting. Martin further argues that this analytical framework influenced much of IR theories and models of operations about conflicts and war. Martin's characterisation of peace could be described as a linear process in which violence is at one end of a continuum and peace at the other. In this characterisation, the end of violence and war begets peace. Yet, such characterisation raises the curious question of the degree of peace before and after the outbreak of violence and war. It boldly asks what breaches the peace, and what needs and conditions when unmet, eventually lead to conflicts and violence. Brown (1987:7) suggests that peace helps to unpack the concept of violence as that which: "Violates the personhood of another in ways that are psychologically destructive rather than physically harmful". Brown's argument helps us understand that peace transcends the existence of violence and war. Although physical violence can be perceptible, that is quantitatively and qualitatively measurable, psychological violence which breaches the peace in communities and cities can be insidious and may not easily be quantified. For example, seldom is the number of social and economic infrastructures that were destroyed in violent conflicts in African cities properly analysed in terms of their impact on livelihoods, not to mention the number of people displaced and rendered homeless by conflicts in the continent. Royce Anderson further deepened Brown's argument that peace implies a reduction of violence both physically and psychologically, and to advance harmonious living. According to Anderson (2004:103): "Peace is a condition in which individuals, families, groups, communities, and/or nations experience low levels of violence and engage in mutually harmonious relationships".

How can the absence of peace be diagnosed and foreclosed in urbanising African cities? How can hidden psychological fragilities be unveiled within African cities in a manner that will lead to sustainable peace? How can peace be established in African urban centres with the knowledge that in its overt or covert absence, hostilities and violence could break out? Could there be peace in the presence of emasculating human realities, such as inadequate food and shelter that physically and psychologically impoverish millions of people, and has the potential of breeding rivalry and contestation within communities and urban spaces? Though these may or may not lead to overt violence and war, could such existing conditions in communities be regarded as peaceful because there is an absence of overt conflicts? How should we describe peace in African

urban centres marked by deep inequalities and vulnerabilities, unease and tensions that characterise socio-economic and even political relationships? Could these inequalities and vulnerabilities be critically engaged, as they have the potential to become possible drivers of conflict, to forestall overt violence and to create conditions for flourishing African urbanisms? Perhaps, drawing from Muller's Postfoundational approach, a foray into peace as understood by some religious traditions whose adherents inhabit African urban centres could help us engage it as a holistic concept for flourishing African cities.

3.5. Peace in some Cultures and Traditions

Different cultures and religious traditions characterise peace in unique ways and forms. In many ways, these traditions encourage their adherents to embrace peace as a virtue in their lives.

3.5.1. Peace in some Eastern traditions

Writing about concepts of peace from the Eastern hemisphere, peace scholars Barash and Webel referred to Confucius (551-479 BCE), the Chinese Philosopher. According to Barash and Webel (2018:5): "His best-known collection of writings, the *Analects,* emphasises the doctrine of *jen* (empathy), founded on a kind of hierarchical Golden Rule: Treat your subordinates as you would like to be treated by your superiors". Again, Barash and Webel (2018:5) write that for Confucius: "The attainment of peace was the ultimate human goal and that peace came from social harmony and equilibrium". In the Confucian tradition, *Jen* will refer to goodness and benevolence that characterises peace. The authors further cite Mo Tzu (468-391), a religious leader and philosopher. According to Tzu (1967; Barash & Webel 2018:5): "Those who love others will also be loved in return. Do good to others and others will do good to you. Hate people and be hated by them. Hurt them and they will hurt you. What is hard about that?". In this understanding, peace is embodied in reciprocity and humaneness towards others.

Thich Hanh, the Vietnamese Buddhist monk and peace advocate suggests that peace is not only about reciprocity but is intrinsically linked to personal and communal happiness. According to Hanh (1987:1): "If we are not happy, if we are not peaceful, we can't share peace and happiness with others, even those we love, those who live under the same roof. If we are peaceful, if we are happy, we can smile and blossom like a flower, and everyone in our family, our entire society, will benefit from our peace". In their

exploration of the history and understanding of peace from the Indian Hindu text, Barash and Webel (2018:6) write:

> The great Indian text, the Hindu epic *Mahabharata* (written about 200 B.C.E), contains as perhaps its most important segment the *Bhagavad Gita.* This is a mythic account of a vicious civil war in ancient India, in which one of the principal warriors, Arjuna, is reluctant to fight because many of his friends and relatives are on the opposing side. Arjuana is ultimately persuaded to engage in combat by the god *Krishna,* who convinces Arjuna that he must fight, not out of hatred or hope for personal gain but out of selfless duty. Although the Gita can be and has been interpreted as supporting caste loyalty and the obligation to kill when bidden by a superior party to do so, it also inspired the great 20th century Indian leader, Mohandas Gandi as an allegory for the de-emphasis of the individual self in the pursuit of the higher goal.

Mohandas Gandi, the Indian anti-colonial activist noted for his advocacy and stance on non-violence resistance to unjust situations could have arguably drawn from the teachings of the *Bhagavad Gita* to advocate for an understanding of peace that eschews violence, yet determined in its quest for justice. Such an understanding does not presume indifference or silence in the face of injustice, but a firm activism for peace without violence.

3.5.2. Peace in the Old Testament (OT)

If one is perhaps to align oneself to the Political science and IR paradigms of peace as the "absence of conflict, then one may be tempted to use that lens to read some parts of the OT where Yahweh, the God of the Patriarchs who led Israel in many wars is depicted as rather pugnacious. According to Barash and Webel (2018:6):

> peace per se is not prominent in the Old Testament. The God (Yahweh) of Abraham, Moses, and David is frequently portrayed as rather bellicose, even blood-thirsty, and the ancient Israelites were often merciless warriors. Exceptions to this norm exist, however, such as the prophet Isaiah, who praised the reign of peace and described war not as a reward or a route to success but rather as a punishment to be inflicted on those who have failed God.

Opposition to foreign (Roman) rule in Palestine was carried out in violent conflict by the Maccabees and the latter period by the zealots. Nevertheless, Barash and Webel suggest that there were exceptions to this bellicose idea within the OT. For example, the powerful portrait in Isaiah 11:6 "the wolf will live with the lamb; the leopard will lie down with the goat; the calf and the lion and yearling together; and a little child will lead them" unveils this understanding of peace as deeper than belligerency.

Some Biblical scholars suggest that when confronted with the various narratives of conquests, violence and wars in the texts of the OT, readers may be inclined to argue that the OT is full of rivalries, violence and warfare. In the different accounts of the journey of the people of Israel in Exodus, Joshua, Judges and other books of the OT, we read of the portraiture of God as the warrior conqueror who in some cases accompanied the Israelites to war and in others divinely equipped them to defeat their enemies. God's presence in these exploits ensured victory, and God's absence led to defeat (Leiter 2007:15; Von Rad 1991: Klassen 1984:27; Craigie 1978). This was further supported in the pastoral letter of the United States National Conference of Catholic Bishops. The Bishops (1983:9) noted that Violence and warfare have been prevalent throughout the history of the people of God, especially throughout the time from the Exodus to the monarchy. God is commonly perceived as the guiding force for the Hebrews in warfare, safeguarding them from adversaries, and ensuring their triumph over opposing military forces.

Yet, to reduce the body of literature of the OT and God's intervention in the course of the history of the Israelites to issues of conquests, violence and war could be misreading the sacred texts. In the book of Judges 6:24, Yahweh is epitomised as peace. In the book of the prophets such as the book of Isaiah referred to earlier, peace is advanced as the foundation for the harmonious living of God's creation. Peace is not solely the antonym of violence and war, and in the OT was characterised by the diverse experiences of the people of Israel, not only in their oftentimes conflicted relationship with their neighbours but also in their quest for flourishing and well-being as the chosen people of God.

Leiter (2007:18) brings out this variegated nuance of Peace when he writes:

Any characterisation of types of peace in the Old Testament will be an imperfect device because the ancient Israelites did not think or write in that way. The above categorisation, however, suggests that peace was an important theme espoused by different writers through different literary *genres*. It also suggests that the theme of peace is varied and complex, which underscores the need to identify different types of peace if readers and students of the Old Testament are going to more fully understand the concepts of shalom and peace.

3.5.3. Peace as Shalom

David Leiter argues that peace in the OT is not one-dimensional, but a multifunctional term encompassing variegated conceptual typologies. One profound typology in the OT is the conceptualisation of peace as wholeness characterised by the use of the Hebrew word שָׁלוֹם (*shalom).* Another typology Leiter argues is in the use of *shalom* as a *greeting* to inquire after another's well-being, as recorded in Judges 18:5; where the five men who had gone to spy the land of *Laish* greeted Michah. *Shalom* could also refer to a *harmonious relationship* inquiring whether the encounter between two persons is in harmony or not. For example, in 1 Samuel 16:4 the people of Bethlehem inquired if the prophet Samuel had come in *shalom* to their community or not. It can also refer to a calm presence amid uncertainties and fears which Gideon experienced in tearing down the altar of Baal as recorded in Judges 6:32. It could also refer to, *righteousness as justice,* as in Isaiah *32* where it was prophesized that the kingdom will be founded on righteousness and justice. Peace could also imply *the absence of war and violence* as in Deuteronomy 20:10; where the Israelites were encouraged to offer their adversaries *shalom* before any conflict. Leiter (2007:22-28) enumerated other typologies of shalom in his book. These notwithstanding, an important peace typology for our study is *shalom* as the well-being of a people, a community or a city. The American biblical scholar Hanson (1984:341) suggests that: "If one were to choose a single word to describe the reality for which God created the world, and in which he seeks to sustain the community of those who respond to his initiating grace as an invitation to participate in it, that word would be shalom".

In these different nuances of the term *shalom*, it is pertinent to note that it encompasses much more than its literal English translation as Peace. Its semantic depth

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and extensive meaning require a much more cognitive understanding that is far broader than the English understanding of peace as the lack of conflict and war. According to Renner (1985:69) *shalom*:

> Is a rich and very diversified expression which is able to hold many different nuances of meaning—indeed, it can express all that is highest and best for Israel, in society, politics, cult, family, as well as for the whole of humankind and the cosmos itself. That it is the prime blessing that a God of peace could convey to a disoriented and chaotic world caused by human dis-obedience of his covenants, and at the same time be challenge and provocation to human beings to pray for it, to work for it and above all to receive it . . . and then express it in accord with the will of God, that is surely unequivocally attested to in the Old Testament as it also points to an eschatological peace through the office-bearer of peace, a peace which will never end.

One of those nuances in the conceptualisation of the term, *shalom* which Renner argues human beings should pray and work for, is its meaning of wholeness and flourishing. A state of being which unveils its deeper meaning in the OT. According to Arichea (1987:201): "The concept of 'peace' in the Old Testament primarily refers to wholeness, total health, total welfare. It covers the total of God's blessings to a person who belongs to the covenant community". Leiter (2007:16) agrees with Arichea, and further suggests that: "*Shalom's* meaning is broad, including well-being, peace, justice, harmony, and lack of violence". Paul Hanson suggests a prescriptive reading of the word *shalom*. According to Hanson (1984:347): "Perhaps the best way to begin to understand shalom is to recognise that it describes the realm where chaos is not allowed to enter, and where life can be fostered free from the fear of all which diminishes and destroys".

These different characterisations and conceptualisation of peace as *shalom* in the Old Testament deepen our exploration of the concept, and broaden its conceptualisation as much more than the absence of hostilities, conflicts and wars. Aligning with the earlier characterisations which we briefly discussed in the Eastern hemisphere, this characterisation of peace as *shalom* – wholeness, flourishing of the human person helps us to unpack and expand its meaning beyond its narrow confinement as the antonym of

conflict and violent war. It also makes it a useful Postfoundational tool for exploring human flourishing in African cities.

3.6. Peace in the New Testament (NT)

New Testament scholar, Desjardin writes (1997:10): "The Christian preoccupation with peace is grounded in the New Testament. Direct references to 'peace' abound and are dispersed in all but one of the New Testament's 27 books. The 13 Pauline letters all open with 'peace' in their greetings. More important still is the centrality of 'peace' in several key New Testament books". In articulating the conceptualisation of peace in the NT, Desjardin cites the example of Ephesian 2:14-17: "For He is our peace, in His flesh He has made both groups into one and has broken down the dividing wall, that is, the hostility between us…so He came and proclaimed peace to you who were far off and peace to those who were near".

NT scholars will probably argue that this text is an expression of one of the fundamental principles of Christianity, namely that God's incarnation in Jesus Christ, is the reconciliation of creation with God, and creatures with one another. Articulated in this form, reconciliation is a *conditio sine qua non* for the attainment of *shalom*, peace. Nevertheless, there are multiple references and meanings of the term peace in the NT. According to Desjardin (1997:16): "The noun peace *eirene* (peace) occurs 92 times, the verb *eireneuein* (to live in peace, be in peace, keep the peace) four times, the adjective *eirenikos* (peaceable, peaceful) twice, the verb *eirenopoieein* (to make peace) once, and the noun *eirenopois* (peacemaker) also once". Whereas Desjardin acknowledged his biblical source for these terms as "the 26th edition of the Nestle-Aland's *Novum Testamentum Graece",* his use of these terms as explaining different nuances of the term peace is instructive. Whether used in the form of a noun, a verb or an adjective, the multiple reference to the term showcases its uniqueness as a foundational principle in the teachings of Jesus Christ. Desjardin (1997:17) further suggests: "The preference shown over the noun than the verb form, and, upon closer examination, the significant proportion of occurrences in the Pauline corpus: 29 in the seven undisputed letters (Romans, Galatians, 1-2 Corinthians, Philippians, Philemon, I Thessalonians) and 18 in the other six (Ephesians, Colossians, 1-2 Timothy, Titus, 2 Thessalonians)". While it is not under the purview of this work to engage the hermeneutics of peace in the NT, this short foray

into the characterisation of peace in the NT, helps us understand its wider correlation with justice for human flourishing.

3.6.1. Peace in some of Paul's letters

Arguably, the Pauline letters in the NT which mostly begin with greetings of peace are indicative of the conceptualisation of peace in the NT. According to Desjardin (1997:17): "The composite picture that emerges from his letters is that peace is a gift from God, which results in the breaking down of some of the divisions between God and humans, and between humans themselves". Desjardin (1997:18) suggests that in some instances for Paul, peace can refer to "eternal life" as in Romans 8:6: "to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace". At other times Desjardin (1997:18) argues that peace is seen in the writing of Paul as referring to "an inner state of tranquillity that anticipates eternal life". Yet, according to Desjardin (1997:18): "And quite often Paul uses the term to mean a significant reduction in the strife between humans – simply put, getting along harmoniously with others, (which he would have linked to the Christians' new relationship with God)". To support this claim, Desjardin (1997:18) cites Rom. 12:18: "If it is possible, so far as it depends on you, live peaceably with all". Viewed from the lens of the absence of violent conflict, these passages from some of Paul's letters in the NT support the claim that peace implies much more than the absence of violent conflict. Arguably, the human effort to live peaceably with one another could suggest that peace involves making serious efforts at reconciliation, while at the same time ensuring fairness and equity.

However, to live peaceably with one's neighbours and others within a said community, city or society at large begs the question, what should a proper Christian response in the face of violent aggression be? How can communities and cities ensure equity and fairness in the management and distribution of resources, without grievances that could drive conflicts? Arguably, there may not be one uniform response to such questions, and different Christian denominations will perhaps have different answers depending on the level and intensity of the situation. Some may adopt a pacifist approach, citing for example Matthew 5:38-42 on turning the other cheek. Others especially those who face religious persecution may adopt a form of self-defence that could involve bearing arms. Arguably, the interpretation of peace in the NT as attempts at reconciliation

and the avoidance of war could have led to the development of the just war theory which the Catholic church adopted and which influenced Christian political thought in the Middle Ages. Yet, the question is, what should a Christian response be, in the face of aggression, especially when such aggression could be perceived to advance the eradication of Christians and the Christian faith? Nevertheless, peace as a Biblical Christian virtue cannot be compartmentalised into response in the face of aggression, and response when there is no aggression! Rather, peace is a whole and could be realizable in aggressive and non-aggressive situations.

3.7. The Catholic church's position on peace

As a concept, peace transcends its non-religious reduction to political discourses. Peace arguably embodies much more than the resolution of interstate and or intra-state political and economic conflicts. In their reflection on the post-World War II global milieu, after the experience of the devastations caused by the war, the Bishops of the Catholic Church published the document titled *Gaudium et Spes,* (The Pastoral Constitution of the Church in the Modern World). In this document, the Bishops stated that the pains, joys, hopes, anxieties and fears of humanity, especially of the poor and those who live on the margins of our global society are the pains, joys hopes anxieties and fears of the church, The Body of Christ. In *Gaudium et Spes (1965:78), the Bishops write*:

> *Peace is more than the absence of war: it cannot be reduced to the maintenance of a balance of power between opposing forces nor does it arise out of despotic dominion, but it is appropriately called "the effect of righteousness" (Isa 32:17). It is the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualised by man thirsting after an even more perfect reign of justice.*

In 1967, three years after the conclusion of Vatican II (11/10/1962 – 8/12/1965), the World Day of Peace was inaugurated by Pope Paul VI. This day is to be marked annually on the first of January. The Pope said he was inspired to establish this day following the inspiration he received from the encyclical titled "Pacem in Terris" (Peace on Earth), written by his predecessor Pope John XXIII, and his own encyclical titled *Populorum Progressio* (the Development of Peoples) which he also published in 1967*. In establishing

the World Day of Peace, Pope Paul VI cautioned about trivialising the concept of peace and denying its rootedness in Divine cosmology. According to Paul VI (1967):

> peace cannot be accurately discussed in the absence of acknowledgement or regard for its fundamental pillars: namely, honesty, fairness, and affection in the interactions between nations, as well as within the boundaries of each nation, in the relationships among citizens and their leaders. Additionally, peace requires the freedom of individuals and communities in all its forms, including civic, cultural, moral, and religious freedom. Without these elements, what exists is not true peace, even if oppression manages to create the illusion of order and legality. Instead, it will lead to a constant and unstoppable escalation of rebellion and conflict.

A little more than half a century after Vatican II, Pope Francis, the current Roman Pontiff published an encyclical called *Fratelli Tu*tti, (All are brothers). In this encyclical, the Pope reiterated the statement of the Council Fathers at Vatican II. According to Francis (2020:233): "Peace is not merely the absence of war but a tireless commitment – especially on the part of those charged with greater responsibility to recognise, protect, and concretely restore the dignity, so often overlooked or ignored, of our brothers and sisters, so that they can see themselves as the principal protagonists of the dignity of their nation". Broadly speaking, one could argue that the concept of peace refers to building and strengthening the relationship between God and humanity, and the relationships between and among peoples and communities, as well as the environment in which we live.

Arguably, peace assumes that in human relationships and communal living, there are negative seeds for conflicts which should be resolved by resorting to both its conceptual and practical application. Yet, peace is not a given in communities, urban centres and societies, but is crafted. It is both an ideal and a process. Like a work of art, peace involves bringing together different components, considering the time and space occupied by these components and the final product which will elicit admiration. Given its complexity in conceptualisation and application, how then do we characterise peace regarding urbanising African cities? How can peace be realised in these contested spaces

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which sometimes embody grievances, amidst skewed developmental processes where the majority have little or no access to urban economic and socio-political infrastructures?

3.7.1. Can war be a medium for Peace? The Just War Theory

Prusak (2018:1) of Kings College in Pennsylvania writes: "It is a remarkable fact— if it isn't a scandal! - that Christians have been crucial figures in the development of so-called just war theory". Yet, in the ever complex and contingent experiences of human cities and societies, and their governance, how should Christians respond to issues of violent aggression, provocation and war? In effect, how can peace be realised in cities, communities and societies where Christians and people of other religious traditions inhabit? Should communities enforce peace in their milieu, and should unchecked aggression and conflicts become instruments for mediating peace? In effect, how did the question of just war develop in Christian tradition? According to Lisa Sowel Cahill (2016:1): "Just war tradition began to develop in the age of Constantine, and became dominant as Christians gained access to and responsibility for government and political power, eventually even generating a crusade ideology, in which violence was claimed to serve the gospel itself". Proponents of the just war theory within the Christian tradition, argue that war and in effect the violence that goes with it can be justified using certain stringent criteria to enforce peace.

3.7.2. The stringent criteria for Just war

The just war theory is quite specific in its stringent criteria for engaging in warfare. Waging war should not be arbitrary. This was elaborated by Thomas Aquinas in his *Summa Theologiae.* Drawing from Aquinas, Johnson (2005) writes: "For a war (*bellum*) to be just, three things are necessary, sovereign authority, just cause, and right intention". In the mediaeval period, the presumption according to Johnson (2005) is: "Only a person in a position of responsibility for the good of the entire community may rightly authorise the use of the sword… so the authority of a sovereign is necessary for a just war". Any other person who is not a sovereign in this conceptualisation is not authorised to wage war and if they do, they are accused of breaching the peace.

Arguably, one of the factors that led to the exponential growth of African cities (Bangui, Luanda, Free Town, Monrovia, Kinshasa) and a host of others is the forced migration to the cities caused by conflicts and wars. In these spaces the price to pay

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according to Davis (2006:7): "Will be increasing inequality within and between cities of different sizes, and economic specialization". Another factor is the impact of violence and wars on civilians, the growing number of refugees and people displaced by violence and war, and the ever-present danger of the use of nuclear bombs, whose effects are not restricted only to national geographical boundaries.

3.8. Moving towards a Just Peace theory

Merton's argument against the relevance of the just war theory in our contemporary world is further supported by peace scholar Gerard Powers. According to Powers (2018:135): "The experience of total war in the twentieth century, the threat of a nuclear holocaust, and the fact that civilians have increasingly been the main victims of war have led the church to be deeply sceptical of the ability of modern war to meet just war criteria". Powers is arguing for the need to move the just war theory towards the margins of Catholic Social Teaching (CST) and to bring to the fore peacebuilding efforts as a way of addressing social tensions and conflicts that often lead to war.

The complexities of contemporary warfare globally and in African cities in particular which continue to witness a massive influx of refugees, most of them settling in informal settlements and slums provide evidence to support the claim of Powers, Cahill and other peace scholars and theologians who are arguing for the replacement of the Just war tradition with a *Justpeace* theory. These scholars among whom were theologians, social scientists, peacebuilding practitioners, the Pontifical Council for Justice and Peace (PCJP), Pax Christi International and the representative of the global Catholic male and female religious congregations gathered in Rome in 2016 where they collectively appealed for bringing to the fore, the Gospel of nonviolence. The participants argued that the just war theory is archaic and obsolete, and its stringent conditions are impractical within the realities of our post-modern world. In their statement at the end of the conference, the participants (2016) declared: "We believe that there is no "just war". Too often the "just war theory" has been used to endorse rather than prevent or limit war. Suggesting that a "just war" is possible also undermines the moral imperative to develop tools and capacities for nonviolent transformation of conflict".

Transcending the theorisation of Just war, with its Christian imperative as a last resort as argued by Lisa Cahill, in the resolution of conflicts, and journeying towards the conceptualisation of *Justpeace*, as a driver for social cohesion as proposed by the 2016 conference in Rome, entails engaging the intriguing but homonymous discipline of peace research which arguably blossomed post-World War 11 (Galtung 1967). The many violent conflicts, that have marred the face of Africa, and her cities and the conflicts that have been referred to as religious conflicts still prevalent in many parts of the continent, suggest the urgency for a deeper reflection on the characteristics and methodology of peace research, to unveil its potential for flourishing African cities. Perhaps, using the categories developed by Johann Galtung, the Norwegian peace scholar mentioned in chapter 1 of this study, could be useful in engaging the concept of peace, which type of peace should be sought in urbanising African cities, and how this peace typology could be measured.

3.9. Typologies for peace research

In his 1964 editorial in the publication titled "The Journal of Peace Research", Galtung (1964:2) conceptualises peace research as: "Research into the conditions for moving closer to the state of general and complete peace (GCP), or at least not drifting closer towards general and complete war (GCW)". Both are extremes where the GCW represents a state of *bellum omnium contra omnes* (war of all against all), and GCP represents *pax omnium cum omnibus,* (peace of all with all). Yet, Galtung cautions about the narrow conceptualisation of peace research which may inadvertently restrict one from responding to immediate questions and perspectives, without much regard for long-term implications. Galtung (1964:1) writes: "Indispensable tools in one phase may become the strait jacket of the next. Empirical and theoretical research, and conceptual clarification, must go hand in hand, in a pattern of mutual fertilization". Galtung, the acclaimed peace scholar uses two opposite dialectic terms, "negative peace and positive peace" to explain the focus of peace research. According to Galtung (1969:183): "The reason for the use of the terms 'negative' and 'positive' is easily seen: the absence of personal violence does not lead to a positively defined condition, whereas the absence of structural violence is what we have referred to as social justice, which is a positively defined condition (egalitarian distribution of power and resources)".

Agreeing with Galtung, Love (2010:78) suggests that peace research should conceptualise negative peace as referring to the situation characterised by the absence of conflicts and war, which does not negate underlying grievances, and latent conflict that could erupt because of structural injustices and the unjust distribution of social and economic infrastructures. In contrast, Positive peace denotes just relations between peoples and the environment, and is arguably an imaginative retrieval of the biblical concept of *shalom*, – *Justpeace*. Galtung (1964:2) further suggests that peace research should: "Concern itself with reduction of violence and promotion of integration regardless of the basis of group organisation". Understood in this way, peace research is a practical endeavour which according to Lawler (1989:41) focuses on: "How to extend community, or put differently, how to achieve consonance between the social (and sociable) values expressed by humanity and the empirical global social structure".

Galtung argues that peace research should not focus solely on international conflicts across national boundaries. He suggests that the criteria for determining the presence and degree of peace within a community or state should not entirely depend on the absence of violent conflict, but rather should include the quality of life of those living within the nation-state. Arguably, Galtung is referring to the different contestations present within the community or state. Contestations such as cultural and religious identities, sexual identity, race, class, employment issues and perhaps the right to social and economic infrastructures, provide the lens for assessing the quality of life and social relations in a community or state. He argues that peace research should also explore these issues, targeting the structures and systems that perpetuate such contestations and finding ways of creating inclusivity and mutuality concerning the resources of the state to avert conflict and violence.

3.9.1 Negative peace – The absence of violent conflict

In conceptualising negative peace, Galtung advances some useful insights by exploring the dimensions of violence. Violence according to Galtung (1969:168) is: "The cause of the difference between the potential and the actual, between what could have been and what is" then, in considering real-life situations such as in African cities, an essential measuring tool for determining the presence or absence of violence in such spaces, should focus on exploring the discrepancy or lack thereof between the actual

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lived realities of people, and the potential avenues for realising socio-economic possibilities that enable human flourishing. Taking the city of Enugu for example, it could be argued that the colonial and immediate post-colonial spatial planning of the city, may have limited the expansion and upgrading of social infrastructure in the city to her few elite inhabitants. Yet, in the post-independent period, the inability or refusal of subsequent governments to upgrade and spread out city infrastructures to the slums and informal settlements could arguably be seen as a form of "violence"!

Negative peace is a type of peace that does not interrogate and engage the possibilities of overcoming the *status quo*, the actual lived experiences of people and the potential that could be realised if structural and systemic injustices are reduced or eliminated. According to Herath (2016:106): "Negative peace is defined as a peace without justice. It is a false sense of "peace" that often comes at the cost of justice. In a negative peace situation, it may not see conflict out in the open, but the tension is boiling just beneath the surface because the conflict was never reconciled". In this regard, one could argue that negative peace as characterised by Herath is a veneer, a thin covering of unequal structural issues concerning the social, economic and political spheres of life that have the potential of breaching the peace within cities and communities.

Shields offers another interesting insight into the analysis of negative peace. According to Shields (2017:6): "Negative peace uses a short-term time horizon, which reinforces a tendency to see the job as complete once the fighting stops. It undermines efforts for a broader peace by freezing the *status quo*, and it potentially leaves the door open for human rights abuses to continue unabated". Drawing from a military perspective in which conflicts are viewed in terms of hostilities and cessation, Shields argues that often military campaigns are planned with a time frame in mind, and combatants engage in conflicts and warfare, believing that the task at hand will be quickly finished or finalised within a given period. However, many examples of intra-state conflicts within the continent of Africa and beyond, have shown that conflicts and wars extend over a time when the guns are silent and the real costs of war unveil that the peace attained by silencing the guns is fragile. Such an understanding of negative peace characterises it as the cessation of hostilities. Yet, that a conflict or war has physically ended does not mean that

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grievances or rather the issues that led to the conflict and violence have been adequately addressed.

Negative peace is devoid of the core essentials of justice as discussed in the previous chapter. If justice is narrowly understood as giving each her/his due and if there are conditions within cities and communities in Africa and globally, where the due to each person is neither given to them nor adequately planned for, then there could be the absence of hostilities –negative peace, it could be argued that justice is also not present. Majerus (2017:5) insists that: "Negative peace conditions devoid of a sufficiently developed degree of *commonly* acceptable justice and structural harmony ordinarily endure in an exceedingly unstable state of affairs that is nearly constantly in danger of being overturned by a sudden or incremental flaring-up of tensions over any number of grievances". Yet, for Diehl (2016:9): "If it becomes an endpoint for inquiry and policy, the focus on negative peace, or the cessation of armed hostilities, is a worthy goal but ultimately misleading and myopic for scholars and policy makers alike". Negative peace should further be operationalised using Muller's Postfoundational approach of highlighting justice-seeking categories such as the protection, respect and enhancement of human rights as a measuring tool for the attainment of a non-hostile and non-violent stasis for the realisation of justice.

