

**The Existential, Event-Oriented, Ideological (EEI) Justification Model in
Christian Epistemology in Post-apartheid Urban South Africa.**

By

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

A handwritten signature in black ink, appearing to read "GBNdhlovu". It is written in a cursive style with some loops and variations in letter height.

Gabriel Boitshepo Ndhlovu

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Abstract

This work introduces an Epistemological model that I have developed to examine truth claims and belief statements. I have called the model the *Existential, Event-oriented and Ideological (EEI) Justification Model*. The model is based on specific criteria of truth examined in the research. I developed this model as I saw the need for the evangelical community to address two main challenges they have to face in post-apartheid urban South Africa; moral relativism and the South African indigenous theology practiced by many of the African Indigenous Church groups. This research demonstrates how the Existential, Event-oriented and Ideological (EEI) justification model can be used to address these challenges facing the evangelical community in post-apartheid urban South Africa.

The research is a conceptual study that focuses primarily on Christian epistemology and Christian Ethics. It explores the concepts of truth in post-apartheid urban South Africa that have social moral implications. This research begins by exploring the four theories of truth, Coherence, Pragmatic, Semantic and Correspondence truth theories, to determine which truth theory is the most suitable to develop an epistemological model. Although each theory has its own merit, the most suitable theory for this thesis, is the Correspondence truth theory, as it is closer to the daily definition of truth and it corresponds with the biblical presentation of truth. The EEI model may contain elements of different truth theories, but the foundational criterion depends on the Correspondence truth theory. The effectiveness of the EEI justification model in dealing with the concept of truth and morality in the South African context is demonstrated throughout this research.

This research concludes that the EEI justification model is effective in answering the question of the existence of absolute truth and moral law in the post-apartheid South African context. The neutral nature of this model makes it possible to present a meaningful and logical debate, as it places both the originally held belief and the antithesis on an equal platform. It is a tool that evangelical churches can use to engage the post-apartheid society on moral and theological issues.

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Chapter 1

Introduction

1.1. Background

The epistemological discussions of truth have always stirred heated debates. The main question is the definition of truth. How can we determine truth? What criteria should be used to determine truth? What connection does truth have with knowledge, including moral knowledge? These questions have been part of the debate for decades (Armstrong 1973:113-140; Steiner 1981:1-10; Scheffler 2009:8-9). When dealing with the evaluation of truth it is important to note that it deals primarily with the evaluation of propositions. Whatever theory one may hold, the focus is mainly on propositions; verbal and written presentations.

Perceptions are reflected through propositions, and when examining propositions one can evaluate whether any given perception is true or false, based on the relationship with ordinary reality. According to the correspondence theory, reality is seen as ‘what is’ (Feinberg 1984:7). However, when one examines the theological perspective, the concept of ultimate reality is considered. The theological approach (see Tillich 1955 and Lioy 2008) places God as the Ultimate Reality, and often comes in conflict with the philosophical approach due to the basic presupposition of the existence of God.

According to this research's observation, there are many gaps that need to be filled in terms of dealing with the issue of truth in the evangelical community. What makes it difficult is that the discussion of the nature of truth is not presented in scriptures. Feinberg (1984:17) observes that biblical writers, although they may have operated within certain truth criteria, none of them set out to advocate any concept of truth. Due to this fact it is difficult to say for certain what concept should be adopted when dealing with biblical and theological truth claims. What is clear is that everything is centred on the presupposition of the existence of God and His revealed truth in His Word.

Although an initial focus of the study on truth criteria is necessary, it only serves as a prelude to the main focus of the study; the challenges to the absolute moral truth of the Gospel in a post-apartheid urban South Africa. There is a need for this study, due to insufficient research in certain areas. The first area concerns how the abuse of the absolute notion of truth during the apartheid era contributed to the contemporary Christian demographics in urban sectors in the democratic South Africa, and was the impetus to relativism in South Africa. The second is the evaluation of the depth of relative truth claim and its moral implication in the urban sector of South Africa. The last area that needs more research concerns the conflict between the relative notion and its implied ethics, and the absolute moral truth claims of the Gospel in urban South Africa.

Honeysett (2004:29) gives certain factors that make up a post-apartheid worldview. The first is *philosophical pluralism*. By this he means that the idea of truth and differing truth claims must be treated with equal respect, because there is no way to evaluate their respective merits. The second is *relativism*. Honeysett (2004:29) indicates that relativism is the idea that no truth claim can appeal to anything objective to determine its validity; there is no God or other form of authority to determine truth and falsehood. Therefore, all truth claims are only relative to others.

These two ‘building blocks’ pose serious problems for evangelicals. With the evangelical presupposition of the existence of God as the ultimate reality and the authority of his revealed Word, the postmodern epistemological view of relative truth poses a serious challenge to the absolute truth claim of the Gospel. Groothuis (2000:71) believes that the lack of willingness on the part of evangelicals to engage in discussions on this topic has rendered a perception of shallow thinking in the evangelical community in the minds of moral relativists.

Evangelical Christianity in South Africa is no exception to the challenges posed by the accepted notion of relativism. At the same time, there has been a lack of decisive response from the evangelical community in opposing such notions. Evangelical Christianity faces major identity crises. To some extent it was involved in the transformational process of the country during the apartheid era (this is excluding the evangelical groups that supported and defended Apartheid policies), but since democratic values were fully realised and relativism became entrenched in the identity of the New South Africa, the evangelical community has been in a state of limbo; not sure of what to make of the new policies and culture especially in the urban sectors. It is faced with the choice of conformity or being an opposition to certain values that they helped to enforce. The pluralistic notion of relative truth challenges the core of evangelical Christianity. The reality and authority of God is undermined, and so is the authenticity of the revealed Gospel truth.

Various studies have been done on the general characteristics of epistemological and moral relativism in relation to absolute truth, Larson (1912) Gunther (1997), Sire (1997), Haas (2009). The other area of study has been the interaction between Christianity and the postmodern notion, including their separate positions regarding morality and ethics, Newbigin (1991), Erickson (1998), Groothuis (2000), Del Colle (2000), Hofmeyr (2004), Meylahn (2005). In this section one can even place those who championed the notion of absolute truth, Schaeffer (1982), Pannenberg (1991). However, recent studies focusing on the

African context are limited with few examples like Higgs (2001) and Meylahn (2004).

The nature of the urban sectors of South Africa can be described as relative by contrast to the many rural sectors that maintain their own conservative traditions. The belief that all truth claims are equally valid is the accepted norm of the new South Africa due to its historical past of discrimination. Thus, this research will focus on the philosophical ideology and ethical positions that make up democratic South Africa. The ideology (the concept of the relative Rainbow South Africa) brought forth a large migration pattern from the rural areas to the urban sectors (urbanisation) and from other nations into the South African urban population (globalisation) for people who seek a better life. The lure of tolerance and protection from racial, gender and sexual orientation discrimination was substantial, so that many viewed South Africa as the land of opportunities. This study examines the relative thinking in the urban South African context and the moral and theological challenges it poses to the absolute claim of the Gospel truth.

Although in sociological disciplines several studies have been done on urbanisation and mass migration to South Africa of people of other nations (globalisation), this study is necessary, as the mass migrations brought theological and philosophical changes that make South Africa what it is today. One example is the increase of the African Indigenous Churches (AIC) in the urban sectors (StatsSA 2001:25; StatsSA 2012:19-20). The increase of the AIC church groups both in the rural and urban sectors has brought theological challenges that the evangelical community cannot afford to ignore.

In order to understand the dilemma of the evangelical community in the Rainbow Nation, it is important to study the truth claims of the evangelical community in the past; thus, this study will also look at the transition of truth claims in evangelical Christianity in the apartheid era. During the apartheid era different denominations had different truth notions that influenced their positions on the

apartheid policies. Their views determined either their support or opposition to the policies, and, to some extent, some transitions to the truth claims that are more accommodating (in terms of race) than before. It is naïve to think that evangelical Christianity had one and the same view throughout. There have been transformations within the evangelical community, even though some of those transformations have been minimal in certain established denominations (see Hale 2006).

This research will show that due to the political transformation it was inevitable that moral relative thinking would be fused as part and parcel of the New South Africa, and that it also affected how people view Christianity and its relevance in the new society. The interpretation and application of truth claim by various evangelical communities during the apartheid era had an effect on how the new democratic South Africa viewed truth, knowledge and morality. What will be demonstrated in this research is the ineffectiveness of the evangelical community in engaging the contemporary society on moral and social issues. A model will be introduced that will help the evangelical community to engage the post-apartheid society on truth, knowledge and morality.

1.2. Problem Questions

The primary question of this research is how can the EEI Justification Model contribute to Christian epistemology in Post-apartheid South Africa? Christian epistemology focuses on the issue of truth, knowledge and moral knowledge. Therefore, it is essential to examine the criteria of truth and knowledge before one can examine the nature of the EEI justification model. There will be demonstrations in the research of how the EEI model can be used in theological and social discourse.

The questions in this research are:

- a. What are the criteria for evaluating truth and morality, even the biblical and theological truth claim of the Gospel, which can help in establishing an epistemological model?
- b. How do the issues of truth and morality affect the evangelical community in a post-apartheid South Africa?
- c. How can the EEI justification model contribute in aiding the conservative evangelical community to maintain the authenticity and relevance of the Gospel truth claim in a pluralistic urban South Africa?

1.3. The elucidation of the problem

When one is dealing with the nature of the Truth and the Gospel message, there is a great temptation to fall into Christology, Ecclesiology, the Doctrine of Predestination, and Biblical inerrancy. Although there will be references to these, this research will not deal with the themes in great depth. The main focus of this study is to critically analyse the relative notion of truth and morality, and the challenge it poses on the evangelical view of the absolute nature of the Gospel truth in urban sectors of the new global South Africa.

1.4. Definitions of Key terms

Post-modernity: ‘essentially a description of the current condition of the Western cultures’ (Honeysett 2004:27).

Post-modernism: ‘refers to the value systems and the theories that grow up alongside these cultural factors to support them’ (Honeysett 2004:27).

Rainbow Nation: A phrase used to describe the democratic South Africa. It is attributed to Bishop Desmond Tutu in his description of all the different facets that make up the new democratic South Africa after the 1994 elections.

Evangelical: Although this definition of this term is controversial due to its historical use, in this research it's accepted as a term embodying four main components; biblicism, crucicentrism, conversionism, and activism. Larsen and Treier (2007:1), like many others, provides four key points, so for this research the definition is a simplified combination of the four points; thus 'Evangelical' is defined as biblio-crucicentristic orthodox Protestant Christianity having the aim of converting the world and being socially relevant (Larsen and Treier 2007:1)

Eurocentrism: This is a method of attaining knowledge through reason and establishing criteria of examining facts (Marks 2007:9). It is also associated with European dominance (Marks 2007 8- 9).

Afrocentrism: It is a racial ideology that depicts all black Africans as one people with shared history and cultural experiences (Adeleke 2009:12).

Epistemology: Derived from the Greek word *episteme*, meaning knowledge, it is the root of philosophy (Smith and Raeper 1991:15). It examines the concepts of knowledge, truth and meaning.

1.5. Presuppositions

In dealing with Systematic Theology and this study on which will be embark, there are certain principles that are important in dealing with the nature, purpose and direction of this thesis. The first is that God has spoken in His Word (Smith 1995:1). When dealing with this study, the acknowledgement of the Bible as God's spoken Word is imperative. This serves as the final authority. The second is that God's Word is unchanging. God's Word reflects His character, and as God is an unchanging God (Mal 3:6, Jas 1:17) so is His Word. The third is God's Divine Truth is revealed in His Word. In treating scriptures as God's spoken Word and the nature of that Word as unchanging, so the revelation through His Word is unchanging. This revelation is the truth of God; the revelation of Himself, the true state of human beings, and the Divine plan of restoration. Lastly, the revelation of

the Truth came through Jesus Christ. Jesus as the divine Logos (Word) (John 1:1) is the revelation of God's divine truth to human beings.

1.6. The Value of the study

Theological value: This study is unique in that it deals with the concept of truth in the urban South African context. Until now, there has been no adequate study dealing with the truth notion in this light, as well as underlining the depth of the relative notion as a culture and a political system in the new South Africa. This study will show the necessity for the evangelical community to keep on proclaiming the truth of the Gospel as the only truth by which to live. In addition, the EEI justification model will be introduced, which will help in evaluating truth claims, as well as relating to sound biblical positions in any theological and social discourse.

Newbigin (1991:65) supports the notion that Christians need to prove Christianity to be true and not to be self-evident, and to do this the Christian community needs to know how to engage with the world. It is with this notion in mind that this research is necessary. It is difficult to find an adequate epistemological model that would enable the Christian community to engage the secular community and present the truth of the Gospel. When we look at what has happened in Europe and is currently happening in America, it is easy to see where South Africa could be heading. Although it is easy to rely on the assumption that South Africans are naturally more spiritual than Europeans due to their traditional beliefs in the supernatural, at the same time it is that sense of spiritualism which is a danger, as it is easy to accept that any form of spirituality is valid.

In addition, the Event-Oriented, Existential and Ideological (EEI) justification model will examine the theological foundations of the South African indigenous churches, and how the theology can be reshaped to reflect the truth of the Gospel. Although certain practices and style of the worship should remain

indigenous, it is imperative that the theological position of the church should reflect truth (Jenkins 2011:201-208).

Practical Value: The practical side of this study is to make the evangelical community aware of the importance of holding on to that which defines and separates us from the contemporary society. It is to remove the fear of engagement with society. Conformity is never the answer, and compromise makes one lose one's sense of individuality and uniqueness. The Event-Oriented, Existential and Ideological (EEI) justification model may help to enable the evangelical Christian community to debate the moral issues of the day with confidence. In addition, it will help the evangelical Christian community to transform the South African indigenous church and theology. According to official statistics, the African Indigenous churches (AIC) are the largest Christian groups in South Africa, with the largest church consisting of over four million members (StatsSA 2001:25; StatsSA 2012:19-20). This could represent the type of Christianity that will dominate South Africa and many other so-called third world countries (Jenkins 2011:101-133). Therefore, the EEI justification model may help to enable the evangelical community to engage the AIC churches and help the local AIC churches to examine and evaluate the truth of the theology and church practices, and to give them the courage to keep what reflects truth, and reform what does not.

Through the introduction of the EEI justification model this research hopes that the evangelical community will learn to rise up and engage in their societies. There is a platform that is created by the nature of the post-apartheid urban view of truth that encourages engagement with people of different faiths and beliefs. This study will spur on the courage that the evangelical community has shown in the past from the time of the Reformation to the present age, and will help the evangelical community to continue to appreciate its theological foundations, and to continue the dialogue of the absolute nature of Gospel of Jesus Christ.

In the last chapters the nature of the African Independent Church movement in South Africa will be described, and through the use of the EEI justification model will present practical steps to develop a clear and truth-based theology that is in line with the African view of knowledge and wisdom. It is the view of this research that the urban churches need to be involved in the process of educating the African Independent Church movement leaders and congregations in such a way that they develop a true and local biblical theology.

1.7. Research Methodology

The approach of this study is primarily conceptual in the discipline of Systematic Theology and Christian Epistemology. Conceptual research methodology employs a number of factors: *dialogical* which engages in dialogue with views presented by various authors and scholars; *comparative* which compares and contrasts different views; *epistemological* which focuses on the issue of truth and knowledge; *polemical* which aims to defend a particular view against the antithesis; *analytical* which breaks down the key components of a view and examines its logic; *synthetic* which puts together different components to create and new theory or a model (Smith 2008:159).

Firstly, *the analytical* approach is used in the beginning sections of the research. This is done by examining the four dominant theories of truth in epistemology; Coherence theory supported by Brand Blanshard (1941), Pragmatic theory championed by William James (1907), Semantic theory established by Alfred Tarski (1943) and Correspondence theory supported by Fumerton (2002), Newman (2004) and Englebretsen (2006). Each theory is explained and analysed through the use of logical arguments and the examination of the practical application of the theory in daily life. This is connected to the *synthetic* approach of developing the Existential, Event-oriented and Ideological (EEI) justification model which is based on one truth theory yet utilises elements of others. These steps are necessary for the *comparative* approach of conceptual

research methodology which needs a model to be effective. Hroch (2000:18) believes a clear description of elements that need to be compared and the method of comparison are basic requirements of comparative methods. To meet these basic requirements the research initially focuses on developing a model that could be used in the comparative approach.

Secondly, the *dialogical* approach is necessary to create a coherent system within each discipline to be used in the comparative approach. A proposition that is deemed true is often supported by other propositions that follow the same logic, and this often creates a system of truth claims (Walker 2001:128). When dealing with morality there are two main theories will be dominant; Human Moral Constructionism and Christian Moral Theism. There are different authors and scholars that support either of these views. Postmodern moral liberalists such as Friedrich Nietzsche (1968), Michel Foucault (1993) and Jacques Derrida (2002) and evolutionary scientist such as Paul Ehrlich (2000) and Richard Dawkins (2006) are placed in one category to create a coherent system that supports Human Moral Constructionism. For Christian Moral theism, the network consists of Christian and secular scholars from various disciplines that may support are in opposition of views expressed by supporters of the Human Moral Constructionism.