3.9.2. Positive Peace – Elimination of cultural and structural violence

Johan Galtung employs the concept of cultural and structural violence contrasted with somatic violence on a person, to help us understand his characterisation of positive peace. His differentiation of negative peace from positive peace earlier mentioned, provides the substratum for his analysis of peace and what its presence or absence means in a society. Galtung argues that the analysis of violence both as a construct and a reality provides the ambience for critically engaging peace, given the earlier characterisation of negative peace as the lack of conflict and violence. Galtung distinguishes between the experience of personal violence and structural violence. Personal violence refers to some harm done to a person. A form of violence that could be somatically manifested, could have been intended or not intended, and may have physical and or physiological impacts. According to Galtung (1969:173):

It is not strange that attention has been focused more on personal than on structural violence. Personal violence shows. The object of personal violence perceives the violence, usually, and may complain - the object of structural violence may be persuaded not to perceive this at all. Personal violence represents change and dynamism - not only ripples on waves but waves on otherwise tranquil waters. Structural violence is silent, it does not show - it is essentially static, it is the tranquil waters. In a static society, personal violence will be registered, whereas structural violence may be seen as about as natural as the air around us. Conversely: in a highly dynamic society, personal violence may be seen as wrong and harmful but still somehow congruent with the order of things, whereas structural violence becomes apparent because it stands out like an enormous rock in a creek, impeding the free flow, creating all kinds of eddies and turbulences.

Whereas Galtung's analysis of personal violence refers primarily to harm done to a person, which could affect the person physically and emotionally, cultural or structural violence may not be visible. For example, racial discrimination such as was practised during apartheid in South Africa had physical signs that depicted cultural or racial bias and, psychological wounds that were structurally embedded. Yet, Galtung's argument about cultural and structural violence speaks to those forms of injustices that are perpetuated under the guise of gender, economic, political, social, spatial and other forms of supremacies which are difficult to challenge because of their hidden forms.

Arguably, we could conceive structural violence as something fixed, while personal violence could be conceived as oscillating, taking a different form each time. For example, the scars or wounds that are evident in the body of a soldier who was injured on a war front could easily be seen. Yet in the healing process, the scars take different forms. However, a soldier who experienced post-traumatic stress disorder after being on the war front, and has behavioural problems in his/her interaction with others, could also be seen through his antisocial or other negative behaviour. Yet, s/he may have other scars or wounds that may be invisible. Such invisible wounds are forms of violence that are structurally embedded in societies, and are not easily seen but are latent in social and economic forms. Those invisible wounds in the bodies and minds of soldiers and ex-

combatants raise the fundamental question about the effects of latent violence on people specifically and on societies generally, and according to Galtung are the issues that Positive peace constructively engages.

Ramsbotham, Woodhouse and Miall (2016) suggest that the concept of positive peace unveils some conceptual problems. For example, how does this concept apply to the question of perceived injustice? In real-life situations, it is near impossible to satisfy the needs of everybody equally and Ramsbotham et al (2016:12), argue that perceived injustices arise when one or the other feels that her/his needs were not adequately satisfied leaving a gap in the conceptualisation of positive peace as the framework for equitable conflict resolution. Yet, one of the conceptual assumptions of positive peace is the intentional exploration of those injustices that are hidden and invisible in societies. It is not so much about the perceptions of individuals or groups but more about reasonable and realisable objectives that address cultural and structural issues that continue to injure people's well-being and ability to flourish when left unattended.

Nevertheless, Galtung's analysis provides a lens for exploring the dynamics and changing forms of structural violence. He posits the need for an ongoing reflection and analysis of the socio-economic and political structures of our cities and societies. According to Galtung (1969:175):

> To construct a typology for structural violence, if we accept that the general formula behind structural violence is inequality, above all in the distribution of power, then this can be measured; and inequality seems to have a high survival capacity despite tremendous changes elsewhere. But if inequality persists, then we may ask: which factors, apart from personal violence and the threat of personal violence, tend to uphold inequality?

Galtung suggests that within the trajectory of societies, there are elements that exclude people from the full realisation of their potential. These elements include but are not limited to spatial, socio-economic and political inequalities. Yet, they have physiological and psychological impacts on people that are not easily measurable compared to physical violence. In its 'invisible' form, structural violence entails conspicuous inequality, not only in the power dynamics of a city or a community but also in the social stratification of people

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living in cities and communities. More so, such stratifications may not only do immediate harm to the person(s) whose spatial location and livelihoods are determined by the power structures of the city in which they live but also, may adversely affect upcoming generations who will be trapped in a social contraption that continues to perpetuate structural violence.

3.9.3. Can Positive peace upend historical injustice?

Arguably, Galtung's characterisation of structural violence speaks to the impact of historical inequalities such as slavery, colonial, post-colonial, apartheid, post-apartheid and post-independent realities, that some may argue have been overtaken by contemporary advances in human understanding and social relations. Yet, these historical issues continue to influence contemporary life expectancies and experiences, and in some instances continue to be the basis for spatial planning and human settlements in African cities. In Enugu for example, the construction and development of the city was *ab initio* meant for the privileged few, the colonial officers and the post-colonial elite. Then, and now spatial planning of the city sought to replicate those structures and systems of governance that exclude the majority population, creating an impression that the right to the city space is reserved only for the elite. As a result, the majority are living in informal settlements and slums in the city. According to Nwalusi, Anierobi, Efobi, Nwokolo, Eze and Nwosu (2023:6): "Most of the residential areas in the city such as Ogbete, GRA, Achara Layout, Uwani, Abakpa, etc., were planned and built according to the grid-iron pattern of the colonial era". Such inherited structural patterns provide the elements for what Galtung argues is structural violence. Yet, such residential areas were created many years ago. Nevertheless, positive peace would seek the transformation of such spatial planning to enable everybody within the Coal City to realise their potential of living in dignity in a city that is characterised as a post-independent African city. To transform historical injustice requires an understanding of peace in its positive typology as the continuous quest for realising the common good, for harm done in the past could be remedied for the sake of posterity.

Positive peace could therefore be conceptually normative, not only in terms of its assumption of overcoming structural violence but also, in its pragmatic elucidation of real-life situations that could engender human flourishing. It is a typology of peace that seeks

to address the hidden structure of violence which is ingrained in different forms of human and institutional relationships. Yet, it also speaks to the governance structures of human societies and cities. Galtung's theorisation of positive peace could further be broadened to include social justice. While it includes the reduction and elimination of personal violence inflicted by others, which could embody physical and physiological wounds, it also directs our attention to the urgency of exploring and upturning structural obstacles that not only impede personal development but, may also have negative intergenerational effects in the future. In exploring peace in Urban Africa, and taking the city of Enugu for example, with her experience of Nigeria's dictatorial military past, which not only caused personal injuries to people but also left residual forms of social injustice - structural violence; positive peace could serve as a typology of peace that rights the wrongs of the past through the advancement of alternative forms of inclusive urban habitation and social cohesion.

3.9.4. Is Positive peace not Utopian?

Could the characterisation of positive peace as a process to upend structural violence, and establish equity in the distribution of social and economic infrastructures not seem utopian? Some may argue that we can only attain such a typology of peace in heaven! Yet, the late scholar and renowned urban theorist, John Friedmann, argues for the defence of such utopian thinking. According to Friedmann (2000:462):

> Utopian thinking: the capacity to imagine a future that departs significantly from what we know to be a general condition in the present. It is a way of breaking through the barriers of convention into a sphere of the imagination where many things beyond our everyday experience become feasible. All of us have this ability, which is inherent in human nature because human beings are insufficiently programmed for the future. We need a constructive imagination that we can variously use for creating fictive worlds. Some of these worlds can be placed in the past, others in the future, and some, like Dante's *Divina comedia*, even in the afterlife.

If peace is our goal and harmonious living, one of its measuring standards, then positive peace is a continuous process of reflecting and acting upon the social and economic

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realities of our cities and societies. Arguably, positive peace could become a realisable utopia, a moral imagination if one could borrow this word from John Paul Lederach referred to in chapter 1. As an analytic framework, positive peace identifies the gaps that exacerbate personal and structural violence. It also intentionally designs strategies that are not only inclusive of all but also seek to acknowledge the efforts, and the activities of civil society and faith-based organisations that provide alternative approaches for advancing human flourishing. Positive peace or social justice as Galtung prefers to call it, is not a goal that is mathematically achieved using certain exotic calculations! Rather, it is both a means and a goal that directs the process of achieving sustainable peace. Yet, it is a process that involves ongoing analysis, reflection and action. A cyclic process embodied in the research method (Pastoral praxis) that reverts to analysis after action to uncover elements of structural violence that easily fall through the gaps, while deliberately streamlining nonviolent processes for sustaining peace.

3.9.5. Harmonious living is indicative of positive peace

International Law scholar Tuba Turan further broadens the conception of positive peace. According to Turan (2012:104): "A new formula of positive peace would set new conditions to be addressed as well as the required frameworks and means for the pursuit of this positive peace vision". Turans' insights help to explore the potential for broadening the conceptualisation of positive peace to include not only the situation *post bellum* but also as a paradigm for measuring and evaluating the degree of peace in societies and cities. We need not wait for conflicts to break out within our societies and cities to realise the urgent need for mechanisms for measuring the presence or absence of elements that promote positive peace. Arguably, Turan's broadening of positive peace offers theologians, faith-based organisations and urban activists the framework for identifying issues of structural violence within cities and societies. It also offers alternative imaginaries for advancing what Friedmann (2000:471) described as: "Utopian thinking about the good city". Harmonious living could be indicative of positive peace and could also arguably refer to the state of being free from any form of conflict or violence.

3.9.6. Is Positive peace an approximation of *Shalom*

Shields (2017:8) argues that: "positive visions of peace incorporate "a host of concepts and values such as justice, democracy, sympathy, cooperation, effectiveness,

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freedom, engagement, order, harmony, and collaboration. Positive peace can also have religious origins and overtones, such as 'blessed are the peacemakers'". Shields characterisation of positive peace through the exploration of peace in national security debates, may arguably support the argument that positive peace could approximate the biblical concept of *shalom* which, as argued earlier is both a goal and the means towards human flourishing. However, systematic theologian Fernando Enns, questions whether positive peace could approximate shalom. According to Enns (2011:47):

> Over the years, we, the churches of the ecumenical community, have learned, having regard to our common roots with our Jewish brothers and sisters, not to reduce peace to the absence of war. That interpretation would be a too narrow "negative interpretation of peace" rather, Shalom in the Old Testament means, completeness, soundness, welfare and peace. *Shalom* is a broad concept embracing justice (*misphat)*, mercy, rightness, (*tsedeq*) or righteousness (*tsedeqah*), compassion (*hesed*), and truthfulness (*emet*). *Shalom* is the integrity, wholeness and well-being that arise from justice, liberation from oppression and justice for victims of injustice, the poor and foreigners. In short, *shalom* means a full life, in life-enhancing relationships: between God and humans, among humans, and within the creation as a whole. *Shalom* is God's promised just peace".

Yet, Enns' clarification of shalom as just peace raises some conceptual challenges. First, *shalom* speaks not only about interpersonal, and intercommunity harmonious living but also about the integrity of creation. Human beings do not live in isolation from nature! Whereas in the book of Genesis 1:28, God admonished mankind, "till the earth and keep it", this does not imply tilling the earth until it is destroyed. Yet, human activity in the environment has left a lot to be desired, as the minerals in the earth are over-exploited for financial gains, not just for the needs of humanity. In his encyclical titled *Redemptor Hominis* (The Redeemer of Man) Pope John Paul (1979:15) argues that humanity frequently perceives its natural surroundings solely in terms of their immediate use and consumability, often overlooking any deeper significance. However, the Creator intended for humans to engage with nature as a knowledgeable and honourable "master" and "protector", rather than as a thoughtless "exploiter" and "destroyer".

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Second, *shalom* advances the notion of human equality before God the Creator. In its conceptualisation and articulation of a peaceful society, Positive peace assumes and appropriates the extant hierarchy and social structure of society with its racial, sexist, national, ethnic and other forms of divisions. Communities and societies are thus organised, and in some instances, members of these communities and societies are unable to realise their full potential because of these divisive structures. Yet, the Vatican's Pontifical Council for Justice and Peace (2004:165) states:

> A society that wishes and intends to remain at the service of the human being at every level is a society that has the common good — the good of all people and of the whole person — as its primary goal. The human person cannot find fulfilment in himself, that is, apart from the fact that he exists "with" others and "for" others. This truth does not simply require that he live with others at various levels of social life, but that he seeks unceasingly — in actual practice and not merely at the level of ideas — the good, that is, the meaning and truth, found in existing forms of social life. No expression of social life — from the family to intermediate social groups, associations, enterprises of an economic nature, cities, regions, States, up to the community of peoples and nations — can escape the issue of its own common good, in that this is a constitutive element of its significance and the authentic reason for its very existence.

Arguably, employing the concept of positive peace as an aspiration towards the biblical principle of *shalom* is a good starting point. Describing Enugu for example, as a city of *shalom* with verifiable incarnational footprints will be ideal! Yet, such a projection in this study will draw from the Postfoundational approach of Muller to help interrogate Enugu as a context for the approximation of shalom. However, it curiously raises the question of what descriptive elements would speak to the presence or absence of peace as *shalom* in the city. For example, is Enugu a city of *shalom*? Also, what are the pointers (if any) that suggest actions towards the elimination of structural and cultural violence in the city? This study suggests that while using the Postfoundational approach as its research umbrella, the pastoral praxis assists the research in identifying these pointers through the work of faith-based and urban social movements in the city. Arguably, this theological

process is an aspiration towards unpacking the concept of *Justpeace*, for in Psalm 85:10, we read that *shalom* is realised when "justice and peace have kissed."

3.10. Summary of Chapter Three

Peace is not just the absence of hostilities, violence and warfare as advanced by the liberal paradigm in Political Science and International Relations. It is a theological and spiritual principle which should be reclaimed by theologians and Peace practitioners. Peace, is at the heart of the mystery of God's incarnation, of reconciling creation with God the Creator. Notwithstanding its use in the just war tradition and political and IR discourses, peace is both the goal and the means towards achieving it. Yet, its demands entail an ongoing reflection and deliberate action towards overcoming structural violence, by concretely exploring ways and means to enhance human flourishing.

For societies, cities and communities to realise *tranquillitas ordinis,* there is a need to understand and embrace *shalom* as a socio-spiritual capital more profound than a temporary state of peace. Christian Sacred Scriptures especially the NT, offer us a deeper meaning of *shalom* and present it as an analytical tool for engaging the complexities of interpersonal relationships as well as the socio-economic realities that affect people. Peace is the opposite side of the coin of justice. For, in its interrogations of the circumstances of people's lives, it readily offers alternative ways of creating just and harmonious societies and cities by giving each person his/her due.

Engaging and upending invisible structures and systems of violence in communities and cities, are essential for transforming negative peace, while advancing *shalom* including its aspect of positive peace, as social justice. Yet, to reach the wholeness that is encapsulated in *shalom*, which cannot be solely conceptualised using the positive peace paradigm, there is a need to deepen and measure the degree and intensity of peace in societies, cities and communities, using the Postfoundational approach. With this in mind, let us explore the city of Enugu, the context of this study, using Muller's Postfoundational in-context description of the city.

CHAPTER FOUR

Enugu: Context for Postfoundational Practical Theological Approach

4.1. Introduction

In this study, Enugu is my "concrete and definite context" (Muller 2011:2). According to (Muller 2009:205), "contextuality is a key concept in the Postfoundationalist approach". Using Muller's Postfoundational approach, Enugu is the context that provides the basis for this study's theological reflection and action. A reflection that intentionally draws from the real-life experiences of slum and informal settlement dwellers, through exploration of the activities of some faith-based organisations in the city. In the context of this study, listening to the experiences of these organisations has been key to the inquiry as opposed to theoretical speculation about their conditions of living. Muller's foundational approach is not only contextual but also "interdisciplinary and transversal as it opens up the possibility to focus on patterns of discourse and action as they happen in our communicative practices" (Muller 2011:3). It is an approach that could arguably broaden the communicative processes and practices of the faith-based organisations that will be explored later in this chapter. Communicative practices that would integrate ideas from other disciplines such as peace studies, urban planning and others. Yet, it is essential to draw from the concrete and lived experience of Enugu's slum and informal settlement dwellers.

As an urbanising African city, Enugu is the context through which Muller's interdisciplinary and transversal approach could potentially produce new epistemologies as "it forces us to listen first to the stories of people in real life situations (Muller 2011:3). In exploring Enugu, the context of my study, Muller's approach will help me to broaden the boundaries of practical theology by unveiling the socio-spiritual capital of *Justpeace*. This is done through the process of listening to the stories of those who are seized with transformational activities in the margins of the city. In this process, *Justpeace* could become a practical theological paradigm for exploring the conditions of Enugu's urbanities by interfacing these conditions and experiences through a discernment process that seeks to encounter God's incarnational presence in the city.

Enugu is both the name of the state and capital city of my study area in Southeastern Nigeria. A contested urbanizing city that requires a theological reflection for discerning God's actions in the city. Some scholars of Enugu such as Odoemene & Olufemi (2010); Imperial Institute (1941:36); Hair (1954); Akpala (1965:241); Ogbuagu (1961); Odoemena & Oluoba (2010:115); suggest that:

> The rise of Enugu as a modern city began with the active penetration of the area that later became Nigeria by the British colonialists in the first quarter of the twentieth century. A geological exploration commissioned in 1903 under the auspices and direction of the Imperial Institute, London, was led by Mr Albert Ernest Kitson, a British mining engineer and scientist. In 1909, the exploration team came across extensive deposits of real sub-bituminous coal in Udi Ridge and Okoga areas, east of Ngwo village. By 1915 the colonial administration had started negotiating with the indigenes on the acquisition of lands for the establishment of a colliery and a railway, and the development of a large part of what has become the Enugu Township.

Niyi Aderibigbe (2014), Anierobi and Obasi (2021) and Eze (2021:1) state that: "Enugu is ranked the 553rd city in the world, and the first resilient city in Nigeria". This ranking uplifted Enugu as a tourist destination in Nigeria. Yet, Enugu is an embodied geographical space, that requires a theological penetration of its space. Like other cities, Enugu is a city which according to Graham (2011): "Is not a neutral (space), but describes the interpretive process by which humans invest meaning in their inhabitation of concrete space". In her work on urban spaces, Graham draws attention to the interface between human ontology and spatiality. According to Graham (2011): "Space is fundamental to the quest of "finding ourselves" as fully human subjects. In the face of alienation wrought by the dominance of global capital, can urban communities find themselves spatially, politically and ontologically"? Engaging Enugu is an invitation to explore the spatial, economic, political and ontological challenges, which confront the women and men who inhabit the city as they seek a right to the city through finding and investing meaning in the city. It is also a theological recognition of the presence and action of God within the context of the city despite her socio-political and spatial challenges. Listening to the activities of some of the

faith-based organisations in the city, and some of the dwellers of slums and informal settlements in Enugu, it could arguably be suggested that God's presence and actions are discernible in the ongoing community-building activities of these organisations. These activities and footprints contribute to Enugu's *citadins* "finding themselves" amidst the complexities and spatial dominance of a political and economic mode of living that emphasises profit-making.

4.1.2. Applying the Postfoundational Practical Theological Research in Enugu

Enugu as a spatial entity, provides the context for the application of Julian Muller's Postfoundational approach to theological research. Arguably, the history and emergence of Enugu as a town that grew into a city provides a context that, unveils the possibility of an historical cum theological epistemology, intriguing for empirical research and the production of new knowledge. Enugu (*Enu-Ugwu*) was so called because of its spatial location on a plateau, the still visible hill tops of Udi. It is also known as the Coal City because of both the discovery of huge quantities of coal deposits and their subsequent commercial mining during the colonial, post-colonial and post-independent periods. According to Onunugbo, Akpan, Osho and Krtsonis (2010:3): "Enugu, which means hilltop, derives its name from its position among the Udi Hills, which is at an altitude of about 223 meters above sea level". In their study, Onunugbo et al (2010:4) suggest that: "Enugu covers an area of 85 square kilometres having a population of over one million people. The city is a well-developed coal mining, commercial, financial, and industrial centre". Yet, Onunugbo et al (2010:3) argue that despite this pedigree:

> Rapid urbanisation and industrialisation in Enugu Nigeria from the 1960s through 1989 resulted in two housing-related problems. The first was the shortage of low-income housing units, and the second was the increasing price of affordable housing. The affordable housing shortage coupled with the rising cost of available units made it increasingly difficult for low-income households to maintain an acceptable standard of living in Enugu, thereby pushing them to live in slums where they caused devastations to the environment.

The unavailability of social infrastructures in these spaces, which pushed people to live in slums and informal settlements led many to protest about the provision of services to

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their communities. Yet, the non-provision of these services did not deter people from occupying these slums. According to Onunugbo et al (2010:3):

> People demonstrated in huge numbers to make the government aware of their needs, and to show how desperate the citizens needed the government's support. The issue turned into an environmental threat to the government because of the pollution generated by the "slum" dwellers. Enugu, as one of the Nigerian cities, lacks adequate infrastructure for housing, sanitation, clean water supply, solid waste management and open space amenities like parks and recreation. These are the basic facilities needed for the growth and functioning of a city. Much of these are due to the land use planning statutes that encompass the evolving functions and responsibilities of urban areas, as numerous Nigerian research studies have documented.

The limitedness or absence of these basic social services in the Coal City positions her as a context for theological research, by questioning her capacity to cater for her growing human population. Yet, inhabitants of the Coal City and other African cities are not looking for handouts but have untapped capacities, that could help to build up their cities. According to Swilling, Simone and Khan (2003:225):

> There is an urban social resourcefulness that has not been engaged… People move to and fro across an increasingly differentiated and fragmented urban space, basic resources are secured and distributed, and thousands of rituals are observed. Yet there is also an overwhelming sense of precariousness; a sense that things continue to work in some way but that the ability and opportunities to change how they work have narrowed to almost nothing, and that future trajectories are now outside of anyone's control. Many African neighbourhoods seem to be endowed with certain forms of social capital which on the surface correspond with the ingredients often purported as key elements of urban local development strategies.

However, the social capital of the Coal City and other African urban centres could lead to an appropriation of the experience of her *citadins*, in city planning and management. The absence of their voices raises serious theological questions about how they are

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experiencing God's incarnation within their spatial location, and who are the primary interlocutors in African cities. Nevertheless, Enugu and other African cities are embodied spaces, that are critical in the economy of redemption.

4.2. Advancing decoloniality through the Postfoundational Practical Theological approach

As a context for practical theological research and reflection, Enugu raises the question about advancing the debate on decoloniality and the decolonisation of African cities. According to Ndlovu-Gatsheni (2015:485):

> Decoloniality is an epistemological and political movement (that) advances … a necessary liberatory language of the future for Africa. Decoloniality speaks to the deepening and widening of decolonization movements in those spaces that experienced the slave trade, imperialism, colonialism, apartheid, neo-colonialism, and underdevelopment. This is because the domains of culture, the psyche, mind, language, aesthetics, religion, and many others have remained colonised.

How can African theologians and peacebuilders advance decolonised liberatory languages in the context of Enugu and other African cities as argued by Ndlovu-Gatsheni? Enugu, like most cities in Africa, experienced colonialism, yet this experience raises the curious question about how the city has evolved over the years. Arguably, the decolonial process will intentionally reclaim Africa's epistemology, by employing Muller's (2011:3) 'transversal rationalities'. Those ways of knowing and doing things in which knowledge is transmitted are based on communitarian assumptions that what is mine is ours, what is yours is ours and what is ours is ours! Yet, Africa's epistemology involves much more than African philosophical clichés, and as Ndlovu-Gatsheni argues could involve an epistemological movement and liberatory language that advances human flourishing. Arguably, *Justpeace* aligned with the Postfoundational approach could uncover such liberatory languages, by intentionally seeking to unveil alternative ways of knowing, expressing and transforming Africa's urban reality.

Yet, such a process is not linear but requires a moral imagination that brings together Africa's urban elite and the inhabitants of slums and informal settlements in a participatory, yet mutually enriching, and ongoing discourse that could produce what

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Muller terms (2011:3) "transversal rationality". Also, it will bring the colonised and the coloniser into a participatory conversation for the transformation of the urban space. Arguably, such conversations should not be confined to the chambers of the ivory tower, but will rather practically acknowledge, and necessarily become sensitive to the unacceptable reality of Enugu's slums and informal settlements. A sensitivity that will be realised through in-depth listening devoid of comparative presumptions. At the same time, it could engender the enabling environment for colonised Africa and her intellectuals to advance a process of re-birth, rejuvenation and reclamation. Such a rejuvenated process could unleash those African epistemologies that were arguably abandoned in the face of the colonial might. Ndlovu-Gatsheni (2015:482&492) writes:

> Decoloniality calls on intellectuals from imperialist countries to undertake 'a deimperialisation movement by re-examining their imperialist histories and the harmful impacts those histories have had on the world… At the core of decoloniality is the agenda of shifting the geography and biography of knowledge, bringing identity into epistemology – who generates knowledge and from where? Decoloniality's point of departure is the existential realities of suffering, oppression, repression, domination, and exclusion. Decoloniality enables the unmasking of racism as a global problem as well as how knowledge including science was used to justify colonialism. Finally, decoloniality accepts the fact of ontological pluralism as a reality that needs ecologies of knowledge to understand.

The Postfoundational approach helps this study to sharpen the debate on decoloniality, as an analytical framework that could become a discerning lens to help the elite of Enugu to explore different epistemologies about the Coal City. Arguably, it could motivate them to ask pertinent questions about the skewed socio-economic and political structures that are regressing the city's development. Questions such as what human flourishing entails in the Coal City. Or rather, in what form has the Coal City responded to the unique urbanisation pattern of Africa through the intentional disruption of her colonial and post-colonial spatial past? How has Enugu unpacked and unleashed her potential for creativity and ingenuity by reimagining herself from below, paying particular attention as De Beer (2014:226) argues to: "Locally owned, locally driven, and locally sustained interventions

for change"? These questions necessitate the combination of "contextual and narrative approaches" (Muller 2011:2) in the Postfoundational approach to develop context-based languages for theological reflection on decoloniality and its relevance in the study of African urbanisms.

4.2.1. Enugu as the context for the debate on decoloniality

In Nigeria, Enugu was categorised as a second-class township. According to Iyi (2014:44): "The Township Ordinance No. 29 of 1917 (NITP, 2011) was enacted to classify urban settlements in Nigeria into different grades of cities and as well to establish the broad physical layout of towns. In that ordinance, Enugu was classified as a second class-Township amongst other towns". This Township ordinance according to Ola (2011:159): "Constituted the first attempt at introducing spatial orderliness in the Land Use pattern of Nigerian cities. It legalised the segregation of Europeans from the African Residential Area and established a management order for different towns". Prior, during and after this categorisation, Enugu has continued to serve as a political and administrative space, attracting migrants from rural areas, as well as intra-Nigerian migrants from other states and cities. Yet to what extent has Enugu become a decolonised city?

The Government of Enugu state (1992); Ikejiofor (2009:5); Onunugbo et al (2010:4) and Nnorom (2020:4), suggest that:

> Enugu, the Coal City has had various administrative accomplishments: 1927 to 1939, capital of the Southern Province; 1939-1951, capital of the Eastern Province; 1951-1967, capital of the Eastern Region of Nigeria; 1967-1970, capital of the defunct Republic of Biafra; 1970-1976, capital of the East Central States; 1976-1991, capital city of the Old Anambra State; 1991-1996, capital city of Enugu state.

At these different epochs of her administrative history, Enugu attracted and continues to attract low-income earners whose incapacity to afford housing and other social infrastructures gave rise to slums such as those already mentioned in this study. According to UN-Habitat (2003c:12) and Huchzmermeyer (2011:7), a slum is: "An area that combines, to various extents, the following characteristics: inadequate access to safe water, inadequate access to sanitation and other infrastructures; poor structural quality of housing; overcrowding; insecure residential status". The inadequacy or absence of these

infrastructures in the slums of Enugu, adds to the debate on what constitutes the discourse on decolonisation in African cities.

4.2.3. Enugu, a context for developing research languages through the practical theological research approach

Muller's Practical theological methodological approach provides the necessary languages and tools for listening to and developing knowledge(s) from the contextualised experiences of the residents of the Coal City, particularly those who inhabit her margins. Arguably, such knowledge could emerge through the work and actions of faith-based urban social movements. Perhaps these novel epistemologies could provide the basis for articulating context-based languages and interpretive tools for rejuvenating the Coal City. Such interpretive tools could explore the complex social forces that construct contemporary urban reality while unmasking the hidden potential of faith-based and civil society organisations for de-constructing, and transforming these realities in the light of God's incarnation. It could further provide an avenue for re-imagining lived experiences by listening to and engaging the voices of those whose faith inspires concrete actions in the socio-political life of urban residents. Such voices are vital for the formation and engagement of future faith-based actors, who could become interlocutors in determining the future trajectory of the Coal City. According to De Beer and Van Niekerk (2017:222 - 223):

> These voices as well as the voices of all people who live and work in the many contexts of our part of the world, those living within the context of urban and rural poverty and those who are rich, those who work and those who do not work, those who suffer and those who do not suffer, the oppressed and the oppressor all give us insight into the nature and dynamics of our context and help us to see how the God of the Bible is indeed God with us, mediating a way towards freedom and life.

De Beer and Van Niekerk (2917:222-223) further writes:

> If we are not able to engage such voices critically – as signs of the times – and if we are not open to learning from their insights at the same time, not only theological education but our very theologies will be relegated to the margins with no credible role to play in terms of contributing to the public good. Working

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collaboratively with local communities and starting with the diverse perspectives of those who live in the contexts where our students will serve, are important shifts required for a decolonised, contextually appropriate curriculum.

Theologians, peacebuilders and urban activists working with local communities require immersive collaboration with these communities to acquire the necessary languages that will help them unveil resources and religious expressions for the benefit of Theology and the urban communities. An immersion that is rooted in pastoral praxis where what is observed becomes a tool for imagining potentials for transformation.

Motivated by unveiling such potentialities, De Beer, Smith and Manyaka (2017:3) write: "Our research here is driven by an interest in developing knowledge and understanding about religious expressions emerging in urban Africa, but also by an interest in developing and sharing resources for equipping religious practitioners to engage in appropriate, critical, liberating, constructive and community-enhancing ways with their urban realities". Arguably, as a multidisciplinary theoretical framework, *Justpeace* could be one of such languages grounded in Muller's approach, which has the potential to assist faith-based actors and theologians in researching and studying these religious expressions in Enugu urban. As a socio-spiritual capital, J*ustpeace* could also help them to develop and contextualize appropriate languages and tools for doing theology in the Coal City. Arguably, it bears the potential to assist faith-based and urban social movements with tools for developing alternative imaginaries that will unleash the voice of Enugu's slum dwellers as major interlocutors for theological discourse and inquiry in the city.

4.3. Enugu: The Coal City
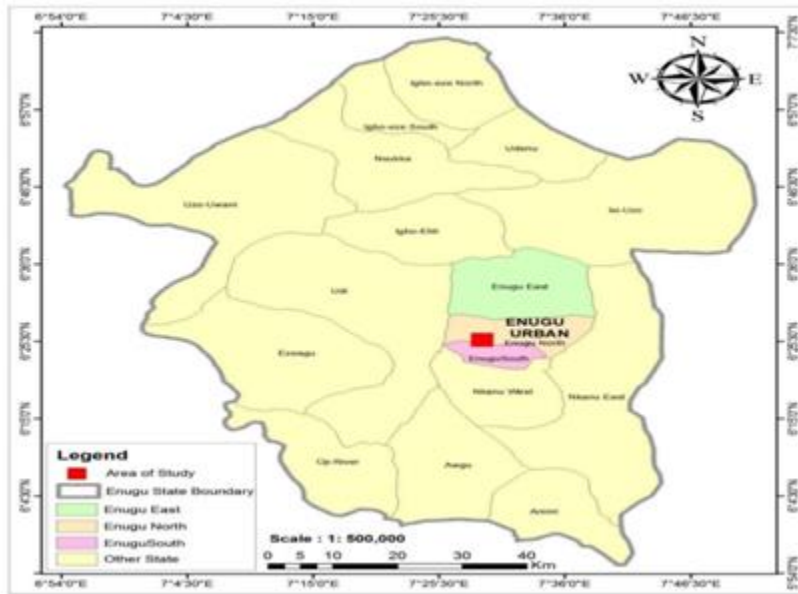
Map of Enugu Urban (International Journal of Research and Innovation in Social Science 2016)

Enugu, the Coal City falls under three Local Government Areas (LGA), Enugu East, Enugu North and Enugu South. According to Ikejiofor (2009:7): "Enugu was a single local government council until 1991, when it was split into two: Enugu North Local Government Council (with headquarters in the CBD) and Enugu South Local Government Council (with headquarters at Uwani). In 1996, an additional Council – Enugu East, with headquarters at Nkwo Nike – was carved out of the two". Other scholars of Enugu urban, Uchegbu and Anierobi (2014:1-13) suggest that Enugu: "covers a land area of about 72.8 square kilometres and is bounded in the east by Nkanu East Local government area, in the west by Udi Local government area, in the north by Enugu East Local government area and south by Nkanu West Local government area". Arguably, the difference between Onunugbo and her colleagues' research (2010:4) cited earlier, on the square kilometres (85) covered by Enugu, and the research of Uchegbu and Anierobi (72.8) indicates one of the complexities of studying Enugu and other African cities, whose data some authors Nnorom (2020:198), and Pieterse (2013:33) suggest are often contested. In some instances, city boundaries are not delineated, and where the city begins and ends could be confusing. This raises some questions. For example, how are the boundaries of these cities delineated? Who determines where the city ends, the local council or informal

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settlement and slum dwellers? Yet, Enugu's history and location within the Nigerian landscape positions it as an intriguing space for a contextual study using the Postfoundational methodological approach. According to Akwunwa and Ogunlade (2009:9) Enugu is:

> A renowned centre of commerce, industry and entertainment. It serves as a major transportation hub, linking to the southern port city of Port Harcourt by rail, and is the major connecting city between South and South-East Nigeria and Central and Northern Nigeria. The city is home to manufacturing industries, a car assembly plant and a variety of office buildings, including small businesses and telecommunications and financial service firms. Enugu has three main open-air urban markets (Ogbete, New and Akwunanaw) that attract trade from all around the Southeast and Southern regions of Nigeria.

Enugu's location within the geographical map of Nigeria, and her antecedent as the capital city of the former East Central state also attracts people to the city. Akwunwa and Ogunlade (2009:9) further writes:

> In the daytime, the population of Enugu city increases as many residents of the state come into the city to work in the offices, and many traders come to buy and sell in the markets there. It seems that this daily population increase has a negligible overall impact on the sanitation outcomes of the city, although further investigation is needed to confirm that there are adequate working public toilets to serve market traders and their customers.

4.3.1. Enugu and boundary delimitations

Enugu like most other states and cities in Nigeria, has witnessed different boundary delimitations on account of state and local government divisions in Nigeria. International Relations scholar, Suberu, (1998:276) notes that the creation and or division of states and Local government areas in Nigeria: "Is a response by the Nigerian State to use the Federal structure of government to solve the country's problem associated with ethnic pluralism and distribution of national wealth to competing components". Suberu is highlighting the challenges posed by the frequent delineation of state and city council

boundaries in Nigeria, which has also impacted Enugu. Yet, this does not happen in Nigeria only, but also in other parts of the global south. According to Peñalosa (2009:10):

> In many countries, the institutional set-up does not favour equality. A frequently encountered institutional problem is the multiplicity of small urban municipalities (up to 32 in São Paulo, Brazil to cite one example), into which cities are divided, (is) becoming a factor of inequality. It makes it difficult to transfer funds from richer municipalities to poorer ones within the same city. It also fosters bureaucracy and inefficiency. Such subdivisions can also hinder long-term planning. Even the construction of a critical road artery or rail line can become problematic.

According to the Nigerian National Population Report (2006), Nnorom (2020) and Eze (2021), Enugu has a population of about 722, 664 people. Nevertheless, this figure is contested. Some demography scholars in Nigeria suggest that the politicisation of census figures in Nigeria is one of the reasons for this contestation. The federal monetary allocation to states and local government councils is based on the population of each state or local government council, which arguably influences the frequent call for the creation of states and local governments. An increase or decrease in the census figures has effects on what a state and a local government could receive from the federal government. Fawehimni (2018); Nnorom (2020); Akinyemi (2020) suggest that:

> All previous censuses in Nigeria were conducted in an environment fraught with political interference. This was because there was an incentive to inflate population figures. As people became more aware of the importance of population size for political representation in a federal system, the census became more problematic. There was also competition within states and among communities to inflate their population to get more government resources.

Also, as some Enugu urban scholars argue, the 2006 census did not consider Enugu's informalities marked by the urban sprawl of the various informal settlements and slums in various parts of the city. Yet, as was mentioned in chapter 1 of this work, Pieterse (2013:33) states that one of the complexities in the study of African urbanism is inadequate data and knowledge. Some African urban scholars argue that such limited

and in some cases absent data and inadequate knowledge, obstruct the ability to develop tailor-made policies that respond to Africa's urban needs. According to Croese (2020:2): "Indeed, much of the knowledge that is produced in and on urban Africa does not speak concretely to the challenges that are experienced by those who govern and are governed on the ground".

4.3.2. Enugu City: Challenges of a non-single Municipality

Enugu, is not administered by a single city council or municipality. Rather, each of the three Local Governments mentioned earlier shares some administrative responsibility for some parts of the city. Ideally, each Local Government Council should provide basic services with funds derived from federal allocations and internally generated revenues from market levies, motor parks, formal and informal businesses, recreational facilities, and other ancillary sources. Yet the absence of a single city administration and Enugu's current administrative style poses some questions regarding the city's boundaries. In some cities, according to Swilling et al (2003:225):

> Where the city begins and ends is now difficult to determine, as it is also difficult to ascertain how any city is one city instead of hundreds of quarters and neighbourhoods. In other words, what is the definition(s) of the urban system, and therefore how does one govern and manage it? Various dimensions of the city become impenetrable, a reality which may take various forms. The combination of increased insecurity, poverty and the informalisation of survival may make certain quarters of the city seemingly unavailable to understanding or control. On the other hand, the complexity and increasing informalisation of the networks of power and influence at work in terms of decision-making also make urban realities impenetrable.

Theoretically, the three Local Government councils in the Coal City are meant to be closer to the people, and have the power to ensure the adequate provision of services and accelerate socio-economic development. Yet, the decision about the location of some of the infrastructures in the city is sometimes made without considering its impact on the urban poor. According to Fainstein (2010:7):

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The choice of objects of investment (e.g., stadiums vs. housing; infrastructure vs. incentives to private developers; schools vs. convention centres) as well as locational decisions (e.g., where to put the bus station or public housing) is made by local governments. Particular policy areas in which municipalities have considerable discretion and thus the power to distribute benefits and cause harm include urban redevelopment, housing programmes, zoning, racial and ethnic relations, open space planning, and service delivery.

Local Governments in Nigeria, are the third tier of government, the Federal and State Governments being the first and second tiers respectively. Statutorily, Local Governments should ensure the delivery of services regarding city planning and the provision of social infrastructures at the base level. Yet, according to Okpala (1979:15): "City planning and management responsibilities are so fragmented among so many institutions and organisations that the municipal local governments have had very little authority over what happens in the city". Okpala (1979:15) further argues: "Until city planning and management responsibilities are centralised on strong, autonomous municipal governments, headed by popularly elected urban chief executives, the present chaos in Nigerian cities is likely to continue".

These governance fragmentations and bureaucracy further challenge the availability of social services in the city of Enugu. In some instances, these services are concentrated on particular areas such as the elite Independence Layout, while neglecting the slums and informal settlements where the majority of the city residents reside. An example is Unity Park in Independence layout which is close to the seat of the government of Enugu state and arguably offers recreational opportunities for upper-middle-class residents in the area.

With her trajectory as the capital of so many transitions of administrative governance in Southeastern Nigeria, Enugu should arguably boast of strong local institutions and infrastructures that enhance service delivery. Yet, the long years of military rule in Nigeria and the nascent feeble democracy in the country, have arguably impacted negatively on the ability of the city to provide services to its inhabitants. More so, the frequent dissolution of Local Government Councils by State Governments in

Nigeria, which goes contrary to the provision of the Nigerian 1991 constitution as amended has continued to create further complexity. Eme, Idike & Onuigbo (2017:61-62) argue that: "The 1999 Constitution in its Fourth Schedule outlined the functions, duties and responsibilities of the local councils. Unfortunately, the same Constitution is silent regarding any protective mechanism that guarantees financial and political autonomy to the councils". Yet, Okoli, Nnamani and Eberinwa (2015:157) argue that: "In Enugu state, each time a governor assumes office, his first official function will be the dissolution or re-constitution of local government officials whether elected or appointed". This inconsistency and constitutional delinquency on the part of State governors continues to paralyse the functioning of the three Local Governments, that embody the Coal City.

4.3.3. Enugu as a resilient city

In 2014, Enugu was selected by the Rockefeller Foundation as one of its 100 resilient cities. According to Augusta, Jerry and Justus (2019:54): "Resilience refers to future-proofing cities and their built fabric to be better able to deliver basic functions in the face of future shocks, extreme events and stresses from natural and man-made hazards including climate change. Future-proofing is an on-going process rather than a definite end result". Consideration for being part of the Resilient Cities project according to Uwaegbulem (2015) depended on a city's presentation of: "A clear and compelling description of their major resilience challenges, how they are approaching and planning for resilience to decrease vulnerabilities". Transportation, energy, ecological and other social infrastructural challenges that are present in Enugu, and the anticipated capacity of the city's administration to confront these challenges formed the reason for considering the city as resilient. Yet, it is curious to explore how Enugu has harnessed her urban capacities to confront these challenges and stresses, through inclusive innovations that respond to the needs of her *citadins*.

Having briefly explored Enugu in the context of this study, I wish to engage the other arm of Muller's Postfoundational practical theological approach, the narrative approach. This approach argues for the need to listen to the experience of those who live within the context of the research. In the case of Enugu, this will involve paying attention and highlighting the different contestations that shape the experience of those who live in Coal City. Such questions include land ownership and contestation, issues of informality,

and the history of the Christian presence in the Coal City. A presence that arguably undergirds the activities of faith-based actors in the Coal City.

4.4. Land Contestations in the Coal City

Land in the Coal City and other African cities is contested. The Biblical scholar Walter Brueggermann suggests that land could be a gift, a promise or a challenge. A gift that we received from the creator, a promise concerning inheritance and a challenge because of its commodification for material gain. But, what do we mean when we talk about the land? Land, according to Brueggermann (2002:2): "Refer to actual earthly turf where people can be safe and secure, where meaning and well-being are enjoyed without pressure or coercion. Land (could) also be used in a symbolic sense, as the Bible itself uses it, to express the wholeness of joy and well-being characterised by social coherence and personal ease in prosperity, security and freedom". Arguably, Brueggermann's definition of land from the biblical perspective indicates that land ownership and use are linked to human flourishing. This is not only because of its symbolic meaning but also its practical use for agriculture, housing, industries, transportation and other urban needs. In the Coal City, land ownership, and or non-ownership are drivers of grievance, and its commodification adds another layer of complexity to the discourse about urban land. According to Joseph (2015:2):

> Different viewpoints and expectations concerning land will complicate the realisation of equitable access to land and redress for past discrimination. Traditional Authorities will have a different perspective on land and the rights of people compared to a person who wants to buy some land as an investment. And the perspective of a contract worker renting a room will differ from that of a person without a job or a place to stay. An environmentalist will seek to maintain ecosystems, biodiversity and associated resources and so will perceive land very differently from a mining prospector interested in the resource potential of the land.

In Enugu and other Nigerian cities, land contestations are real. What Joseph argues is obtainable in South Africa is also evident in the Nigerian urban space. Given the Coal City's colonial history, and the claims by the Ngwo people that the land occupied by the city belongs to them, there are often land contestations between traditional rulers, city

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councils, individual developers and others. These contestations in some instances are rooted in patriarchal dynamics. Though extant legislation such as the Nigerian Land Act, grants land access rights to women, in practice this is far from reality. In the Coal City and many parts of Nigeria, women are denied land ownership which continues to affect their potential for contributing to the economic growth of the country. According to Sadiq (2022):

> Women's unequal access to land remains a significant obstacle to their economic empowerment in Nigeria. The Nigerian Land Use Act of 1978 gives men and women equal rights to access and own land. The Act, which is applicable all over the country, provides for the grant of statutory right of occupancy in urban lands by the state government while customary right of occupancy is granted by the local government for rural land. However, this is not the case in practice, as most rural communities are still patrilineal, and so family lands are most often transferred to men. The same Act defines customary rights of occupancy as "the right of a person or community lawfully using and occupying land in accordance with customary law and includes a customary right of occupancy granted by a local government under the Act".

Yet, customary land acts in the Coal City and other parts of Nigeria seem to deliberately exclude women from land ownership. Such an exclusion raises a pertinent question about the interface between the Nigerian Land Act and its gendered application in urban spaces such as the Coal City. Interestingly, such contesting gender bias on land ownership in the city is not only evident in issues such as housing, but also in agriculture and the politics of food production. Sadiq (2022) writes:

> According to the country's 2016 Gender Policy in Agriculture, men dominate the agricultural sector regarding land ownership, access to inputs, outputs, benefits, earnings, and support services, even though women working in the industry outnumber men. The report states that women represent between 60 per cent and 79 per cent of Nigeria's rural labour force, but men are five times more likely to own land than women. Based on Nigeria's distribution of land ownership, as stated in the 2012 Gender Report, there is a wide gender disparity, with 7.2 per cent of

females owning land against 38.1 per cent of males. This gender gap in land ownership is prevalent in rural and urban areas. In rural communities, the report shows that only 8.5 per cent of women own land compared to 46.1 per cent of males. In poor rural communities, only 10.1 per cent of the women own the land they work on compared to 49.5 per cent of land ownership by men. The statistics are no different in the urban areas, where only 4.5 per cent of the women own land compared to 22.4 per cent of the men. Among the urban poor, ownership of land by women is 5.9 per cent compared to 28 per cent for men.

Notwithstanding this gender bias in access to land and its ownership in Nigerian urban and rural centres, land contestations in the Coal City add another important yet complex feature in understanding the lived dynamics of Enugu's *citadins*. As in most African communities before the colonial period, land in Enugu was communally owned and was under the guardianship of traditional rulers and elders of particular villages. Under this customary land tenure system, families were allocated land for their use which was predominantly for farming, livestock rearing and other domestic agricultural needs. There were no land speculations, and land was and still is sacred. Because, it has a profound spiritual and symbolic meaning in the economy of food production, and also serves as the womb in which the remains of ancestors are entombed. Normally, ancestral land passes from one generation to another and caters for the needs of families and villages.

Contestations that arose out of the use of land in African communities were settled through customary traditions in which traditional rulers and elders of the community preside given their years of experience of how such issues were settled by their forebears. Yet, according to Graham (2011:274): "The emphasis within modernist urban planning on rationality, progress, and uniformity has sacrificed ways of dwelling and of understanding place as imbued with memory and meaning". In the Coal City, traditional memory and meaning of land had gender biases especially in the patriarchal communities that make up the city, as most often it is only men who are the custodians of the land, and who use the land without much reference to the womenfolk.

4.4.1. Land in Enugu and the Principle of Eminent Domain

With colonialism, and its hunger for residential and commercial land, colonial administrators imposed land policies that facilitated the acquisition of land or rather the grabbing of land which hitherto had been challenging because of the extant customary holdings on land. In the Coal City, the land was bought or "grabbed" for the construction of railway lines to facilitate the exportation of the newly discovered primary commodity-coal. According to Ikejiofor (2009:11):

> From 1909 to the early 1920s, the mines, railway and colonial administration bought what land they needed from the indigenous owners. The colonial government subsequently introduced the power of *Eminent Domain*, which it used to acquire more land as its needs grew. Postcolonial governments inherited this power to expropriate land and have used it quite extensively both within the city and on its outskirts.

Citing Hugo Grotius, the philosopher and political theorist, Ramanathan explains the principle of eminent domain. According to Ramanathan (2009:133):

> Hugo Grotius defined eminent domain in 1625 (as) The property of subject is under the eminent domain of the state, so that the state or he who acts for it may use and even alienate and destroy such property, not only in cases of extreme necessity... but for ends of public utility, to which ends those who found civil society must be supposed to have intended that private ends should give way.

The eminent domain legal provision gives the government or its representative the power to expropriate land from private owners. In Nigeria for example, Oluikpe (2019) writes:

> Eminent domain refers to the power of the government to take any private property and convert it into public use. Ideally, this is supposed to be based on the provision of a just compensation in terms of the prevailing market value of the property in question. However, reports show that such is not the case in the country. In most developed societies, the victims are not under obligation to accept what the

government has to offer as compensation. And the government or its agencies do not singlehandedly decide on what constitutes the value of an acquired property.

Arguably, the concept of eminent domain informed postcolonial laws concerning urban land in Nigeria, as the scramble for land to be used in the construction of social infrastructures led the postcolonial government of Nigeria to grab more land in the urban areas and their environs. In 1978, at the height of military rule in Nigeria, a decree, the Land Use Decree No 6. of 1978 was enacted. This decree, was later transformed into an Act of parliament. According to Uchegbu and Anierobi (2014:4): "The Decree (now Act) Nationalized land ownership in the country and vested it in the government, and the state governors were to hold the land in trust for the people and administer it for all Nigerians for public interest". This state of affairs raises a pertinent question. How can communal land, which has witnessed trans-generational custodianship, become the responsibility of a state government? Should there not be wide-ranging consultation with all major stakeholders of land in Coal City before the application of the principle of eminent domain? What supervisory mechanisms ensure that the state government live up to their responsibility of using the land for human flourishing? These questions and other complexities related to inconsistent urban planning policies, arguably push the indigenous people of *Ngwo* and the "indigenes" of Enugu to develop resistance mechanisms, which further complicates land issues in Coal City.

4.5. Informality as Resistance in Enugu
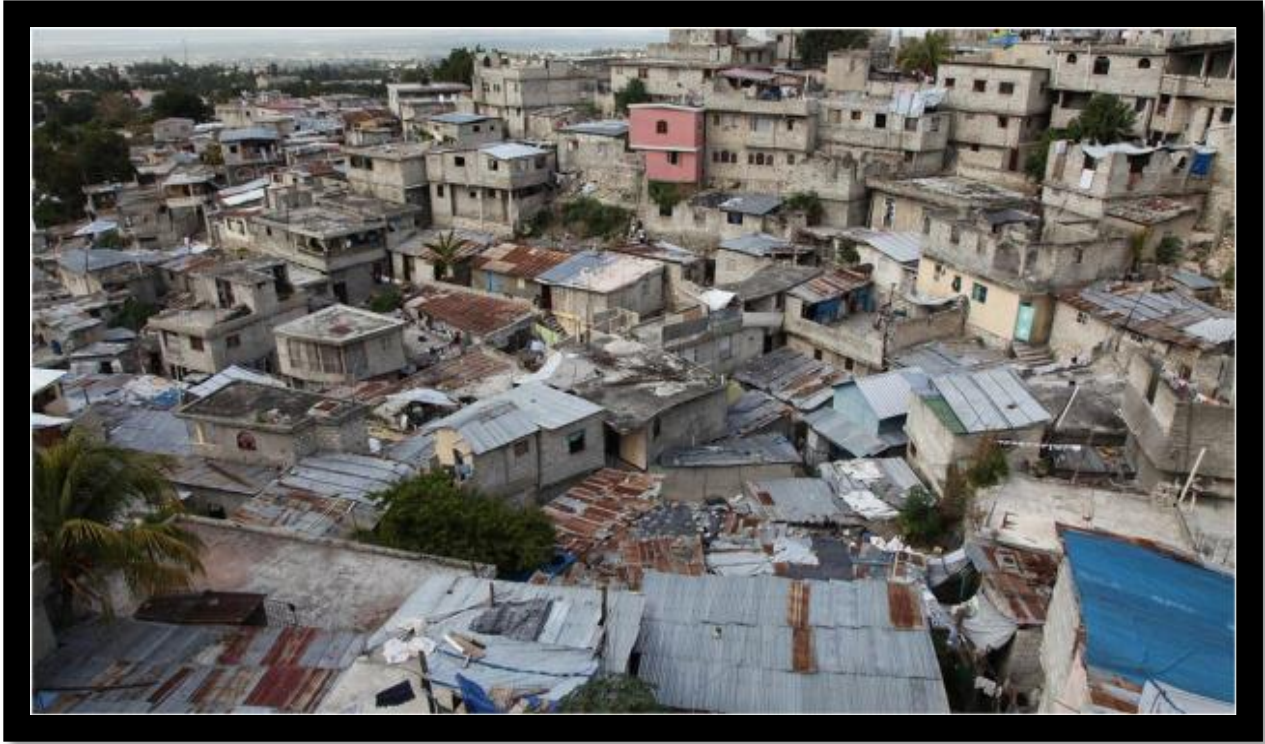
(*Ogui-Nike* photo by Jonas Eze)

According to Uchegbu and Anierobi (2014:9):

> Enugu metropolis is made up of three local government areas comprising eighteen (18) formal neighbourhood layouts with over seven informal neighbourhood settlements and is internationally ranked as the 553rd City in the world and increases at a growth rate of 2.55% and net migration rate of -0.22 migrant(s)/ 1,000 populations; thus a steady increase in population over the years with the associated characteristics of rapid urbanisation.

In recent research conducted in Enugu, Anierobi and Obasi (2021) suggest that the Coal City's informal settlements have grown to 24. Other scholars Uchegbu and Anierobi (2014:9) argue that Enugu continues to witness mixed land use that pits the formal against the informal sectors in the city. Both sectors use the land in Enugu urban for various reasons such as residential, recreational, business, educational and agricultural reasons. The informal neighbourhoods (slums) in the city have a high concentration of people and businesses who could be referred to as the urban poor. According to Mabogunje (2005:21):

> The fundamental factor determining the coping ability of the urban poor relates to their livelihood strategies for surviving in the city. The opportunities for being employed for engaging in self-employment or doing the two together require more detailed investigation than is usual when all the poor are put together under the rubric of informal sector operators.

Yet, these strategies are forms of resistance to land speculation and acquisition by governments and private interests. The slums of the Coal City unveil spatial inequality and are marked by poor social infrastructure and a high level of poverty. Onyebueke (2000:12) argues that poor social infrastructure in the slums of the Coal City is part of the attempt to repress and if possible obliterate these slums in the pursuit of the smart city. Yet, urban scholar Maarten Hajer argues for smart urbanism as opposed to smart city. According to Hajer (2014:51): "Smart urbanism' – a body of thought on urbanism that is powerful, integrative, action-oriented and sufficiently cognizant of the fact that there are

severe limits to what can be tamed in the rapidly expanding and transforming cities of the world".

Arguably, the Urban Poor in Enugu comprises the majority of the city's urban population, as newly arrived urban dwellers find more cost-effective settlements in these informal settlements. Yet, the demand for land by the government and private interests far outweighs the available spaces in the city. The state and private interests who have the means and the other state security apparatus use these powers for their benefit to the detriment of the urban poor for whom some of the contested spaces are their ancestral heritage. Ikejiofor (2009:10) suggests that this state of affairs is aided by: "Poor record keeping, a complete absence of any meaningful analysis of data, and multiplicity of agencies receiving applications make it extremely difficult to ascertain the actual number of applications for government plots that are received in any given year in Enugu". With these challenges and irregularity in applications for space within the Coal City, residents of informal settlements rent out the spaces within their environments through the expansion of already existing buildings or the additional construction of backyard dwellings.

4.5.1. Land sale duplication costs as a form of resistance

Another form of resistance employed in Enugu is the sale of lands to individuals by some customary land owners. In some cases, this is done for material gain before the state uses its power through *eminent domain* legislation to grab the land. This form of resistance by customary land owners often creates a layer of complexity on the land issue in Enugu. Informal land transactions by customary land owners are a form of subversion to the intrusive and abusive power of the state. First, it creates land duplication costs. Prospective land buyers will have to pay not only the customary owner of the land but also the local government and state authorities. This is because while the former is the "land owner" it is the latter who will issue the necessary documentation for any intended development on the land. Second, it creates room for land speculation which further skyrockets land prices in the Coal City and its environs.

4.5.2. Absence of a new master plan for Enugu Urban

The dated Master Plan of Enugu Urban developed by the Old Anambra State in 1978 and the absence of a new plan that considers the growth and expansion of the Coal

City, is another trigger of resistance in Enugu. The Master plan was conceived to facilitate the spatial planning of the city considering the different issues raised about land ownership and, the location of residential houses, schools, businesses and recreational facilities. Although Uchegbu and Anierobi (2014:10) noted that since 2012, there has been a movement towards designing a novel "Master Plan" for the city including the establishment of the "Enugu Capital Territory Development Authority" (ECTDA), this has not been realised. The absence of a novel "Master plan" for the Coal City that will streamline issues of spatial planning that consider the needs of customary land owners creates room for bribery and corruption. Yet, as Kothari and Chaudhry (2009:15) write:

> City Master Plans prepared without due consultation, further promote land use policies that serve the interests of the economically and politically powerful at the cost of the urban poor and working classes. These violations of universally recognised human rights turn beautified cities into exclusionary zones, into places of discrimination, inequality, and hostility. The failure of urban planning to design and sustain well-integrated and inclusionary spaces for the sake of residents' individual and collective development has created a situation where the 'beautified' city benefits only those who can afford to live in it

This failure to produce a new master plan for inclusive and affordable places in the Coal City and other African cities further victimises the poor and the vulnerable in the city. The majority are thus forced to inhabit places like the slums and informal settlements in the city, which are often criminalised, as not being part of the city's original master plan. Kothary and Chaudhry (2009:15) again write:

> The individuals affected by this imbalanced and unfair developmental model encompass a range of discriminated, marginalised, and vulnerable groups. These include individuals who are economically disadvantaged, residents of slums, migrants, nomads (including gipsies), religious, sexual, and ethnic minorities, individuals facing discrimination based on their occupation or lineage, individuals with disabilities or those living with mental illness or HIV/AIDS, indigenous peoples, sex workers, domestic workers, the elderly, refugees, women (especially single women, single mothers, and ethnic minority women), and children (especially

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those living on the streets).   The trajectory of urban life is unsustainable and must be altered.   Efforts to rethink and change urban areas and planning procedures should prioritise the goal of making cities accessible to all individuals, while also ensuring that the human rights of all people are respected, upheld, and fulfilled without any form of discrimination.

Cosmas Ikejiofor and his colleagues who have studied land issues and processes in the Coal City, argue that the absence or lack of clarity on the trajectory of spatial planning has led to the official and unofficial collection of fees and levies by the state and Local Government Councils, and their agents. This has created a trust deficit between the state and its citizens, especially the customary land owners. According to Ikejiofor (2009:3):

> Formal land delivery processes in many developing countries, based on legal concepts and administrative systems introduced by colonial and post-colonial governments, have proved unable to cope with the demands of rapid urban growth in contexts of extreme poverty and limited state capacity. In practice, most land for urban development, especially that occupied by the poor, is supplied and developed outside state regulatory frameworks. The alternative (informal) land supply system that has evolved involves a range of channels: squatting, customary allocation and illegal subdivision, mechanisms that have both strengths and weaknesses. Informal land allocation and housing is, therefore, the prevailing mode of settling virgin land in the urban periphery and of densification of the already built-up city in most countries in sub-Saharan.

Arguably these scholars suggest that informal land use in the Coal City, in the absence of a master plan is a way through which the urban poor lay claim to some of the land in the city. Yet, this form of resistance by the urban poor could arguably be linked to the weakness of the urban planning regime in the city. Again Ikejiofor (2009:3) writes:

> It is a response to the deficits of statutory land management and is made possible in many cases by land reserves held by the customary sector, however, escalating costs and resistance from some customary actors mean that customary channels of land delivery are increasingly failing to meet equity concerns in providing access

to land in cities, and that poor in-migrants and other vulnerable groups, especially women, are particularly disadvantaged.

Yet, with or without a new master plan, land in the Coal City and other African cities is a contested commodity. According to Joseph (2015:2): "Land is critical to all aspects of human well-being: it provides material goods for livelihoods, food and health; mitigates environmental stressors or future uncertainties; and underlies many cultural values. Access to land and land resources is central to creating opportunities, reducing inequality and improving the livelihoods of the most vulnerable". Arguably, the deficit and challenges of accessing urban land in the Coal City can be transformed, and human flourishing in the city could be advanced by drawing from such Christian virtues as *Justpeace*, given the history of Christianity in the Coal City, which together with Enugu state prides itself as a Christian state.