After creating sets of internally coherent systems that support various views, the research, then, focuses on the *comparative* approach. This will operate in connection with the *epistemological* nature of the methodology that seeks to present the absolute or the most logical true system. Epistemology seeks to answer the question of “what is the truth” (Smith and Raeper 1991:15). If there are sets of coherent, and at times opposing, systems of propositions that claim to be true, the *comparative* approach is essential in examining opposing systems through the use of the EEI justification model.

It is the nature of epistemology to examine the question of how does one know what is true? Audi (2011:1) mentions three key things in epistemology; perception, belief and justification. Perception focuses on the five senses while belief is often attributed to various factors such as memory and experience (Audi 2011:1). Justification is a process of assessing the situations and propositions before one expresses a belief. Once the process of justification is concluded what is expressed is often accepted as knowledge (Audi 2011:2-4). Audi (2011) and Titelbaum (2015) believe in the use of reason in general epistemology and the justification process. Although they provide caution on how reason is used in epistemology, they and many other scholars do not provide an adequate framework that could be used in the justification process. This applies to moral knowledge as well. More details are provided in chapter 3 which focuses on knowledge and morality. It's with this in mind that I developed the EEI justification model to provide a frame in the justification process.

In the South African context, the main challenges to the evangelical community are moral relativity and the rise of AIC churches and the South African indigenous theology. Dealing with each issue would require independent research, and there has been much focus on each issue, especially in Missiology, Practical Theology and Church History (Oosthuizen 2002; Philippe 2011). Epistemology made the focus of this research possible with the ability to focus on the foundations of morality and theology; the pursuit of truth. It is accepted that there is a relationship between morality and the pursuit of truth (Groothuis 2000:187-210). Therefore developing an epistemological model could help to deal with any ideological and moral issues in post-apartheid South Africa.

1.8. The Summary of the Purpose of the Research

The purpose of this research is to look at two main issues. The first is the effect of the apartheid evangelical view of Truth on the shaping of the current postmodern view in terms of setting up a repudiation of the negative attitude

towards any form of absolutism and exclusion. At a grassroots level, due to a large number of the white evangelical churches' support of the apartheid policies in the urban sectors (even though not in ideology, but in practice), it has generated apathy towards Christianity. Although there has been an increase of multiracial churches, those who come from the rural and township sectors have a general mistrust of urban evangelical Christianity. In the rural and township sectors the churches were instrumental in mobilising people for change, but there has been a large separation in the minds of the people between the rural-township-based churches and white dominant urban-based churches. This is because of the generally accepted views that evangelical urban churches were part of the oppression. Those who were professed Christians in the rural and township homelands, when entering the urban sectors due to the opportunities for work, are reminded of the past; and the attitude of some current churches does not help to change that perception.

The second is the misplaced fear of the threat that the relative notion of truth, knowledge and morality poses to the absolute nature of the Gospel. When this transition happened, it was a normal reaction of the church to feel that things were stacked up against it. The normal reaction is to fall back and not to rock the boat and be seen as the 'oppressors', but as those who welcome peace and unity. Although there has been a transition from seeing truth as only for the selected group of people to that for ALL NATIONS, there is still a question regarding the relevancy of evangelicalism in the urban communities; a small global village. Those who still hold on to the biblical notion of truth see this transition as the worst thing that could happen to the church, not regarding basic human rights, but the understanding of the truth claim of the Gospel, thus resulting in the fear of engagement.

In order to achieve these two objectives the Event-Oriented, Existential and Ideological (EEI) justification model that the researcher has developed will help the urban evangelical churches to engage the moral and the theological

challenges facing them. The model was developed with the hope that the urban evangelical churches will help to transform the South African society and to bridge the divide between the white and black churches. Alexander Johnston (2014) in his book *South Africa* explores the past and the present condition of South Africa. Johnston (2014:203-215) acknowledges that although South Africa has managed to deal with racial division better than most African countries, the division still exists in the present context, and it should be taken seriously. To bridge the divide it is imperative for the urban churches to take the initiatives that will bring racial and theological reconciliation.

Chapter 2

The Theories of Truth

2.1. Introduction

The debate of truth has always caused heated reactions from both theological and philosophical communities. Even within the evangelical community there are different schools of thought, especially regarding truth. With regard to how evangelicals read the scriptures, Geisler (1980:327) poses a question regarding those who hold the belief that the Bible contains errors, and raises the question of whether they have a double standard of truth. Geisler does not believe that they operate with a double standard, but that they hold a different theory of truth. It is in adhering to a specific theory that one begins to evaluate everything within that specific criterion. He explains further in the following, 'Different theories of truth will make a significant difference in what one considers to be "error" or deviation from the truth' (Geisler 1980:327). This chapter will focus on the question, what are the criteria for evaluating truth; even the truth claims of the Gospels? This will be done by presenting the four main theories of truth, examining the criteria of Biblical truth claims, and presenting a truth theory that is consistent with the Biblical presentation of truth. The discussion on the criteria of truth is essential, as all epistemological models need to operate within the criteria of truth. The discussion of the four main theories of truth will help to determine the criteria within which the model should be used.

2.2. Review of the Literature on Truth Theories

The criteria used in the determination of truth affect how one interprets and understands the world in which he or she lives. The interpretation and application of ethical values are always within the boundaries of whatever truth theory is held. As this research will examine in the later chapters, one will see a clear correlation between an ethical system and a presented truth theory and the effect that the given truth theory has in society. It becomes the glasses through which one's worldview is formulated, and at times even governmental and social policies.

Sire (1997:16) defines worldview as, '...a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic make-up of the world.' John Macquarrie (1993:648) states that there are those, not only theologians but practitioners of other disciplines, who may call for a 'recognition of plurality of forms of truth'. In a broad sense, what is needed is one criterion to be used to verify truth claims in relation to the nature of truth in all different disciplines. Macquarrie (1993:648) states, 'In any rate it would not be sufficient simply to say that the different disciplines have each a particular concept of truth. Each would have to say why it feels entitled to claim truth, and one would want to ask the theologian whether he has criteria for truth comparable in clarity to those recognized in other disciplines'.

Macquarrie (1993:648) explains his views further that at times theologians appear to avoid the question of truth, and that doctrines are commended because they unify the believing community, because they are claimed to be true. However, it is imperative for the evangelical community to engage in the debate and present clear and definite evidence for their truth claims. In order for it to be relevant, the evangelical community cannot afford to ignore this timeless debate.

However, it can be seen how throughout the history of the Christian faith doctrines have become the very cause of division and turmoil. Vanhoozer (2005:102) believes that doctrine is not just a belief system, but a ‘doctrinal truth thus becomes a matter of theodramatic correspondence between our words and deeds and God's words and deeds’.

The theodramatic is, as Vanhoozer puts it, God's words and actions throughout human history with Christ as the climax. He explains further,

Doctrinal truth thus becomes a matter of theodramatic correspondence between our words and deeds and God's words and deeds. Theodramatic correspondence means life and language that is in accord with the gospel and according to the scriptures. We speak and do the truth when our words and actions display theodramatic fittingness. (Vanhoozer 2005:102)

This statement is plausible, as it not only presents doctrinal truth (in correspondence to scriptures) as true, but as truth that demands action. The engagement of that is necessary not only in discourse but in evidence of lifestyle. This is in accordance with the earlier statement of the necessity of the correspondence of our words and deed with those of God.

Macquarrie (1993:648) asserts that although religious belief is something more than intellectual assent to a proposition, it cannot separate itself from the problem of intellectual truth. The example used is the assertion of the belief in God that goes beyond the notion of the existence of God. However, even the assertion of the belief in God derives from the truth-claim of the existence of God. It is with this truth-claim that the religious community, the evangelical community in particular, has to engage to provide reasons for their acceptance of this truth-claim. However, even with the examination of doctrines and different truth theories, the fundamental task is the determination of vehicles that presents truth. In other words, how is truth determined in this physical world, as when dealing

with the metaphysical there should be a common method of determining truth and falsity.

Feinberg (1984) in his work *Truth: relationship of theories of truth to Hermeneutics* begins with the concept of truth-bearers. It is important to distinguish the difference between truth and reality. When one deals with truth it is always in relation to the external and at times, especially with coherence and pragmatic theories, internal reality. If one speaks of being true to self, it is actions in relation to what one believes to be true. It is a specific expression in relation to an external and internal reality. When dealing with any given concept of reality it is viewed as the defining standard of determination of truth. When dealing with conceptual truth, statements are the vehicle of expression. Through statements one can understand and evaluate any presented notion, and it can be evaluated in relation to either ordinary or ultimate reality. This notion is also supported, although with great caution, by Tarski (1943) in his work *Semantic Conception of Truth*. His views will be examined later in the research.

Feinberg (1984:5-6) distinguishes the difference between sentences and statements. There are some sentences that cannot present a specific truth concept; they are neither true nor false. Command or question statements can neither be true nor false, as they do not present any truth claim. Based on Feinberg's view, one can deduce that commands can only be evaluated by ethical standards as either right or wrong. A question cannot be evaluated as either true or false. If one asks for the number of cavalry that Cortez used in the invasion of Spain, even though it is a historical fact that Cortez did not invade Spain, it cannot be evaluated as false. What would be false is the responding statement that affirms the invasion of Spain by Cortez. This is affirmed by Vanhoozer in reference to H-H hypothesis and truth. He states, 'The H-H hypothesis is heavily invested in a particular theory of language, meaning, and truth. Language according to the H-H hypothesis is primarily concerned with

stating truth, which in turn is a function of describing reality, representing the world, or recording a series of events' (Vanhoozer 2005:95).

Thus questions, commands, and interjections cannot be truth-bearers. According to Feinberg (1984) and Vanhoover (2005), this leaves out statements (declarative sentences). Statements can present content that can be evaluated by certain criterion to be true or false. That content can be evaluated in relation to a certain defining standard that will determine it to either be accepted or rejected; these will be examined further in the research.

Macquarrie (1993:648-650) also agrees with Feinberg that in most disciplines truth is seen to belong to propositions; however, he asserts that in Christian theology there is a truth that transcends the truth expressed with words; God who revealed himself through the divine *Logos* in the person of Jesus Christ. Macquarrie (1993:648-650) correctly states that many theologians affirm the truth of doctrine, and that propositions of creeds are true only in correspondence with the reality of Christ (the same is affirmed by Francis Schaeffer (1985) in the third volume of the book, *The Complete Works of Francis Schaeffer: A Christian Worldview*). Only through critical evaluation can one understand the nature of differing truth theories in relation to the gospel and gospel narratives.

2.3. Outlining the theories of truth and reality

Feinberg (1984), Kirkham (1995) and Schmitt (2004) present the four theories of truth; coherence, pragmatic, semantic, and correspondence.

2.3.1. Coherence Theory

Coherence theory is a theory that presents truth as relational, but between other non-contradictory statements. Feinberg (1984:8) says, 'Each statement is said to be tied to every other statement by means of logical implication. In fact, some who hold the theory claim that each statement of system implies every other

member of the system, and thus, one cannot know the truth of any given statement apart from the truth of the whole system'.

Kirkham (1995:104) explains that a set of two or more beliefs are said to cohere if and only if each member of the set is consistent with any subset of the others, and each is implied (inductively if not deductively) by all others taken as premises or, according to some coherence theories, each is implied by each of the others individually. Therefore, coherence theory deals with a network of propositions (or, as Kirkham (1995:104) puts it, a set of beliefs) that are non-contradictory in nature, and forms a system that reveals a certain concept or reality. The same is echoed by Fumerton (2002). Johnson (1992:19) states, 'No particular proposition within the coherent whole can be false while all the rest are true, nor can any be quite true without the truth of all the rest. None can be independent, so none can be true or false independently. A proposition, then, is true when, and only when, it coheres with the rest of the system.'

Therefore, there is no premise of evaluating one particular proposition and judging the truthfulness or falsity of the given proposition independently. The judgement has to be within the whole system of coherent propositions. If a particular expressed notion is accepted as true, then the system composed of coherent propositions is true. Therefore, when dealing with the coherence theory of truth there is no falsity in the proposition, if it coheres with all others propositions within the system that are deemed to be true.

Many philosophers who endorse the coherence theory, like Brand Blanshard (1941), separate the justification and the nature of truth. When dealing with the justification of truth, it forms a criterion of evaluating any given proposition. Johnson (1992:19) rightly states that in our daily lives we often use coherence as a criterion of truth. He gives an example of a jury court system. He states, 'Certainly if we are jurors in a court of law, we cannot compare statements directly with external facts. All one can do is hear the sometimes conflicting testimonies and try to determine what fits together and what does not.'

Johnson (1992:19) gives another example of historians who have to use reports, as they cannot directly compare with the past events, as they were not witnesses of what took place. In these situations one has to use the presented statements and put everything in a system, so that ‘what is’ can be known. Blanshard (1941:260) makes a bold statement. He states that coherence is the sole criterion of truth. What needs to be determined is whether the coherence theory also gives the nature of truth. He continues to assert that one can reject the coherence theory as a definition but still embrace it as a test.

However, regardless of how useful the coherence theory may be, the question of determination of the system still needs to be addressed. Going back to the example that Johnson (1992:19) gave regarding the use of coherence theory in the court of law, how can it be determined whether the verdict is true or false? This is an ontological argument, as it deals with the issue of reality. How do coherence theorists view reality?

According to Blanshard (1941:261), if reality is external to the human mind, then knowledge is luck. According to Blanshard, there is no proper method for the justification of propositions. What is needed is for reality to be within the human mind. He states, ‘To think of a thing is to get that thing itself in some degree in the mind. To think of a colour or an emotion is to have that within us which if it were developed and completed, would identify itself with the object’ (Blanshard 1941:261-262).

Thus reality is not an eternal entity but rather determined by the mind. This idealist concept does not view the external realities unless they are conceived by the mind. There are certain faults with this presented statement. Upon examination it bears certain characteristics of correspondence theory. The idealistic reality is the transmission of the external reality to the mind. However, the mental reality can only be valid if it truly represents the external reality.

According to Kirkham's (1995:105) observation, Blanshard endorses the claim that the coherence of beliefs is the evidence of their truth. Kirkham (1995:105) also observes that many philosophers who endorse a coherence theory of justification do not feel compelled to endorse a coherence theory of truth as well, but see the need for intermarriage between the coherence theory and other theories, notably the correspondence theory. Therefore, this takes us back to the question of the evaluation of the truth of the system. Even though there are propositions that cohere, how does one know if the presented coherent system is true?

The answer lies only with whether or not the presented notion reflects the external reality. The verdict in the court of law can only be just if it reflects the reality of the situation. In an event where the verdict is in contradiction with the external reality, the verdict is deemed unjust. This is difficult especially when dealing with the ability to present sufficient evidence. For truth to be known there has to be evidence to support any given supposition both in philosophical, biblical and theological disciplines. The challenge is not acquiring evidence, but the presentation of evidence that can be the undoing of the coherence theory. If the presentation is not sufficient enough, then reality for one may be different to those who receive the presentation and formulate a contradictory mental reality.

Feinberg (1984:9) observes another flaw in this theory. He states, '...the most frequent complaint is that it is possible to produce several systems which contradict one another but individually are internally consistent'. Feinberg (1984: 9) in his critique explains further that a statement may appear in several contradictory systems and cohere with each. An example that one can see is within the legal system. It is general knowledge that, at times, the innocent are found guilty and guilty are found innocent. Christianson (2004:1) states,

Honest mistakes happen. So do dishonest ones. The rich enjoy every kind of protection, but some people are wrongly judged and punished. Usually the defendants adversely affected are the poor

persons of color. Many members of the public also realize that the criminal justice system tends to circle its wagon. Cops stick together, prosecutors mobilize to ward off any legal challenges, and judges tend to uphold the actions of other judges.

The picture that Christianson (2004:1), as well as Gould (2008) and Anderson and Anderson (2009), presents is a possibility of a system of coherent statements that are false that have dire consequences for the innocent. Christianson (2004:1) states that, at times, it may take years before the wrongful conviction is overturned.

Coherence truth theory had advocates such as Harold H Joachim (1906) in *The nature of Truth*, where he introduces a modified version called *Systematic Coherence*, which still retains the nature of the original Coherence theory. Joachim (1906:65) acknowledges that the Coherence theory is not perfect, but argues for its superiority over other theories. House and Jowers (2011:69) correctly observe that the theory advocated by Joachim presents truth as, first, individual-focused, then fitted in a collected whole of other similar propositions. It is individuals' reasoning ability that is the primary determining factors of truth, and formation of truth propositions. House and Jowers (2011:69) correctly state this view strongly differs from the Correspondence truth theory.

House and Jowers (2011:71) present a good critique of the Coherence theory, 'Coherence theory lacks any external referent by which to test the statement within the given system. One may construct any system, including a mythical one that perfectly measures up to other statements within the system or one's personal experience, thereby making a mythical system true.' Both modern philosophers such as Lemos (2007) in *An Introduction to the Theory of Knowledge*, Lavery and Hughes (2008) in *Critical Thinking: An Introduction to Basic Skills*, and Ewing (2013) in *Idealism: A Critical Survey*, and theological scholars (Moreland and Craig 2003, and House and Jowers 2011), although acknowledging the validity of the Coherence theory as a method of verification of

truth, are sceptical in employing it as a criteria of truth. This scepticism is shared by scholars in other fields, as well. Megill (2007) in *Historical knowledge, Historical Error: A contemporary Guide to Practice* argues from a historical perspective. Megill's (2007:188-202) argument can be summarised as being that the role of historians is not to present a coherent system but to present truth and social criticism based on the revealed knowledge. The ultimate focus is to discover truth.

The criticism of the Coherence theory of truth by Lemos (2007), Lavery and Hughes (2008), House and Jowers (2011) and Ewing (2013) is noteworthy. It is essential to note the possibility of establishing a system of coherent propositions that may not be true. Jared Diamond (1997) in *Gun, Germs, And Steel: The Fate of Human Societies* explores the rise of human civilisation, and records a history of one group of people viewing others as inferior to others, and worthy of conquest. Each society will create a system of propositions that reflects a consensus of the popular view. If an epistemological model is created using the Coherence truth theory, then it would be relative to each society and would not be universal. In addition, it would encourage a series of conflicting systems to be deemed equally true, unless there are criteria outside the Coherence theory to evaluate which system is true. Thus, an epistemological model would require the acknowledgement of the usefulness of the Coherence theory, but without relying solely on it. The model would need to juxtapose different systems that are deemed true on a specific issue and use other criteria to determine which system is true or false.

2.3.2. Pragmatic Theory

James (1907:141), one of the best known champions of pragmatic theory, states that many dictionaries give the definition of truth as a property of certainty of our ideas. He explains further that this means their 'agreement' as falsity means their disagreement with reality, and this is acceptable for both pragmatics and intellectualists. The debate begins with the term 'agreement' and 'reality' when

reality is taken as something for our ideas to agree with. James asks questions that define characteristics of pragmatics, ‘Grant an idea or belief is true, it says, what concrete difference will it being true make in any one’s actual life? How will the truth be realised? What experiences will be the difference from those which would obtain if the belief were false?’(James 1907:142).

It is not enough that any given notion be deemed true; the true value of any notion is given through one’s experience. If any notion has no experiential value, then such notion cannot be accepted as true. Kirkham (1995:80) states that in his dealings with many of what he calls inconsistencies, his approach is, first, to disdain the term ‘pragmatism’ and with it any thought of making the pragmatists seem consistent with each other, neither does he attempt to make the views of Peirce and James coherent. Due to the nature of this study it is not necessary to give a detailed presentation of pragmatic theory. However, he presents a basic summary of pragmatism, so that it is easily understood and its core values can be examined.

There are different ways of defining this theory, but in basic terms it can be described as, *statements are true if they can be shown to be useful according to one’s intended purpose*. The phrase ‘intended purpose’ was used in that when a desired result is achieved then the statement is true; thus falsity is when the intended result is not realised. According to Johnson (1992:66) there are problems for the pragmatists’ concept of truth, ‘and we may wonder whether they have successfully balanced the claims of brute reality with the relativism of our experience’. This is true as, according to James’ (1909:266) words,’...No relativist who ever actually walked the earth has denied the constitutive character in his own thinking of the notion of absolute truth. What is challenged by relativists is the pretence on any one’s part to have found for certain at any given moment what the shape of that truth is.’

This statement is in relation to the question on pragmatists’ liability of correction as it involves the use of an ideal standard. To understand this more clearly it is

essential to understand the general concept of the relationship between truth and reality. Johnson (1992:67) explains that truth is relative to reality, the reality of our experience. Truth is in relation to the conceptual part of one's experience. Thus reality is ideal and within the boundaries of our experience. Johnson (1992:67) rightly observes that, 'We can never reach beyond experience to an absolute reality. Brute fact for us must be brute fact as we experience it.'

When dealing with truth and the evaluation of truth, the author observes that the main criterion is whether such notion is expedient to one's goal; this could either be long-term or short-term goals. However, Johnson (1992:68) states that truth, according to pragmatic theory, is that which will, or would, work out best in the long run, but in the meantime we must get by as best as we can. However, one could observe that this may not be so, as it is difficult to predict with certainty the outcome in the future. The present least favourable notion may prove to bear better results in the future, although it would be deemed wrong in the present. This is common in the phrase in people's daily lives 'If only I had known'; however, this 'rejected' notion would have been deemed true, if it had been decided to be applied.

Kirkham (1995:83) presents another angle, that a true proposition is one with which everyone would eventually agree, if they each had enough of the experience relevant to the proposition. He continues to explain that the only propositions with which everyone would agree are those that accurately reflect reality. Kirkham presents an adequate summary of Peirce's (1877) *The Fixation of Belief* in that truth is that which accurately reflects the objective reality. Kirkham correctly observes that Peirce's view is 'parasitic', as it relates to the correspondence theory. This is in contrast with James' general notion that reality is determined by a series of experiences.

In general the pragmatic theory is problematic because,

- a. statements can be true even if they do not present reality.

- b. there are no ethical boundaries to the use of propositions, as long as the desired result is realised.
- c. there is no proper evaluation that the desired result has or hasn't been realised. The only person to really know the truth is the person(s) in using the propositions (statements), as they are the only ones to know the desired results. Beyond that, there are no proper external evaluations (Kirkham 1995:83-95).

In their critique of the Pragmatic Truth theory, Conwel and Spielgel (2009:43) highlight three weaknesses of the theory;

- a. There are occasions where true beliefs might turn out not to be useful, and false beliefs sometimes can be useful. Conwel and Spielgel (2009:43) provide an example of astronomy. It is now accepted that the sun and stars do not revolve around the earth, but this notion served a useful purpose for many sailors who navigated through the seas in the past.
- b. Pragmatic theory is self-defeating as most philosophers and scientists have found it not useful. The argument is valid as the premise of pragmatic theory is the usefulness of information and notion. As this notion is rejected as a criterion of truth, based on its argument, it is logical to conclude that it is false (Conwel and Spielgel 2009:43).
- c. Pragmatism implies relativism. As information and notions are true according to their usefulness to others, even the opposing notion can equally be true to others. Therefore, as both opposing views are deemed equal, the result is relativism (Conwel and Spielgel 2009:43).

Although one could agree with Conwel and Spielgel's observation, it is essential to observe that the theory is dependent on individual or communal preference and taste. This means that truth, according to pragmatic theory, is not in relation

to the external, and does not reflect reality, although according to Peirce (1877) in *The Fixation of Belief* it may reflect objective reality. Generally it depends on the use by individuals for their own purpose and means. This also applies to biblical and theological statements. When dealing with the Gospel accounts, it can be said that truth and falsity do not depend on whether the statement reflects historical reality, but the importance is the fulfilment of the author's intended purpose, and this can cause an exegetical problem.

There are some contemporary critics of this theory. Joseph Grcic (2009) in *Facing Reality: An Introduction to Philosophy, Revised Edition* argues against the acceptance of Pragmatic and Coherence theories. Grcic (2009:94) first presents the use of Pragmatic theory for justification. One area that Grcic mentions is in the area of the sciences. He argues that the belief in atoms and electrons is based on evidence that is seen. Pragmatic theory is not, then, based on the usefulness of information to the individual, but based on the pragmatic nature of the information; in this case it is through the invention of electronic devices. At the same time Grcic presents simple criticism of the theory. He correctly states that in the past the notion of the world being flat worked for some, and brings the question of 'how long must an idea work for it to be true?' Grcic (2009:94) boldly states, 'Coherence and pragmatic success are tests of truth, not the meaning of truth.' This view is supported by Englebretsen (2006) in *Bare Facts and Naked Truths: A New Correspondence Theory of Truth*. Bertrand Russel (2005) in *Pragmatism* attempts to defend the Pragmatic Theory, but his defence does not adequately focus on the nature of truth, although critics could simply use it in support of the theory being used for justification. The handicap is that Russel (2005:181) believes that the fundamental belief in philosophy is that all beliefs are deemed true, and the role of the pragmatic theory is to distinguish truth from falsehood. If anything, philosophy creates scepticism, and pragmatism can be used to either justify or disprove certain held beliefs.

The theory of evolution, for example, is widely accepted, even though there is sufficient criticism. One of the major criticisms is the lack of observable evidence (Jappah 2007:135; Blume 2013:222). The lack of observed evidence in the process of evolution, and the failure to recreate natural evolutionary process has increased criticism in the contemporary scientific world (Jappah 2007:135; Blume 2013:222). Practical evidence is essential to validate scientific theories.

Johnson (1992:73) concludes that the pragmatic theory of truth is inadequate. He explains, 'This is not to say that the pragmatists confused the criterion of truth with the nature of truth, as they, like the coherentists, were accused of doing. They consciously identified the two. The identification...is incorrect. Expediency of any sort is, I believe, only an indication of truth.'

However, he gives credit where it is due. He gives two things of value that, according to Johnson (1992:73), the pragmatists provide.

- a. They insist that we must come to terms both with the brute fact of the real world and with the relativities inherited in truth being tied to, and fitting in with, our cognitive scheme (Johnson 1992:73).
- b. They were correct in holding that truth is not something which exists independently and in the abstract. Reality is independent and truth is tied to it, but truth has being and meaning only in the context of someone's cognitive scheme (Johnson 1992:73).

Pragmatic theory has serious consequences in both academic and sociological disciplines. It does not reflect the reality of life, and the impracticality of the theory is self-defeating. It is a theory that disqualifies itself, as many do not see it as useful and pragmatic. The impracticality of the Pragmatic theory makes the theory one of the least favourable criteria for developing an epistemological model. One of the weaknesses of the theory, like the coherence theory, is the relative nature of the theory (Conwel and Spielgel 2009:43). The relative nature of the theory does not encourage a universally applicable model. In addition,

focusing on the second criticism of the theory that it is self-defeating (Conwel and Spielgel 2009:43), any model that is developed primarily on the Pragmatic theory can be easily rejected by individuals who deem it to be not useful.

The good point of the Pragmatic theory is its attempt to bring truth to the real world. It seeks to illuminate abstract nature of truth, and translate it in the daily life of the people. This is a positive element for an epistemological model, in that it should contain elements that will affect the daily life of people. Johnson (1992:73) acknowledges the good point of the Pragmatic theory in its attempt to bring truth to the real world. This is essential, as any epistemological model would need to be able to examine truth and make it applicable to reality. However, the Pragmatic theory cannot be the primary foundation for an epistemological model.

2.3.3. Semantic Theory

The Semantic theory of truth, according to Feinberg (1984:2) is a widely accepted notion of truth. However, one could doubt this to be so, as among the four theories there is substantially less focus and commentary on the Semantic theory. This is due to the fact that this is a form of correspondence theory originated by Alfred Tarski. According to Johnson (1992:83) Tarski's semantic theory had an influence on virtually all subsequent truth theory, and he regards it as one of the great landmarks of twentieth-century philosophy. He says, 'Tarski attempted to formulate a definition of truth which was formally sound and theoretically fruitful, which did justice to the traditional conception of truth as agreement with reality, and which avoided the difficulties concerning entities and relationships that had plagued so many previous theories.'

The focus of Tarski is on the use of formula in a natural language, language that derived from natural human interaction and with each other, and formal language; the invented language such as that used in computer sciences. What is to be

accorded to Tarski is his view that truth is dependent on reality even though there is no specification on what type of reality he is referring to.

Tarski's (1943:342) departure point is the use of the terms 'true', 'sentence' and 'proposition'. Regarding 'sentence' and 'proposition' he stated that the sentence is generally accepted in grammar as a declarative sentence, but acknowledged that propositions are not without ambiguity. However, they are still accepted as declarative sentences. 'True' is as ambiguous as 'proposition', if not more so, in its daily use, but regarding truth his starting point is adherence to the classical Aristotelian conception of truth that states, 'To say of what is that it is not, or of what is not that it is, is false, while to say of what is that it is, or of what is not that is not, is true' (Tarski 1943:342)

Therefore, he adds, the truth of a sentence consists in its agreement with (or correspondence to) the reality. Thus, a sentence is true if it designates an existing state of affairs (Tarski 1943:343). Though it may be plausible to conclude that he embraces the correspondence theory that will be examined in the following section, he concludes that this alone is inadequate and it fails to precisely present the clear truth theory.

Although he still maintains his departure from the Aristotelian formulation, he employs the medieval logical terminology of *suppositio formalis* and *suppositio materialis*. He uses the famous example; *the sentence 'snow is white' is true if, and only if, snow is white*. When examining this example 'snow is white' with quotation marks is the subject (name) of the sentence (*suppositio materialis*) and the latter is the original sentence (*suppositio formalis*). Once this formulation is established it can be used in an equation using substitution method of *x* and *p* denominators.

X is true if, and only if p.

This is acceptable if the X denominator is replaced by the name of the sentence and not the actual sentence. Thus, when one wishes to say something about a

sentence the name (*suppositio materialis*) of the sentence is employed and not the actual sentence (Tarski 1943:344). The focus is not the sentence (*suppositio formalis*) but the name (*suppositio materialis*) of the sentence.

Semantic theory deals with two basic requirements of defining truth, material adequacy, and formal correctness of language. Regarding the material adequacy, according to Johnson's (1992:84) observation, our account of truth needs to agree with reality. What this translates to is the correspondence between the sentence and reality. The sentence 'snow is white' can only be true if indeed snow really is white. If there is no correspondence between the sentence and the reflected reality then the sentence is deemed false.

Regarding truth as a semantic concept Tarski gives a rough yet acceptable definition of semantics as a discipline that deals with certain relations between expressions of a language and the objects (or a state of affairs) referred to by those expressions (Tarski 1943:345). He mentions concepts of designation, satisfaction, and definition as true is a 'different logical nature'. For example, he gives the expression 'the father of his country' as it 'designates' George Washington (Tarski 1943:345). This expression is true, but only within its given context. When expressed in a different context the designation may be of a different object. If placed within South African context, the same expression could be given to Nelson Mandela (or even to Paul Kruger for some). The concept of designation is difficult to judge as true or false, as it is, at times, sentimentally based and may have very little to do with fact. Although facts are essential, sentimental meaning plays an equal role.

Regarding formal correctness, Johnson observes that to get a formally correct definition it is essential to do this in a formal system. The problem is that no natural language has a precisely specified structure, so it is necessary to have recourse to a formal language; a formal system serving as a language (Johnson 1992:85). In Tarski's (1943:349) own assertion 'our everyday language is certainly not one with an exactly specified structure. We do not know precisely

which expressions are sentences and we know even to a smaller degree which sentences are to be taken as assertible' as the problem is in inconsistencies. However, he asserts that the formal language must be set up in such a way that it does not fall prey to the ills of the natural languages. The ills that are referred to are the paradox within the natural language. To avoid the paradox there is employment of *meta-language* used to describe the *object-language*.

Tarski's (1943:349) attempt to deal with the problem of natural inconsistencies and yet provide a satisfactory definition of truth led him to employ other forms of languages; the language which talks about the subject of the whole discussion. The first language is the object of study (*object-language*) while the second language is the expression of evaluation of the first sentence (*meta-language*). These, however, are *relative*, in that the second language could become the object of study, and the third sentence is the language of expression of evaluation of the second language (*meta-meta-language*). The way to explain this phenomenon will be through the usage of the symbols A, B, and C. This is illustrated in the following example;

A sentence = object-language.

B sentence = meta-language.

C sentence = meta-meta-language.

If A sentence is object language, it cannot talk about itself or any of its components. The best example is that of a laboratory rat sitting on a dissection plate. It cannot describe anything about itself; rather it is an object of study. The B sentence is the meta-language used to describe the object-language. If there is a need to examine and describe the meta-language (B sentence), then the meta-meta-language is employed, and so on (Tarski 1943:349). This works in some sort of a hierarchical system. However, the descriptive sentences still need to be evaluated in terms of their relationship with reality. Tarski (1943:349) does not

provide adequate definition of *true* or *false* outside the realm of correspondence and coherence theories.

Johnson (1992:90) correctly asserts that while we may have set up language and given it solid structure as a formal system, we cannot just define being true in terms of being provable in that formal system. Johnson (1992:90) explains that there are contingent sentences, such as 'Jill is taller than Jack'. Such sentences cannot be deemed true by looking at a formal structure. The only way that truth can be known is through the examination of Jack and Jill to establish whether the sentence reflects reality. Even though there may be a semantic system that is applied , as in the case of *x is taller than y* and everything in *x* reflects objects that are taller than *y*, all have to reflect reality, and if not then they are deemed false.