4.6. Christianity in the Coal City

In a 2019 article on *Premium Times Nigeria*, Ukpong (2019) claimed that "Enugu state is predominantly Christian". This he stated in his report at an academic conference on Witchcraft, hosted at the University of Nigeria, Nsukka. History scholars of Christian presence and evangelical work in Igboland and present-day Enugu, argue that Christianity traces its origin to the work of the church Mission Society (CMS) of the Anglican church, followed by the evangelical missionary work of the Holy Ghost Fathers also known as Spiritans who are part of the Roman Catholic Church (RCM). Church historian, Nwaka (2012:410) suggests that: "The CMS entered Igboland in 1857. By 1884-1885 when the RCM first entered the area, the former had gained considerable ground". Other writers of the History of Christianity in Igboland Nwaka (2012:415) Ani & Ezeonwuka (2018:119); Anierobi & Obasi (2021) suggest that Christian missionary work started in Onitsha in the West of Enugu, which harbours the river Niger through which the early missionary (Anglicans & Catholics) came into Igboland.

Accordingly, CMS was the first to reach *Ngwo* in present-day Enugu in those early days of Christian missionary activity in Igboland. According to Ani and Ezeonwuka (2018:118): "The church missionary society was introduced to Ngwo clan on the 17th of January, 1917, by Rev. Isaac Uzowulu Ejindu, a missionary priest born in 1882 to the

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families of Mr and Mrs Aje Ejindu of Ugamuma in Obosi in present Anambra State". In agreement with Ani and Ezeonwuka, Anierobi and Obasi (2021) writes: "Historically, the church came into Eke town through Onitsha in 1910 and triumphed as the cradle of Christianity in Enugu…it was from Eke town that the Catholic faith spread to the coal mining urban settlements that is today known as Enugu". Arguably, the evangelical work of both Anglican and Catholic denominations in the Enugu area was not without some rivalry following the perception and understanding of the *Ngwo* people, who questioned which among the denominations would offer better opportunities in the evolving colonial order, not so much in the internalization of the faith.

While the Anglican missionaries used the Igbo language as the medium for their liturgical, pastoral and educational ministries, the Catholic missionaries were teaching their converts in English, encouraging the use of the English language, which the indigenous Igbo found essential and pragmatic for employment within the colonial administration. This strategy not only differentiated the *modus operandi* of the two denominations, but also saw some carpet crossing among their adherents. For example, Nwaka (2012:411) noted that in Eke, Enugu: "Chief Onyeama of Eke was displeased when the school in his compound began to teach in the vernacular. He got rid of them and called for Igbariam Catholic missionaries who were using the English language in their schools. Onyeama was interested in learning English to deal with the colonial officer in Enugu". Chief Onyeama wanted his people to be instructed in English, "the white man's language". However, when he observed that the Anglican church was operating a policy of using the local language as their preferred medium of instruction, he "converted" to the Catholic faith. According to Ani & Ezeonwuka (2018:124): "That same year, (1913), he (Chief Onyeama) invited Rev. Fr. Joseph Shanahan of the Roman Catholic Mission (RCM), who established RCM church and that is, St. Paul's Catholic Church and School at Eke". Nevertheless, there were other reasons for crossing from the Anglican to the Catholic Church as Nwaka further elucidated in her work.

While the Anglican and Catholic Churches were the premier Christian churches in Igboland, it is interesting to note that in the Coal City presently there are numerous Christian denominations. In a random count, while conducting the research for this work,

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the author counted more than 50 churches within Gariki in Enugu urban. These range from Pentecostal churches with a handful of adherents and big-name churches such as the Catholic, Anglican, Methodist, Presbyterian and others. With loud sound systems positioned strategically at various angles of their church buildings, it will not be out of place to argue that there is a subtle form of competition for adherents. And, the saying in the Igbo language *uka nke anyi ka mma* (Our church is better) undergirds these vociferous sounds that arguably contribute to noise pollution in the city. Yet, it will be intriguing to conduct more research on the number of Christian churches in the Coal City, and whether these churches "speak" to one another about the fractures and fragilities of the Coal City. Or perhaps to interact and ask themselves what human flourishing entails in the city. Arguably, the inhabitants of the informal settlements and slums of the Coal City whose lives and livelihoods are impacted by the poor service delivery and inadequate town planning policies of the State, are Christians, raising the curious question about how the various denominations speak to their real-life situations in the Coal City?

4.6.1. Deepening Christian Presence in the Coal City Through Social Action

Notwithstanding the ubiquitous presence of Christian denominations, and the poor delivery of social and economic services by the state and local governments in the Coal City, various faith-based actors and or as proposed by De Beer (2017:2) "urban social movements" advance what De Beer (2014:226) also termed "community-based urban praxis" within the city. A praxis that seeks to reclaim their agency as determined interlocutors in the city. These actors, advance different forms of activities that seek to address the challenges faced by the majority of the *citadins*. Arguably faith-based urban actors and urban social movements do not mean the same thing. While faith-based urban actors are motivated by their faith and assisted by their particular denomination's response to urban issues, urban social movements refer to people organising themselves from below to respond to some form of injustice which diminishes human flourishing. Urban social movements may or may not be faith-inspired, yet, in many instances both faith-based and urban social movements facilitate urban transformation, not because of profit but to advance human flourishing, through "community based-praxis". According to De Beer (2014:226):

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Visible in smaller or bigger urban interventions facilitated by local civic groups, whether they be community organisations, non-profit organisations, faith-based communities and churches, citizens groups, informal traders, slum dweller organisations, cooperatives, or many others. A community-based urban praxis is different from that which is government or private sector-led. Such an approach is not first about monumentality or financial profit but about the common good of the majority of people, particularly those who are most vulnerable and excluded. It is praxis-based in as far as it results not primarily from the top-down policy but from contextual, local and embedded/embodied immersions. In the process contextual knowledge is generated through action, refined through critical reflection, and translated into improved action and sharing of good practice, in an ongoing cyclical process. This approach has the possibility, if acknowledged, to inform policy and strategy towards sustained urban change.

De Beer (2017:1) argues that such community based-urban praxis from urban social movements: "Are possible irruptions of the Spirit: movements organised around the longing of excluded people, or nonpersons, to reclaim their humanity, their place in the city and indeed their right to participate in making the city". Through the establishment of educational, health, and other social facilities, faith-based urban social movements in Coal City, who act on behalf of the poor or who are the poor themselves are reclaiming their agency in the city. These include those of the Catholic faith which granted interviews to the author of this work. They advance the right to the city for the marginalised and urban poor, giving them voices to articulate their resistance and to subvert the various attempts at urban exclusion. Pope Francis also calls such movements, "popular movements". On the one hand, these movements highlight everyday challenges faced by ordinary people. On the other hand, they offer alternatives that seek to transform these challenges into opportunities Pope Francis argues for the importance of such popular movements in advancing a common destiny for the human family. According to Pope Francis (2020:169):

Yet those movements {popular Movements} manage various forms of popular economy and community production. What is needed is a model of social, political

and economic participation that can include popular movements and invigorate local, national and international governing structures with that torrent of moral energy that springs from including the excluded in the building of a common destiny, while also ensuring that these experiences of solidarity which grow up from below, from the subsoil of the planet – can come together, be more coordinated, keep on meeting one another.

The solidarity of such movements with the marginalised and excluded persons in urban centres such as the Coal City, are possible methods for birthing transformative ideas and methods, that will assist state and local government authorities to advancing just urban policies.

4.6.2. Interfacing Faith-based Urban Movements with the State

Arguably, one method of interfacing faith-based urban movements with the state is to create a workable synergy between the state and the people (social contract), allowing for an interactive yet inclusive process that does not alienate anyone. Rather, it will give everyone especially the poor and marginalised the opportunity to speak for themselves and contribute meaningfully to the advancement of their city. Yet, according to Pope Francis (2020:169):

> This, must happen in a way that will not betray their distinctive way of acting as sowers of change, promoters of a process involving millions of actions, great and small, creatively intertwined like words in a poem. In that sense, such movements are "social poets" that, in their own way, work, propose, promote and liberate. They help make possible an integral human development that goes beyond the idea of social policies being a policy *for* the poor, but never *with* the poor and never *of* the poor, much less part of a project that reunites peoples. They may be troublesome, and certain "theorists" may find it hard to classify them, yet we must find the courage to acknowledge that, without them, democracy atrophies, turns into a mere word, a formality; it loses its representative character and becomes disembodied, since it leaves out the people in their daily struggle for dignity, in the building of their future.

Yet, such movements should be wary of being co-opted by the powers that be. This is one of the fears expressed by Nduka, one of those interviewed in the Coal City in the course of this research, who volunteers at the Development Education Centre in Enugu. Nduka (2022:Oral interview) argues that most often there are no adequate budget provisions for faith-based urban social movements in the Coal City. This situation coerces some of these movements to accept 'donations' from the state and local government authorities. These donations could become trapping tools that compromise their witnessing and missioning, silencing their voices in the face of unjust activities that affect the slums and informal settlements in the city.

Arguably, the services rendered by urban social movements and or popular movements are forms of missioning and evangelisation, or perhaps ways of deepening Christian presence and witness in urban centres. A Christian witness which accords with Pope Francis's Apostolic exhortation. In his encyclical *Evangelii Gaudium* Francis *(2013:24)* writes:

> An evangelising community is also supportive, standing by people at every step of the way, no matter how difficult or lengthy this may prove to be. It is familiar with patient expectations and apostolic endurance. Evangelisation consists mostly of patience and disregard for constraints of time. Faithful to the Lord's gift, it also bears fruit. An evangelising community is always concerned with fruit, because the Lord wants her to be fruitful. It cares for the grain and does not grow impatient at the weeds.

Pope Francis' explication of the notion of evangelisation is instructive. While it is essentially about proclaiming the reign of the kingdom of God, the Pope points out also that evangelisation involves "standing by people". To stand by people implies helping them to dialogue with those in authority to advance the common good. Also, it requires understanding the reality of their situation, and patiently assisting them to articulate these realities in the light of the Gospel values. Yet, such an accompaniment could be challenging, and may involve some discomfort. Again, Francis (2013: 24) writes:

> The sower, when he sees weeds sprouting among the grain does not grumble or overreact. He or she finds a way to let the word take flesh in a particular situation

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and bear fruits of new life, however imperfect or incomplete these may appear. The disciple is ready to put his or her whole life on the line, even to accepting martyrdom, in bearing witness to Jesus Christ, yet the goal is not to make enemies but to see God's word accepted and its capacity for liberation and renewal revealed.

Faith-based actors in the Coal City could draw inspiration from this exhortation to advance their much-needed social works in urban spaces. Deepening their Christian presence involves leveraging their capacity to effect measurable social changes in urban environments despite the challenges of weak city and state governance. Urban social movements do not set out by their ministry and mission in the city to make enemies as Pope Francis warned against. Rather, it offers alternative possibilities for inclusive urban living. In Enugu, as arguably in other cities of the world, Catholics, Anglicans, Dutch Reformed and other faith-based actors are immersed in the everyday life of urban communities as they advance alternative imaginaries for the common good.

In Tshwane (Pretoria), South Africa for example, an ecumenical social movement, Tshwane Leadership Foundation (TLF) argues through her different projects, that the city is a community of the faithful. While not claiming to have answers to the city of Tshwane's numerous challenges, TLF as a faith-based organisation deepens her Christian presence in the city using the metaphor of a journey that propels social action. Immersed in the realities of Tshwane's *citadins*, TLF provides through her presence and actions a lens for reading the city of Tshwane while arguing that she (the city) calls Christians to conversion. Arguably, such an incarnational urban presence deepens the process of discernment as faith actors unveil novel ways of determining their relationship with God. In *Finding Community in the City,* TLF (2018:25) writes:

> Our journey in the city brought us into a relationship with God's people from all races and church denominations. Our journey brought us into a relationship with some of the most vulnerable people of the city, and listening to their stories our hearts were broken with the same anguish that broke God's heart. Our journey brought us face-to-face with the reality of bad power, political manipulation, ineffective bureaucracies, and destructive self-interest. We saw how political

theory and rhetoric were often unable to feed the hungry or set free the oppressed. It exposed us to the reality of the two churches; the church establishment that co-opts Jesus for their purposes and dreams, and the church of the poor, that discovers Jesus outside of the city, on the garbage heap.

Another example is from the United States of America. There, Catholic faith-based actors have engaged in the challenges of urban centres through effective social action. According to Mirola (2012:7):

In the urban centres of the United States, the Roman Catholic Church, especially through the work of women religious and other religious orders, attended to the needs of immigrant workers for health care, education, and other social services that helped newly arriving immigrants to find shelter, food, and work and to settle into local neighbourhoods and parishes that were segregated by ethnicity.

In Enugu, the Coal City, the Catholic Institute for Development Justice and Peace (CIDJAP), the Enugu Clean Team Project (ECTP) and the Development Education Center (DEC) are such faith-based organisations or urban social movements that are deepening Christian presence in the city through social action. At the same time, they seek to interface the needs of the urbanities with the policies of the city councils. CIDJAP which is the first to be considered in this work, was founded by a Catholic priest of the Enugu diocese, Prof. Obiora Ike. From the research conducted with CIDJAP, one could sense that the entity continues through various projects, including the provision of low-cost urban housing, affordable bank loans and other activities to provide alternatives to those living on the margins of the Coal City. This supports the argument of Bailey et al (2018:191) that: "It is often the faith-based sector (faith-based organisations) that assumes the broadest portfolios, covering material assistance, language training, legal advice, social networking, spiritual guidance, cultural coaching and, in some cases, actual housing".

4.7. The Catholic Institute for Development, Justice and Peace (CIDJAP)

(Photo by Jude Nnorom)

CIDJAP is the social arm of the Justice and Peace Commission of the Catholic Diocese of Enugu. Within the Catholic tradition, the departments of Justice and Peace developed from the call of the Council Fathers of Vatican II in the document *Gaudium et Spes* for a more deliberate yet, transformative engagement with the social and real-life situations of human beings. The Council Fathers argued for a broader approach to social issues, not only about international relations and cooperation between nations, but also in dealing with ordinary issues and interaction within established states and other structures of human existence. This reflection birthed the recommendation for the establishment of Justice and Peace commissions in dioceses across the world. It was also a call to the Catholic faithful, not to work in silos on socio-economic and political matters, but to embrace the spirit of ecumenism and intercultural relationships. In *Gaudium et Spes* Paul VI (1965:90) writes:

> It is very much to be desired that Catholics, to fulfil their role properly in the international community, will seek to cooperate actively and in a positive manner both with their separated brothers who together with them profess the Gospel of

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charity and with all men thirsting for true peace. The council, considering the immensity of the hardships which still afflict the greater part of mankind today, regards it as most opportune that an organism of the universal church be set up so that both the justice and love of Christ toward the poor might be developed everywhere. The role of such an organism would be to stimulate the Catholic community to promote progress in needy regions and international social justice.

Though a faith-based component, of the Justice and Peace Commission of the Enugu diocese, CIDJAP can arguably be referred to as an 'urban social movement', because of her many projects which aim at alleviating poverty in the Coal City. Drawing inspiration from Pope Paul VI' *moto proprio* (a document written by the Pope on his initiative*), Justitia et Pax*, which established the *Pontifical Commission for Justice and Peace*, presently the *Dicastry for Promoting Integral Human Development*, the late Bishop of Enugu Diocese, His Lordship Most Rev. Dr Michael Eneja tasked Fr. Obiora Ike in 1986, in the middle of the repressive military rule in Nigeria, to establish the Justice and Peace Commission for the diocese. According to Ike (2015:68):

> The Catholic Institute for Development Justice and Peace is one civic organisation that has distinguished itself in various ways through its most thoughtful and inspiring humanitarian services. This organisation was established out of genuine thought and concern for the indigent in society. As the name implies, it is a religious institute, but its aim is not limited to religious groups alone, but to all who are in need. Located in Enugu Nigeria, CIDJAP has immensely touched the lives of the citizens so much so that it has become not just a means of improving the basic needs of the people, but also enhancing their economic life. Thus, it has become a very effective vehicle for the spreading of the gospel.

Arguably, CIDJAP is motivated in her action of seeking to advance Gospel values by deliberating interacting with the marginalised *citadins* of the Coal City. Their different actions seek to make the Gospel present in the lives of the people. Again Ike (2015:68) writes:

> CiDJAP has become a very effective vehicle for the spreading of the gospel. CIDJAP was founded in the year 1986, as a non-governmental organisation by Monsignor Obiora Ike, to empower people, promote integral development,

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challenge structures of injustice, create hope for the people and work for peaceful coexistence. Inspired by the scriptural teachings of the church, CIDJAP visualises a world in which the good things of creation are, developed and shared by all; the rights and dignity of person are respected, discrimination is ended and all people are gathered into a single human family from which no one is excluded; the voice of the poor is heard and lives no longer dominated by greed.

4.7.1. Activities of CIDJAP

CIDJAP deliberately focuses its activities on the integral liberation of people. According to Ani (2016:10), "CIDJAP became the active organ for promoting the mandate of the commission…going into research, education, dialogue, human promotion, various projects among many others". The establishment of CIDJAP in the city of Enugu in 1986 is instructive because this was at the height of the repressive military regime in Nigeria, and the Coal City was serving as the capital of Old Anambra state. The city attracted people from other states of the Nigerian federation as well as other parts of the state including Abakaliki, Nsukka, and Onitsha. This influx created not only housing and social infrastructural challenges in the city but also unmasked different levels of inequality as those who were 'connected' to the ruling military elite had access to better services, while the majority of the civil servants of the state were left to fend for themselves.

CIDJAP was one of the faith-based urban movements that responded to the growing levels of poverty witnessed not only in the Coal City but also in the state at large. Engaging poverty as a social ill that was increasing in the land, required an intentional and strategic development of mechanisms that will provide credible alternatives to the dominant dystopic governance advanced by the Nigerian military regime. In a way, this was prophetic. The provision of alternative imaginaries by non-state actors, in a system controlled by the military is risky, unconventional and stands the chance of being proscribed. Yet, reporting on the 2001 synod, the Catholic Diocese of Enugu, Ani (2016:11) writes:

The poverty, the disease, the hunger, the squalor and the ignorance of the masses of our people grieve us. We note the flagrant abuse of fundamental rights and freedoms of people, oppression and domination and the unhappy situation resulting from bad governance and political instability. We consider it tragic that a

land blessed abundantly by Almighty God with human, material and technical resources cannot sustain itself and often that children have to die of hunger and want. Poverty is not God-determined but man-made.

Arguably, the 2001 Enugu diocesan synod spoke to the general situation in Nigeria in that epoch, two years after the return to civilian rule. However, the cities of the country including Enugu had witnessed so much repression under military rule that its effects were visible in the lives of civil servants who were not paid their salaries. As a response to this situation, CIDJAP developed activities that were focused on poverty alleviation. One of the reasons for these activities was that many of those affected by the hardship in the city and country continued to flock to churches praying for miraculous changes in their lives. Stimulated by the real experiences of these people deprived of so many privileges, the synod made a preference for them, in developing a vision for the diocese. This vision gave CIDJAP the mandate to develop activities and coordinate programmes that will alleviate the sufferings of the less privileged in the Coal City. Yet, developing such programmes should not only focus on short-term charitable acts, but should also include asking curious questions about city policy-making processes, the location of social infrastructures in the city, and how accessible these infrastructures are to those living in the slums and informal settlements of the Coal City.

4.7.2. Organisational structure of CIDJAP
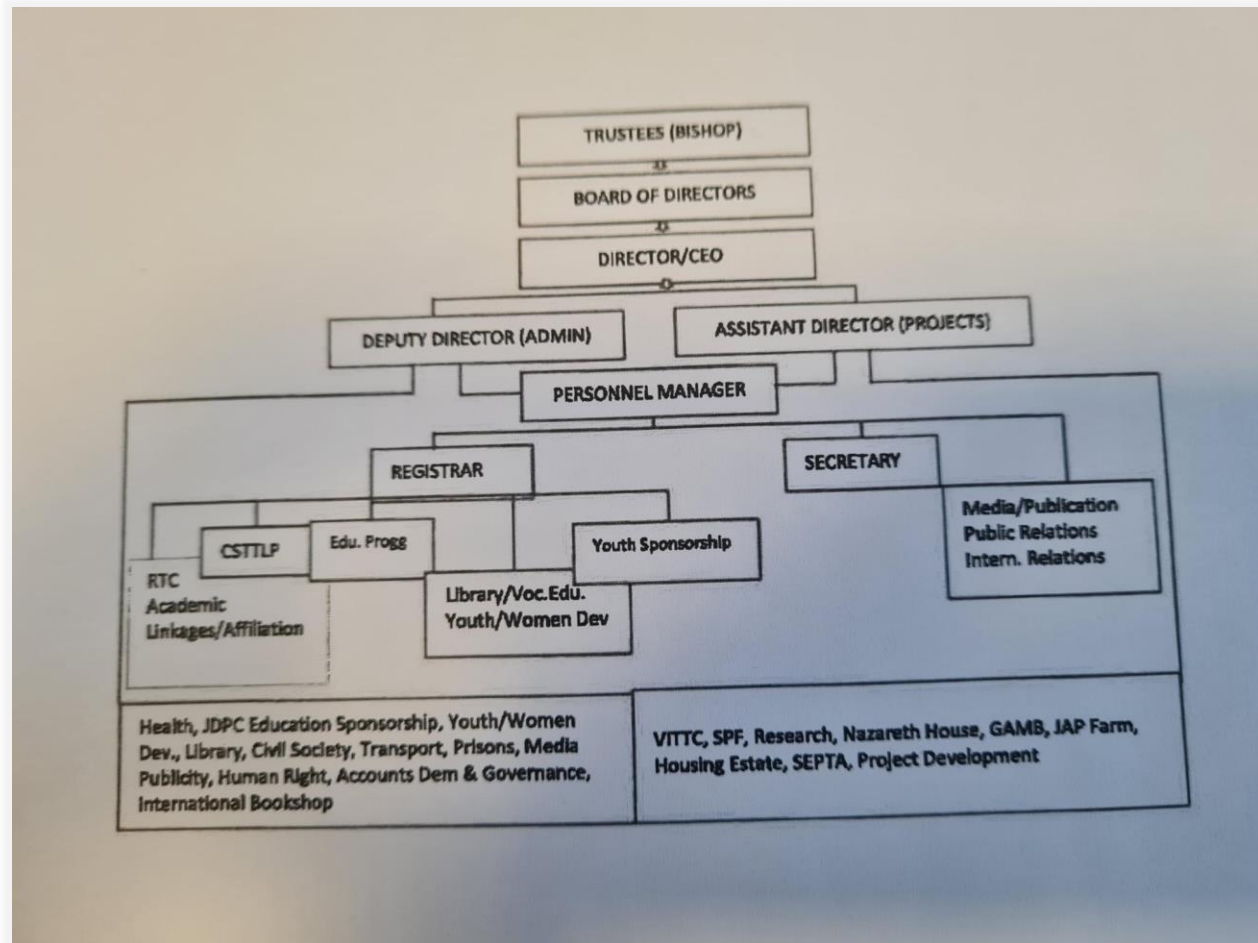
(Ike 2015:68; Nwaka 2012:118).

To realise its many objectives and advance its activities in Coal City and Enugu state, CIDJAP is structurally organised in a pyramidal manner, that seeks to bring matters from the grassroots to the top management of the organisation. According to Nwaka (2012:117): "CIDJAP's organisational structure comprised of the Trustee, who was the then Bishop of the Diocese, the Board of Directors, Executive Director, Deputy Director (Administration), Assistant Director (Project), Personnel Manager, the Registrar, the Secretary and Heads of departments". Whereas this framework is hierarchical, in the sense that major decisions affecting the administration of the organisation rest on those at the top of the hierarchy, it is instructive to note that the operational working of CIDJAP draws its energy from the work of those at the grassroots. Such an operational framework

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arguably reflects the Catholic social principle of subsidiarity. According to the Catholic Pontifical Council for Justice and Peace (2204:94), the principle of subsidiarity argues that lower structural or organisational realities are left with the freedom "to perform the functions that fall to them without being required to hand them over unjustly to other social entities of a higher level, by which they will end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place".

However, an essential aspect of the principle of subsidiarity is its presumed feedback loop. A loop that will deliver both positive and negative assessments of the workings of any organisation, by ensuring that the often-unheard voices from the grassroots, become major voices and interlocutors about the structural organisation of CIDJAP. This might be a tall order given the hierarchical structure of the Catholic church, but it is doable. With the organisational structure described by Nwaka, it will be interesting to know how the voices and experiences of the people on the grassroots feed the discussions and policy orientations that result from the board meetings of the administrators of CIDJAP. Notwithstanding this process, the principle of subsidiarity also requires that those on the grassroots make their own decisions that will impact their lives and the environment in which they live. Arguably CIDJAP could advance this process by ensuring that grassroots decisions become the guiding principle for each of their activities and interventions in the Coal City.

Each department within CIDJAP has its foot soldiers who traverse the streets and corners of the Coal City. Almost all the workers at CIDJAP reside in Enugu, and this is important. First, they are immersed in the realities of life in the Coal City. They are affected by the limited and lack of social infrastructure in the city and could bring such experiences to speak to the programmes designed and run by CIDJAP. Second, a curious question could be raised between the training and formation they receive on Catholic Social teaching and the concrete realities of what is happening in their respective Catholic parishes or other Christian communities in Enugu. For example, is the formation received about city and state governance, replicated through catechetical instructions in their parishes and faith communities in the different neighbourhoods of the Coal City? Or, is there a disconnect between faith as advocated by CIDJAP through her formation

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programmes, and faith lived in the local Christian communities in the Coal City? Arguably, their experiences both in their local Christian communities, and at CIDJAP should complement each other. This is necessary for an alternative imaginary of the Coal City. An imaginary that draws from the socio-spiritual capital of *Justpeace*. Yet, one of the potential strengths of the organisational structure of CIDJAP, drawing from the Postfoundational practical theological approach of Muller, is that her workers who live in the slums and informal settlements of the Coal City could become pedagogical urban actors who are driven by their experience and knowledge to reinvent her formation and curriculum so that both speak to the real-life situation of the poor in the Coal City. However, one of the challenges posed by Ike during the research for this work is the lack of funding for CIDJAP and other urban social movements to carry out their operations. Although they receive some limited support from some funding agencies overseas, the challenge is that without a locally rooted funding programme, the sustainability of many of their programmes will be in doubt, making it a huge challenge to link local experiences with her formation programmes.

4.7.3. Departments within CIDJAP

A central question that motivates the functioning of CIDJAP, is her capacity to be organisationally different, and to act differently in advancing her goals as a faith-based urban social movement. This capacity is showcased in her different operational departments which though, work under the same organisational umbrella, are encouraged to realize specific mandates. Yet, faith-based urban social movements must be cautious of creating a competitive spirit within and among themselves. Competition in whatever form or shape, has the potential to create tensions and jealousies which could snowball into a lack of vision, and effective management of the available resources that are available. In CIDJAP nevertheless, working in departments has given the organisation a much broader reach within the Coal City and has also made it possible for each to develop and focus on defined priority areas.

According to Nwaka (2012:116):

> Beginning with a staff strength of about fifty personnel including foreigners, the
> organisation (CIDJAP) had two thousand personnel and twelve departments by

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2003 according to its Annual Report. These departments were: Caritas Desk, Health Department, Conflict Resolution Centre, Education Department, Small Project Fund, Library, Vocational and Technical Centre, Nazareth Skill Acquisition Centre, Research and Publication Department, Human Rights/Prison Department, Christian Muslim Dialogue Department, Democracy and Monitoring Department.

Each department while having its specific area of focus availed the services of CIDJAP to the inhabitants of the Coal City. To realise the ambitious plan of fighting poverty, disease and inequality in the Coal City, CIDJAP needed to invent new ways of doing things, which included establishing various projects that are people-centred with a particular bias for the poor and marginalised.

4.7.4. Research and Programmes Department:

CIDJAP developed a Research and Programmes Department. According to Ike (2016:12): "This department organises conferences and seminars together with workshops in various fields of life. They have also improved the capacity of CIDJAP to add their voice to others on issues of global relevance towards the advancement of the goals of the Catholic Social Thought and Action which is the enhancement of the dignity of man". Through this department, the Institute organises conferences and seminars, that unveil the challenges people encounter in Coal City, and through her field workers gather the necessary data that informs her advocacy. With her wide-ranging knowledge of the city and the state, the Institute uses her capacity as a faith-inspired movement to bring together government officials, urban policy planners, the academy and those who are affected by these policies, to reflect on the impact of government policies on the urban poor. Yet, such interactions could only alter the *status quo*, when the lived vitalities of slum dwellers become the talking points that induce and influence urban policy in Enugu.

4.7.5. Advocacy for Human Rights and Prisoners welfare

Another interesting aspect of the work of CIDJAP in the Coal City is her advocacy for Human Rights and Prisoners welfare. Although not always part of the narrative, urban spatial, socio-economic and other forms of inequalities can become triggers for petty and in some cases criminal activities. And, with a criminal justice system that favours the rich who can afford attorney fees, the poor and marginalised always fall victim when they are

arrested and jailed for petty crimes as they are not able to afford defence attorneys. According to Nwaka (2012:117):

> Under the CIDJAP PLEAS (Prisoners Legal Education Assistance Scheme), the cause of those who were unlawfully detained in prisons was championed. PLEAS, at the time of the research, was made up of five lawyers headed by P.C. Egbuna. They were specifically concerned with the dispensation of justice and rights to stop the miscarriage or truncation of justice and following up cases at the office of the Director of Public Prosecution.

> According to Ike (2016:13): "CIDJAP had handled more than one hundred and twenty litigations, through conflict resolution, arbitration, court representations and counselling. The discharge and release of several prison inmates was also facilitated by the Institute, which equally engaged the larger society in its focus on enlightenment and awareness creation to protect human rights".

4.7.6. Retreats with State and City Officials

With her presence and knowledge of the challenges faced by urban dwellers in the Coal City, especially the marginalised, CIDJAP uses her good offices to engage Government officials. Through their encounter during retreats, CIDJAP offers spiritual assistance to Enugu government officials while highlighting the importance of good governance in assisting the vulnerable in the city and the state at large. Again, Ike writes (2016:19-20):

> CIDJAP has facilitated a retreat for Enugu State Government Officials. This involved the three arms of the Enugu State Government (The Executive, The Legislature and the Judiciary). The event took place on the 30th of March, 2010, under the theme "The Christian, Politics and Governance: Opportunity and Challenges". This led the ruling members of the State to reflect on their responsibility towards the common people.