There are those who look at Semantic theory positively, although it is difficult to find contemporary scholars who fully support this theory. Sher (2002:146) acknowledges Tarski's attempt in dealing with Liar Paradox. Jacquette (2007: 137) defines Liar Paradox as the following, 'The Liar Paradox is the implicit logical inconsistency entailed by a sentence that asserts its own falsehood.' Jacquette (2007:137) explains further that there are different formulations of the Liar Paradox. Jacquette (2007:137) in his explanation begins by providing '(L) This sentence is false'. Using (L) Jacquette (2007:137) gives the following explanation of the liar paradox, 'Suppose L is true. Since L says of itself that it is false, then, if L is true, it is false. Now suppose that L is false. Then, again because of L's self-denial, it is not the case that liar sentence L is true if and only if it is false.'

This can be explained further by using Jacquette's (2007) logic. What will be used in this section is '*L is a lie*' with *L* representing the following sentence, 'Gabriel is very tall'. The Liar Paradox can be explained in the following way;

If '*L is a lie*' is true, then *L* is a lie (Jacquette 2007:141).

But if ‘L is a lie’ is false, then ‘L is a lie’ is a lie (Jacquette 2007:141).

Therefore, if Gabriel is, indeed, short, then L (the sentence *Gabriel is tall* is a lie) is true, but if Gabriel is tall, then, ‘L is a lie’ is a lie. Sher (2002:145-146) makes an excellent observation that the logic corresponds with Tarski’s (1943:344).

When examining Tarski’s (1943:344) *x is true if, and only if p* in relation to the Liar Paradox, Sher (2002:146) states, ‘Tarski’s premise appear innocuous: (1) is an easy verified empirical statement, and (2) is an instance of uncontroversial schema, namely, the Equivalence Schema’. Even with the positive view of the Semantic theory, Sher (2002:150) concurs that Tarski’s view on truth ultimately refers back to correspondence with reality. An important question is whether or not the Semantic truth theory is sufficient to develop an epistemological model? The answer is a simple, no. The primary reason is that the Semantic truth theory depends on a separate criterion. Sher (2002:150) is correct to point out that the Semantic truth theory points to correspondence to reality. Therefore, it is logical to establish a model on the primary criterion and not the secondary. Any epistemological model that is established on the secondary criterion is open to more criticism than on the primary. There is one more theory to examine and to establish whether or not the truth theory is appropriate to develop an epistemological model.

2.3.4. Correspondence Theory

This theory is widely accepted within the theological community. Correspondence theory can be summarised as a *relationship between propositions and the world*. It deals with presenting reality as it really is. The statement must correspond with reality. Thus when dealing with truth and falsehood, if truth is that which corresponds with reality, falsehood is a statement that does not correspond with reality. When one speaks of the father of the New Democratic South Africa, everyone associates that with Nelson Mandela. Therefore, the statement that Nelson Mandela is the father of the New Democratic South Africa will be true.

Geisler (1980:328-329) discusses several corollaries that may be observed with this view.

First, *statements are true even if the speaker (or writer) intended not to say it, provided that the statement itself correctly describes a state of affairs*. This is different from pragmatic theory that focuses on intentions and results. With this theory intentions and results are not important, if what is stated, whether it be in writing or verbal communications, is related to the state of affairs (Geisler 1980:328).

Second, *one can make a statement that is actually more than one intends to say*. He gives an example of an umpire, who once said, ‘I umpired *against* that team once. He meant to say, ‘I umpired a game for that team.’ What this means is that by judging the umpire by how he conducted his calls during the game, the evaluation on what the umpire said and not what he meant to say, that can be true or false (Geisler 1980:328-329).

Lastly, *truth is a characteristic of propositions or other expressions about reality, but truth is not a characteristic of the reality itself*. Reality is what is used to determine truth and error (falsehood). Whatever expressions, verbal or non-verbal, are judged, reality determines their truthfulness or falsehood. Reality itself is neither true nor false, it just is (Geisler 1980:329).

2.3.5. The reasons for the support of the Correspondence Theory

The Correspondence truth theory is the most reliable of all truth theories to form the primary basis of an epistemological model. There are two main reasons why this is so. First, the Correspondence truth theory is the most realistic truth criterion. Fumerton (2002), Newman (2004) and Englebretsen (2006) agree that Correspondence truth theory deals with the realities of life. Englebretsen (2006:8) states, ‘What is wanted now, in this season of silliness, is an understanding of and respect for the methods of scientific reasoning. This requires an appreciation

of the objectivity of facts and the value of aiming at truth. Postmodernists and New Agers are only encouraged by philosophers who fail to see the concept of truth as valuable or even meaningful.'

Englebretsen (2006:8) argues for the practical value of truth in correspondence with reality. Englebretsen heavily criticises critics of truth, and presents them as void of sincerity and logic. He continues by stating that the denial of reality allows one to deny facts. He focuses his critique on certain groups, Holocaust deniers, Christian Scientists who deny the facts of disease and death, Postmodernists, and New Agers. Englebretsen states, 'Their infatuation with the way they wish things were rather than the way they are is only sometimes amusing. The apparently irrational and unreal can only be a temporary source of wonder when compared to the substantial and lasting wonder offered up by the natural world.' When Englebretsen refers to the 'natural world' this is to be understood as reality. Although Englebretsen's description may be comical it carries valuable truth. He calls the critics of truth and reality delusional, although he carefully phrases it as 'they wish things were rather than the way they are'. This is to be understood that the critics of truth in correspondence to reality are not practical. One can use the legal system as a practical example. Even truth critics will agree to the practice of justice. The reference of truth is always in judgement of propositions in relation to reality. The justice system seeks to find the 'truth', what really happened? If the 'guilty' walk (those who in reality did the crime) then it is said that injustice has occurred. The empirical state of affairs forms the basis for the determination of truth.

In the post-apartheid South African context the Correspondence theory was applicable in the functioning of the Truth and Reconciliation Commission (TRC) established in 1995 and concluded in 1998 (Chapman and van der Merwe 2008:vii). The role of the TRC was to investigate certain violent events and violations of human rights during the apartheid era (Chapman and van der Merwe 2008:2). The commission offered amnesty to perpetrators who offered true

details of their crimes during the apartheid violent period (Chapman and van der Merwe 2008:2-3). Failure to present true details could result in criminal persecutions against the offenders. Although many may agree with Chapman and van der Merwe (2008) that the TRC had minimum success in its mission to bring reconciliation in post-apartheid South Africa, the premise of the commission operated according to the Correspondence Truth theory.

The second reason is found in the Biblical presentation of truth. It can be believed that the understanding of truth found there corresponds best with the Correspondence Truth theory. Both the Greek and Hebrew dominant words in the Bible refer to correspondence with reality. In the Old Testament *emeth* appears 127 times and there are several definitions that are connected to the word, *firmness, faithfulness trustworthiness, reliability, truth* (Koehler and Baumgartner 1994:68; Brown, Driver, Briggs 1996:54). There are several factors that need to be examined. First, faithfulness, trustworthiness and reliability are referred to individuals that have displayed desirable attributes through a certain period of time (Koehler and Baumgartner 1994: 68; Brown, Driver, Briggs 1996:54). This often refers to individuals' attributes towards people or within society (Exod 18:21; Neh 7:2; 9:13; 1 Kgs 2:4; 3:6; 2 Kgs 20:3; Prov 22:21; Isa 38:3; Ezek 18:8; Zech 7:9) (Koehler and Baumgartner 1994:68; Brown, Driver, Briggs 1996:54). It speaks of consistent display of attributes through a specific length of time. Second, faithfulness, trustworthiness and reliability are attributes connected to God (Psa 54:7, 71:22; Isa 38:18-19; 61:8) and the divine messengers of God (Psa 54:4, 89:15; see further Koehler and Baumgartner 1994:68; Brown, Driver, Briggs 1996:54). There are references to God's faithfulness in the immediate present and over an extended time (Psa 85:12; 111:8; 117:2; see further Koehler and Baumgartner 1994:68; Brown, Driver, Briggs 1996:54). The reference to God's faithfulness is to stir passion and a sense of trust.

Lastly, there are 57 references of *emeth* that correspond with the Correspondence Theory (Koehler and Baumgartner 1994: 68; Brown, Driver,

Briggs 1996: 54). There are references of ‘to speak the truth’ (1 Kgs 22:16; 2 Chr 18:15; Jer 9:4; Zech 8:16; Psa 15:2; see Koehler and Baumgartner 1994:68; Brown, Driver, Briggs 1996:54). There are also references to *emeth* in judicial matters, regarding whether or not statements and testimonies correspond with reality. Most important of all, there are references to true witnesses (Deut 13:15, 17:4; Isa 43:9; Prov 14:25; Jer 42:5; Ezra 18:8; Zech 8:16) and these are in contrast with those that do not give accurate account of events (Koehler and Baumgartner 1994:68; Brown, Driver, Briggs 1996:54).

Similarly, the Greek term for truth is *aletheia* (noun) meaning ‘truth and verity’ (Thayer 1977:26). There are two main uses of the word; universal and religious. First, the universal meaning of *aletheia* means ‘what is true under consideration (opposite to what is feigned, fictitious, false). There are references in the Bible where this general meaning is employed (Jas 3:14; John 8:45; Rom 9:1; 1 Cor 12:6; see Thayer 1977:26). The second reason is that there are references to speaking the truth or giving testimonies according to the true state (John 5:33; Eph 9:25; Acts 26:25; 2 Cor 7: 14; Mark 12:14, 32; Luke 9:25; Luke 20:21; see Thayer 1977:26).

Based on these various reasons, it is not surprising to find the overwhelming acceptance of the Correspondence truth theories in various fields of study, more so in theological disciplines (Moreland and Craig 2003:139-140; Conway and Spiegel 2009:44). Moreland and Craig (2003:139) state, ‘...the correspondence relation seems to be unique among relations. As will be noted below, the correspondence relation itself can be directly experienced and made an object of thought, and it does seem to be reducible to something else. It is not a causal relation, it is not physical nor is it sense-perceptible.’

What Moreland and Craig (2003:139) are saying is that the relationship between propositions and reality. The reality that Moreland and Craig (2003:139) are referring to does not necessarily mean that which is experienced. As reality is known, one develops perception regarding that reality, and that is transmitted to

proposition (Moreland and Craig 2003:139). The support for correspondence theory is that there is a specific and reliable way of evaluating propositions.

The Correspondence truth theory forms the basis of evaluating the other truth theories. The Coherence truth theory relies on a series of propositions for the system to be deemed true (Johnson 1992:19; Kirkham 1995:104). The problem comes when there are two opposing systems that, according to the nature of the Coherence theory, may be deemed true. The Correspondence truth theory is needed to evaluate both systems to determine which system is true and which is false. The Semantic truth theory relies on the Correspondence truth theory to evaluate whether or not the x is true based on p which relies on whether or not x reflects reality (Sher 2002:150). If the Correspondence theory is the basic primary element of other truth theories it is logical that an ideal epistemological model should be based on the truth theory.

An ideal epistemological model needs to possess elements of all different truth theories. It needs to examine all the different systems, based on the Coherence, on a specific issue. However, these systems will need to be examined through the Correspondence truth theory to determine which system is true or false. In addition, the model would require a pragmatic approach. It would need to examine how the truth claim corresponds to the daily realities experienced by people either in a specific context or around the world. When dealing with Christian epistemology, it is essential to have a model that corresponds with the biblical presentation of truth, and the Correspondence truth theory is the only truth theory that adheres to the biblical interpretation of truth.

2.4. God as the originator of Truth and Morality

The general Christian perspective believes that God is the originator of Truth (Cosgrove 2006:47). Groothuis (2000:67) and Ekstrand (2008:1-2) believe that God is the author of objective truth and that objective truth is about him.

Groothuis (2000:67) states further that truth in its entirety is objective in that, for the first point, God is the final court of appeal (Groothuis 2000:67). This means that only God has the final say regarding truth. The second point is that objective truth is truth that does not depend on any creature's subjective feelings and desires (Groothuis 2000:67). This can be interpreted as truth being independent of individual preference or communal consensus.

Both of these points are vital in that even though human beings may receive revelations of truth, and if, however, they misinterpret the revealed truth, it does not change the nature of truth (Ndhlovu 2006:44). Truth and morality remain the same regardless what we make of them. In other words, it does not depend on what the majority think or prefer to be true. The popular notion of the majority being right is not the best description of truth (Groothuis 2000:67). If truth and morality originate from God, then they supersede individual and communal preferences (Ekstrand 2008:1-2)

With the Coherence truth theory, consensus plays a vital role in determining truth. As it was examined, Coherence truth theory is based on 'true' propositions connected within a system of other 'true' propositions. However, consensus is based on what is deemed true and whether or not it fits in the system. Thus, truth is based on the communal view of what is true and false. This is one of the vital points that discredit the Coherent theory, especially if it is established that truth originates from God (Ekstrand 2008:1-2). Pannenberg (1991:12) gives both positive illustrations and examples of how consensus can be used. Pannenberg explains that consensus has been used countless times regarding the aspect of doctrine and dogmas throughout church history. Even in this present age consensus has been used regarding certain matters within the Church. Pannenberg in *Systematic Theology vol 1* states, '...consensus can express and denote the universality of truth but it can also express mere conventionality among the members of a group, society, or culture.'

Pannenberg (1991:12) gives an example that the idea of the earth as the centre of the universe was accepted and unquestioned, until it was disproved. That showed the conventionality on the part of the people; however, that did not alter the truth in any way. The supposition was false in relation to reality, even though such a notion was widely accepted as truth. This also applies to the notions of Europeans regarding the native African in South Africa during the apartheid era. Notions that were generally accepted among the white South Africans of their superiority over the natives and their God-given status as his chosen people to dominate the heathens were false when judged according to God's revealed truth in his words, and through the person of his Son. This is not to say that all accepted such notions, but those who did tried to provide theological support for such notions. Due to Man's sinful nature, consensus cannot be deemed the sole measure of divine truth.

It is essential to note that truth does not originate from human understanding, and all the efforts in this quest for truth are futile unless it focuses on the originator of truth; the focus should be on the one who can bring it to light. Truth can only be found in God alone. Christian theology accepts the notion of the revelation of Truth in scriptures and through the person of Jesus Christ. Keener (1999), Barkley (2001) and Ekstrand (2008) support the widely-accepted notion that the Son reveals the Father to those to whom he chooses to reveal him. Keener (1999:346) contrasts divine revelation and human wisdom. This is not against human intellectualism, but against reliance on human wisdom in determining divine truth, as in the case of Pharisaic wisdom and Christ's revelations. Revelation is a sovereign act of God that is not dependent on any prior conditions or merits. This is so in the case of Saul of Tarsus on his way to Damascus. The book of Acts records that he was on a mission to persecute the church when Christ revealed himself to him (Acts 9). He was the enemy of Christ, yet God through his grace and mercy revealed himself to him and used him to take the Gospel to the nations. Christ chooses to reveal himself to those whom he wishes.

If God, then, is the originator of truth and if God is believed to be a perfect being, the truth has moral characteristics. Coppenger (2011:vii) argues that moral truth and moral life are inseparable, and Christian ethics is based on God's truth. Noland (2011:20) not only concurs, but states that this truth-based morality is universally applicable. Later in the chapter the issue of the universality of truth will be examined. Before going further, it is essential to define 'morality'. Souryal (2011:17) separates the definition of 'morality' and 'ethics'. Souryal (2011:17-18) states that the definition of morality has two connotations; first the capacity to make value judgement-ability to discern right from wrong, and the behaviour that is consistent with ethical principles. If morality is the ability to discern right and wrong, and the ability to live a life in line with what is 'right', then the life is based on the truth of God. The 'right' and the 'wrong', then, are based on the correspondence to and contrast with the 'right' nature of God respectively.

However, the know-ability of moral truth, according to Christian epistemology, can only happen through personal encounter with God. Dockery and Thornbury (2002:115) state that moral truth is knowable, as God desires man to know and live it, and has revealed it to us. Dockery and Thornbury continue to argue that if one has to encounter God and interact with him one will attain truth which is coherent with his moral standard, and is able to apply that truth and moral code in one's life. It is through the encounter with God that he reveals himself and his truth, and through his interaction with us that his truth is applied and experienced.

Schaeffer (1982:158) believes that when one deals with the issue of spirituality there are two key questions that need to be considered; who or what is God, and who or what am I? He states that the answer given to these two questions affects our idea of the form of the relationship between God and human beings, whether the relation is mechanical, deterministic, or infinitely more wonderful and personal. However, it is important to note that the questions given by Schaeffer, to some extent, are limited to those who acknowledge the existence of God. For those

who do not acknowledge the existence of God the first question would not even be worth consideration, but only an existential humanist question would suffice.

The question that needs to be examined is the connection of conscience and general revelation. What role does conscience play in general revelation? According to the humanist existential argument the answer will simply be nothing. The acknowledgement of the general revelation would inevitably acknowledge the possibility of the existence of God. Conscience is viewed as a result of human evolution that has social implication. The acceptance of certain norms is due to the need to maintain social stability and survival.

The theological argument sees conscience as God's revelation of his divine moral law through general revelation. Romans 1:18-25 does not excuse mankind's inability to acknowledge God due to ignorance, but acknowledges mankind's comprehension of the revealed God and conscious decision of rebellion. Lane (2014:71-72) states that despite God's revelation in nature, human beings do not give Him the recognition and reverence that God deserves as the human nature is affected by sin. The deliberate action of disregarding the God of creation demonstrates the extent of the fallen nature of Man. Therefore special revelation is needed, and is the only way that Man can attain truth. However, the interpretation of the practical nature of the revealed truth may differ, as is evident in the evangelical community during the apartheid era. This is reflected in the three well-known documents, the Dutch Reformed Church document called *Ras, Volk en Nasie en volkereverhoudinge in die lig van die skrif*, the Belhar Confession, and the Kairos Document. Later in the research what will be examined is how documents that represent certain sectors of the evangelical community interpreted and practised this divine truth regarding racial interactions in South Africa.

2.5. Conclusion

This chapter sought to answer the question, what are the criteria for evaluating truth; even the truth claims of the Gospels? In this chapter this research has established the following;

First, although verification methods may vary according to different disciplines, truth characteristic ought to be the same; coherence, consistency, and pragmatic. Correspondence with the external reality is the basis of truth and enhances the absoluteness of truth; this is plausible regarding all disciplines. Truth is not restricted within the confinement of specific fields of study or disciplines.

Second, both the Coherence and Semantic theories are warranted only within the bounds of Correspondence theory. They are plausible in terms of justification, but should not be regarded as natures of truth. Although sets of propositions may cohere with each other within any given system, if they do not reflect the external reality, they can never be deemed to be true in any given discipline. Any persons who adhere to any notion in contrast to reality, whether it be ordinary or ultimate reality within the bounds of theology, are viewed as false and are judged accordingly.

Third, Pragmatic theory is the most unreliable criterion of truth. It is important to state that not all truth statements are useful in all given situations. The statement, ‘the apple is red’, may be useful to one but not to the other. The danger that pragmatic theory poses is to factual communication. If facts are to be classified as false due to their ‘un-usefulness’ then in educational disciplines there will be no standard of evaluation, as everything will be determined by the learner according to how he or she sees the information as either useful or not.

Fourth, Correspondence Theory is the most logical and acceptable truth criterion in both philosophical and theological disciplines, and supports the absolute nature of the Gospel truth. In his defence of the Correspondence theory in

philosophy, Geisler (1980:335) states that without the Correspondence theory there is no truth or falsity.

Lastly, the traditional Christian notion of truth recognises God as the source of truth. Groothuis (2000:67) and Ekstrand (2008:1-2) believe that God is the author of objective truth and that objective truth is about him. Groothuis (2000:67) explains further that truth in its entirety is objective in that, firstly, God is the final court of appeal (Groothuis 2000:67). More so, God's moral law is based on God's divine Truth, and is universal. It is what all human beings are judged by. The next chapter will focus on the theory of knowledge in connection with truth. What is the transition between a true proposition and knowledge? Does a true proposition automatically qualify as knowledge, or is there a decisive variable that needs to be considered? These questions will be examined in the next chapter.

Chapter 3

The Justification and Acceptance of Truth-Claims

3.1. Introduction

In the previous chapter this research examined four dominant theories of Truth; Coherence, Pragmatic, Semantic, and Correspondence. What will be examined is how truth claims can be accepted and justified to the point that they are deemed knowledge. The questions that will be examined here are what are the criteria of truth claims to be accepted to the point of being deemed as knowledge? What is the transition between a true proposition and knowledge? These questions are essential, as propositions that are deemed true from what is accepted as knowledge that shapes human societies, including moral knowledge.

3.2. The Theories of Knowledge

Richard Feldman (2002:12) states that there are three types of knowledge; propositional, acquaintance, and ability. Acquaintance knowledge is relational and shows familiarity between people, and ability knowledge refers to obtaining a specific skill such as driving or cooking (Feldman 2002:12). However, like the issue of truth, the focus of this research, and that of many epistemologists, is on propositional knowledge. In the previous chapter what was examined was propositional truth and the adoption of the Correspondence theory. What will be

examined in this chapter is how a true proposition is transferred and accepted as knowledge.

3.2.1. The JTB Analysis

Crumley II (2009:62-63), Goldman (2012:177), and Perrett (2013:134-135) concur that epistemologists have generally agreed on the JTB analysis as the basis for transitioning true proposition to ideology and knowledge. The JTB analysis defines knowledge as a *justified true belief* (Crumley II 2009:62-63, Goldman 2012:177, and Perrett 2013:134-135). Crumley II (2009), Goldman (2012), and Perrett (2013) in their respective works acknowledge the general consensus that true proposition alone cannot have any true significance unless there is a belief based on the given proposition. In other words, the proposition ‘There is a red apple on the table’ may be true in that a red apple is indeed on the table, but that proposition does not have any value unless one actually believes it (French 1981:317). In other words, although a proposition may be true, it needs to be believed for it to translate into an ideology or knowledge. True proposition, alone, does not qualify as knowledge. It is equally essential to note there are criteria by which to judge beliefs and they are in connection with the criteria of truth; there is truth and falsity. Therefore, a belief in a true proposition can be deemed a ‘true belief’ while a belief in a false proposition can be deemed a ‘false belief’. However, ideology and knowledge are based on belief (Perrett 2013:134-135). The JTB analysis states the following;

S knows that P:

- a. P is true
- b. S believes that P
- c. S is justified in believing that P

‘S’ refers to the subject and ‘P’ to the proposition. If P is deemed true, often in accordance with the Correspondence truth theory, and S believes in P and the belief is justified, then knowledge is attained (Perrett 2013:134-135). A common

example will be used below; French (1981:317) mentioned an apple. Using the 'S' and 'P' description mentioned above will be explained in the following,

S (I) knows that P (the apple is on the table).

- a. P (the apple is on the table) is true.
- b. S (I) believes that P (the apple is on the table).
- c. S (I) is justified in believing that P (the apple is on the table)

In the above example the S is justified in believing that P because S sees P (the apple on the table). The belief and justification are necessary to translate true proposition into ideology and knowledge. Even with 'true belief' there is a need for justification. Audi (2003:2-4) deals with the issue of justification adequately. Audi begins by presenting a situation.

Before me is a grassy green field. It has a line of trees at its far edge and is punctuated by a spruce on its left side and a maple on its right. Birds are singing. A warm breeze brings the smell of roses from a nearby trellis. I reach for a tall glass of iced tea, still cold to the touch and flavored by fresh mint. I am alert, the air is clear, the scene is quiet. My perceptions are quite distinct (Audi 2003:1).

According to Audi (2003:1-3) perceptions play a vital role in determining a certain belief. In the given example, perception creates a belief that there is a grassy green with lines of trees, and a maple tree on the right. Is the belief 'justified'? Based on perceptions, it is a justified belief. However, Audi (2003:1) correctly points out that at times perceptions can be misleading, resulting in a wrong belief.

Porter (2006:21) believes the subject's belief needs to be properly grounded or based on the truth-indicative properties; then the belief can be classified as a justified belief. This is different from true belief as, according to Porter along the same lines, true belief requires that the subject's belief must merely possess certain properties and relations, however that belief is held or produced or sustained. Porter's view is similar to Audi's, and many other epistemologists, as

Audi (2003: 2) presents ‘justified belief’ as that which seems natural to a logical person, and is expected to be true.

Audi (2003:7-8) and Lemos (2007:37) present three grounds for belief; *causal ground* (why do you believe that?), *justificational ground* (what is your justification for believing?), *Epistemic ground* (how do you know that?). Going back to the example presented earlier of the green grassy field, causal ground will state, ‘I know because I can see it’. Justificational ground will answer in a similar manner as the causal ground relying on perceptions, while Epistemic grounds will answer in a similar manner as the first two (Audi 2003:7-8; Lemos 2007:37). Audi (2003:7) believes that it must cite something that is also a causal ground. It could be believed that, although the three presented grounds are warranted, they do not help in guiding and presenting true justification of any held beliefs. One can observe that these grounds focus only on the conclusion of the belief statement, while the process of justification is left to the individual. It could be believed that this is a handicap the solution for which the study will try to resolve.

3.2.2. Basic criticism of the JTB Analysis

One of the most noted sceptics is the American philosopher Edmund Gettier (1963). In his work, *Is Justified Belief Knowledge?* Gettier (1963) provides a number of situations in order to reveal certain flaws in the JTB analysis. His analysis can be summarised as follows: justified true belief does not always constitute knowledge, unless context and cause are also taken into account. Gettier (1963:122-123) also refers to the possibility of believing wrong information as truth until the correct information is revealed. Knowledge is limited, as it deals with the known and not the unknown (Gettier 1963:122-123). If the known is logical and justifiable, but not proven true, then it should be accepted as true until proven to be false. This can be believed to be the evolutionary nature of knowledge. It is essential to note that knowledge is not absolute but changing in order to pursue truth.

3.3. The Introduction of the EEI model

Ginet (2010:268-271) points out that grounds for belief are essential and should not be overlooked. This is plausible, as in the case of conscious deception. A person can have a justified belief that seems to be true, but is not if one has been deceived. In such cases true ideology and knowledge cannot be attained. Although such scepticism by critics such as Gettier (1963:122-123) is warranted, the problem lies in the lack of alternatives; thus JTB is still the accepted model. However, the essential thing that is still lacking in terms of an epistemology, more so in Christian epistemology, is the definition of a ‘justified belief’. Lemos (2007:37) presented three generally accepted grounds for justification that was examined earlier; *causal ground, justificational ground, and epistemic ground*. Although these are plausible, they possess some weaknesses. This will be demonstrated in the following example;

You are walking down the street and someone says, ‘Hey, that’s John leaving the pub!’ As you look from a distance you see a male figure exit the pub and disappear in the alley behind the building. Let’s examine the belief that John was the one leaving the pub, using the three grounds rule (Lemos 2007:37);

- a. Causal ground: I know it is John because the individual looks like John.
- b. Justificational ground: The person is wearing clothes that look like John’s.
- c. Epistemic ground: I know it is John because I saw a person that looks like John.

When examining the situation above, there are sufficient grounds for doubt that the individual seen leaving the pub was John. First, there is the possibility that the person seen was not John, although he may ‘look’ like John. The number of individuals with similar body shape, height, hair colour (and numerous other factors) is great. Second, the motive for John being at the pub also plays an important role. Although it may seem justifiable to conclude the person is John, it is unreasonable to definitively conclude the identity of the individual. This clearly

demonstrates the need for further engagement in this area. This is the reason why a model was formulated for the purpose of this research. The model is called the EEI Justification model.

The initial step is to divide belief propositions into three main categories;

- a. *Existential justification*: statements of belief referring to the existence (or possible existence) of any given entity (Canto-Sperber 2008:167)
- b. *Event-oriented justification*: these can be described as statements of belief describing an event in any given time and space.
- c. *Ideological justification*: statements that are in support of or opposition to any given ideology or theory. This follows the same question as the epistemic justification ground, ‘how do you know what you know?’ (Audi 2003:8).

Based on these groups a series of questions are formulated that can be used for either validation or elimination of a belief as a justified belief. For Existential propositions two main questions have been formulated, and four questions for Event-oriented propositions. Let’s examine the questions before looking at how they apply in their respective situations

Existential justification questions:

- a. If x did not exist, could something else, if anything, exist in its place?
- b. What is the meaning of x ’s existence? (Allen 2008:1)

In the given questions x represents any existing entity in question. The second question can be presented in various forms from a modified simple question, ‘why is x there/ what purpose does x have in being there?’ to a more ontological question of ‘Is the existence of x necessary?’

So, how does this apply in a real situation? If we examine the example of John and the pub, the questions will be;

- a. If that is not John, could it be someone else?
- b. Why would John be there? What is the purpose of John being there?

The answer to the first question would be a simple ‘yes’, as the chance of the person being someone else other than John is great. The answer to the second question would be more complicated than a simple yes or no, as one would have to examine the character of John and a possible motive that John may have for being at a pub. If John is a person who does not like alcoholic beverages and dislikes pubs, then it is reasonable to doubt the person is John. However, if John is known to be a drinker, then it is justified to believe the person exiting the pub is John.

This line of questions applies in the theological disciplines as well. If we take as an example the basic argument for the existence of God, the Ontological and Teleological arguments fall into the realm of ‘justified belief’, and the proposed question can help enhance the argument for the existence of God in the following manner.

The first question would be, if God does not exist, can something else, if anything, exist in God’s place? If the answer is ‘no’ (as in the denial of the existence of God) the sceptic is faced with the daunting task of explaining all the things attributed to God with God out of the picture. If the answer is ‘yes’ (affirming the possibility of the existence of another entity), then the proposed entity would have to possess the same ‘godlike’ character in order to complement all the things attributed to God; thus maintaining the premise of the existence of God.

The second question would be, what is the meaning of God’s existence? Is God’s existence necessary? If God’s existence is not necessary, then it would not be reasonable to believe in him (Allen 2008:11-16). However, if there is an existential and moral necessity for God, then the belief in the existence of God is justified (Allen 2008:11-16).

3.3.1. Event-oriented Justification

Although there is a great temptation to enter into the debate and justification for the existence of God, this would derail the purpose and the focus of this research. It is sufficient to provide a framework in which such debates can take place. When dealing with the probability of the existence of a singular entity, it is not as complex as dealing with events that took place, especially controversial events. This takes us to the next part of the model proposal, the *Event-oriented justification*. For *Event-oriented propositions* the researcher has developed a series of questions that will be employed;

- a. Has anything similar ever happened before?
- b. Does the entity involved possess the ability and/or the character to do it?
- c. Has anything similar ever happened since?
- d. Does the end result satisfy the process?

To demonstrate this the research will examine one of the great mysteries in the world that Fonte (2007) and Putnam (2011) explored, the building of the Egyptian pyramids. According to the latest research, it is believed that pyramids were not built by slaves but by employed workers. Putnam (2011: 6-9) points out that farmers and people working the land worked on the pyramids with a view that the dead Pharaoh would look after them and their land. Fonte (2007:150-151) agrees with Putnam (2011: 6-9) and states that the work brought great pride to the workers, and the local communities, as it displayed national pride and the might of the nation. Therefore let's examine the following belief statement in line with the proposed questions developed for the proposed EEI justification model, 'Pyramids were not built by slaves but by employed workers' (Fonte 2007:150-151; Putnam 2011:6-7).

- a. There are hundreds of pyramids built throughout Egyptian history

(Filer 2005:5-8).

- b. The people were land workers, as well as engineers, so there was a religious motivation to the building of the pyramids (Fonte 2007:150-151).
- c. Many pyramids have been discovered in South America with similar motifs (George 2008:54-56).
- d. The answer could be: yes, due to the time taken and the process followed.

Based on the proposed questions, it is justified to believe the notion that pyramids were not built by slaves but by men and women who received payment for their daily work. This does not rule out the possibility of slaves having been used in the building project, but this provides a new way of looking at the building project (Putnam 2011:8-9).

3.3.2. Ideological Justification

Now the research will examine the third and final part of the proposed model. Like the first two groups, sets of questions for *Ideological justification* have been developed;

- a. If x is true, is it true in all or some situations (Kukla 2000:134)?
- b. Can the antithesis y be true, also (Fleischacker 1992:93)?
- c. Does y correspond with reality more or less than x ?

Let's examine the initial example of John leaving the pub. Let's say it is established that the person leaving the pub is John, and upon exiting the individual trips and falls. One person states, 'Look, that man is a drunk'. Is the notion, 'John is a drunk' a warranted belief? This notion will be tested using the questions above;

- a. The description 'a drunk' implies something that is perceived to be long-term or permanent. This may imply a person's character; thus

implying ‘all situations’.

- b. When looking at the situation and character of John, one can determine whether or not the antithesis, of John not being a drunkard, can be true. This does not have to deal with absolute certainty, but a probable cause has to be established. If it is probable that John could not be a drunk, then it warrants an investigation.
- c. This deals with detailed thought processing and investigation. Regarding the given example one would need to evaluate what is known about John and if there is a need for more in-depth investigation, then it will be carried out. If the person making the statement does not know John, even though based on the person’s ‘sight’ it may be ‘justifiable’, the statement should not be deemed justified due to the overwhelming variables. If the person knows John and his character, then the statement is justified, if not true.

3.3.3. Final thoughts on the EEI Justification Model

The EEI Justification model can be used either to verify or use as guideline for developing justification for any belief. This is essential in post-apartheid South Africa, as this research will observe. The nature of knowledge is limited as it can only deal with the known. Tillich (1951:129-131) discusses theological Knowledge of Revelation and ordinary knowledge. Tillich (1951:129) defines Revelation of knowledge in the following way,

Revelation is the manifestation of the mystery of being for the cognitive function of human reason. It mediates knowledge, a knowledge, however, which can be received only in a revelatory situation, through ecstasy and miracle. This correlation indicates the special character of the ‘revelation of knowledge’

It can be believed that whether it is revelation of knowledge or ordinary knowledge through human cognitive functions (Tillich 1951:129), the ultimate aim

is the deriving of truth. This is applicable to theological knowledge as it deals with the ‘known’, the revealed Truth of God (Cosgrove 2006:47). God’s revelation develops faith that results in belief propositions (Groothuis 2000:65). It is with these propositions that we have the revealed truth that is written down as scripture (Groothuis 2000:65).