Ike also reports that the retreats organised by CIDJAP for the state and city executives of the Coal City also interfaced CIDJAP with other non-governmental organisations operating in the city. According to Ike (2016:19-20):

CIDJAP has also participated at the Enugu State Government partnership forum with non-governmental organisations in the state towards achieving the four-point agenda of the government, to achieve a productive synergy for the promotion of rapid development in Enugu State. It speaks for the great impact of CIDJAP on the life of the people in the state that the CIDJAP directors were appointed the Chairman of the Board of Trustees of Resident Non-Governmental Organisations (ASRENGO), Enugu state. This is a network of non-governmental organisations "whose main objective is to network and share ideas, support and boost their diverse activities toward ensuring a life for the people.

Although ARSENGO provides CIDJAP the space to collaborate with other faith-based and non-governmental organisations in Enugu, it has the potential to become a network that constructively engages Enugu state and local government policies, especially those that concern the governance and administration of the Coal City. Such engagements could raise pertinent questions about city policies regarding housing, transportation, waste removal, recycling, provision of water and other social and economic infrastructures. Arguably, such an engagement could empower and challenge inhabitants of the Coal City's slums and informal settlements to sit at the same table with city officials when policies are being designed for the Coal City. Nevertheless, measuring the impact of CIDJAP and other organisational members of ARSENGO, will not only provide literature about faith-based and civil society's progress in Enugu, but also has the potential to help State and Local Governments, and City Officials to design tailor-made programmes and projects for the Coal City' *citadins*, since these organisations are grassroots-based.

Ike's report of the 2010 retreat and perhaps other retreats which CIDJAP organises for city and government officials in the Coal City, is intriguing. Such retreats are necessary tools for advancing a deliberate collaboration between faith-based organisations in the city and city officials. Yet, it will be helpful to interrogate the content of the retreats, using perhaps the *Justpeace* paradigm. A paradigm which will explore whether the vulnerable communities in the Coal City are invited to participate in these retreats. Given the status of CIDJAP as a Catholic faith-based organisation in the city, such retreats could become

vehicles for integrating Christian principles such as CST as an undergirding spirituality for social action in the city. This will help government officials in their faith growth; because it will challenge them to practically apply Christian principles their dictates in the service they render to the city and the state. Retreats should not be understood only in terms of coming together and listening to the "four-point" agenda of the government. Rather, they are effective tools for interrogating the government's urban policies, by exploring how effectively they seek to address issues affecting slum inhabitants in Coal City. Retreats should not be emasculated to become only information-giving fora, without drawing from its foundational essence, which is a purposeful and critical process of taking stock of our human activities, and how they impact the lives of others.

4.7.7. Provision of Health Care Services

Through her health care department, CIDJAP advances an alternative imaginary that prioritises the health care of the urban poor who oftentimes are unable to access proper health care in the Coal City. According to Ike (2016:14-15):

> Over the last twenty-five years, CIDJAP has established several rural health centres, primary preventive health-care programmes, maternities and a specialist hospital that deliver ready and affordable health care services to people who are saved the pains of travelling long distances to receive preventive and curative treatment for common ailments such as malaria.

Health care in the slums and informal settlements of the Coal City is almost non-existent. Yet, it is very critical to the well-being of the city, because residents of the slums also serve in some instances as domestic helpers in the more affluent parts of the city. Arguably, the urban poor suffer from both the stress of underdevelopment in their spaces, and the physical and mental burden of having limited or no access to health care facilities. Limited access to health care is evident not only in the slums of the Coal City, but also in other slums and informal settlements of the world. In his research on *Primary Health-Care in the Context of Rapid urbanisation,* Rossi-Espagnet (1983:111) writes:

> There is a concentration of health facilities in the urban areas which are generally privileged in comparison with rural areas. But this does not apply to the urban poor. The distribution and cultural and financial accessibility of facilities are such that most of the marginal groups are patently underserved. Hospitals have traditionally

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been the main vehicle for the delivery of health care to urban populations. However, hospitals are generally removed (physically and socially) from the urban poor, emphasise sophisticated technology and are often overcrowded although underutilisation is not uncommon.

The efforts of CIDJAP in providing health care services to rural areas surrounding the Coal City are commendable. Yet, it will be helpful to know how the slums in Coal City, are prioritised in the rendering of this service. According to Ani (2016:15): "CIDJAP has established several rural health centres". Yet, given that urban slums and informal settlements are not considered to be "rural", it begs the question about outreach to these slums whose location within the city could be both an asset and a liability concerning access to health care.

In addition to the departments mentioned earlier, CIDJAP has grown and added other programmes and establishments given the increased need for such programmes in the Coal City. According to Nwaka (2012:125):

> With the health section as one of the foundation departments of the organisation, many hospitals, maternities, and primary health care centres were built in Enugu State and beyond during this period, courtesy of CIDJAP. Among them were: Ntazi Obi Ndi No N'afufu (comforter of the afflicted) Specialist Hospital, Trans Ekulu, Ezenwanyi Nke Udo (queen of peace) Health Centre, Ugwoma Nike, Archi Joint Hospital, Mother of Mercy Maternity, Iwollo, and St. Monica Hospital, Mmaku. Some rural areas also received health services through mobile clinics. In these hospitals, CIDJAP mobilised equipment, accessed funds, trained personnel and negotiated for drugs.

4.7.8. Advancing the Common Good in the Coal City

Arguably, providing affordable health care services to the residents of the Coal City especially those in the slum and informal settlements is a form of poverty alleviation. Yet, it is also a form of Christian ministry that advances the common good. Such a ministry speaks to the heart of the functioning of CIDJAP as a faith-based urban movement. According to Ani (2016:24-25):

> Through the apostolate of Justice, Development, Peace and Caritas, CIDJAP has succeeded in putting a lasting smile on the faces of many people in the Enugu

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diocese and beyond. Many have been allowed to be heard and seen and to participate responsibly in society. The Programmes of CIDJAP have gone a long way to conscientise empower and educate the people. The linkage with some foreign agents has helped CIDJAP to establish structures that are conducive to running enlightenment programmes to promote the work of justice, development, peace and Caritas. Indeed it is difficult to imagine a better set-up for JDPC work than what we have at the Catholic Institute for Development, Justice and Peace of the Catholic Diocese of Enugu..

Through her many projects, CIDJAP targets the urban poor, seeking an alternative imaginary within the complexities and exigencies of their urban life in the Coal City. Our brief exploration of some of these projects is to highlight the necessity of an alternative transformative imaginary, and the possibilities that such an imaginary could create in uplifting the lives of the urban poor. However, CIDJAP will not be able to realise its objectives without networking and partnering with other urban social movements both in Nigeria and overseas. Building partnerships is essential for such faith-inspired urban social movements not only because of the power of peer learning but also because of the necessity of raising awareness of the possibilities of healing fractures in the city. Yet, it will be curious to explore other faith-based urban social movements partnering with CIDJAP, and for the Institute to replicate some of her programmes in the Coal City in other cities in South Eastern Nigeria. Notwithstanding her location in Enugu, and her application of the principles of Catholic Social Teaching within the framework of the Catholic Diocese of Enugu, CIDJAP requires a wider outreach through concrete partnerships with other faith-based urban social movements in Enugu, Nigeria and Africa.

4.8. Care for the Coal City - Pope Francis and *Laudato Si*

Pope Francis published *Laudato Si On Care for our Common Home* in 2015. According to the Pope, he was inspired by the life, and teachings of Saint Francis of Assisi to challenge the world about our current relationship with the earth which he referred to as 'our common home'. Pope Francis argued against the incorrect interpretation of the account of creation in Genesis 1:28 which reads, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and birds of the heavens and over every living thing that moves on the earth". This incorrect interpretation has led to

the unethical plundering of the earth and other resources that sustain life on the planet. According to Francis (2015:67):

> We are not God. The earth was here before us and it has been given to us. This allows us to respond to the charge that Judaeo-Christian thinking, based on the Genesis account which grants man "dominion" over the earth (cf. *Gen* 1:28), has encouraged the unbridled exploitation of nature by painting him as domineering and destructive by nature. This is not a correct interpretation of the Bible as understood by the church. Although Christians have indeed at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures.

Again, Francis (2015:67) writes:

> The biblical texts are to be read in their context, with an appropriate hermeneutic, recognising that they tell us to "till and keep" the garden of the world (cf. *Gen* 2:15). "Tilling" refers to cultivating, ploughing or working, while "keeping" means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature. Each community can take from the bounty of the earth whatever it needs for subsistence, but it also must protect the earth and ensure its fruitfulness for coming generations. "The earth is the Lord's" (*Ps* 24:1); to him belongs "the earth with all that is within it" (*Dt* 10:14). Thus God rejects every claim to absolute ownership: "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me" (*Lev* 25:23).

Francis further invited all people of good will to reflect on our attitude and actions on the earth and to begin actions to remedy the ongoing destruction of our climate, which is adversely affecting our villages and cities. According to Francis (2015:21):

> Account must also be taken of the pollution produced by residue, including dangerous waste present in different areas. Each year hundreds of millions of tons of waste are generated, much of it non-biodegradable, highly toxic and radioactive,

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from homes and businesses, construction and demolition sites, and from clinical, electronic and industrial sources. The earth, our home, is beginning to look more and more like an immense pile of filth. In many parts of the planet, the elderly lament that once beautiful landscapes are now covered with rubbish. Industrial waste and chemical products utilised in cities and agricultural areas can lead to bioaccumulation in the organisms of the local population, even when levels of toxins in those places are low. Frequently no measures are taken until after people's health has been irreversibly affected.

Francis argues that this is more evident in the cities of the world, where many migrate in search of work and sustenance. In a stark description of the situation of our global cities, but arguably more so in Africa, Francis (2015:44) writes:

> Nowadays, for example, we are conscious of the disproportionate and unruly growth of many cities, which have become unhealthy to live in, not only because of pollution caused by toxic emissions but also as a result of urban chaos, poor transportation, and visual pollution and noise. Many cities are huge, inefficient structures, excessively wasteful of energy and water. Neighbourhoods, even those recently built, are congested, chaotic and lacking in sufficient green space. We were not meant to be inundated by cement, asphalt, glass and metal, and deprived of physical contact with nature.

Arguably, the uniqueness of Africa's urbanisation speaks to this fact, as many of her slums and informal settlements are characterised by Francis' description. Yet, Francis pointed out in *Laudato Si*, that the cry of the poor is an essential dimension that should be considered in global ecological conversations. Francis emphasised that the poor, especially those in cities and urban centres are the most affected as a result of urban ecological issues. In Enugu, for example, it is a common site to see the urban poor picking food from waste that is littered in some streets. One reason for this deplorable state of affairs according to John-Nsa (2021:39) is that: "Residents in informal settlements in Enugu City have experienced rural life, where they engaged in agriculture as the major occupation. However, due to poor soil fertility, lack of finance for mechanised farming, and low quantity of land, among others, they could not thrive in the agricultural activities

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in rural areas". Unable to engage in some form of urban agriculture in the congested spaces in the slums and informal settlements of the Coal City, many resort to feeding from the dustbins.

According to a 2019 report commissioned by WaterAid Nigeria, Enugu, the Coal City has serious sanitation issues. The WaterAid report (2019:19) indicates that:

> Drainage facilities are absent in some areas. This gives rise to flooding in such areas during heavy rain falls. In most cases, the flooding is exacerbated by the indiscriminate waste disposal practices of the inhabitants which end up blocking the drainage systems. However, despite the challenges, Enugu City ranks high when compared to other Nigerian cities concerning overall urban management, infrastructure and environmental maintenance.

In a previous visit to Enugu in January 2018, at the beginning of the Urban Africa 2050 project, the author of this work witnessed first-hand, the filthiness of many of the streets of the city especially the slums and informal settlements. While these parts of the city were dirty, other excluded parts of the city, such as the Independent layout where Unity Park is situated, and where the rich reside were relatively clean supporting the argument of Francis in *Laudato Si* (2015:45) that: "Privatisation of certain spaces has restricted people's access to places of particular beauty". Yet, the impact of a degraded environment is not restricted to slums and informal settlements, as the air we breathe is boundary-less, with the possibility of a much wider impact as we have learnt from the recent COVID pandemic that paralysed the world in 2020.

4.8.1. Enugu Clean Team Project A response to *Laudato Si*

(Courtesy Fr. Michael Ogbo)

Responding to *Laudato Si*, the Catholic diocese of Enugu availed one of her priests Fr. Michael Amobi Ogbo, to serve as the *Coordinator for the Enugu Clean Team Project*, initiated by the former Governor of Enugu state Ifeanyi Ugwuanyi. In an interview with the author of this work, Ogbo (2022: Oral interview) said that environmental issues had always been a problem in the city, and even though the state has the Enugu State Waste Management Authority (ESWMA), and there is the presence of the Enugu State Ministry of Environment and Mineral resources (ESMEMR), the governor lamented the inefficiency of these government parastatals. Moved by the cleanliness and orderliness in church establishments in the state, the Governor approached the Bishop of Enugu state, His Lordship Callistus Onaga and requested a form of strategic partnership between the state government and the Catholic Diocese of Enugu in cleaning the streets of the Coal City. Such a partnership is instructive, for it brings out the possibilities of a context-based interaction between a faith-based organisation and the urban sanitation of the Coal City. Curiously, such interactions and partnerships on the fields, outside the boundaries of

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churches and other religious buildings, have the potential for intriguing theological research and inquiry. According to De Beer (2017:8):

> There is a strong focus on going beyond the boundaries of the church as the primary locus for theological reflection. For the church to participate and mediate liberation with some of the greatest challenges of the world, theology cannot only be used as a source of theologising that which is traditionally known or valued as revelation or tradition, without also engaging questions, challenges and voices coming from contemporary challenges in society, and those responding to such challenges, such as the wisdoms embodied by social movements.

De Beer's argument arguably speaks to Muller's Postfoundational approach, to practical theology to engage contemporary experiences of the world and use these as sources of theological inquiry. Arguably, the partnership between the Enugu state government and the Enugu Clean Team project (ECTP) has the potential to unveil spaces for practical theological inquiry.

4.8.2. Origins of ECTP

ECTP was birthed for two purposes. First, to keep the streets and environments of the Coal City clean. Second, to engage the energy of the teeming youth population in the city many of whom are students of the tertiary institutions in the city. According to Adebumiti (2019), to kickstart the programme, secondary school leavers and university undergraduates between the ages of 18 and 35 were invited to make applications. About 1000 students were recruited into the Clean Team project. The idea was to enable them to develop a work ethic of cleaning the streets while at the same time studying. Fr. Ogbo designed the project and wrote a proposal which was approved by the Enugu State Executive Council.

The project management divided the Coal City into different sections with supervisors appointed for each section. Field workers were provided with personal protective equipment not only for identification but also to protect them from exposure to hazardous materials. According to Ogbo (2022:Oral interview), the recruitment of the field workers and supervisors was done without prejudice. Given the diversity of the Christian denominations in the city, young people from the Anglican, Methodist, Presbyterian, and

the multiple Pentecostal churches in the city were recruited and trained by facilitators from ESWMA and the ministry for the environment. While the Enugu State government provided the monthly stipends that the supervisors and field workers received, Ogbo and his management team supervised the project, ensuring that different parts of the city were cleaned. The project uses social media platforms such as Facebook and WhatsApp (https://www.facebook.com/enugucleanteamproject) to inform the *citadins* of Enugu about their project, and they also use it to get reports about the efficiency or inefficiency of the field workers. Yet, despite its success and acclaim by many residents of Coal City, the cleaning project did not extend to the slums and informal settlements of the city; as if these do not have the right to a clean city. According to Adeiyi (2022):

> A number of areas in Enugu have been putting unhealthy eyesores on display. Public spaces have become litters. The streets were often dominated by dumpsters overflowing with garbage, with little pieces of paper and plastic tossed on the road by the afternoon wind. Aside from the state house and some government offices, waste bins were inadequate for the abundance of trash disposed in different locations around Enugu.

4.8.3. Strengthening ECTP programmes in the Coal City

In applying Muller's Postfoundational practical theological approach to ECTP programmes, it will be advisable for ECTP to study and take on board the recommendations from urban sanitation researchers in their engagement with the Enugu State Government. For example, Researchers from WaterAid Nigeria listed six areas that will facilitate urban sanitation, not only in Enugu, the Coal City but also in the city of Kano in Northwest Nigeria and Warri in the Southwest. According to the WaterAid report (2019:43), there are:

> *Need to develop a national sanitation policy*: a critical challenge in urban sanitation is that of policy adequacy. The existing policies are skewed towards water supply development and do not necessarily capture policy solutions across the sanitation value chain. To that extent, the call for the development of a national sanitation policy (harmonisation of various policies) and the enactment of relevant codes at the state level is of urgent importance.

Drawing from her experience in the cleaning campaign in Enugu, ECTP could champion the development of a sanitation policy for the Coal City and by extension Nigeria. Yet, to champion such a campaign, it will be necessary for ECTP to identify, and study the sanitation conversations (if any) and needs of the three Local Governments that make up the Coal City. In the absence of such conversations, ECTP could draft and develop a sanitation policy, that could be presented to the Local Councils of the Local Governments. Working without an urban sanitation policy risks placing the good work ECTP is doing solely under the guardianship of the Executive Governor of the state. If she/he is replaced after elections, by another of a different political orientation or whose priorities are not urban sanitation, ECTP and her sanitation work in the Coal City may not be sustained. The 2nd area identified in the report (2019:43) is:

> *Streamline the mandate of urban Sanitation:* Presently, there are many institutions saddled with sanitation responsibilities, working at cross purposes, and ineffectively utilising resources by duplicating efforts. There is therefore the call to streamline the mandate of sanitation into one agency, or at most two, at the different levels of government. It is essential to introduce a coordination mechanism for urban sanitation to include establishing sanitation responsibilities within urban water boards and small towns water units to ensure an adequate supply of water for sanitation users. Urban sanitation systems will also benefit from a supportive and effective regulatory regime with clarity on sanitation goals.

It is essential to know which Government department within the Coal City is responsible for the city's sanitation. Also, to explore the possibility of harmonising the work of such an agency, with the water boards, ESWMA, ESMEMR, and other national environmental agencies in the city. Unfortunately, in the Coal City and many other African cities, Government departments work in silos. ECTP could serve as the harmonising agency that could link these agencies and motivate them to collaborate towards advancing a healthy environment in Coal City. Such a process will need to be undergirded by urban sanitation policies as pointed out earlier. Yet, with clear regulatory mandates. The 3rd area of the report (2019:43) indicates the need to:

Initiate rapid scale-up of behaviour change education to end open defecation: Cities and towns in Nigeria will benefit from the initiation and rapid scale-up of behaviour change and education programmes to promote the uptake of sanitation facilities and the eradication of open defecation and urination. It is noteworthy that the 'Clean Nigeria Campaign' is soon to be launched. City authorities must key into this national movement and take advantage of the momentum expected to be created.

The United Nations' Sustainable Development Goals (UNDESA 2022: SDG), target 6.2, projects that open defecation, will end by 2030, and advocates for the provision of proper and adequate sanitation especially for the most vulnerable in our global communities and cities, particularly girls and women. While behaviour change education is an important factor in ending open defecation in the Coal City and other urban spaces in Africa, it also raises the question about the availability of public toilets, especially within slums and informal settlements in African cities. Arguably, if the slums, informal settlements and other such spaces in the Coal City are not provided with alternatives by the State Government and City Councils, it will be hard to put an end to open defecation. Yet, ECTP and perhaps other sanitation agencies in the Coal City could argue for the provision, availability and visibility of public toilets in the city. Presumably, it will be much easier to educate the inhabitants of the informal spaces within the Coal City, about the advantages of using public toilets which respect their dignity, than ordering them to stop open defecation, when there are no alternatives. The 4th area identified by the report (2019:43) suggests the need to:

Establish sanitation stakeholders platforms and partnerships: It will be important also that state governments prioritise partnerships not only with the private sector but with all stakeholders. Given this, a stakeholders' analysis is recommended and a participatory approach in arriving at the role each stakeholder is to play in achieving a common objective. This context analysis already listed critical stakeholders that may be required to drive service delivery and sustainability of sanitation projects including community-based organisations (CBOs) and community leaders, civil society organisations and local nongovernmental

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organisations (including women's groups), solid and sewage evacuators, international development and funding partners, private sector organisations, local government agencies, media houses and the relevant state government agencies among others.

Arguably, ECTP is positioned to assist in the realisation and implementation of such platforms in the Coal City. First, by establishing a database of sanitation platforms and by mapping what Community-based organisations are doing about sanitation in the Coal City. Mapping such organisations and their activities will not be a big challenge since ECTP has already divided her work according to different sections of the city. In this way, Local Governments, the private sector and the *citadins* of the informal spaces in the Coal City will be informed of which organisation deals with issues of sanitation in their part of the city. Second, ECTP could help with the creation of an urban sanitation platform, for monitoring and evaluating the work of the different sectors advocating for a cleaner Coal City. Thus, creating the enabling environment for other cities within Nigeria and Africa to the same. While conducting the research for this study, it was interesting to note that residents of one of the informal settlements in *Ogui* organise themselves to sweep their streets weekly. Sadly, upon interaction with them, I was informed that this initiative is not supported by the Local Government Council, whose preoccupation is to harass and arrest defaulters of the once a-month environmental sanitation day campaign established by the state government. Yet, a city and its environs cannot just be cleaned once a month! The 5th area identified by the report (2019:44) argues for the need to:

> *Develop and fund integrated sustainable urban sanitation and capacity building plans:* A sustainable sanitation plan is necessary to guide sector activities and effectively monitor and measure performance. The proposed plan should be a product of stakeholders' consultation, detailed field studies and public policy reforms designed to achieve sustainable sanitation goals. The policy document should contain holistic strategic plans on how to achieve sustainable development and improved sanitation. The long-term strategic plans should be further broken down into actionable steps for all major stakeholders. It should be an integrated plan that deals with multiple sectoral issues on sanitation including water supply,

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housing and urban development but focuses on the peculiar challenges of open defecation, faecal sludge management, wastewater and public drains/flooding. The plan should be gender-responsive, socially inclusive and in sync with climate change realities. Most importantly, the plan needs to be funded to achieve its set objective.

Again, ECTP could take up the leadership role in this process and help the Local Governments within the Coal City to develop plans and to concretely realise them for the good of the city. Given her experience and training of the youth who are presently part of her team, ECTP could also advance a capacity-building programme where other faith-based or Community-Based Organisations could be trained on issues of urban sanitation. In this way, the knowledge produced through the activities and work of ECTP could trickle down to other organisations and help in the long-term development of a sustainable urban development plan for the Coal City. The final area identified by the report (2019:44) argues for the need to:

> *Facilitate access to low-interest loans and micro-finance schemes:* The place of a financing and funding plan cannot be underestimated. Public investments are critical and allocations must be commensurate with the plans put in place to achieve universal access and healthy treatment and reuse of faecal sludge. The sanitation sector would benefit from a funding scheme that eases access to low-interest loans and micro-finance for private investors and households. Nigerians should not wait much longer to end open defecation and achieve universal access to sanitation.

In my interview with Ogbo, it was obvious that funding for their cleaning project comes directly from the office of the Governor of Enugu State. While this is commendable, it is not sustainable. Enabling ECTP and other CBOs involved in sanitation to access low-interest loans and micro-finance schemes will have the advantage of empowering these organisations to "own" both the process of advancing sanitation in the Coal City, as well as the desired outcome. More importantly, they will be held accountable for the success or not of the sanitation projects in the city. Funding such a public enterprise solely from

the office of the Governor may result in a situation where ECTP and other organisations see themselves as "working" for the Governor and not for their beloved city.

4.9. Development Education Centre (DEC)

(From DEC Enugu photo archives)

In a conference held in Seoul South Korea in 2007, on *Global city strategies for implementing policies on Gender Equality*, Hannan (2007:5-6) argues:

> The urban environment offers many advantages for women; but there are also many challenges. Cities can be sites of both empowerment and exploitation for women. Compared with rural areas, many cities offer better facilities and services, such as water, transport, education and health care. They provide more opportunities for social, economic, cultural and political participation. Women can also usually access more diverse employment opportunities in cities.

Yet, Hannan advocates for the need to understand the differences and inequalities among women groups in urban areas. According to Hannan (2207:5-6):

However, it is important to realise that women are not a homogeneous group and there are significant differences and inequalities between groups of women living in cities. The needs, priorities and contributions of different groups of women, such as women of different age, race, class, marital status, and women belonging to different social, ethnic and religious groups, must be recognised and taken into consideration… Poor urban women are more likely to become victims of sexual violence or human trafficking.

Women and girls have a right to the city, and as Hannan argues, cities should be inclusive and safe spaces for them. Arguably, the safety and security of cities could be measured by how the vulnerable in society especially women and girls are protected, and how safe they feel within urban spaces. Yet, according to Cities Alliance, and her department which deals with the Cities for Women Programme (2023): "Almost everything in our cities has been designed and shaped by men, often reflecting the needs and aspirations of the wealthy and powerful. Gender inequalities are built into virtually every aspect of our cities, from public spaces to service provision, transportation, land management, and housing". In African cities, some gender scholars argue that gender inequalities are not only built into city spaces but also are visible both in "reproductive work" and "productive work". In the African Cities Research Consortium, Tolhurst, et al (2022) argue:

> Often facing a double burden of labour, women and girls tend to carry out unpaid, "reproductive" work like caregiving at the household level, while also undertaking low-paid, "productive" work – as informal traders and food vendors, for instance. Although crucially important to sustaining the life of the city – especially in providing for the large numbers of the urban population who live in informal settlements and lack easy access to various services and amenities – this simultaneously perpetuates the constraints that women face in achieving wellbeing. Plus, women and girls often have more limited access than men in the same social group to financial, physical, productive human and social capital that would enable them to navigate the potential opportunities of the city.

Such 'double burden of labour' in the Coal City is what the faith-based urban social Movement, the Development Education Centre (DEC) seeks to highlight and address.

4.9.1. Origins of DEC

In April/May 1996, an international conference titled "Grassroots Women Arise" was held at the women-led Development Education Centre (DEC) in Coal City. The conference focused on the marginalisation of women in Nigeria, including urban centres. According to Uzukwu (1996:1), speakers presented papers on the real experience of women in the different ethno-religious regions of the country, and how resilient women are, in resisting urban exclusion, while reclaiming their agency in Nigeria through the formation of centres such as the DEC Enugu. The purpose of the conference was to deliberately highlight the role of women, and how they are resisting gendered roles which not only place them at a disadvantage economically but also relegate them to the lowest sociological hierarchy in traditional and contemporary Nigeria. Whereas one of the foci of the conference, was to highlight the cultural challenges faced by women in the rural areas of Igboland, speakers at the conference observed that these challenges are not specific to rural women. In urban centres such as Coal City, where the conference was held, it was observed that women still experience similar discrimination, and are sarcastically "reminded of their roles" when they seek to challenge these cultural practices that are grounded in the patriarchal system practised in the society.

According to Uzukwu (1996:2): "The vision of the Development Education Centre (DEC) is principally geared towards enabling women suffering from poverty and marginalisation to work towards achieving self-reliance". Agreeing with Uzukwu, yet giving a historical background to the establishment of the DEC, Onugu et al researched the activities of the organisation in a case study that explored the activities of urban Non-Governmental organisations. According to Onugu et al (2020:1270) "The Development Education Centre (DEC) Enugu, is a Non-Governmental Organisation established in March 1988 by a group of concerned individuals through the pioneering effort of Dr. Cecilia Asogwa. The main vision of its establishment is to help women to help themselves". Onugu et al (2020:1270) further write:

> The idea of the DEC Enugu programme is a result of the initiator; Cecilia Asogwa's field experience while working with the Centre for Applied Religion and Education (CARE), and Christian for A New Society (CANS), Ibadan, Nigeria. These organisations were involved in women's development programmes. She

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discovered a pressing need to assist rural women groups resident in rural communities to form a viable cooperative association where they can be involved in functional literacy programmes and self-help activities. She found out that she could achieve this by motivating, energising and enabling rural women group leaders' residents in the rural areas, all their life time, to become animators among women and others in their communities.

DEC seeks to unveil the suffering and capacity of women not only in rural areas but also in urban centres such as Coal City. According to Asogwa (1996:30): "If financial resources can be made available to women suffering poverty, at terms and conditions which are appropriate and reasonable, these millions of small people with their millions of small pursuits can add up to create the biggest development wonder". Asogwa argues that the treatment of women as non-persons in African urban centres, where access to social and economic infrastructures are often dominated by their male counterparts, and state institutions are biased towards men, continues to undermine the empowerment of women in Nigeria, and undermines gender equality, the fifth goal of the global Sustainable Development Goals to which Nigeria is a state party.

4.9.2. DEC - a Faith-based Organisation

DEC was inspired by Christian ecumenical principles. Such principles could arguably be deepened and advanced using the Postfoundational theological approach advanced by Muller while appropriating the principles of *Justpeace*. DEC (2022) states on its website that the organisation is: "Affiliated to the Association of Christian Lay Centres in Africa (ACLCA), (and is) a member of the Collaboration Committee of World Lay Centres and Movements of Social Concern in the World Council of Churches in Geneva, Switzerland". Through her outreach programmes in the rural areas connected to the Coal City, DEC prioritises the formation of women, capacitating them to help themselves and not rely solely on the socio-economic institutions of the state and city which are biased against them. According to Onugu et al (2020:1279):

DEC engage in broad activities such as; capacity building, business promotion and financial assistance to its members in Enugu State. More precisely, our findings showed that DEC has delivered thirteen services. The most common of these

services are: Health education, human rights/Advocacy, micro-credit provision, skill acquisition, micro-savings, agricultural extension services, adult education and business development. Importantly, the study revealed that the savings, credit (loan) acquisition, skill exposure, capital growth of the members business and income generation advanced after joining DEC. Unfortunately, illiteracy and inadequate finance stood out to be major challenges faced by DEC members in accessing empowerment services effectively, and following are lack of government support, poor infrastructure, inadequate extension service, poor accounting/ record keeping and misunderstanding among members.