Although it might be less complicated if a singular method existed, it would be an extremely difficult task to formulate one method for all situations. Whether one is a supporter or critic of the JTB analysis, there is little denying that knowledge and the pursuit of knowledge is connected to the pursuit of truth, but with this pursuit there is still the possibility of being wrong. If knowledge can be obtained and justified, what about moral knowledge that is believed to be essential for human existence? Does moral knowledge exist, and if so how can it be obtained?

3.4. The Theories of Moral Knowledge

Audi (1998:246-265) presents three theories of knowledge. First is *Scientific Knowledge*. This is knowledge through a series of scientific inquiry and investigations (Audi 1998:246). The second is *Cultural Knowledge*. This is generally known as Moral/Cultural Relativism that states that morality is relative to its local culture and is not universal (Audi 1998:255). The third is *Religious Knowledge*. This places religion as the basis for developing universal morality and judgement (Audi 1998:265).

Although these three are placed separately, there is no denying that one can influence the other. For example, for centuries the Judeo-Christian sense of morality had a great influence on European cultures, especially through the Roman Catholic Church. Murrell (2010:1-2) believes that African religions played an enormous role in shaping the Afro-Caribbean cultures, much as they shape various cultures in Africa. The same can be said about the influence of scientific knowledge on cultures and religions. For example, Wieland (2011) in his work

One Human Family demonstrates the influence of Darwinism in Europe on the issue of race and cultures, resulting in extensive discrimination throughout the New World, African, and the Australian and New Zealand islands.

3.4.1. Theories of the Attainment of Moral Knowledge

Regarding Moral/Cultural Relativism, Lukes (2008:3) states that one of the theories around moral and cultural relativism according to this or that scholar argues, ‘Now the idea is that potentially all our ideas and theories are to be seen as local cultural formations, rooted in and confined to particular times and places, and there is no independent “truth of the matter” to decide among them.’

Lukes (2008:3-4) does not support this notion, and believes the phrases ‘social construction’ and ‘social construction of reality’ have had an enormous effect on various social science thinkers. Lukes (2008:4) believes this view is dangerous, as it states that cultural views on myths and legends that contradict scientific reality are valid even though they are not necessarily true. Although Lukes (2008) is not writing from a theological or religious perspective, his ideas reflect a belief in some form of correspondence between truth and reality.

In *Restricted Moral Relativism* Timmons (2013:62-65) argues for the correctness and truthfulness of moral codes. Timmons goes further in dealing with this issue, and states that the premise of *Restricted Moral Relativism* rests on natural law. Regarding the definition of natural law Timmons (2013:72) states, ‘The term “natural” in the natural law ethics indicates that moral laws have a source and authority that distinguishes them from civil law of any society.’

Timmons (2013:73) does not state what constitutes natural law, but provides three common theories. The first is *Perfectionist Theory of Value*. This theory states that humans, as creatures that share a common nature, have certain perspectives on reality and morality that defines what ‘perfect human’ ought to be (Timmon 2013:73). The second is *Principle of Double Effect*. The issue here is about ‘the importance of

intention and foresight in action' (Timmon 2013:73). This can be understood as result-based morality. The third is *Moral Absolutism*. Moral absolutism states that 'certain kinds of actions are always morally wrong; regardless of whatever good might result from them' (Timmon 2013:73). This view is common in Religious Moral theory with the absence of deity.

The problem with the first and last theories is the lack of specifics in arguments. Therefore, if indeed, as the *Perfectionist Theory of Value* states, there exists a criteria of 'perfect human' there is a lack of specifics regarding what determines a perfect human. The same can be said for *Moral Absolutism*; what are those moral absolutes and how do we know they exist? To deal with these issues specifically would naturally lead to religion and religious morality. In Christian theology both the *Perfectionist Theory of Value* and *Moral Absolutism* theories would affirm the notion of 'Natural Theology'. Makamba (2006:6) defines Natural Theology as the following, 'Natural here means that without the help of faith or some special revelations, one can affirm the existence of God, so long as the genuine disposition to the acquisition of truth is maintained.' Natural Theology has long been opposed by Reformers who argue for specific revelation through the person and work of Jesus Christ, and the holy scriptures, *sola scriptura* (Van Til 1969:65-66). However, the acceptance of moral absolutism and perfect human condition would need specific pre-existing standards that are not determined by any human authority, as they would be subject to change (Makamba 2006:6).

3.4.2. The Roots of Postmodern Moral Relativism

Much has been written concerning postmodernism and moral relativism. The post-apartheid South African urban sectors enjoy a mixture of different beliefs and cultures similar to European and North American countries. The transition from moral absolutism to moral relativism occurred more quickly than what occurred throughout European history. However, there are fundamental

similarities regardless of continents. Therefore to understand the nature of post-apartheid moral relativism it is essential to examine the foundations of the broader contemporary moral relativism.

Friedrich Nietzsche (1844-1900) is often viewed as the father of postmodernism because his works are nihilistic, as they call for the dismantling of structured morality and lean towards an individual-based ethics. Nietzsche opposed the idea of any man-made structures such as society and religious institutions in determining moral truths; he much less recognised the theistic notion of the existence of God - personal or otherwise (Deleuze 2006:90-91). Deleuze (2006:91) accurately points out that Darwinism had some influence on Nietzsche, as he viewed man as an animal, and animals do not need moral knowledge.

To understand Nietzsche's view on truth and morality it's essential to examine his views on humanity and society. Nietzsche in both *Twilight of the Idol* (1968), and *The Anti-Christ* (1968) attempts to answer the fundamental question of human morality. After the publication of Darwin's evolutionary theory, the rift between the scientific and the Christian communities enlarged, and a storm of criticism from both sides bombarded Europe in the late 19th century. There is a lack of concrete evidence that Nietzsche supported Darwinism, but based on his reference to Man being an animal it is safe to conclude that his views on humanity corresponded with the theory of evolution (Deleuze 2006:91). The Christian view on morality was rejected by Nietzsche due to its presuppositions that he calls the 'enemy of life' (Nietzsche 1968:45). However, it is worth noting that even though Nietzsche did prescribe certain notions of the origins of mankind he still credited humanity with a certain superiority above other species in the animal kingdom (Zuckert 1983:48-50). However, Nietzsche believed that the key to being human is to accept and act upon the human drives and impulses; thus even the concept of good and evil does not exist (Zuckert 1983:48-51).

Zuckert (1983:48-51) observes that Nietzsche's departure from human society led him to believe that socio-political power structures that are developed to be

more advanced than the animal kingdom are repressive to the true impulses and drives that makes us human. She states,

The more men see themselves as products of their circumstances, their community, religion, or history, the more they turn their critical powers against these more general sources of legitimacy. Nation, God, and knowledge are all finally shown to be mere human constructions, and no one can find a rationale for his own life by serving others, who are no better, who are, indeed, probably less good than he. Community life (and hence political association) becomes impossible when people see that it is based on a myth or abstraction (Zuckert 1983:49).

Zuckert's (1983:49) observation is supported by Kaufmann (2013:211-227), who believes that Nietzsche saw religious and political communities as structures of power to control and subjugate the masses. Nietzsche (1968) focuses on the attributes of Man. Nietzsche (1968:42) states that human beings are beings of passions and drives, and these can serve human beings as they will. However, he also states, 'There is a time with all passions when they are merely fatalities when they drag their victim down with the weight of their folly'.

Based on this statement it can be believed that although Deleuze (2006) describes Nietzsche as a moral nihilist, Nietzsche (1968:42) acknowledged the negative effect of indulging all impulses and drives that he advocated. It is difficult to be convinced by a notion that Nietzsche encouraged caution but rather stated the possibility of the undesirable effects of embracing human impulses.

Conway (2002:30-31) observes that until the compositions of 1888, Nietzsche used passions or impulses (*Trieb*) and instinct (*Instinkt*) synonymously, but in both *Twilight of the Idol* and *The Anti-Christ* there is a clear distinction. Conway points out that in *Twilight of the Idol*, Nietzsche reserves the term *Instinkt* in reference to any specific organization of the drives and impulses determined by the dormant mores of the particular people or epoch in question (Conway

2002:30-31). Conway states that this is a task of ‘cultivating instincts, of ruthlessly imposing order and rule onto the natural, spontaneous discharge of the drives and impulses, of creating a morality of mores’. Thus, instincts are the by-product of norms placed in society by those who wield great influence.

Zuckert (1983:49-50) believes that, according to Nietzsche, moral superiority and standards of good first emerge as direct reflections, self-assertion, self-characterization, and self-affirmation of the ruling class in society. Zuckert (1983:49-50) believes that, according to her observation of Nietzsche’s work, the existence of moral standards is due to the fact that they possess the ability to control the masses. Zuckert states that the concept of good is defined not by the recipients, the passive, but by those who act to impress their standards and order on the external world and other men.

In *The Anti-Christ* Nietzsche argues against organised norms and Christian morality as anti-human, as they suppress the human impulses, thus depriving the human race of being human (Nietzsche 1968:31-36). However, it is in the *Twilight of the Idol* where Nietzsche (1968:51) reveals his criterion of truth-pleasure. Nietzsche believes that pleasure is based on past and present experiences, and not taking the future into consideration. The ‘known’ takes priority over the ‘unknown’ (Nietzsche 1968:51).

If pleasure is the criterion, then all that suppresses the human from experiencing it, as in the case of Christian morality, is lacking in truth (Nietzsche 1968:51-53). In *The Anti-Christ* Nietzsche states that what sets the critics apart from Christians is not the lack of recognition of God, but their finding that which has been reverenced as God not ‘godlike’, but pitiable, absurd, harmful, and a crime against life (Nietzsche 1968:31-36). Nietzsche believes that even if the Christian God were to be proven true, not in a matter of proposition but existentially, it would make it more difficult to believe in him (Nietzsche 1968:38-40). While Christianity is seen as an enemy of life, Nietzsche sees Buddhism as a kindred spirit (Nietzsche 1968:40-42). Nietzsche believes Buddhism is more realistic than

Christianity as it, according to Nietzsche, has the heritage of objective posing of problems in its composition.

Zuckert (1983), Conway (2002), and Deleuze (2006) presented Nietzsche's criticism of moral truth. The crux of Nietzsche's criticism is that standard morality is a mask of power over the masses by the élite, with religious morality as the worst (Nietzsche 1968:45). Nietzsche is generally viewed as the father of moral relativism, but he has had an influence over two scholars who championed moral relativism, Derrida and Foucault.

3.4.3. Nietzsche's influence on Foucault on Morality

Although Nietzsche can be classified as the father of postmodernism in his critical approach to absolutism and institutions that, according to Nietzsche, suppress the human race from fully expressing its true animal self, much work has been done on the issue of individualism and humanism by Jacques Derrida and Michel Foucault

Foucault (1993:201-202) observes that the importance given to this question of subjectivity and truth was, of course, due to the impact of Husserl (1859-1938), known in several European countries, especially in France - but the centrality of the subjectivity and truth was also tied to an institutional context. Foucault (1993:201-202) points out that, for the French university, since philosophy began with Descartes, it could only advance in a Cartesian manner. The Cartesian approach is based on Descartes' view that morality is based on the knowledge that humanity is immortal and will receive rewards or retribution from God (Marshall 1998:1).

Foucault (1993:201-202) believes that when dealing with the issue of subjectivity and truth it is imperative that we also take into account the political conjuncture. Following the same logic as the critics of modernity, Foucault states that due to the absurdity of wars, slaughters, and despotism, it seemed then to be up to the

individual subject to give meaning to his existential choices. Foucault (1993:202) attributes the influence of his style of logic and research as a non-structuralist to Nietzsche; however, he states that when dealing with the issue of individualism there are two main techniques; techniques of dominance, and techniques of self. Foucault states one has to take into account the points where the technologies of domination of individuals over one another have recourse to processes by which the individual acts upon himself. He continues by stating that one has to take into account the points where the techniques of the self are integrated into structures of coercion or domination. On this point he presents the civil government as an example, since, according to Foucault (1993:202-203), it is always a versatile equilibrium with complementarity and conflicts between techniques which assure coercion and processes through which the self is constructed or modified by itself.

Regarding the techniques of self, Foucault (1993:204) states,

Among those techniques of the self in this field of the self-technology, I think that the techniques oriented toward the discovery and the formulation of the truth concerning oneself are extremely important; and, if for the government of people in our societies everyone had not only to obey but also to produce and publish the truth about oneself, then examination of conscience and confession are among the most important of those procedures.

Foucault (1993:210) believes that in the Christian technologies of the self, the problem is to discover what is hidden inside the self. According to his observation, the self is like a text or like a book that one has to decipher, and not something which has to be constructed by the superposition or the superimposition of the will and truth. He continues by stating that the Christian organization is so different from paganism, and is something which, he believes, is quite decisive for the genealogy of the modern self (Foucault 1993:210-211).

Regarding Christianity and the issue of truth and self, Foucault (1993:211) states,

As everybody knows, Christianity is a confession. That means that Christianity belongs to a very special type of religion, the religions which impose on those who practise them obligation of truth. Such obligations in Christianity are numerous; for instance, a Christian has the obligation to hold as true a set of propositions which constitutes a dogma; or, he has the obligation to hold certain books as a permanent source of truth; or, he has the obligation to accept the decisions of certain authorities in matters of truth. But Christianity requires another form of truth obligation quite different from those I just mentioned. Everyone, every Christian, has the duty to know who he is, what is happening in him. He has to know the faults he may have committed: he has to know the temptation to which he is exposed. And, moreover, everyone in Christianity is obliged to say these things to other people, to tell these things to other people, and hence, to bear witness against himself.

The issue of self and self-determination external from prescribed norms has been the focus of many scholars, such as Foucault, who follow similar arguments to Nietzsche. With the techniques of dominance, the criticism is that of coercion to conform to a certain mould within society or institution. The aim of technique of self is to derive a form of truth within oneself; however, with this process the necessity is to recognise and profess such propositions that describe the truth that one has discovered (Foucault 1993:211-212). At the beginning of the work referred to, Foucault uses the illustration of a mental patient in an asylum who is subjected to extreme treatment that requires him to realise and confess that he is mad, and the ‘illusions’ are a product of his mental instability (Foucault 1993:2-5). The ‘need’ to confess the truth, according to Foucault, derives from the Christian practice of confession (Foucault 1993:211-212). Although he does not directly critique such method, he voices some discomfort (Foucault 1993:214-215).

It is essential to note that, like many European critics who claim to have been influenced by Nietzsche, Foucault's view and understanding of Christianity are often focused on the Catholic Church's practices and beliefs, and not the broader Christian theology (Foucault 1993:211-215). Nietzsche in *The Anti-Christ* focuses more on the issue of absolutism and Christian worldview, something that is lacking with many scholars after him.

For example, Foucault's (1993:211) understanding of Christianity can be summarised in the following points. First, Truth is that which is prescribed by the institution, top-down, and arranged as dogma to be adhered to by the followers. Second, the truth of self is equalled to an encoded text within that needs to be decoded to be understood. Third, in order to keep oneself in line with truth, one is obliged to confess one's faults and failures to another, with a hope that one will find his or her way back to the prescribed truth.

Foucault does not mention anything about God as, like many critics, he does not acknowledge the existence of the divine (Carrette 2000:82-84). However, as it has been stated earlier, Foucault's understanding of Christianity does not take into account all other Christian traditions. The failure to understand and address the Christian notion on morality as a whole is one of the main flaws in Foucault's work. A simple generalisation of Christianity can undermine one's ability to defend his or her position effectively.

3.4.4. Nietzsche's influence on Derrida on Morality

Jacques Derrida (2002:371-372) begins by stating,

It follows, itself; it follows itself. It could say 'I am,' 'I follow,' 'I follow myself,' 'I am (in following) myself.'...If I am to follow this suite [si je suis cette suite], and everything in what I am about to say will lead back to the question of what 'to follow' or 'to pursue' means, as well as 'to be after', back to the question of what I do when 'I am' or 'I follow', when I say 'Je suis', if I am to follow this suite, then I move from 'the

ends of man,' that is the confines of man, to 'the crossing of borders' between man and animal.

The departure for Derrida is the existence of human beings with the '*I am*' and '*I follow myself*' (Derrida 2002:371), yet it is human beings who are on the course of self-discovery. When examining this notion, the whole quest takes us back to the existential question of 'who am I'. When coming back to this question, human beings, according to Derrida (2002:372), are faced with the obvious answer; I am an animal. Derrida (2002:372) supports Nietzsche's notion that mankind is ultimately a promising animal; an animal permitted to make promises.