4.9.3: Departments within DEC

(Workshop on Human rights: Courtesy DEC photo archives)

4.9.4. Women's Rights and Education Empowerment (WREE)

In 1988, DEC created a unit on WREE. DEC (2022) suggests that the focus of the unit is to: "Change the norms and beliefs of our people towards women in Nigeria". Through this

unit, DEC seeks to conscientise rural and urban women about some of the harmful cultural practices embedded in their traditions which have transcended generations. Some of these practices are deeply entrenched in the religious, traditional, and political spheres of many African urban and rural societies. In the political sphere for example DEC (2022) states that: "In Nigeria's political arena, we have seen the role and positions held by women. It is a well-known fact that in 1999, out of the 109 senators, only 3 were women. In 2003, it was 4 women, in 2007 it rose to 8 women while in 2011, it came down to 7. In 2015, it came back to 8". In the most recent national elections of Nigeria 2023, the same reality was experienced as few women emerged as the flag bearers of their parties. In his report for the United Nations Women's Office in Nigeria, which monitored the process of the 2023 elections, Alabi (2022) writes: "only 1,553 of the total 15,307 candidates who would be participating in the 2023 general elections are women, the figure, the global agency said, amounts to only 10.1 per cent of the total figure".

This practice of excluding women from leadership roles in political parties and the executive and legislative arms of Government, using religious and traditional arguments is what this unit of DEC challenges by intentionally targeting the education of women and helping them to raise "uncomfortable" questions in the religious, traditional and political spheres of life. In the Igbo traditional family life, for example, Asogwa argues that the male child is celebrated much more than the female child and given more education opportunities. In some cases, the male child is sent to school at an earlier age while the girl child is sent to learn handiwork. One conspicuous reason for this Asogwa (2022: Oral interview) argues is that there is a practice in Igbo traditional societies which often is replicated in Igbo urban centres such as the Coal City, where the female child is sent to hawk in the streets at a very young age. Such patriarchal practice is also evident in other parts of Africa. In Burkina Faso for example, the late Thomas Sankara, was reported to have promoted gender equality which he saw was lacking both in his country and the continent at large. Citing Sankara, Peterson (2021:356) writes:

> While society sees the birth of a boy as a "gift of God", the birth of a girl is greeted as an act of fate, or at best a gift that can be used to produce food...(The girl) knows no childhood. From the age of three, she must meet the requirements of

her role in life: to serve and be useful. While her brother of four or five or six will play till he drops from exhaustion or boredom, she, with little ceremony, will enter the process of production. She already has a trade: assistant housewife.

Arguably this gendered practice is rooted in the belief that the female child will eventually marry and leave the family whereas the male child will propagate the family name and has the potential of bringing prestige and wealth to the family. In one of my visits to the Coal City, in January 2022, I had a first-hand experience of this practice. When I randomly interviewed 3 young girls hawking in the Gariki area, they told me their parents sent them to hawk because there was no money to send them to school. Yet, it was evident that not only girls hawk in Gariki, but boys also hawk in Enugu and other urban centres in Africa, raising the question of the weak capacity of both local and state governments to ensure the education of the younger generation.

4.9.4. Skills acquisition and entrepreneurial development programme (SAEDP)

(Skills acquisition training: Courtesy DEC photo archives)

The *SAEDP* for female youth is another unit of DEC. In their field-work, DEC observed that many young females who have either graduated from secondary or tertiary schools were not easily absorbed in the labour market. Arguably, the economic situation in the country contributes to this, as millions of youths, male and female are without jobs. Furthermore, some of the subjects taught at secondary and Tertiary levels are very

theoretical and do not adequately prepare the youth for employment in what some authors such as Proshare (2017) describe as an: "Import dependent Economy". In response, DEC focuses on designing deliberate tailor-made programmes such as fashion and designing to help young girls learn the skills of tailoring and designing clothes; computer and Graphic design; hair dressings and beauty salons; catering and baking; cosmetics and events planning and other programmes. Through these programmes, the centre seeks to empower female young school leavers to learn how to start and sustain small businesses within their communities and in urban centres. This has enabled them to train more than 500 female school leavers from different communities in and around Coal City.

4.9.5. Basic health services (BHS)

(Basic health care services Courtesy DEC archives)

The BHS of DEC is another programme that is employed to provide alternatives to some of the health challenges in Coal City. Through this service, DEC intentionally, prioritises female hygiene and health care, lobbying for their inclusion in the budgets of local and state governments. Health care generally involves finances which are not easily available to women, further deepening their dependency on men. Such an unhealthy dependence according to Asogwa (2022:Oral interview), further empowers men to adjudge (even though they may not be medical experts) when female health issues should receive

medical attention or not. In response, DEC provides free medical advice with the help of professional doctors and nurses. Asogwa (2022:Oral interview) also suggests that DEC' field workers also visit communities and raise awareness about female hygiene, and the training and retraining of health community workers to focus specifically on the requirements of the needs of women. Asogwa (2022:Oral Interview) further said: "These health care workers also visit primary and secondary schools to raise awareness about health issues and this programme has reached states such as Abia, Anambra, Benue Ebonyi, Enugu, Kogi and Imo in South East and North Central Nigeria".

4.10. Faith-based and urban Social Movements as incubators for transformative Change

CIDJAP, ECTP, and DEC considered thus far are not exhaustive of the many faith-based urban social movements incubating and advancing transformative change in the Coal City. Yet, they provide the context through which Muller's Postfoundational approach could be applied to the study of Enugu. Also, they provide the foundation for advancing Justpeace as a practical theological tool for advancing flourishing African cities. These social movements and faith-based organisations are critical for the realisation of human flourishing in the Coal City. Flourishing in the city will give joy to all who live in it, and will equally enable them to be proud of their city. Arguably, these social movements and faith-based organisations are anchored in the experiences of the city and have the potential to unveil novel possibilities for engaging the city. According to De Beer (2014:227):

> Community-based approaches are critical to ensure humane and human-scale cities that build on the latent assets within them. In the context of capital cities monumentality often triumphs over people and facades of decency and sanitation over dignified spaces embracing vulnerability. An articulate community-based urban praxis could provide sane, decent and human-centred interventions and approaches to urban change and revitalisation making radical forms of social inclusion an imperative for assessing the quality of urban regeneration.

Yet, the engagement of these urban social movements with the state, in advancing "community-based urban praxis" is instructive. On the one hand, they contend the status quo regarding the absence of social and economic infrastructures in the slums and informal settlements of the Coal City. On the other hand, they seek a form of

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transformative collaboration with the state in what some scholars have described as *contentious politics.* According to Tilly and Tarrow (2015:4): "Contentious politics is what happens when collective actors join forces in confrontation with elites, authorities, and opponents around their claims or the claims of those they represent". Nevertheless, there is a need for clarity in the use of the term, "contentious politics". According to Tilly and Tarrow (2015:6): "Contentious politics occurs when ordinary people – often in alliance with more influential citizens and with changes in public mood – join forces in confrontation with elites, authorities, and opponents". Arguably, in the context of urban social movements in the Coal City, contentious politics has a different nuance. CIDJAP, ECTP and DEC contend with the state on issues such as inadequate provision of social and economic infrastructures; corruption and wastefulness of city resources; gentrification and the skewed "development" of selected spaces such as New Haven and Independence layout; and the gender insensitivity on issues concerning education and entrepreneurship among the womenfolk of the city. Yet, they offer visible alternatives that are practical in terms of effecting change in the lives of slum and informal settlement dwellers. The provision of affordable housing, soft and affordable loans for entrepreneurship, and the formation of women on income generating enterprises among many other initiatives indicate that their contentious politics is grounded on rendering service to the human person as *Imago Dei*, and not just for the sake of contending with the state.

4.10.1. Contending while Transforming

Contention and transformation could become the two sides of the same coin in urban social movements engagement with the state. In this way, their participation in the mobilisation and organisation of citizens for advancing common goals for the benefit of the city as a spatial common is a way of contending with the unjust *status quo*. Arguably, a clearly defined collaboration between the local councils in the Coal City and these faith-based urban social movements could be transformative. According to De Beer (2018:19): "They could be closer collaboration between church and government to implement specific developmental goals, without dissolving a robust criticality on the part of the church".

Yet, the provision of alternative social and economic alternatives by these faith-based urban social movements without the support of the city council raises some curious questions. What methods of contention do they employ in their relationship with the city councils of the three local governments that make up the Coal City? Do they mobilise the poor to protest the *status quo*, or do they rather go quietly about their business of providing alternatives, without questioning the city about her use of the taxes collected through various forms such as "task force" levies, through which slum and informal settlement dwellers, especially those who hawk on the streets and the pavements of the Coal City are made to pay for services which arguably they do not receive? In a way, CIDJAP, ECTP and DEC could draw from some of the principles of contentious politics as argued by Tilley and Tarrow. Principles such as the need to make use of "political opportunities and threats" to mobilise the inhabitants of the slums and informal dwellers of the Coal City to stand up and make demands for themselves! On the face of it, such mobilisation may sound aggressive and violent, yet, when advanced using the strategies of *Justpeace*, it could contribute significantly to the work of faith-based and urban social movements because it challenges them to be more assertive in their demands for a better life for the most vulnerable. Such contentious politics according to Mitlin (2018:571), an expert in social development and an economist is instructive, because:

> Movements need both to negotiate with the state and to develop effective alternatives recognised as credible by the state. The use of contentious politics is not irrelevant; on the contrary, this is a well-used strategy. But it is not sufficient. …Movements are motivated to engage the state for recognition, redistribution, and protection from dispossession and exploitation. This engagement comes with risks. When movements negotiate and then collaborate, they balance this positioning with both "contentious politics" and subversive actions that can advance interests alongside the outcomes of direct engagement.

Mitlin further asserts that in advancing contentious politics, faith-based and urban social movements should also ensure their autonomy. This could be done by ensuring the flexibility and elasticity of movements and demands as they emanate from the lived experiences on the ground. Again, Mitlin (2018:571) writes:

The ability to maintain autonomy, make decisions about strategies and learn from them, appears to be critical. While the significance of movement autonomy has been recognised, the ways movements define and defend their autonomy have received insufficient consideration. As important as autonomy is the capacity to move between strategies, considering how movement legitimacy is recognised and how the needs and interests of members are being addressed. In addition to planning for negotiation and protest, it is critical to recognise, guide and support appropriate encroachment. As pressures mount on city governments to deliver to their citizens and as the costs of city living rise, the survival struggles of low-income households become more acute. How those struggles manifest, and their intensity and scale, are likely to be key to determining the inclusivity of 21st-century cities.

Mitlin's "contentious politics" argument through which faith-based and urban social movements both engage the state (city) and at the same time advance alternative transformative imaginaries speaks to the capacity of these movements to advance *Justpeace* within urban spaces. Arguably, they seek to interrogate the presuppositions of the *status quo* as elaborated in state and city policies, and based on their experience and immersion in the city and the lives of the poor, advance possible solutions, through an urban poor-centred praxis. Yet, these movements must maintain their autonomy, ensuring that their leaders are not entangled in the bureaucracy and functioning of the city. In some cases, city officials have been known to infiltrate these movements to weaken their efficacy and collective bargaining strength. In others, attempts are made to lure their leaders into political offices which has the adverse effect of pitting them against fellow "contenders" with whom they unveil and engage the unjust structures and operations of city council policies.

4.11. Casting a Postfoundational Practical Theological Lens on the Agency of Faith-Based Urban Social Movements in the Coal City

Arguably, the activities and "contentious politics" of faith-based urban social movements in the Coal City are right to the city initiatives. Some urban scholars argue that different forms of activism seeking inclusion of those on the margins of the city are manifestations of the theses of Henri Lefebvre and David Harvey on the different struggles for the right to the city. According to Domaradzka (2018:608-609):

Traditionally, urban movements were studied as movements happening in the cities—including workers' movements, students' movements, etc. However, a more precise definition applies to movements which engage with the city or with urban policies, which are specifically urban at their core, reflecting the problems, needs and lifestyles typical for the urban environment. In recent years, we could specifically observe a rise in collective actions mobilising around urban planning issues. However, those struggles are usually only the beginning of a longer-term engagement in the field of urban policies, in some cases leading to structural transformation of the urban system.

Such urban activism according to Graham (2011:270) is an appropriate way "to claim an agency in relation to the symbolic definitions and material configurations of urban space in which economic relations are produced and reproduced". An intriguing characteristic of the faith-based urban social movements (CIDJAP, ECTP, DEC) we have seen thus far is their deliberate actions of contextualising and mainstreaming the realities of those who live on the margins of the Coal City. In a way, they seek to merge the realities of urban living with the imperatives of the Gospel message, through an incarnational process that reclaims the city as a commons. Arguably, their stories and activities elucidate Muller's argument that when stories and cultures meet, new knowledge is produced that speaks of the presence of God in these stories and cultures. According to Muller (2011:5):

> For the practical theologian one of these storying cultures would always be people's experiences of the presence of God in their lives. A focus on all these stories, including the religious story, does not make our contribution better than that of others, but it is unique. The so-called safe public space created by a wide reflective equilibrium becomes even more fragile because of the inclusion of the stories of the experience of God's presence. It will also make more sense to refer to Practical theological alternatives rather than limiting this discipline to a single, fixed way of understanding and practice.

Muller invites practical theologians to expand their academic and research horizons to draw from other disciplines in their academic inquiry. Yet, such an expansion does not entail abandoning the core principles of the practical theological field of paying particular

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attention to the trajectory and vicissitudes of the human story within a particular context, using his/her theological lens. Rather, Muller (2011:5) encourages Practical Theologians to:

> Open up the boundaries between theology and disciplines within social sciences, humanities and natural sciences. In doing this, we can deepen and broaden the sensitivity for the human condition within human society and religious communities. The contribution of Practical theology in this interdisciplinary process is to strengthen the sensitivity for the human condition and human community, also in terms of the community of faith. This will also create a greater sensitivity for the marginalised within these communities. A Postfoundational practical theology can make a meaningful contribution in terms of creating sensitivity for the interplay of all the alternative stories.

Such stories highlight possibilities of expanding theological paradigms to advance human flourishing. The practical theologian's encounter with faith-based urban social movements, mutually enriches both the theologian and faith-based urban social movements. First, it enriches their languages because their encounter with the real situation of the poor leads to the development of context-based descriptive terms. Second, it motivates faith-based urban social movements to draw from Christian incarnational principles in their deliberate attempt to disrupt the *status quo* that privileges the minority, while prioritising the voices of the poor and marginalised as essential interlocutors in African urban policy-making and management.

4.11.1. Unveiling new epistemologies for urban human flourishing

The stories and activities of CIDJAP, ECTP and DEC offer practical theologians another lens and perspective for integrating the agency of faith-based urban social movements as producers of alternative imaginaries and epistemologies. Such imaginaries and epistemologies could help study and understand the complexities of African cities such as the Coal City. Perhaps the stories and activities of these faith-based urban social movements are arguably liberative, seeking to capture the essence of *Justpeace* in their unique expressions. They are liberative, because each story is both an invitation and a challenge. An invitation to explore new ways of imagining being "church" in a growing city such as the Coal City. While not denying the essence of the faith which

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gives them the foundation to explore God's incarnational footprints in the city, the activities of these faith-based urban social movements simultaneously challenge faith-based actors, theologians and peacebuilders. The challenge is an invitation for them to critically explore other methods of encountering Christ's redemption through irruptive socio-political acts (contentious politics), that not only align their efforts with those of other faith traditions but further questions their collaboration or not, with all seekers of transformation (secular & religious) in African cities.

This perspective of adjusting our theological lens by embracing an epistemological shift, in a way brings into conversation Julian Muller's Postfoundational Practical theological approach and Ivan Petrella's undercover theological approach. Drawing from Liberation theology Petrella (2017:327) argues that: "Liberation theology seeks to think about religion, Christianity and society from the standpoint of the majority of humankind rather than the standpoint of the minority". Although both Petrella and Muller are from two different theological contexts (Latin American and Africa), their argument for practical theology to consciously position the minority in theological conversations, by exploring other disciplines provides helpful constructs for advancing J*ustpeace* as a tool for urban theological inquiry. According to Muller (2011:5): "We must rather open up the boundaries between theology and disciplines within social sciences, humanities and natural sciences. In doing this, we can deepen and broaden the sensitivity for the human condition within human society and religious communities". Sensitivity to the lived vitalities of the majority of urban dwellers in the Coal City allows us to draw from other disciplines in our practical theological inquiry. According to Petrella (2017:337): "These are disciplines that hide idolatries that need to be unmasked: they are the building blocks of possible social transformation, and give content to theological ideals such as the reign of God. They become staple disciplines because they are tools, thanks to their capacity for changing reality, that help God (to) be revealed". Furthermore, these disciplines, grounded in the experience of the *citadins* of the Coal City, will be embodied in a "future-oriented" theological school, whose pedagogy and epistemology extends beyond the boundaries of closed church spaces, to include the oppressed and dwellers of the alleyways and streets of the city. According to Petrella (2017:337):

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This future-oriented school recognises that very often the most important idolatries – the ones that determine who lives and dies – lie outside of churches in the supposedly secular realm. For that reason, economics, political economy, medical anthropology, sociology, and more become staple disciplines… The key, though, is that these disciplines be incorporated into our theological school in a way that countervails their tendency to close themselves off and become parts of the status quo. They are incorporated according to the logic of liberation that lies at the heart of knowing God.

Integrating a Postfoundational practical theological approach in the study and work of faith-based urban social movements is a pedagogical process in theological education. As argued by Muller and Petrella, it underlines the fact that God is experienced through a process of solidarity with the oppressed and those who live on the margins of cities. Yet, it is not solely about experiencing God in the life of the oppressed but seeking together with them the means and ways of advancing social transformation that will speak to the presence of God in the city. Such an approach will empower faith-based urban social movements to become "schools of transformation", where their activities continuously introduce new agendas for transforming the urban space.

4.12. Flourishing as social inclusion in the Coal City

Spatial location could positively or negatively affect and influence human flourishing. Arguably, the location of educational, business, recreational and transport facilities, in cities affects how those excluded from these amenities interpret human flourishing in a city. It also affects how they envision their presence and future as an expression of God's incarnation. According to Graham (2011:266-267): "Space, place and accounts of human flourishing are closely intertwined in the work of many contemporary social theorists… of where and how humanity is understood to find authentic being especially in the context of urban living". Interrogating flourishing as a theological concept as Graham argues induces its understanding not as an abstract concept that occurs in a vacuum, a space devoid of human agency, but as both a goal and a measuring tool that is rooted in what Graham (2011: 267) calls: "Gods' self-revelation as Trinity". As a goal, flourishing helps faith-based actors to be clear about what they aim to achieve in their engagement with the challenges of the Coal City. Yet,

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they should not be disillusioned when certain actions of spoilers threaten or derail their anticipated goal. Simultaneously, flourishing could be used as a tool that measures the successes and failures encountered in the movement towards a particular goal. It also involves regularly evaluating the urban space and intentionally interpreting the social relations that occur within it. According to Graham (2011:269): "The production of urban space entails the reproduction of prevailing social relations; material and symbolic interact in producing the conditions of urban space…social relations are inscribed in space: our imaginaries of space inform social practices that construct the material worlds and topographies that accommodate their inhabitants". Flourishing in the Coal City would arguably imply the ongoing process of evaluating the production and reproduction of social relations in the city, and how these affect her most vulnerable inhabitants.

4.12.1. Flourishing negates exclusion

Flourishing as a theological term negates exclusion in its form and shape. It would rather promote inclusion and work on it in terms of studying its dynamics as lived out in the slums and informal settlements of the Coal City. One indicator of this dynamic could be tapping into the ability of the residents of the city's urban spaces, to re-imagine their spaces by providing them with the necessary tools for such an endeavour. Yet, flourishing as social inclusion may demand more theorising to differentiate it from its antonym, social exclusion. In *Evangelium Gaudium*, Pope Francis provides us with some practical tools for understanding exclusion, especially about the economy. According to Francis (2013:53):

> Just as the commandment "Thou shalt not kill" sets a clear limit to safeguard the value of human life, today we also have to say "thou shalt not" to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless.

Such competitive laws that pit the rich against the poor, as Francis argues further exclude the majority of the people (the have-nots) from the economy. An ordinary example could be the payment of primary school fees by pupils from the slums and informal settlements of Coal City. While education is an important value, commodifying it for the children of slum dwellers whose livelihoods are precarious, excludes them from the economy of the city, and this has adverse consequences. According to Francis (2013:53):

> As a consequence, masses of people find themselves excluded and marginalised: without work, without possibilities, without any means of escape. Human beings are themselves considered consumer goods to be used and then discarded. We have created a "throw-away" culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society's underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the "exploited" but the outcast, the "leftovers".

Drawing from Francis' argument, it could be suggested that social and economic exclusion is a form of injustice. Such forms of injustice negate human flourishing because decisions about the spatial location of facilities should not be made solely by considering only their impact on the economic status of cities, without considering their social and economic impact on the urban poor. According to Fainstein (2010:3):

> Our understanding of unfairness is almost innate, encompassing behaviours that harm individuals who already possess less or are denied privileges that others, who are as undeserving, enjoy. Depriving the politically or economically disadvantaged of housing, employment, or access to public space is undeniably an act of injustice, even though it is sometimes justified as being in the best interest of the majority in the long term or as a supposed aid to the poor.

4.12.2. Flourishing advances social justice

Flourishing is an element of justice broadly defined as giving each his/her due as we saw earlier in chapter 2. Yet, it could become an interpretive tool for advancing social justice. In the Coal City, flourishing as social justice will require much more than the

freedom of access to the social and economic infrastructures of the city. It would necessarily raise questions about the affordability of public transport, the location of public amenities, and how these amenities are at the service of the urban poor and vulnerable. Flourishing as an element of social justice advances a moral perspective which encourages all who dwell in urban spaces, according to Harvey (2008:23) to: "Change the city by changing (themselves) ourselves". An interesting way of changing the Coal City, and by extension, ourselves is by consciously advancing flourishing and embracing the interconnectedness of creation. This way, we could stop what Francis termed a "throw away culture", which prevents us from developing innovative ways of waste management for a better environment. According to Francis (2015:22):

> These problems are closely linked to a throwaway culture which affects the excluded just as it quickly reduces things to rubbish. To cite one example, most of the paper we produce is thrown away and not recycled. It is hard for us to accept that the way natural ecosystems work is exemplary: plants synthesise nutrients which feed herbivores; these in turn become food for carnivores, which produce significant quantities of organic waste which give rise to new generations of plants. But our industrial system, at the end of its cycle of production and consumption, has not developed the capacity to absorb and reuse waste and by-products.

Yet in Coal City, the throw-away culture that Francis refers to regarding waste management, unfortunately does not consider the capacity of some of the inhabitants of the slum and informal settlements to put the things thrown away to better use. Arguably, their social exclusion also inadvertently denies their imaginative capacity to contribute to proper waste management in the city. In some of the precarious houses in these slums, one marvels at the artistic decorations which some of the inhabitants created with disused paper, and other materials which they picked from the streets. Arguably, flourishing as social justice will include regularising these artistic decorations and the work of those who fetch 'rubbish' from the streets to recycle them for the benefit of the environment of the Coal City.

4.12.3. Flourishing as intergenerational justice

Flourishing in the Coal City cannot be reduced only to the human capacity for effecting change in his/her space. theologically, flourishing recognises the human potential for discovering God's incarnational footprints through those human actions that motivate people to reflect on the effect of their present actions on generations yet unborn. Overcoming the throwaway culture which Francis warns us about, requires an understanding that our present generation owes a debt to the generation that will come after us. Such a debt includes the knowledge that we have a responsibility to hand over better and more efficient cities to future generations and not to throw away everything we think we no longer need, thereby denying future generations of historical memories.

Arguably to foster and guard historical memories for future generations, there is a need to recognise faith-based urban social movements as repositories of knowledge. The information and knowledge gathered by these movements in their work and service to the residents of the slums and informal settlements of the Coal City are untapped resources that could facilitate inclusive urban planning that advances human flourishing. The interaction that exists between faith-based urban social movements and the inhabitants of the slums and informal settlements produce information and knowledge that has the advantage of improving state and local governments' internally generated revenue. These movements know those who are innovators in the slums and informal settlements of the Coal City and who can contribute meaningfully to the socio-economic growth of the state. Yet, the knowledge they produce should be handed over to succeeding generations to help them navigate the challenges that may confront them in the Coal City.

In addition, the three faith-based urban social movements that were researched during this research, and arguably many other faith-based organisations interact with the youth and arguably have knowledge of the number of young people in some of the informal spaces in the Coal City. Knowledge of the youth population in the slums and informal settlements of the Coal City is helpful because, on the one hand, it empowers the youth to be part of the creation of the history of their city. On the other hand, it could interface the youth with the stakeholders tasked with updating the master plan of the city earlier mentioned. The master plan will hopefully build on the demography of the city and will help the city councils to know where interventions are needed. The young people of

the slums and informal settlements of the Coal City could also be mobilised as volunteers for advancing activities that have the potential to contribute to human flourishing in the Coal City.

Through the activities of each of the faith-based urban movements explored in this chapter, people created in the image and likeness of God experience some relief from the hardships imposed by repressive governance systems. Such activities and those of other urban social movements provide us with the lens for extending the theoretical boundaries of the discipline of Practical theology, using the Postfoundational practical theological approach of Julian Muller. It also assists us in expanding the assumptions of the discipline of practical theology, by advancing *Justpeace* as a method and tool for engaging African urban realities. Furthermore, it calls on practical theologians to shift from their particular theoretical perspectives and embrace a wider transdisciplinary perspective, that enables a different incarnational encounter that advances human flourishing by meeting the Coal City's poor where they are. Such a shift is an invitation to explore the theoretical assumptions of the concept of *Justpeace* which this study proposes. As a concept, *Justpeace* claims to critically examine (with the eyes of faith) the impact of practical human experiences and how they reflect or do not reflect the biblical and theological foundations of justice and peace which we explored in chapters 2 and 3 of this work. It is this concept of *Justpeace* that we now explore in the next chapter.

4.13. Summary of Chapter Four

Enugu, the Coal City offer an intriguing context for the application of Julian Muller's Postfoundational practical theological approach. Enugu has experienced different transitions as a capital city in various expressions of the Nigerian state. Yet, it is suffused with slums and informal settlements which need to be constructively engaged to realize the potential of the *citadins* that inhabit it. The presence and work of faith-based urban social movements such as CIDJAP. ECTP and DEC among many others offer alternative possibilities for addressing some of the socio-economic and infrastructural challenges faced by the city. The work of such movements should be amplified and embraced by the State Government as a means of dignifying the lives of those who inhabit the margins of the Coal City, and a way of advancing human flourishing. Through their contentious politics, these faith-based urban social movements could advance human flourishing

through an inclusive process that pays particular attention to the slums and informal settlements of the Coal City.

CHAPTER FIVE

JUSTPEACE –A Practical theology for flourishing African cities

5.1. Exploring *Justpeace* as an Interlocutor in African urban discourse

Muller's Postfoundational practical theological approach is arguably a pathway for advancing J*ustpeace* as a practical theology for flourishing African cities. First, the exploration of the African city of Enugu, in chapter 4 of this work, provided the context for this study and unveiled the city and other African cities as theological contexts for exploring Muller's methodological approach. Second, the work of the faith-based urban social movements explored also in chapter 4 further provided the opportunity for interfacing the realities of the city with assumptions of flourishing by seeking the footprints of God's incarnation in the city. As expressed in chapter 1 of this work, the fifth principle of Muller's Postfoundational practical theological approach, provided the basis for employing J*ustpeace* as a practical theological paradigm for exploring what flourishing entails within the context of the Coal City. In this chapter, I wish to propose *Justpeace* as a tool for practical theology, a possible paradigm for engaging African cities, and a mirror of the proverbial kiss between justice and peace.

In his article titled "Reading Psalms and Other Urban Poems in a Fractured city"*,* De Beer (2015:1) Writes:

> The poetry of praise, lament and resistance found in the Psalms, often in relation to Jerusalem, can be considered an anthology of urban poetry, longing for a return to Jerusalem from exile, but also longing for the rebuilding of a city in ruins; indeed a fractured city. Cities throughout the ages have evoked poetic expression: from Jerusalem to Babylon, from Rome to New York.

One such urban poetry though not a psalm is about Enugu and her history as a coal mining city. Written by the Nigerian poet Canny Amah, and titled the *Old Coal Miner* by Canny Amah, the poem reminds us of the hazardous job of coal mining. At the same time, it speaks about the vulnerability of the urban miner in the Coal City. Amah (2011) writes:

Day after day
he came here
his mournful tale to tell

upon an old torn suit

he was in the world
unlucky was the lot
so said he
old coal mourner
digging out

was his revered job
upon the treasury land
from dawn to dusk

digging for nice one
the revered old lord
so said father
upon Enugu coal City

now that the tunnels
are deeper than abyss o,
from the death-traps!
thither he had fled.

A curious question raised by Amah and other urban poets is how urban poetry about suffering, hunger, exclusion, abundance, and the gap between the rich and the poor assist faith-based urban actors in interpreting human flourishing. Or perhaps, how can urban poetic expressions draw the attention of faith-based actors to understand the yearning for an incarnational transformation of the realities of the urban poor? De Beer (2015:1) clarifies this question by succinctly asking: "How can the Psalms – as urban poems of praise, lament and resistance – inform, disrupt or challenge, both people of faith and churches, but also those with power and those without? How can the Psalms help us understand contemporary urban poems, and how can contemporary urban poetry help us understand the Psalms"? Arguably, the Psalms offer urban actors the biblical languages to question human flourishing in a city. Yet, poetic expressions whether biblical psalms or ordinary poems provoke theological questions about discerning the city as a household of God's people. In his article cited above, De Beer deliberately refers his readers to clear references of the city in the Psalms in a hermeneutical process that curiously raises the question of whether the city is a place of exile, or a place of refuge for God's people.