Derrida (2002:372-374) presents a scenario; a man is standing naked in front of a cat. The man is overcome by guilt and shame due to his nakedness. Derrida states that the animal does not have any concept of nudity nor will an animal view itself as naked. However, human beings will easily feel embarrassed and ashamed due to their 'nakedness' (Derrida 2002:373). Derrida states, 'Ashamed of what and before whom? Ashamed of being as naked as the animal. It is generally thought, although none of the philosophers I am about to examine actually mentioned it, that the property unique to animals and what in the final analysis distinguishes them from human beings, is their being naked without knowing it. Not being naked, therefore, is not knowing of their nudity, in short without consciousness of good and evil.'

When looking at this statement *prima facie*, with a biblical background, it is easy to conclude that Derrida calls for the condition of human beings pre-Genesis 3; the condition where human beings were free from shame and guilt; without the knowledge of good and evil. However, that will not be the case in his argument, as to acknowledge the pre-Genesis 3 condition will require the acknowledgement of God. Derrida, instead, argues that shame and guilt comes from instilled norms and conditions in human society (Derrida 2002:374). Like Foucault (1993) and Nietzsche (1968), human beings created this sense of 'nakedness' and Derrida (2002:374-376) points out that is it impossible for human beings to move back to

the original condition, the condition without any sense of shame and nakedness - good and evil. The views expressed by Derrida and Nietzsche, if applied in human society, would have disastrous consequences. It is difficult to imagine a society where all impulses and drives within human beings are accepted and encouraged to be displayed.

3.5. Conclusion

This chapter sought to answer the question, what are the criteria of knowledge? What this research has established is that there is a connection between the Correspondence Truth theory and knowledge. The JTB analysis is a description of truth that affirms the Correspondence theory of truth. What we have, also, established is that even though the JTB analysis may not be perfect, it is still the best description of knowledge. The weakness is in the justification part of the analysis. The JTB analysis describes scenarios where true beliefs are justified. Gettier (1963), one of the key critics of JTB analysis, provides scenarios where a belief may seem to be justified but is false, but fails to provide an adequate alternative. The weakness with both these approaches is the lack of guidance regarding what constitutes a justified belief. Lemos (2007:37) presented three generally accepted grounds for justification that was examined earlier; *causal ground, justificational ground, and epistemic ground* but through an example of a person leaving a pub this research has demonstrated how these are insufficient.

The EEI justification model was presented, which will help to fill the vacuum. The EEI justification model can be used to enhance how individuals can derive true knowledge. In the last section of the chapter the views on moral knowledge and moral relativism was examined. In the next chapter this research will demonstrate how the EEI justification model can be used in a moral debate that is essential for the post-apartheid South African context.

Chapter 4

The Demonstration of the EEI Justification Model in the Moral Debate

4.1. Introduction

The previous chapters argued that the Correspondence theory is one of the best measures for the truth criteria for propositions. The previous chapter examined the JTB analysis of knowledge that accepts the notion of truth according to the Correspondence theory. In addition, this research has explored three forms of justification, namely causal ground, justificational ground, and epistemic ground (Lemos 2007:37), and demonstrated the weaknesses of these grounds. In addition, the EEI Justification Model was introduced, which could offer a more practical solution to the problem of epistemology.

The previous chapter, then, went on to explore the three theories of knowledge based on the work of Audi (1998:246-265), plus the theory of moral knowledge (Lukes 2008:3-4; Timmons 2013:73). In addition, it looked at the views of three notable moral critics namely Nietzsche (1968), Foucault (1993), and Derrida (2002). This was necessary to establish a broad understanding of theories around the nature of truth, knowledge and morality that will be fundamental in the next few chapters. The focus of this chapter will be on examining how the EEI justification model can be used in a moral debate. This will be done through the use of the Ideological Justification part of the EEI justification model. The chapter will attempt to demonstrate how the nature of the model can make a contribution to Christian epistemology.

4.2. The Moral Human Construction Arguments

The EEI justification model is composed of three parts; *Existential*, *Event-oriented*, and *Ideological* justification. Each part consists of its own set of questions that are used to justify or derive a notion that is deemed true. On the debate of morality this research will focus on the Ideological part of the model, as it is the only appropriate part of the model for this debate. For the Ideological part of the EEI justification model the researcher has composed the following three questions that will be used to facilitate the debate.

- a. If x is true, is it true in all or in some situations (Kukla 2000:134)?
- b. Can the antithesis (y) be true, also (Fleischacker 1992:93)?
- c. Does y correspond with reality more or less than x ?

In this debate the starting notion (x) is the notion supported by Nietzsche (1968), Derrida (2002) and Foucault (1993), that morality is a product of human construct. Nietzsche, Derrida, and Foucault support Darwin's theory of evolution, and often refer to mankind as an evolved animal (Nietzsche 1968:45; Zuckert 1983:48-50; Derrida 2002:372-374; Deleuze 2006:91). As mankind is an evolved animal, it needs to get rid of the moral limitations it has set for itself and embrace its real animal nature (Nietzsche 1968:45; Zuckert 1983:48-50; Derrida 2002:372-374). Nietzsche (1968), Derrida (2002) and Foucault (1993) can be commended for their consistency. Their views are that it is impossible to accept the theory of evolution and still hold on to the idea of existing moral values. This is the reason why Nietzsche (1968:42) calls for the embrace of all human drives, and Derrida (2002:372-374) acknowledges that mankind has set itself unnecessary limitations by developing absolute moral values. Ironically, contemporary atheists do not have the same consistency demonstrated by Nietzsche, Derrida, and Foucault.

Ehrlich (2000:308), for example, supports the notion of morality as a product of human construction. Ehrlich (2000:308) believes that existing ethics can be explained without the involvement of any deity. Like Nietzsche, Derrida, and

Foucault, Ehrlich (2000:308) attributes the existence of morality to the evolution of human society. Ehrlich (2000:308) states,

There is little to support a dualistic, mind-versus-matter view of existence.

Human natures are clearly the result of biological and cultural evolution, and in some sense the ethical feeling and behaviours that are part of our nature must have arisen through these same processes. There is no sign that the other frequent postulate - that ethics are transcendental, that they exist without empirical explanation. Beyond explanation by human history or human minds-is either valid or usefulness.

What Ehrlich (2000:308) believes is that our sense of morals, like everything else in human existence, came into being through evolution. Ehrlich (2000:ix) is arguing from a humanist perspective, and believes in the notion that evolution has changed and transformed human society to be flexible in behaviour. What Ehrlich (2000:ix) argues for is that this evolution did not create sets of universal absolute moral values. Each ethical system is relative to each culture. This is in line with the theory of Cultural/Moral Relativism that views moral value as a local cultural construct (Luke 2008:3). Timmons (2013:72) supports the idea of Restricted Moral Relativism that acknowledges that there are common moral values in human societies. Timmons attributes this to 'natural law', but argues that these laws are different from civil laws in any society. As Ehrlich (2000) supports Darwin's view of evolution, he will have to acknowledge the notion of common moral values in human societies (Timmons 2013:72). At the same time he believes that specific ethical systems are relative to each culture (Luke 2008:3).

Ehrlich's (2000) acknowledgement of the existence of moral values in human nature stands in contrast to Nietzsche and Derrida. All support Darwin's view of evolution, but derive a different view of morality. Ehrlich (2000) is one of the many humanist scholars who have moved away from the views held by Nietzsche. Another is a well-known contemporary atheist, Richard Dawkins.

Dawkins (2006) wrote *The God Delusion* in which he argues against theism. On the issue of morality, Dawkins is a Darwinist (Dawkins 2006:190-191). Dawkins (2006:251) states,

We now have four good Darwinian reasons for individuals to be altruistic, generous or ‘moral’ towards each other. First, there is the special case of genetic kinship. Second, there is reciprocation: the repayment of favours given, and the giving of favours in ‘anticipation’ of payback. Following on from this there is, third, the Darwinian benefit of acquiring a reputation for generosity and kindness. And fourth, if Zahavi is right, there is the particular additional benefit of conspicuous generosity as a way of buying unfakeably authentic advertising.

The first reason that Dawkins (2006:251) gives is genetic kinship. Dawkins (2006:147) explains that all species have a selfish gene. The gene is for the survival of the given species. However, when species share the same genes, they will be protective and care for each other (Dawkins 2006:147). The second and third reasons are easy to understand and do not need further explanation. The fourth reason is that the greater and more powerful will care for the least to assert and demonstrates dominance (Dawkins 2006:151). If the ‘lesser’ tries to reverse and do good for the more powerful, then there is a violent response. This is evident in the study of the Arabian babblerbirds (Dawkins 2006:150-151). In other words, the ‘good’ is done to assert dominance of one over the other.

Dawkins (2006) goes further than Darwin. Darwin in *The Descent of Man* (1871) mentions moral faculties found in the mental development of human beings. He attributes characteristics such as bravery, loyalty, and love as positive while cowardice and treachery are the ills of society (Darwin 1871:156-157). What Darwin does not address is the possibility of positive traits being displayed but overshadowed by the umbrella of negative traits. One can see this in post-apartheid politics. Political parties, weeks before the elections, attempt to court the poor with gifts of food parcels in exchange for their support to maintain or

increase their influence. In this situation the positive traits (love and care) are being overshadowed by the negative (greed and lust for power). Dawkins (2006:150-151) acknowledges this anomaly.

What Dawkins presented is nothing new or surprising, and can be seen in human society. It is easier to be kind to people who are of similar race than to those who are different. For example, South Korea is a homogenous society that traces its origins to *Tangun*, the founder, who is believed to be a son of the deity (Lee 2009:73-74). South Koreans believe in *Jeong*, a notion that encourages kindness and good morals towards others (Hopfner 2009:39). *Jeong* calls for loyalty to family and the whole Korean society (Hopfner 2009:39). This notion is present in China and Japan, also (Hopfner 2009:39). Although the Korean society believes in *Jeong*, their treatment and attitude towards other Asian migrants has been greatly criticised (Kim 2005:385-386). Migrant workers are mistreated and abused because they are not Koreans (Kim 2005: 385-386). Racism is common, as it emphasises the well-being of one race over the other; kindness towards those who are similar to you and indifference to those who are not (Noonam 2003:73).

Dawkins, too, demonstrates a breakaway from Nietzsche's rejection of moral values by accepting that there is good and evil. In the previous quote Dawkins presents the existence of 'morals' (Dawkins 2006:251). Nietzsche does not recognise moral values, but only drives that ensure the survival of mankind (Nietzsche 1968:42). The idea of good is still placing restrictions on mankind, as the existence of good has to be complemented by bad. In simple terms, it is plausible to conclude that Nietzsche would reject the views of many of the contemporary atheist scholars.

4.3. The Christian Theistic view of Morality

The first question of the Ideological justification part of the EEI Model was used in the previous section. The question was, if x is true, is it true in all or some

situations (Kukla 2000:134)? This was to determine whether or not the notion of morality as a human construct was an absolute notion, and it was concluded that it is presented as an absolute. This section will continue by focusing on the second question. The second question is, can the antithesis (y) be true, also (Fleischacker 1992:93)? The antithesis (y) is the Christian theistic view of morality. Does God-inspired morality exist?

To answer this question directly will be repeating what was presented in Chapter 2 regarding the nature of truth and morality. Coppenger (2011:vii) argues that moral truth and moral life are inseparable, and Christian ethics is based on God's truth. Noland (2011:20) not only concurs, but states that this truth-based morality is universally applicable. Dockery and Thornbury (2002:115) argue that if one has to encounter God and interact with him, one will attain truth, which is coherent with his moral standard, and one is able to apply that truth and moral code in one's life. It is through the encounter with God that he reveals himself and his truth, and through his interaction with us that his truth is applied and experienced.

Alvin Plantinga published *God and Other Minds* in 1967 and revised in 1990 that aimed at presenting theism as a rational Christian philosophy, but focused mainly on Natural Theology. He has published numerous works since then, the focus of which has been more in line with Reformed Theology, although some may argue that it is not close enough. In the more recent work, *Warranted Christian Belief*, Plantinga (2000) attempts to present Christian belief as warranted position. Plantinga (2000:241-289) presents the model justifying Christian notions regarding truth and moral knowledge. In an attempt to explain the existence of common moral values in different human societies, the model that Plantinga focuses on is based on Aquinas' and Calvin's epistemologies.

Plantinga (2000:173-176) focuses on Calvin's view on *sensus divinitatis* (which can be translated as a natural sense of the divine). This is a view that humans have the capacity to sense and recognise the divine nature of God and have some sense of moral values. Anderson (2008:68) explains it in the following way,

'Humans were created in the image of God, with an intellect, affects and will (the broad image of God) all of which were originally in close contact with the extensive knowledge of God, (narrow image of God)'

Anderson (2008:68) continues to explain that sin corrupted, damaged and deformed the *sensus divinitatis*, and so mankind has lost the knowledge it had; the ultimate knowledge. Mankind still resists the *sensus divinitatis*, and this has caused us to be in difficult social and moral positions. Plantinga (2000:173) believes *sensus divinitatis* is triggered by stimuli such as the beauty of creation that makes human beings develop subconscious belief in God and his moral law. Although the Bible is clear on certain moral issues, *sensus divinitatis* makes human beings have a general moral awareness. *Sensus divinitatis* can be described as the natural moral law that is based on God's character (Timmons 2013:72).

4.4. A juxtaposition of the two views on morality

The first two questions of the Ideological part of the EEI model helped us to present the two notions. The last question of the Ideological part of the EEI model deals with a juxtaposition of both notions. The question that will be focused on is, does y correspond more or less with reality than x? The answer to this question is very difficult. A defining reason that makes this very difficult is that there is no unifying view of morality in the Moral Human Construct theory. As this research has pointed out, Nietzsche (1968), Derrida (2002), and Foucault (1993) do not believe in the existence of morality. Moral values are seen as a product of those in power to dominate and restrict others, and the most targeted culprit is the religious community (Nietzsche 1968:35-47). The call is for human beings to remove themselves from these created limitations and embrace their full human drives (Nietzsche 1968:42; Zuckert 1983:48-50; Derrida 2002:372-374). The view held by Nietzsche and Derrida can be described as moral nihilism (Pigden 2010:17). Charles R Pigden is a professor of Philosophy at the University of

Otago, New Zealand (Joyce and Kichin 2010:vii). Pigden (2010), a self-proclaimed moral nihilist, focuses on Nietzsche's work to defend moral nihilism. Pigden (2010:18) begins by dividing moral judgements into two groups, thin moral concepts and thick moral concepts. Thin moral concepts are described as primarily 'truth propositions', but Pigden (2010:18) does not believe them to be propositions but merely jargon. There are propositions that contain words like 'good', 'bad', 'ought', and 'wrong' as an example. The thick moral concepts are descriptions such as 'honest', 'loyal', 'kind'. These descriptions are acceptable if they stand alone and are not deemed to be either good or bad. For example, to say that John is honest is acceptable if honesty is not deemed 'good' or 'bad' (Pigden 2010:18). The ultimate reason for moral nihilism is the rejection of moral truth (Sinnott-Armstrong 2006:59).

Many contemporary humanists and atheists do not lean so far as Nietzsche. Ehrlich (2000) believes in the existence of morality. Ehrlich (2000:308) believes that our sense of morals, like everything else in human existence, came into being through evolution. This view is called moral evolutionism. Dawkins (2006), as a self-proclaimed Darwinian, believes in this notion as well, and tries to show through nature how the 'good' is present. Dawkins (2006:251) presents four ways, based on a Darwinian view of evolution, which people can be and do 'good'. However, on examination of the four points it is easy to conclude that the primary motive for adopting certain moral values is to ensure the survival of the individuals or a specific community. Dawkins (2006:247-248) states that all living species contain a 'selfish' gene that ensures the survival of that species. This is the reason why species often demonstrate kindness towards others that are similar to it; through cooperation the chance of survival increases (Dawkins 2006:247-248). Richard Joyce (2006) in *The Evolution of Morality* follows the same trend as Dawkins in acknowledging the 'selfish' gene in non-human species. Joyce (2006:19-22) focuses, also, on the 'kin selection', the same as Dawkins' description of genetic kinship (Dawkins 2006:251). The rest of Joyce's (2006) work is very much similar to Dawkins', and it is not surprising, as Dawkins'

first published *The Selfish Gene* in 1976 and this has since been used by many moral philosophers and evolutionists like Ed Sexton (2001) and Joyce (2006). However, like with every notion there are criticisms that need to be acknowledged

4.4.1. Philosophical Criticism of Darwinism and Moral Scepticism

David Stove, the late Australian philosopher, in *Darwinian Fairytales: Selfish Genes, Error of Heredity, and other Fables of Evolution* (1995) criticises the foundation of Moral scepticism, Darwinism. Stove (1995:xiv) begins by stating that his work is anti-Darwinian. He (1995:xiv) states, 'My object is to show that Darwinism is not true: not true in any rate, of *our* species. If it is true, or near enough true, of sponges, snakes, flies, or whatever, I do not mind that. What I do mind is, 'its being supposed to be true of man.' Stove (1995:xiv) is writing from a naturalist perspective, and confirms that he does not adhere to any religion or creationism. He believes in the basic theory of evolution and natural selection, but denies that it is happening now. Stove's (1995:3-11) basic criticism of Darwinism is that it is not realistic. Stove (1995:3) states, 'If Darwin's theory of evolution were true, there would be in every species a constant and ruthless competition to survive: a competition in which only a few in any generation can be winners. But it is perfectly obvious that human life is not like that, however that may be with other species.'