5.1.2. The invitation for justice and peace to kiss

In Psalm 85:10, the Psalmist prays for "righteousness and Peace" to kiss. Perhaps the fusion of both biblical virtues reveals a paradigm for healing fractured cities and advancing human flourishing. Kissing or perhaps blending in this Psalm is a metaphor that describes the benefits and joy of a restored Israel. Such an envisioned kiss should keep the covenantal people of Israel in the right relationship with God. Although, a form of prayer, aligning justice and peace in their religious and national understanding will establish Israel as a chosen nation of peaceful people, whose coexistence is undergirded by right relationships and judgments. Righteousness, here is understood to signify justice. The right relationship with God draws from the fact that God's love for his people is undergirded by God's fairness and equity, giving to each his/her due as elaborated in chapter 2 of this study. Envisioning the kiss between justice and peace may sound eschatological. Yet it indicates the full import of the restoration of Israel in a nuanced reference to the covenant between God and Israel, which the latter often undermined. Drawing from this metaphor, the Psalmist helps us to curiously position *Justpeace* as an interlocutor in the discourse about flourishing in the Coal City and other African cities with their unique mark of informalities. In this way perhaps, the psalms could help to locate *Justpeace* within the fifth principle of Muller's Postfoundational approach. An approach that Muller (2011:300) argues demands; "a reflection on God's presence, as understood and experienced in a specific situation".

How can justice and peace kiss in Enugu, the Coal City? Could the efforts and intentional social ministries of faith-based urban social movements or popular movements as we saw in the previous chapter, arguably demonstrate the kiss of justice and peace, and lead towards the Coal City's flourishing? Or rather, could the intentional response of Christian faith-based actors in the city, be critically examined as incarnational practices for unveiling the Coal City's urban fractures, while simultaneously advancing alternative flourishing imaginaries embedded in justice? How can *Justpeace* become the tone and vocabulary of the languages and tools for such critical inquiry and imaginaries, given its rootedness in Christian biblical principles? This chapter seeks to argue and locate *Justpeace* as an essential interlocutor in the Coal City and by extension a practical theological tool for conversations about flourishing and African urbanisms. This does not

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imply that *Justpeace* should be the sole interlocutor in the wide-ranging and complex enterprise of African urbanisms, but rather that African urban theologians, peacebuilders, urban activists and social movements could draw from its principles in their analysis of African urbanisms.

5.2. Locating *Justpeace* in the discourse on African urbanisms

Where should *Justpeace* be located in the discourse on African urbanisms? Should it be intentionally located within the elitist practice of those skilled in negotiating post-conflict accords that deliberately focus on top-down approaches for achieving peace, between state actors and non-state actors, or should it be embodied in the socio-economic realities of ordinary urban (informal/slum) dwellers, who become an easy target as foot soldiers in the event of conflicts? Arguably locating *Justpeace* solely within the elitist discourse about mediating violent conflicts between state and non-state actors, risks enervating it as a conceptual framework that draws from Muller's Postfoundational approach for the advancement of human flourishing within contextual African urban spaces. Within such elitist discourse, the lives of the urban poor who are often the victims and survivors of conflicts become inconspicuous, and decisions are made without considering their agency, and capacity to effect transformative change. Arguably, situating *Justpeace* as an interlocutor in Enugu and other African urban discourses will help to position slum and informal settlement dwellers as essential dialogue partners on every aspect of life in the Coal City. According to De Beer (2017:6): "Such dialogical partners will be those denied a right to the city, a right to access urban resources and a right to participate in urban decision-making, as equal human beings". Also, locating *Justpeace* as an interlocutor in the discourse on African urbanisms has the potential to enable theologians, peacebuilders, State and Local Government actors, city Managers, and African urban scholars to recognise early warning signs (drivers of conflict such as gentrification and deliberately restricting the poor to urban fringes) which, if not checked, has the potential of causing conflicts and breaching the peace in the city. Moreover, it will unveil and draw from justice-seeking practices and spiritualties of liberation which have guided and sustained faith-based urban social movements, or popular movements and their continued efficacy in African urban settings. Locating *Justpeace* within the theoretical discourse on African urbanisation will assist African urban scholars,

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theologians and peace scholars in their multi-disciplinary scholarly and epistemological inquiries to acknowledge the historicity of African theologies of informalities and their potential for producing unique African epistemologies about the African city.

Yet, in seeking contextual epistemologies about African cities, it is essential to employ *Justpeace* when interrogating the contemporary but conventional appellation of "smart cities" as the panacea for correcting urban inequalities. According to the Pieterse (2019):

> A smart sustainable city is an innovative city that uses information and communication technologies (ICTs) and other means to improve quality of life, efficiency of urban operation and services, and competitiveness, while ensuring that it meets the needs of present and future generations with respect to economic, social, environmental, as well as cultural aspects.

How can the creation of smart cities in Africa transform slums and informal settlements into an oasis of hope and redemption? Smart city narratives in Enugu and other African urban centres need to be deconstructed, and *Justpeace* could provide the planning tool for such a deconstruction. As a socio-spiritual capital, *Justpeace* could question and expose the narrow definition of a smart city in terms of its ability to attract private investments for so-called 'economic growth'. *Justpeace* could raise questions such as, who are African cities' private investors and who benefits from their investments? *Justpeace* could arguably equip African urban theologians with the tools for exposing the fallacy in the argument that smart cities will help to upend current urban inequalities in African cities such as Enugu. It will advance the argument of the right to the city of all city inhabitants, including slum and informal settlement residents, and assist in developing concrete urban planning regimes that showcase the city as a commons - a home for all.

5.3. *Justpeace* a precursor to human flourishing

Using Muller's Postfoundational approach to explore *Justpeace* within the complexities of Enugu and other African urban centres, could provide church and faith-based urban social movements with the framework for seeing the redemptive work of God already present in these contexts. This process provides the possibility for educating and equipping African urban theologians and urban activists with the skills for discerning

God's presence and activities within these contexts. According to Highton (2011:8): "What the church sees when it sees all this is God's redemption at work. History is the medium—the only medium—in which God's redemptive work takes place, and that redemption takes the form of an education towards human flourishing". To actualise human flourishing within African urban centres, African urban theologians and faith-based urban social movements will seek to judge whether the planning policies of African cities, the spatial configuration in these cities and the processes of transition into specific spaces within African cities reflect concretely the fulfilment of living life more abundantly as the children of God. Yet, human flourishing is a participatory process in which all *citadins* discover their interconnectedness as rooted in the city as a human community.

As a precursor to human flourishing, it will be critical to engage the concept of *Justpeace* as a practical theological paradigm for African cities. In this work, *Justpeace* will in some instances, be applied to the work of the three organisations considered in chapter four. As a theological paradigm, *Justpeace* will critically question what constitutes flourishing within the complexities of the Coal City. While we attempted to conceptualise justice and peace in chapters 2 and 3 of this study, this present chapter will merge both concepts and draw from the writing of peace Scholars and Urban theologians who argue that for peace as *shalom* to become an integral part of our communities and societies and by extension African urban centres, we need to understand that on its flip side is justice. For peace without justice is tenuous.

Enabling justice and peace to kiss, as the Psalmist envisioned implies advancing *Justpeace* as an interlocutor in theorising the urbanisation of the African continent. It is a call for African urban theologians and peacebuilders to integrate into their encounter with African urbanisms, the papal exhortation in *Evangelium Nuntiandi*. According to Paul VI (1975:19):

> For the church it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and as it were upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of

inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.

Engaging African cities, requires as Pope Paul VI argues upsetting the conventional criteria of judgement where political and economic interests determine the values and trajectories of African cities. It requires embodying *Justpeace*, as a precursor to human flourishing by drawing from Sacred Scripture, papal encyclicals, and theological and peace studies literature, in the critical examination of the lived experiences of African Urban dwellers. As a precursor to human flourishing, *Justpeace* could arguably subvert the conventional criteria for defining flourishing in the Coal City, by arguing that for durable urban peace, African cities should not be commodified. Peace as *shalom* (wholeness) cannot be commodified but is rather the fruit of righteousness – justice.

5.4. *Justpeace*: Conceptual perspectives

What is *Justpeace*? On the face of it, this seems to be an easy question, the blending of words, justice and peace! Yet, a more profound analysis requires unpacking it as an interdisciplinary concept, that traverses the disciplines of theology and peace studies. Arguably, *Justpeace* has the potential to deconstruct the commodification and interpretation of justice and Peace in political science and IR discourses, as well as in conventional African urban narratives. Furthermore, it raises curious questions about what both concepts precisely signify when applied practically in African urban spaces, with their unique informalities. For example, how can *Justpeace* be identified in the living conditions of people in the slums of Coal City? Both justice and peace, are values to which human beings aspire not only in their relationships but also in the governance structures and systems of their societies. Blending justice and peace calls for an interrogative dialectic. Yet, the danger in dialectic is its *pars pro toto* emphasis, in which one aspect of the concept could be given more prominence and taken as representative of the whole concept.

5.4.1. World Council of Churches definition of *Justpeace*

Inspired by Psalm 85:10, the World Council of Churches (WCC) argue that *Justpeace* should be located within its scriptural and theological foundations. The WCC conceptualised *Justpeace* as both a vision and a virtue that speaks to the redemption of the human person created as *Imago Dei*. In their book titled, "An Ecumenical Call to Just

Peace", the WCC (2011:11) states: "just peace may be comprehended as a collective and dynamic yet grounded process of freeing human beings from fear and want, of overcoming enmity, discrimination and oppression, and of establishing conditions for just relationships that privilege the experience of the most vulnerable and respect the integrity of creation". For the WCC, *Justpeace* is much more than the militarised concept of "peace keeping" which exemplifies a state of fragile peace with structural defects. It is a concept that requires the integration of the principles of justice in mediating the conflicting terrain of human interaction and structural injustices. Muller's Postfoundational approach could further help us to deepen this definition by the WCC, by intentionally focusing and basing the clarification of the concept on the experience of human beings within a particular context

5.5. Advancing *Justpeace* as a replacement for the just war theory

Catholic theologians and Peace Scholars who gathered in Rome in 2016, arguably built on the arguments of the WCC in advancing a *Justpeace* ethic as a replacement for the Just War Theory. The scholars were encouraged by Pope Francis' argument in *Fratelli Tutti* (2020:258) that: "We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits. Given this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war'. Never again war!". These scholars agreed with Francis, that the time has come to move beyond the Just War theory which has been part of CST and courageously replace it with a Just Peace theory. One of the Conference attendees, McCarthy (2016) writes:

> Jesus models the way of just peace by becoming vulnerable, inviting participation in the Reign of God, caring for the outcasts and prioritising those in urgent need, loving and forgiving enemies, people building, challenging the religious, political, economic, and military powers, healing and trauma healing of persons and communities, praying and fasting, along with risking and offering his life on the cross to expose and transcend both injustice and violence.

McCarthy argues that Jesus' preference for those who live on the margins of society, is an invitation for the Catholic church to deconstruct the Just War theory, with its justifying criteria. Furthermore, it is an opportunity to elevate and uphold issues of human rights

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and peacebuilding activities that emphasise justice and peace in societies. Closeness to those who live in the slums and informal settlements of African cities is modelling *Justpeace* as Jesus did in the Scriptures. Expanding the arguments of the WCC, Pope Francis and some Catholic theologians and peacebuilders, argue that peace should not only be sought after in preventing conflicts but also, that attempts should always be made to maintain peace even in the absence of overt conflicts. Integrating justice in the discourse for peaceful cities, using Muller's method as its analytical framework arguably, requires the employment of *Justpeace* as one of the tools for exploring what constitutes or does not constitute peace in African cities.

Peace Activist, Berger (2016:1), speaks of *Justpeace* as: "A Christian school of thought and set of practices for building peace at all stages of acute conflict— before, during, and after. It draws on three key approaches—principles and moral criteria, practical norms, and virtue ethics—for building a positive peace". Theorising *Justpeace* using Berger's framework suggests it as a theological paradigm, which is grounded in principles of accountability and ethical responsibility in governance. As virtue ethics, it is useful for fostering an alternative imagination that critically questions socio-economic and political injustices for the advancement of the common good. Yet, Barak Obama suggests that *Justpeace* be conceptualised as an anti-war tool. According to Obama (2020:446): "Avoidance of war requires a just peace, founded on a common commitment to political freedom, a respect for human rights, and concrete strategies to expand economic opportunity around the world". However, Obama's categorisation of the concept is prescriptive, ideally speaking of a requirement for a political order in terms of state dynamics. Yet, *Justpeace* extends to much more than statecraft. It is an ethical value that recognises the human person as *Imago Dei* and challenges the lingering effects of socio-economic and political systems that exclude the majority while preserving the hegemony of the minority.

5.6. *Justpeace* a process for transforming structural injustice

Arguably, *Justpeace* was brought to prominence within the field of peace studies and research into conflict transformation. In this paradigm, *Justpeace* is seen as a multidisciplinary research paradigm that explores the variables that sustain or breach peace. Yet, *Justpeace* advances alternative imaginaries for the transformation of

structural injustices, inequalities and unjust social relations. Within an urban theological framework, *Justpeace* could be conceptualised using Muller's Postfoundational approach, as a process of exploring the incarnation of the Gospel message in the lived experiences of peripheral urbanites, and the environment in which they live. Also, it could be a deliberate preference for the marginalised to become transformers of structural injustice and, major interlocutors in the humanisation of African cities. For, as we saw in chapter 1, the poor and those who live on the margins of our cities are the beloved children of God. In effect, *Justpeace* suggests that the city is a spatial common, and all who inhabit it, have a right to live in it. To recognise this, we need to employ an incarnational lens in our interaction with residents of slums and informal settlements in African cities. A lens that will help us to uphold their dignity, and work assiduously to destroy the barriers of "them" versus "us" for the flourishing of our cities. *Justpeace* argues that slum and informal settlement dwellers have a right to the Coal City, and it provides the metric for identifying structural and systemic injustices while advancing methods for their alleviation. Because it seeks to prevent conflicts, *Justpeace* works to address grievances that may unfortunately lead to conflicts and violence. Above all, it is a theological architecture, that is grounded on scriptural values for building horizontal and vertical compassionate, just and inclusive societies and cities of care, bearing in mind our universal sisterhood and brotherhood.

5.7. *Justpeace:* A resilient theology

Justpeace could be conceptualised as a resilient theology, that is rooted in the biblical understanding of peace as *shalom* and wholeness. A theological framework that could build on Muller's Postfoundational approach, when 'describing and developing' activities and events that exist and unfold in Africa's urban spaces. It is a concept that indicates the interface between justice and peace and asserts the need for its recognition and application through the activities of faith-based urban social movements. According to Enns (2011:45):

> For the past 10 years, churches throughout the world – often with partners from other religions and even from the secular realm – have been beginning fresh peace initiatives, setting up organisations for nonviolent conflict resolution, strengthening existing programmes to prevent violence, intensifying initiatives in demand of just

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relationships, and engaging in theological and ethical reflection on what it means to be churches of just peace.

Applying the principles of *Justpeace* through the 'description and development' of various activities that seek to create and sustain peace unveils *Justpeace* as a resilient theology. In this regard, *Justpeace* is a theology that does not depend on the inconsistencies of political policies, which negatively impact urban spaces where the ubiquitous presence of slums and informal settlements could become future drivers of conflicts. Rather, it is arguably a theology that refuses to be caged within the ivory tower of theological institutes, and as Muller (2004:304) argues: "finds its identity in a balance and dialogue between theological tradition and the context". It is also a theology that breaks the thick walls of church enclosures, by confronting unfolding urban fractures, and encouraging faith-based urban social movements to network with each other and create synergies for healing these fractures.

Within the context of the Coal City, *Justpeace* could arguably become the resilient theological framework which engenders more creativity and elasticity on the part of CIDJAP, ECTP, DEC and other faith-based urban social movements. By providing formal and informal education, skills acquisition and the need for a cleaner environment, these organisations are resisting the "otherness" of the slums and informal settlements in the Coal City. Their activities unveil and embody incarnational practices for the inclusion of slum dwellers as essential interlocutors in the socio-economic and political trajectory of the Coal City. The theological resilience of these faith-based urban social movements is evident in their continuous advancement of pro-slum and pro-poor programmes, which unveil a practical theological paradigm from below. *Justpeace* could be such a resilient theology that contests the abandonment of the Coal City to certain economic and political interests and insists on a theology of encounter that disabuses negative impressions about the city. As a resilient theological endeavour, *Justpeace* could appropriate the challenges of the slums and informal settlements in the Coal City as opportunities for the creation of faith communities that ought to be rooted in the Most Holy Trinity. Yet, to model faith communities after the divine *Koinonia* of the Most Holy Trinity requires conversion through training and formation. These training and formation are essential for faith-based urban social movements to draw inspiration from the divine *Koinonia* to create and

sustain, *Justpeace* community typologies within the Coal City. These community typologies will arguably assist in healing slum and informal settlement dwellers, and through them bring healing to their city's urban fractures.

5.8. *Justpeace*: A conceptual tool for unveiling Unjust Urban Geographies

Soja (2009:2), a political geographer and urbanist argues that: "There is always a relevant spatial dimension to justice while at the same time, all geographies have expressions of justice and injustice built into them". Again Soja (2009:3) writes: "Locational discrimination, created through the biases imposed on certain populations because of their geographical location, is fundamental in the production of spatial injustice and the creation of lasting spatial structures of privilege and advantage". Soja suggests that the political organisation of urban spaces reflect spatial injustice. According to Soja (2009:3):

> Examples range from the gerrymandering of electoral districts, the redlining of urban investments, and the effects of exclusionary zoning to territorial apartheid, institutionalised residential segregation, the imprint of colonial and/or military geographies of social control, and the creation of other core-periphery spatial structures of privilege from the local to the global scales.

The slums of the Coal City demonstrate Soja's argument about the effects of exclusive socio-economic and political structuring of urban spaces and the deliberate location of certain infrastructures in certain parts of the city. Arguably the location of slums and informal settlements either within some parts of the Coal City such as Ogui, or in areas far removed from the city centre is a protest of spatial injustice and the unjust urban geography of the city. Such urban geographies speak to the presence of structural and systemic injustices in the spatial planning of the Coal City. For example, no attempts to date have been made by any of the three local governments that make up Coal City to build recreational facilities, garden parks or other forms of vegetation in the slums of the city. Whereas these are evident in the affluent parts of the city. Such a state of affairs indicates the urgency of employing *Justpeace* as an analytical paradigm to unveil such unjust geographies, structures and systems that exclude the majority of the residents of the city.

Johan Galtung, earlier referred to in chapter 2 of this work, argues that peace should not only be solicited during revolutions, and violent protests but should be mainstreamed as an analytical tool for engaging different forms of structural violence. In the Coal City, geographical structures of informality would be inherited by upcoming generations who will be forced by unjust spatial planning to live in the same slums which harboured their forebears. Notwithstanding the conditions under which they live, such informalities that are rooted in Galtung's structural violence further deny the younger generation their agency for a brighter future, by committing them to the same urban vulnerabilities as the generations before them.

Justpeace could arguably provide the diagnostic tools for unveiling the unjust geography of the Coal City. Although Chris Anierobi and his colleagues from the Town Planning Department of UNEC have done some studies on the location of informal settlements and slums in the Coal City, more could be done to unveil the unjust geographies of these slums while also taking note of their hidden capacities. A *Justpeace* paradigm rooted in Muller's Postfoundational approach will challenge geographers, theologians and peacebuilders to put their boots on the ground and identify street by street, neighbourhood by neighbourhood the geographical and ecological vulnerabilities of the slums in the Coal City. By so doing, they will identify the social and economic assets within these spaces, and through formation and training, equip slum and informal settlement dwellers with capacities to transform these vulnerabilities into creative opportunities.

5.9. *Justpeace*: A tool for subverting urban epistemic violence

Postcolonial and de-colonial Feminist scholar, Gayatri Chakravorty Spivak offers an intriguing lens for the conceptualisation of *Justpeace* in understanding the concept of ''epistemic violence''. According to Spivak (1988:24-25): "The clearest example of such epistemic violence is the remotely orchestrated, far-flung, and heterogeneous project to constitute the colonial subject as Other". Spivak (1988:25) further writes: "The margins (one can just as well say the silent, silenced centre) of the circuit marked out by this epistemic violence, men and women among the illiterate peasantry, the tribals, the lowest strata of the urban proletariat". Within the context of exploring the flourishing of the Coal City, Spivak's notion of the "Other" is instructive. This insight from Spivak suggests that

when the subalterns, individuals and social groups whose personhood are relegated to societal fringes, are not interlocutors in the spatial planning and development of our cities, and in effect when they are confined to the margins of cities, this confinement arguably upholds epistemic violence. Their otherness excludes them from certain epistemologies. De-colonising African urbanisation implies arresting the advancement of epistemic violence in African cities, by deliberating focusing on mainstreaming the knowledge and experience of African urban subalterns.

The Austrian IR and Feminist scholar, Brunner (2020:274) argues: "Epistemic violence is not external or alien to the academic realm. It is rooted in knowledge itself, in its genesis, formation, organisation and effectiveness". Brunner argues for the subversion of epistemic violence which continues to be the dominant paradigm in IR. According to Bruner (2021:194): "Since the academic system constitutes a central pillar of colonial modernity and its epistemic violence, it would be inconsistent and even counterproductive to speak of IR or any related (sub-)discipline as a monolithic block of canonical knowledge". Brunner further argues for broadening the application of epistemic violence in international relations. This is helpful for critically engaging African urbanisms. Again Brunner (2021:194) writes: "Authors have pointed at the deeply colonial heritage not only of IR-related theory, but also of the Occidentalist academic system and the Eurocentric scholarly sphere itself". The subversion of epistemic violence requires not only the critical voices of theology and peace studies, but also Feminist analytical voices as well as other multi-disciplinary perspectives to produce authentic and indigenous knowledge(s) from urban Africa.

Arguably, applying Muller's Postfoundational approach in the practical theological study of the Coal City could unveil such critical feminist voices which are necessary for subverting epistemic violence. The work of the DEC in the city, and her efforts to position urban and rural women as major interlocutors in the deconstruction of epistemic violence, offer an intriguing gender perspective for advancing *Justpeace*. Cecilia Asogwa, the Director of the Centre, argues that in many households in the Coal City, young girls are deprived of education because of some harmful cultural practices, not least the belief that it is better and more profitable to train boys than girls. Subverting such harmful cultural practices requires the employment of *Justpeace,* building on Muller's approach as a lens

for viewing and understanding the effects of gendered epistemic violence on urban communities and societies. It will question the "otherness" of women in the city and other African urban centres, and seek to showcase the hurdles that women face in creating lives for themselves in the city, where they are expected to compete with men who have been socially and culturally favoured than themselves.

5.10. *Justpeace:* Solidarity with the margins

As a theological framework, *Justpeace* evokes the Christian ethical virtue of solidarity, that recognises the need for collaboration and synergy among diverse sectors. Solidarity is a method and a process of standing with those who live in the slums and informal settlements of the Coal City. The challenging contexts of the slum dwellers cannot be easily captured on paper but could be engaged through solidarity which, in a sense, signifies a manner of walking with slum dwellers and inhabitants of informal settlements. Walking with them entails embracing their thoughts and using their lens as a method for envisioning the right to the city. Such a solidarity, according to John Paul 11 (1987:38):

> Helps us to see the "other"-whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our "neighbour," a "helper" (cf. Gen 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God.

Arguably, solidarity should not become a catchphrase for political gatherings and labour union meetings! Rather, it challenges us to become friends with the poor and those who live in the slums of our cities. Solidarity could also help us identify the potential assets of slums and informal settlements, and amplify these assets in such a way that they become tools for overcoming poverty and addressing urban injustice.

Justpeace as a form of solidarity recognises the power and capacity of slum dwellers in the Coal City to do things for themselves. The formation and existence of street security outfits, and the organisation of small-scale businesses and vendors in the slums of the city, are examples of the capacity of slum dwellers in advancing urban transformation. John Paul II identifies such capacities as avenues for advancing solidarity

with the poor. Drawing from their individual and collective experience, they offer help in solidarity to new arrivals in the slums of the Coal City, assisting them to navigate the often complex and bureaucratic processes of accessing state services. In this instance, *Justpeace* as a form of solidarity invites theologians and peacebuilders, as John Paul II (1978:39) writes to: "Stand beside the poor, to discern the justice of their requests and to help satisfy them, without losing sight of the good of groups in the context of the common good". This is because cities in general are living organisms that are mutable. Such a living organism requires a dynamic conceptual framework that can adapt to different changes, yet is grounded in the moral principles of building peace by advancing ethical practices in city management and administration.

5.11. *Justpeace:* A tool for repairing urban fractures

The complexities of African urbanisms demand an incarnational diagnostic tool that unearths, repairs and ultimately heals urban fractures. A process that could be engaged with Muller's Postfoundational approach. Such fractures are easily observable in the lived experiences, and location of *citadins* in the slums and informal settlements of the Coal City and other African urban centres. Stephan de Beer argues that repairing such urban fractures requires faith-inspired possibilities. According to De Beer (2018:15-16):

> What is required is faith in the redemptive possibilities of planetary urbanisation to serve the common good of humanity and creation alike. Only such a faith can engage ever-increasing urban fractures deliberately, deeply and innovatively. Such a faith, for it to hold liberating and transforming potential, needs to be robust and dynamic in the face of the ever-changing move of people, places and planet but also subversive, resistant and tenacious, in embodying God's new household. Without such faith, urban fractures will not heal, and those forces creating fractures not discerned, named and resisted.

Justpeace could serve as such a faith tool. Because it draws from the Biblical virtues of reflective perception and profound listening, and has a transformative imagination which could appropriate and amplify assets of slum dwellers, using them to correct urban inequalities. Kris Rocke and Joel van Dyke of the Urban Training Collaborative argue for

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such diagnostic tools that will help to inform and shape the pedagogy of faith-based and civil society urban leaders. Such diagnostic tools according to Rocke and Van Dyke (2017:13) will: "Help leaders and organisations to examine their approach to urban transformation in the light of the Incarnation". Appropriated as a diagnostic tool, *Justpeace* could pose critical questions about how faith-based urban social movements are stewarding the resources that are available to them in the cities, and how they are transforming these resources in their missioning activities. Such critical questioning has the potential of positioning faith-based urban social movements located in the slums and informal settlements of the Coal City as major interlocutors on issues affecting the city. Also, these questions could lead to identifying and repairing the fractures that exist in the city, re-positioning her as an inclusive city for all her inhabitants.

As an urban interlocutor, *Justpeace,* grounded in Muller's Postfoundational approach will not view the informal settlements and slums in the Coal City, as irreparable, non-redemptive spaces. Rather, it will unveil their hidden capacities by unearthing hitherto unknown incarnational footprints, as the informal settlements and slums in Coal City, mirror the realities of both the rich and the poor in the city. Short (1996:5) buttresses this issue when he argues: "Cities are a mirror of our societies, a part of our economy, an element of our environment. But above all else, they are a measure of our ability to live with each other. When we examine our cities, we examine ourselves". Arguably, when we repair our fractured cities, we repair ourselves! Short argues for an; anthropological knowledge of our cities, through which cities become the reflection of the people living in them. Perhaps controversial in its audacity, Short argues for a redemptive and restorative knowledge of cities, for it is with such restorative capacities that we can recognise her beauty, repair her fractures and take cognisance of threats to her wellbeing. Repairing the challenges of slums and informal settlements in the Coal City, require her inhabitants to tell the story of their cities, as chroniclers and custodians of their history. Each story of their journey into these spaces provides reasons for their right to the city. Viewing the Coal City and the slums within it, without understanding its unique story, has the danger of advancing only negative narratives, which clouds the possibility of exploring ways and methods for repairing existing fractures. As a diagnostic tool that argues for

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city/slum/Informal settlement restoration, *Justpeace* discloses the hidden potential of slum and informal settlement dwellers as repairers of urban fractures.

5.12. *Justpeace*: A tool for articulating Knowledge(s) that shape the city

In *Clown of the City,* Stephan de Beer poses a pertinent question for theologians, peacebuilders, Activists and faith-based urban social movements. De Beer (2020:99) asks: "Whose knowledges shape our city"? De Beer drew insight from the Book of Ecclesiastes 9:15 which states: "Now there lived in that city a man poor but wise, and he saved the city by his wisdom. But nobody remembered that poor man". From this passage, De Beer, calls attention to the often ignored but invaluable epistemologies of slums and informal settlements, and their capacities to produce knowledge(s) for urban research and transformation. Urban scholars, Murray (2008:33); Holdson & Caldera (2008:18); and Huchzermeyer (2011:88) suggest that slums and informal settlements are "incubators for inventive survival strategies". Arguably, living and surviving in such challenging circumstances afford the inhabitants of these spaces in Coal City, the opportunity to develop innovative and creative ways of making ends meet. Given the opportunity, slum and informal settlement dwellers could share such innovative ideas and knowledge with others. In this way, they could contribute to the body of knowledge that advances human flourishing in the Coal City, Yet, their creativity and innovation are not recognised, giving the impression that nothing good can come out of such spaces.

However, such knowledge and innovation from below could be helpful guides for the formulation of urban policies and their implementation. Appropriating *Justpeace* as a tool for the articulation of urban creativity and knowledge from below will arguably be helpful in the gradual transformation of the Coal City. In this way, African city councils could be better equipped to respond to the question posed by David Harvey. According to Harvey (2012:236): "Who does the city belong to and who has a right to the city, and whose knowledge has validity to contribute to a city revisioned"? Drawing from the principles of *Justpeace*, examined with a Postfoundational theological lens, city officials in the Coal City and other African urban centres could respond to Harvey's question by advancing a city that belongs to all, where all contribute through their knowledge and innovation to her flourishing.

Working as the Coordinator of the Urban Studio[5] in Salvokop, in the inner city of Tshwane, it was intriguing for the author to observe how young residents of this urban space are reclaiming their right to live in this contested space in the heart of Tshwane. Ali Duncan and his cohort of youth entrepreneurs gather used tyres thrown away in different landfill sites in Pretoria. They bring these back to Salvokop, artistically colour them, place them in front of some of the shacks and grow vegetables in them. According to Duncan (2021: Oral interview):

> Growing vegetables with used tyres is therapeutic and pedagogical. First, it introduces the younger children in Salvokop to ecological preservation, helping them to spend some of their time wisely for the benefit of the space. Second, when these vegetables are harvested, they bring them home to their families and feel happy to put something on the dinner table.

It will be interesting to further explore and research into how such small-scale urban gardening contributes to the psychological health of the young people in contested city spaces in Africa, and how such knowledge and innovation unmask their hidden capacities.

5.13. *Justpeace:* A Tool for Urban Immersion

Justpeace advances urban immersion as a tool for knowing and understanding the socio-economic and political dynamics of the slums and Informal settlements in the Coal City. Whereas CIDJAP, ECTP and DEC are located within the Coal City, with observable footprints in the slums of the city, operationalising *Justpeace* in their activities will require a deeper immersion. First, it will entail mapping the different parts of the slums and informal settlements in the Coal City, to understand the various actors present in each section of the city. In effect, who is present and who is doing what? Theologically, such an immersion is captured on the occasion of God's incarnation when the; "Word became Flesh, and dwelt amongst us" (Jn 1:14). Urban immersion as a diagnostic tool has the potential to assist faith-based urban social movements to understand the power dynamics

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[5] The Urban Studio was initiated by Prof. Stephan de Beer, who leads the Centre for Faith and Community at the Faculty of Theology and Religion at the University of Pretoria. The Studio is both "a concept and a physical reality. The studio is a commitment to acknowledge local experiential knowledge in urban places of struggle and the studio uses the city as a "classroom for action, reflection, dialogue and research" (de Beer 2019:3).

within the Coal City. It could also help them to bring together the city council, landlords, Traditional Rulers, heads of tertiary schools in the city, businesses and others, in a creative yet participatory manner to reflect and strategise on ways of advancing the good of the city and its inhabitants.

Second, a deeper immersion in the Coal City has the potential to help faith-based urban social movements to be witnesses of the Gospel they proclaim. An example of the effect of presence as witnessing is the work of Mother Theresa of Calcutta who was canonised by Pope John Paul II on September 4, 2016. Mother Theresa lived in Calcutta, (now Kolkata) and was so immersed in the life of the city that she was quick to identify areas of the city that had turned out to be where the elderly, the sick and those dying were abandoned. Her immersive presence in these areas, motivated her to found the Congregation of the Religious Sisters, Daughters of Charity dedicated to caring for those who live in the poorest sections of Indian cities. Immersive presence in the Coal City and other African cities will enable vulnerable urbanites to encounter and access the services of faith-based urban social movements, while helping the latter to encounter the vulnerable Christ living in the slums.

5.14. *Justpeace:* A tool for capacity building

Thomas Melin of the United Nations Human Settlements Programme (UN-Habitat), suggests that capacity building of slum and informal settlement dwellers is necessary for re-imagining vulnerable urban spaces. According to Melin (2014:286):

> Policies must be able to ensure that all urban dwellers can avoid the so-called 'poverty trap' that stops them from maximising those opportunities that the urban environment is designed to provide, Legislation, research, academia, government, professional associations and the private sector must anticipate and prepare for the needs and expectations of their cities' futures – this requires smart social, economic, infrastructure and environmental planning and investment guided by strategic national policy frameworks that recognise and operate on regional, national and local levels.

Melin argues for the urgency of formation programmes, to advance people-centred African cities where common prosperity trumps unequal socio-economic policies. Melin's

argument is undergirded by the 7th principle of Muller's approach (2004:300) which encourages: "The development of alternative interpretations that point beyond the local community". Developing an alternative interpretation of realities in the Coal City and other African cities requires formation. One such formation and capacity building programme has been developed in Tshwane Pretoria, through the agency of the Urban Studio. The Director of the Studio, Stephan de Beer suggests that tools such as the urban studio expand theological reflection, that allow the context and praxis of voices from slums and informal settlements to enrich urban policies. De Beer (2021:110) suggests that the studio promotes the "reading of the urban space", to understand its dynamics, while advancing its strategic co-construction, through empowering slum communities to participate in envisioning an inclusive city. The Studio also promotes mutuality and interdependence, and creates the enabling environment for faith-based urban social movements to become co-researchers with scholars from the academy.

While scholars from the academy are exposed to themes and research questions that emerge from the work of faith-based urban social movements, the latter are capacitated in their advocacy and urban transformative work. This mutuality surfaces issues for further research and offers possibilities for multidisciplinary academic endeavours in vulnerable urban spaces to advance alternative interpretations. De Beer argues that the urban studio is a tool for enriching such relationships that are mutually affirming, both for the academy and faith-based urban social movements. This is because the academy will research specific sites such as the Coal City and African cities (slums and informal settlements), to explore the reason why such spaces witness contestation and innovation. In addition, De Beer (2020:109) argues that these spaces are not *tabula rasa* but are "generators of transformational knowledge" which have great potential in city building processes. Yet, De Beer argues for the importance of an ongoing formation (capacity building) of the leaders and organisations in these spaces, whose immersion is an added advantage to the city. Further Training and capacity building forms an integral part of De Beer's categorisation of the five objectives of the Urban Studio[6], and he invites theologians, peacebuilders and faith-based urban social movements to employ these

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[6] The five objectives of the urban studio are; "Urban Immersions; building leadership; doing engaged research; documenting and strategic sharing of information and advocating for change" (De Beer 2020:115).

objectives in developing pedagogies for vulnerable urban spaces. Arguably, such context-based pedagogies will underscore the training of leaders in these spaces equipping them with skills to confront challenges including non-inclusive urban policies.

5.15. *Justpeace:* A socio-spiritual tool for defeating urban failure

African urban scholar, Edgar Pieterse proposes seven steps for reinvigorating and mainstreaming the African urban agenda to address structural problems that will overcome urban failure: The seven movements as described by Pieterse (2014:207) are as follows:

1. Open source social infrastructures.

2. Jobs linked to the crisis of social mal-development and the growing environmental crisis.

3. Infrastructure-led actions and urban reforms to simultaneously address economic, social and environmental challenges that coalesce in cities.

4. Appropriate land use and land value policies and regulations.

5. Effective accountability to ensure a correlation between democratic deliberation and negotiation and resource allocation decisions.

6. Robust institutions, networks and learning as the preferred means to address knotty urban problems that manifest uniquely in different urban settings.

7. Effective data collection and analysis to inform processes, decisions and action on an ongoing and recurrent basis.

These steps accord well with the *Justpeace* paradigm not only in terms of outlining different but interconnected aspects of issues that speak to city planning, management, administration and de-commodification of urban land but also its emphasis on humanising African cities. These steps could provide avenues for averting urban failure in African cities. Arguably, each step highlights the importance of incorporating *Justpeace,* as a socio-spiritual capital that has the potential of bringing all major stakeholders in the Coal City together. Such a collaborative framework will identify strategies for engaging each of the steps outlined by Pieterse (2014:207), and through a collaborative and unified

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approach advance human and ecological *shalom* in the Coal City. *Justpeace* will challenge the unnecessary blame game which often drives the narrative about dysfunctionalities and failures within the Coal City. One such blame game is what Pieterse (2014:202) argues is the attitude of interfacing; "national liberation ideologies that accompanied the postcolonial era in Africa – ideologies that were built on the valorisation of a 'return' to the land, to rural lifestyles and traditional harmony". As we saw in chapter 4, this is one of the drivers of the grievances in the slums and other informal settlements in the Coal City. Land claims in the Coal City are made by local governments, Nike and the Nkanu people who maintain that the land belonged to them traditionally before the discovery of Coal. Yet, competing land ownership claims detract from the urgent need to prevent urban failure in the Coal City.

5.16. *Justpeace:* An affirmation of the dignity of Slum Dwellers

Unfortunately, many dignifying innovations that occur within the slums and informal settlements of the Coal City and other African urban centres are often unreported and unrecorded. Arguably, this drives the negative narrative about slums as undignified spaces. Yet, the majority of those who advance this narrative have never stepped into these spaces! The avoidable distance from these slums does not afford people the opportunity to appreciate the innovations taking place in these spaces. Some negative narratives include the claim that the slums and informal settlements of the Coal City are not hygienic spaces, and have smelly gutters, overcrowded houses, informal and illegal businesses and unkempt streets. Yet, a visit to these spaces unveils incredible ingenuities and capacities that should be encouraged to affirm the dignity of their inhabitants and their contribution to human development. For example, during this research, I visited Ugwu Bottle, a slum in Abakpa Nike, and entered the house of Louis Anyadike, a motorcycle (okada) transporter. Anyadike created a solar panel from a combination of photovoltaic materials sourced from the different landfill sites in the city, with which he produces electricity. With the battery of his okada, Anyadike converts solar power to electricity and can charge the mobile phones of his many clients at the cost of N500.00 ($0.045) per hour. Should Anyadike not be further capacitated by the state and local governments to reproduce this knowledge on a larger scale, to affirm his dignity and ingenuity?

Such innovation and knowledge from below like that of Anyadike affirm the dignity of slum dwellers. It could also provide theologians with some tools for deconstructing epistemologies that are constructed from above, which in some instances are unable to understand what works or does not work in informal urban spaces. According to De Beer (2020:107): "The sensibilities coming from below, and within (such) communities… are different from external governmental or intellectual sensibilities. There is an intuitive knowledge of what could work, and what not, that could be brought into very constructive and creative conversation with the expert knowledge of specialists". Slum and informal settlement dwellers should be seen as equal human beings. It is through our interaction with them and as the Postfoundational approach of Muller (2004:300) averred in his second principle: "In-context experiences are listened to and described", that can discover their creative energies. The decisions by governments, private interests and others on the "so-called" modernisation of such spaces, through the unpacked concept of "smart cities" need to be interrogated. Such interrogations could unveil the unjust practices of evictions and urban land grabbing which, disrespect the dignity of vulnerable urban populations.

5.17. *Justpeace:* A networking tool for faith-based urban social movements

The presence of different faith-based urban social movements in the Coal City with different foci is quite intriguing. Each of these movements, CIDJAP, ECTP, and DEC has its focus. Yet, the question is whether they, and by extension other faith-based and civil society organisations in the city 'talk' to each other. For example, how does the educational programmes of DEC interface with the different formation programmes of CIDJAP? How does the youth-focused cleaning campaign of the ECTP interface and appropriate the agency and trajectory of the gender-sensitive advocacy of DEC? A *Justpeace* paradigm built on Muller's (2004:300) 3rd Postfoundational approach which suggests that: "Interpretations of experiences are made, described and developed in collaboration with "co-researchers" will insist that these three organisations meet and converse with each other. Such a participatory conversation will help them to delineate areas of mutual support while respecting the autonomy of each. First, advancing *Justpeace* within the vulnerable spaces of the Coal City requires assisting civil society

and faith-based organisations to know each other, and to network with each other. Networking among urban social movements creates the potential for peer learning. Sharing experiences about navigating the often challenging and complex bureaucracies of the Coal City, will further strengthen the work of these organisations, and help them to develop a common vision for prophetic action in the Coal City.

Second, it reduces unhealthy competition. On a visit to DEC offices in Enugu, one of her programme facilitators spoke about the challenge of accessing government funding partly because of the competition between civil society organisations in the city. Given the corruption in governance in the State and Local Governments, where access to government funding depends on one's allegiance to the political power in office, or ability to be subservient to the *status quo*, only those Civil Society organisations and urban social movements who have the "connection" can access government funding. The majority rely on persistence and disturbance, she said and sometimes are lucky to receive some funding to stop them from 'disturbing the peace of their elected officials'. A persistence that reminds us of the story in Luke 18:1-8 about the unjust judge and the persistent woman. Arguably, the existence of the umbrella *Civil Resource Development and Documentation Centre* (CIRDDOC), a nonprofit organisation that advances research and advocacy on human rights while bringing together CSOs in the Coal City, would be helpful to checkmate competitiveness among faith-based urban social movements. Yet, not many of the faith- based urban social movements in the city are aware of the existence of such a body. Creating awareness of the existence of CIRDDOC and using it as a mechanism for further training and formation of the faith-based urban social movements and other civil society organisations in the Coal City will further advance the flourishing of the Coal City as the voices of these non-state actors will continue to unveil issues of inequality in the city.

5.18. Summary of Chapter Five

This chapter argues that the biblical kiss between justice and peace could be conceptualised using *Justpeace*. Far from being an eschatological dream, *Justpeace* can be imagined when strategically positioned as an interlocutor in the urbanisation discourse of African cities. With its multifaceted tools including justice-seeking practices and

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spiritualities of liberation, *Justpeace* is further advanced as essential in discerning the challenges faced by slum and informal settlement dwellers in African cities such as Enugu, by drawing from Muller's Postfoundational practical theological approach. Furthermore, the chapter argues that *Justpeace* helps to identify the need for formation and training, of those who dwell on the margins of African cities, empowering them to speak for themselves, and to develop the capacity for confronting and challenging the unjust urban realities in which they live.

The chapter further argues for the extrication of the concept of *Justpeace* from its narrow confinement in the discourse on the transformation of violent conflicts. Rather, it proposes that *Justpeace* be broadened and located as both a preventative measure to forestall the eruption of conflict, and a measuring tool for realizing sustainable peace in Africa's urban centres. It calls on African urban theologians and peacebuilders to reclaim this concept as a methodological tool for analysing the lived vitalities of African urban *citadins*, by developing theologically sound arguments for interrogating inequalities within African cities. It could also be a functional tool for eradicating those ills that continue to undermine the lives of those who live on the margins of African cities.

The chapter further recognises that slum and informal settlement dwellers of Enugu and other African cities have valuable contributions to make towards the development of their city spaces. Yet, they are oftentimes erroneously perceived as only consumers. However, they are not just consumers, because within these spaces, there are considerable imaginative innovations that advance human flourishing. Arguably, it is only by immersing oneself in these spaces, and as Muller's Postfoundational approach suggest, through listening and describing the experiences of those who live in these spaces, visits and other social actions, could we become intentional about dignifying the residents of these spaces, while at the same time humanising these slums and informal settlements.

CHAPTER SIX

CONCLUSION

Advancing Justpeace for human Flourishing

6.1. Introduction

In this study, I have attempted to position *Justpeace* as a hermeneutical tool for a practical theological reading of God's revelation, and flourishing in African cities such as Enugu in Southeastern Nigeria. In this attempt, I relied on the Postfoundational practical theological approach of Julian Muller as my guiding analytical framework, the pastoral praxis as my research method, and the urban studio as a vehicle for advancing pastoral praxis through participatory conversations. This study has been a humbling, yet intriguing theological exercise for me, especially in imagining alternative ways through which we could experience God's incarnation and presence in Africa's slums and informal settlements. This study is my humble contribution to the much-needed research on African urban theology, which I alluded to in chapter 1 of this work. Arguably, African urban theology could be advanced like other theological currents such as Inculturation, Black theology, Feminist/Womanist, Disability, Ecological and other African theological currents. These currents could deliberately advance African Christian agency in each discipline's trajectory and help Africa's urban *citadins,* to move from recipients of the Gospel, to those who seek to apply each discipline's pedagogical footprints in deepening the Christian faith in the continent. Yet, each current could contribute towards the growth of the literature on African urban theology. My contribution is an invitation to African theologians no matter their disciplinary current, not to relax in their academic enclosures with the belief that theological inquiry should be restricted to the academy, but to allow theological education and research to be informed and challenged by the lived experiences of the African especially those found in the slums and informal settlements of urbanising African cities.

As stated in chapter 1, this study emanated from and was enriched by my humble participation in the research and scholarship of the CFC under the leadership of Prof. Stephan de Beer, whose books and articles have been some of the primary sources for this work. De Beer whipped up my curiosity by questioning how the principles of

Justpeace could be realised in the urbanising, complex, yet unique realities of African cities. In my attempt to respond to his questions, I needed to anchor my research on a practical theological approach. Consequently, I employed the "seven movements approach" in Julian Muller's Postfoundational practical theological methodology. Muller's approach insists that practical theological research begins with an in-context experience that encompasses deep interactions between the context, people and the researcher to yield good pointers for the community under study. This approach, Muller insists interfaces theology as a discipline rooted in God's incarnation, with contemporary footprints of life (spatiality, contestations, imaginaries) as lived by the Children of God within diverse historical contexts.

Whereas Muller's approach grounded this study in my critical engagement with Enugu, the context of my study, the pastoral praxis provided the method (See-Judge-Act) for engaging the Coal City, while De Beer's urban Studio' process of 'reading the city' (which I hope to explore in the future) assisted my research, and was critical in exploring the lived vitalities of the urbanites of the Coal City. Although, Muller's Postfoundational practical theological approach and De Beer's (2020:115) urban studio processes of, *urban immersions; building leadership; doing engaged research; documenting and strategic sharing of information, and advocacy for change*, were not brought into conversation in this study comparatively yet, both undergirded my advancement of *Justpeace*. Nevertheless, both also speak to the urgency of engaging African urban contexts through immersion. An examination of both reveals that while Muller enumerates his seven movements in research methodology, De Beer's process emphasises the need to capacitate research subjects within urban contexts. In this process of capacity building De Beer argues, documentation is essential as it will help to create a repository of knowledge that is context-based. Furthermore, while both approaches recommend interdisciplinary investigation in the process of research, each approach is unique in its emphasis on the need to ensure that research participants become co-researchers in a way that builds their capacity for action.

Yet, as a theological perspective that focuses on African cities, I suppose Muller's approach on which I relied heavily, argues that the Academy as the seat of theological

inquiry, should allow herself to be "disturbed" by the experience of those whose voices have been muted by the overwhelming power of the leviathan. In effect, this approach helped me explore how theology could continue to engage and transform the invisible yet overreaching power of the Leviathan in African urban centres. The rest of this chapter, will proffer some suggestions in response to this question. However, it will not be in any way exhaustive, but will rather be an invitation to African urban scholars, theologians, peacebuilders and social scientists to interact more often by continuously engaging the African city.

6.2. Urgency of theological engagement with Enugu/African cities

The exponential growth of African urban centres marked with informalities requires an urgent theological engagement, that prioritises education and formation for flourishing African urban futures. Such a formative pedagogy will acknowledge Enugu and other African cities, as the sites and contexts for a liberative theological education. These theological contexts could embrace the development and application of unique Christian principles such as *Justpeace* in the socio-economic, political and spatial configuration of Africa's cities. Despite the contested demographic composition of Enugu, as previously stated in chapter 1 of this work, the Coal City like other cities in the African continent is projected to grow to over a million inhabitants by 2050. Such an anticipated population size requires intentional faith-infused urban planning, and the provision of social infrastructures to overcome cultural and structural violence. Theological indifference to the lived vitalities of Africa's slums and informal settlements, has the potential to derail the flourishing of Coal City. African faith-based urban actors should be trained, as De Beer argues through his building leadership process of the Urban Studio, to understand primarily, the current situation of the cities they live in, and subsequently to identify the gaps and needs that inhibit their flourishing. Exposure to the work of faith-based urban social movements such as CIDJAP, ECTP, DEC and many others whom this study did not cover, and integrating the work of these movements in the curricula of theological Institutes in the continent is a way of responding to this urgency.

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African urban theologians are equipped with Sacred Scripture as the foundation of their theological inquiries. From the Old and New Testaments, the virtue of justice is presented as a primary principle in God's relationship with Israel and those redeemed in Christ Jesus. Justice is not only giving each his/her due, but she also demands a preferential option for those who live on the margins of the society. In Enugu, and other cities of the continent, Urban theologians must be seized with a scriptural understanding of justice following Iris Young's argument that it is a virtue that acknowledges "positional difference". This will serve as a helpful insight into analysing the situation of those who are located in the slums and informal settlements of the Coal City. Their unique location offers African urban theologians a context for applying the demands of the virtue of justice to their particular circumstances. Justice in this sense, cannot be reduced to charity which though is a scriptural virtue may cloud the necessity of intentionally making slum and informal settlement dwellers both interlocutors in African urban discourse and experts in resilience, given their capacity for survival and innovation in their spaces.

Africa's urban flourishing also requires a theological understanding of peace as *shalom*/wholeness. Far from the narrow negative definition of peace as the "absence of violent conflict", African urban theologians are called to advance the notion of positive peace as an aspect of the biblical principle of *shalom.* Positive peace is a peace typology that questions the socio-economic, spatial and even political grievances and inequalities in African urban centres, while seeking to develop inclusive strategies for African urban transformation. Yet, employing the concept of positive peace as *shalom* should not be naïve, by giving room to city bureaucracies which are slow in responding to the needs of slum and informal settlement dwellers. Rather, the wholesomeness of *shalom* according to Klassen (2005:338) is: "A process of living in a relationship with others, ideally where partners and participants trust each other, act with integrity and are dedicated to the common good rather than threatening each other". Klassen suggests that a theological engagement with the Coal City drawing from *shalom* as wholeness will require mutuality, and trust between all the major stakeholders in the city.

6.3. Faith-based urban social movements as repositories of knowledge

A curious epistemic question arises when engaging Enugu and other African urban centres. What type of knowledge(s) exist in the city, whose experiences and knowledge(s)

form the bedrock for advancing an African urban epistemology? The feminist scholar, Juli Eflin for example, has critiqued the effects of masculine power and cognitive authority exercised over women and minorities. Eflin's argument supports the arguments of Spivak and Bruner discussed earlier in this work. Although Spivak and Brunner emphasised the angle of epistemic violence, Eflin suggests that the patriarchal power structure advances the argument that men have superior knowledge than women. The danger of this power structure is that the knowledge women have gained over the years in navigating city demands may not be counted and advanced in the flourishing discourse on African urban centres. Eflin argues that masculinity often suggest that only white males have superior knowledge and power to effect societal change. Arguably Eflin's critique could be applied to the Coal City's governance, planning and management sectors when they fail to consider the knowledge generated by faith-based urban social movements especially those led by women. Eflin's critique raises the question about the universal application of knowledge in contextually different milieu as if only White and Black African male "experts" possess the ability to define what is known, by whom and for what purpose. Foth et al (2007:4) suggest that Eflin:

> Argues that white well-educated men and their ideas about knowledge are not necessarily representative of the views held in the rest of society and (their ideas) are not necessarily the best views. Rather than assuming the objective, culturally inert, and liberating nature of knowledge, she understands knowledge as culturally constructed and in service to particular interests.

Given its non-representative nature of the knowledge and experience of the entire society, male knowledge about city planning, and the location of socio-economic infrastructures in urban centres cannot be absolutised and codified, to become the only source of knowledge about the city. Arguably, this could be termed a patriarchal urban epistemic monopoly! Yet, from the research they carried out in some of the marginalised communities in Durban, South Africa, Foth and his colleagues argue for the relevance of other forms of knowledge that emanate from these communities. According to Foth et al (2007:8): "Preliminary research in Durban indicates that not only is knowledge production an ongoing process that is highly contextual, but it can also be unstable. Representation

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of knowledge (e.g., on websites) is contingent upon need and the power relations within communities in determining 'what is important', 'what is worth knowing' and 'what should be shared". However, it is necessary that knowledge as it concerns African cities such as Enugu, draw from the research that Foth and his colleagues conducted in Durban in which they noted that applying the assumptions of traditional epistemology to the complex and unique contexts of African urban centres risks losing new forms of knowledge which could enrich urban epistemology. In this regard, one will agree with Foth et al (2007:10) for a model of knowledge based on a "view from everywhere", where the knowledge and experience gathered over some time by faith-based urban social movements could become essential in advancing the flourishing of Africa's urban centres.

Arguably, drawing from the knowledge repositories of faith-based urban social movements amounts to a new way of knowing as indicated previously. Such new ways of knowing could help analyse the lived situation of Enugu's *citadins*. Leonie Sandercock argues for the inclusion of such voices that embody new ways of knowing. According to Sandercock (1995:86): "I argue for the inclusion of new voices into the domain of planning theory – the voices of non-planers, voices from the borderlands". Arguably, within the context of the Coal City, the voices of faith-based urban social movements such as CIDJAP, ECTP, DEC and many other such organisations are the voices Sandercock is referring to. Their individual and collective experience of working with slum and informal settlement dwellers has arguably made these organisations, repositories of knowledge about these spaces in the Coal City. Their immersion and work with the urban poor in the city have produced substantial epistemologies, which could assist the city planners of the Coal City to understand the different but complex realities of the city. It could be interesting to understand the ability of these movements to communicate and mobilise the urban poor without much economic power, and how their mobilisation could further kick-start a community consciousness for realising the good of the city.

6.4. Re-imagining Enugu's Urban Futures

Drawing from my participation in the urban Africa 2050 research project, and deliberately applying Julian Muller's Postfoundational practical theological approach in this study of Enugu, the Coal City, motivated my proposal for advancing *Justpeace* as a socio-spiritual capital for re-imagining Enugu's urban future. Muller's proposal of the

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seven movements research approach, emphasizing the necessity of in-context listening and description of the lived vitalities of vulnerable populations is instructive. It is a process that assisted me in this research in my numerous visits to Enugu, to appreciate the complexity of the diverse experiences of slum and informal settlement dwellers. Sadly, there is always the temptation to cluster the experiences of vulnerable urban populations, into a category as if these experiences are homogenous and a one size-fits-all. Yet, each resident's experience has a unique story that is contextually and uniquely different from the other. While some may have come to the Coal City to seek employment, others were born in the city which has become a home for them.

Still, Muller's approach unveiled future possibilities for more urban theological research in the Coal City. Each slum and informal settlement in the Coal City is different and has a unique composition and history. While some of those in the Ogui area developed during the immediate post-independent era, as many people came to the city which then served as the administrative capital of Eastern Nigeria, others developed in the period of military rule. Employing Muller's approach requires in-context knowledge and a description of each slum and informal settlement. Yet, it also calls for researching the presence and activities of the different Christian denominations in these areas. This research hopes that its findings will motivate more research into the activities of faith-based urban social movements in the Coal City. Such research will help to understand their pastoral strategies in these vulnerable urban spaces. It will also offer faith-based actors in these spaces, the possibilities for urban theological formation tailored to their context. Future research will be needed on the application of Muller's approach in each slum, and how *Justpeace* can be mainstreamed as a tool for transforming each specific location.

Transforming Enugu into a flourishing urban space will also require a collaborative effort. Enugu state government, the city councils of the three local governments that make up Enugu urban, traditional rulers, faith-based urban social movements, civil society organisations, businesses, churches and other stakeholders will need to create a forum for interactive dialogue on Enugu's urban futures. This will accord with De Beer's Urban Studio process which calls for a participatory dialogue. As Hajer (2014:12) rightly argues

urbanisation is: "The outcome of a process of 'discourse formation' in which coalitions are shaped that will effectively push a particular agenda". One of the characteristics of *Justpeace* as a paradigmatic tool is its call for an inclusive discourse and collaborative effort in dealing with, or responding to societal vulnerabilities. *Justpeace* argues that Governments, city Councils and businesses cannot individually transform the Coal City, nor can it be done solely by churches and faith-based urban social movements. Rather, it is about initiating a collective effort that gathers all stakeholders in the city together in a participatory, yet intentional conversation for flourishing in the city. This type of conversation will be undergirded and motivated by their love for the city, which challenges them to become good stewards of the city. A process that will also make them proud of the city they will leave behind for upcoming generations.

6.5. *Justpeace* - a planning tool for amplifying justice-seeking practices in the Coal City

With its complexities, Enugu and by extension other African cities will benefit from mainstreaming *Justpeace* as a planning tool for amplifying justice-seeking practices. Firstly, the work of the faith-based urban social movements mentioned earlier provide resources for identifying these practices which may be otherwise unknown. As a planning tool, *Justpeace* will assist theologians, peacebuilders and other urban activists to map these justice-seeking practices within the different neighbourhoods of the slums and informal settlements of the Coal City. Some of these practices are spiritualties of liberation, which is a journey alongside the marginalised, the non-persons, and the isolated other, whose quest for liberation is often undermined by inaccessibility to city governance structures. *Justpeace* could also help African urban theologians develop strategies for linking faith-based urban social movements with each other. One of the questions raised in chapter 4 of this study is whether CIDJAP, ECTP and DEC are speaking to each other and harnessing their collective power, as those who advance justice-seeking practices within the Coal City. Their collective power could give them traction in challenging city policies that undermine justice-seeking practices.

In Enugu for example, amusement and recreational parks are arguably located in specific areas such as the suburb of Independence layout, not so much because of their social impact on urban populations but arguably because of their economic benefits to the city. Consideration is placed on the capacity of these establishments to attract money

from wealthy residents. Unfortunately, this consideration is not about the ability of these parks to provide recreation for the entire city. To further prevent residents of the slums and informal settlements of the Coal City from accessing these parks, the city council fixes high prices as entrance fees. This type of practice of using high fees to exclude the majority of the people undermines justice in the city. Such a situation requires the instrumentalisation of *Justpeace* as a planning tool for asking pertinent questions such as how these exclusive prices contribute to human flourishing in the city. Also, how is the money realised from these high entrance fees used? Perhaps, it could be argued that revenue from these high entrance fees is used for the payment of workers in the parks as well as for maintenance purposes. Yet, employing *Justpeace* as a justice-seeking practice could offer an alternative to maintaining these parks. On the one hand, it could encourage residents of the slums and informal settlements of the Coal City to volunteer their services to clean up these parks as a way of gaining entrance for their children. On the other hand, it will advance collective ownership of these parks, and curb the temptation of destroying the trees inside the parks, which the poor sometimes claim they use for firewood.

6.6. Encountering God's redemptive work in vulnerable urban spaces using *Justpeace*

Enugu the Coal City and other African cities are spaces for encountering God's redemption. Such spaces and many others offer us the opportunity to experiment with *Justpeace* as a practical theological tool for human flourishing. Deliberate engagement with African cities has the potential to make us appreciate the dynamics of God's redemption which also challenges the human person to realise his/her potential within these spaces. The presence of slums and informal settlements in these spaces, is an invitation to theologians, peacebuilders, and faith-based urban social movements to appreciate God's redemption in these spaces. As nobody is above God's redemption, churches are invited not just to plant their churches in these spaces but also to intentionally journey with the residents of these spaces, to help them organise and demand services from the State and Local Government Councils. In this way, the Kingdom of God which is built on justice and peace will gradually be felt by residents of these spaces. Deliberately mainstreaming *justpeace*, in African urban discourse has the potential of situating practical theology within the realities of slums and informal

settlements, with the possibility of ensuring that practical theology remains faithful to its disciplinary assumptions of interfacing scriptural texts with real contexts (faith in action). In this way, urban practical theology, becomes an inclusive dream that calls for theologians and peacebuilders to think differently and constructively about transforming the present circumstances in African cities using the agency of faith-infused imagination.

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APPENDIX 1

List of Interviewees

1. Mr. Ali Duncan Activist in Salvokop, Tshwane South Africa
2. Dr. Cecilia Asogwa - Directresses of Development Education Centre Enugu
3. Mr. Louis Anyadike - Motorcycle transport, Ogui Enungu
4. Fr. John Asomugha - Director SIST
5. Fr. Michael Director - Manager ECTP
6. Fr. Ikechukwu Ani - Former Director CIDJAP