It is essential to note that Darwin, in his original work *The Origins of the Species* (1859 and republished in 1876 and 1909), did not directly place mankind in the evolutionary process. It is later in *The Descent of Man* (1871) that Darwin explored the origins of the human species. Due to the limitation of this study it is not necessary to explore the entire theory of Darwin's evolution. However, regarding morality Darwin makes a direct connection between morality and the development of human intelligence. Stove (1995:xiv) misunderstands Darwin's view of the modern evolution of the human species. Darwin does not state that

mankind will continue to have physical evolution but mental development (Darwin 1871:152-153). It is this mental development that makes human beings able to adapt to any situation. However, Darwin (1871:153-155) acknowledges that those who are more mentally developed than others have the natural tendency to supplant the least developed people groups. Darwin (1871:155) believes that mental superiority with social and moral faculties is inherent, and thus those who are more developed will produce offspring that possess the same faculties. The primary function of these social and moral faculties is to ensure survival. Darwin (1871:155-157) believes that the tribes that developed more than others spread more ‘the social and moral qualities would tend slowly to advance and be diffused throughout the world’.

Stove (1995:3) believes that this Darwinian view of morality creates a ‘dilemma’, and is so direct that it is impossible to manoeuvre around it. Therefore, morality based on Darwinism has to be consistent with the nature of the theory of competition and the survival of the fittest (Darwin 1876:62-105). Stove (1995) sees two notable ways to try to avoid the dilemma. The first is the notion that the state of things now is different from before and during Darwin’s era. This is called the Cave Man notion (Stove 1995:4-10). Dawkins’ view of the shifting moral *zeitgeist* can be placed in this category. Dawkins (2006:298-307) explains that throughout human development there has been a progressive evolution of ideas and morality. How people know and understand morality today is different from how they saw things in the past. He states that in the contemporary view, Hitler’s killing of the Jews during the Holocaust is viewed as barbaric and evil, but not so in the era of Genghis Khan (Dawkins 2006: 308-316). According to Dawkins, this indicates that mankind’s view of morality changes and evolves in time.

Ehrlich’s (2000) moral evolutionary view can, also, be placed in this category. Ehrlich (2000:ix) disagrees with the notion that human nature is a singular entity that determines essential thought and behaviour of mankind. He states, ‘The notion that there is one such nature to change allows us to be painted in the

popular mind as instinctively aggressive, greedy, selfish, dublicitous, sex-crazed, cruel, and generally brutish creatures with a veneer of social responsibility. Our better selves are seen to be in constant battle with a universal set unchanging, primitive “drives”, which frequently break through the veneer and create many of the most serious ills that afflict humanity.'

What Ehrlich (2000:ix) means is that there is no one single human nature that dictates our behaviour, but mankind is always evolving and developing. Everything is relative to its given culture and development; thus a universal standard does not exist. In other words, how something is in one place could be different in another. Therefore, human morality is in constant change, so that it is impossible to state the nature of human condition and morality.

The second way to attempt to move away from the Darwinian dilemma is an attempt to reconcile Darwinism with human life (Stove 1995:10). This is called the Hard Man notion. The Hard Man notion states that although on the surface things seem to be good and cordial, there is an underlying struggle to survive (Stove 1995:10). In other words, what we see is a delusion and the ultimate goal of mankind is to survive above the rest. Stove states that people who believe this notion often call it ‘Social Darwinism’ but he prefers Hard Man as this notion ‘implies that human life is an incomparably harder affair than anyone else has ever taken it to be’. This view is that human life is not different from that of the animal kingdom, and to think that we have evolved to be better is a delusion.

Stove (1995:11) describes the basic arguments of Social Darwinists in the following way. First, social programmes like unemployment relief are impossible and are deplorable, as they reward economic dependency and penalise independence. Second, hospitals are injurious to mankind, as they enable the unfit persons to survive and reproduce. Lastly, governments and priesthood are harmful as they ‘negate salutary process of competition and natural selection’ (Stove 1995:11). Moral nihilism can, also, be placed in this category, as it rejects

moral values and fully embraces natural selection and promotes the embrace of the full survival drives and instincts.

Stove (1995), like Wieland (2011) in *One Human Family* connects Social Darwinism with eugenics. Eugenics is defined as science that is concerned with the modification of human genes and behaviour, or the promotion of reproduction of humans with desirable superior traits (Paul 1998:100). Hawkins (1997:216) argues that Social Darwinism should not be primarily connected with Darwinism, as it is possible to believe in one and not the other. However, Hawkins (1997:216-217) concedes that Darwin expressed concern regarding the overpopulation of the social unfit over the strong. This is evident in Darwin's statement in *The Descent of Man*. Darwin (1871:156) states,

It is extremely doubtful whether the offspring of the more sympathetic and benevolent parents, or of those which were the most faithful to their comrades, would be reared in greater number than the children of selfish and treacherous parents of the same tribe. He who was ready to sacrifice his life, as many a savage has been, rather than betray his comrade, would often leave no offspring to inherit his noble nature.'

What Darwin means is that in times of war those who possess higher moral faculties, such as bravery and loyalty to their comrades, often die without offspring, while the less developed survive and reproduce (Darwin 1871:156-158). Darwin supported the pioneering work of his cousin Francis Galton in eugenics (Bergman 2011:239). Eugenics became a tool for justifying racism in the 20th century. Saul Dubow (1995:121) in *Scientific Racism in Modern South Africa* traces the effect of eugenics in the 20th century. Dubow (1995:121-130) states that, although eugenics incorporated a number of other intellectual strands, the major influence of Darwinism is undeniable. Although Wieland (2011:32-33) agrees with Hawkins (1997:216) that Darwin may have been misunderstood when it comes to racism and the motives of eugenics, he believes that the personal views of individuals believed to either have founded or popularised a

particular notion are not important. Wieland (2011:32) believes that what is important is what is *understood* to be meant and persuading. Wieland (2011:33) explains that Darwin saw slavery as abhorrent, but the racist elements were obvious to the readers and ‘were well understood and even expounded by him’. But it is also worth noting that Darwin uses ‘savages’ for the less developed society and makes a distinction between ‘civilised’ and ‘barbarian’ nations (Darwin 1871:156-163). These classifications can be viewed as derogatory and have led to generalisation and stereotypes of African and other non-Western people groups.

Although it is essential to note that racism existed before the publication of evolution theories, the impact of Darwinism on racism in the 18th and 19th century is undeniable. In contemporary times, the notion of Social Darwinism seems to have eroded in the public and academic world. Stove (1995:18) correctly observes that ‘Darwinian Hard Men’ publications seem to have diminished in the contemporary era. The reason, according to Stove (1995:18), is that those who express any notion that reflects some elements of Social Darwinism would be met with vicious attacks from liberation and feminist movements. However, in reality, Social Darwinism has been replaced by Sociobiology that focuses on natural selection to explain certain social behaviours (Stove 1995:18; Hawkins 1997:295). Hawkins (1997:295) states that this has been the foundation of the discipline since its birth.

4.4.2. The Contrast between Moral Theism and Moral Human Construct Theory

When dealing with this topic, the difficulty is the lack of uniformity in moral human construct theories. Both moral nihilism and moral evolutionism derive from the Darwinian view of evolution. In addition, moral evolutionists also have different views. The first is the Cave Man notion that the state of things now is different from before and during Darwin’s era (Stove 1995:4-10). The second is the Hard

Man notion that believes the ultimate goal for man is still the survival of the fittest (Stove 1995:10). Moral nihilism is deemed un-pragmatic by many of the contemporary naturalists and atheists such as Ehrlich (2000) and Dawkins (2006).

There is a clear contrast between the Christian theism and the Moral Human Construct view. The first contrast is the presupposition of both notions. The former begins with the presupposition of the existence of a moral and personal God, while the latter deals with the rejection of God and the acceptance of evolution as truth. The second contrast is the existence of absolute moral law. Although there are different views of morality in the Moral Human Construct theory, the common thread is the rejection of absolute morality (Nietzsche 1968:45; Zuckert 1983:48-50; Derrida 2002:372-374). Ehrlich (2000:ix) argues that evolution did not create sets of universal absolute moral values. Ehrlich (2000:ix) states that ethical systems are relative to their given cultures. By contrast, Christian theism acknowledges moral absolutism based on God's moral character (Dockery and Thornbury 2002:115; Coppenger 2011:vii; Noland 2011:20).

Although there are numerous differences between Christian theism and Moral Human Construct theories, the nature of the last question of the Ideological part of the EEI justification model helps to focus on the crux of the matter; which notion is more realistic? First, moral evolutionists argue that morality in the past is different from the present view (Ehrlich 2000:308; Dawkins 2006:298-307). The example used is that atrocities such as genocide are deemed wrong by contemporary standards, but were not in the era of Genghis Khan (Dawkins 2006:308-316). The nature of the EEI justification model encourages individuals to examine whether or not such statements reflect reality. Therefore, if an extreme example is used, it is essential to examine whether or not people living in the era of Genghis Khan (or even before) accepted such violence as normal. One of the examples that can be examined is Caligula, a Roman Emperor. If it can be established that people during that era saw killings on the scale of the

genocide as acceptable, then such a statement is warranted. Caligula was one of the best-known Emperors of Rome and ruled from AD 37 to 41 (Winterling 2011:1). He was declared a tyrant, insane, and a beast by his biographer Suetonius and Seneca, a philosopher who knew him personally (Winterling 2011:1). Caligula was said to have turned his palace into a brothel and committed incest with his sisters (Winterling 2011:1). In addition, numerous murders and executions for minor offences are attributed to him (Winterling 2011:1).

Even leaving aside the extremes examples of Hitler and Caligula, it is easy to argue that a sense of moral awareness in human society has not changed. There is greater evidence that moral awareness in human society has been consistent. Consistency does not mean that all human society needs to have coherent legal systems and laws. What is argued in this research is moral awareness of mankind for both individuals and society. The issues of human dignity, private property and other core issues of human existence are common throughout written human history.

Stuart Weeks (2010:9-14), a professor in Old Testament and Hebrew at Durham University, mentions the existence of wisdom literature believed to have been written as early as the second to the third millennia BCE in Mesopotamia and Egypt, and predates biblical wisdom literature. The purpose of these works was both for simply humorous expressions, and to give specific moral lessons on how to navigate through life (Weeks 2010:11-14). For example, the *Instruction of Shuruppak* from Mesopotamia gives specific instructions against adultery, as not only was it deemed morally wrong, but would have disastrous consequences (Ansberry 2011:29). *Instruction of Shuruppak* was in the mid-third millennium BCE (Perdue 2008:31). *Instruction of Shuruppak* and other writings from the same era (such as *The Counsels of Wisdom, Advice to a Prince*, and the *Counsels of a Pessimist*) were written for moral edification (Perdue 2008:31). The writings are viewed as guides to reality and lessons on how to live a moral life. In

addition, Perdue states, 'These teachings are primarily ethical and social in content, addressing moral behaviour, decorum, and responsibilities of the wise person to the family and the oppressed.' Therefore, a person who was deemed to be wise also needed to demonstrate a moral life. As stated earlier, many of the moral lessons in these writings, such as advice against theft and adultery, are still appropriate in the contemporary era (Ansberry 2011:29).

Therefore, based on the EEI justification model, the moral evolution theory does not correspond with reality. If moral evolution theory is to be deemed true, then there is a need for definitive evidence. More so, it would be a daunting challenge in anthropology to indicate moments in history where mankind did not demonstrate moral awareness. Although it is easy to point to issues such as slavery and human sacrifices to show that what was deemed acceptable in the past is no longer acceptable in the present, it is difficult to state that even in those cultures there was no demonstration of moral conscience. Sharer (1994:543-545) indicates that victims of human sacrifice in the Mayan traditions were not volunteers but captives, more so, those who participated and carried out the rituals saw this as a necessary evil. One could argue that this explains why there was generally a lack of volunteers to be sacrificed, if it was deemed morally good and acceptable (Sharer 1994:543). So, if there is lack of evidence to support the moral evolution theory, does Christian moral theism reflect reality?

4.4.3 The EEI and the Examination of Christian Moral Theism in Relation to Reality

It has been seen how the theory of moral evolution is unrealistic, and has difficulty in providing evidence in support of the notion. Christian theism stands in contrast with the moral human construct theory. However, based on the EEI justification model, Christian Moral Theism has to be examined and pass the same criteria as the moral evolution theory. The focus will be on whether or not

Christian moral theism can best describe or correspond with evidence based on human history.

Evidence of moral awareness expressed throughout written human history is sufficient evidence for the notion of universal moral law. For example, the issue of adultery as immoral expressed in the *Instruction of Shuruppak* is the same as what has been believed in many cultures throughout human history (Ansberry 2011:29). Hoystad (2007:9) states,

As early as the oldest written sources, those of Mesopotamia, about 3,000 BC, the heart has been at the centre, whatever fate had in store. The heart is a matter of life and death, not only physically but also mentally. What will happen after death is in most religions and view of life also a question of the personal and moral quality possessed by the heart-and everything it stands for.'

The belief throughout early human civilization in Mesopotamia and Egypt indicates specific awareness of moral accountability to deity (Hoystad 2007:9). It is the view that natural moral law exists and is a guide with determining factors on how a person enters a life after death. Mesopotamia was a polytheistic area with the belief in Mami, the mother goddess and the wife of Ea (Dalley 2000:4-5). In addition, there were other gods and goddesses that were responsible for the creation of the world and set laws to govern mankind (Dalley 2000:4-5). Johnstone (2004:499) believes that the ancient Mesopotamian view of morality goes beyond accountability to deity, but was also based on human relationships. Johnstone (2004:499) points out that the society's overall moral views are to be considered conservative by today's standards. Their views on adultery, bloodshed, and theft are consistent with how we view these today. In addition, other social issues like respect of authority and parents are what are being practised in contemporary society (Johnstone 2004:499).

Hinduism and Buddhism that teach reincarnation, teach the existence of natural moral law and the effects of both accepting and rejecting the moral 'goodness' in

one's life (Abhedananda 2007:36). This moral law is that which is determined by the gods for mankind. Similarly in African traditions moral laws are determined by God and the will of the ancestors (Kunhiyop 2008:8-9). Obedience and living a moral life will result in a good and blessed life for the individual and the community, and disobedience will result in disasters (Kunhiyop 2008:9-10). Generally it is difficult to find evidence of ancient civilizations that existed without any form of religion or a belief in deity to which mankind is accountable.

The evidence that morality has been consistent throughout written human history and that civilizations throughout history have had a sense of the existence of deity, supports the notions of the existence of universal moral law and *sensus divinitatis* proposed by Plantinga (2000) more than Moral Human Construct theory. It is logical to state that based on the evidence, Christian moral theism is more realistic than moral evolution and the broader moral human construct theory. *Sensus divinitatis* speaks on the common awareness of God and his moral law in mankind. This does not mean that the moral law has to be obeyed for it to be deemed true, only that the existence of a consistent sense of morality and of deity throughout written human history is evident. It has been observed in this research that even what is deemed to be morally good and bad in ancient times is still deemed generally good and bad in the present age.

According to the nature of the EEI justification model the final juxtaposition between the primary notion and its antithesis is based on their correspondence with reality. This is done so that truth, according to the Correspondence truth theory, can be determined. If truth cannot be determined, then the notion that is most probable can be accepted. If neither Moral Human Construct theory nor Christian moral theism is found to be true or most probable, then a cloud of doubt can be cast on both notions, and one would be cautioned against the adoption of either one. Therefore, if a choice has to be made between moral evolution and Christian theism, based on the employment of the EEI justification model, is it logical to conclude that Christian theism is more realistic. The issue of the

realistic nature of the notions does not rest only on historical evidence, but on the relevancy of the notion in the contemporary debate, as will be seen in the following section.

4.5. The Juxtaposition of Moral Theism and Moral Human Construct Theory on the Issue of Human Rights in the Contemporary Debate

4.5.1. Natural Moral Law and Human Rights

The last section examined whether or not the Moral Human Construct Theory and Christian Theism correspond with reality. What was examined was historical evidence. In this section what will be examined is whether or not these views are realistic in the contemporary debate. To do this, the research will look at one issue that has become the beacon of contemporary morality, human rights. Human rights are central in the contemporary argument about the existence and well-being of mankind. Human rights help mankind to understand who they are as individuals and their relations with others. Why is this issue important? Morality deals with the relationship between mankinds. Christian Theism believes that relationship between mankinds should reflect the moral character of God. What was presented in the previous section is that there is more evidence for Christian Moral Theism than the Moral Human Construct Theory. The main argument here is that it will be difficult for Moral Evolutionists to make a case for natural human rights that is essential in the contemporary debate which have moral and legal implications.

The United Nations Human Rights (2012:10) define human rights in the following manner, 'Human Rights are universal legal guarantees protecting individuals and groups against action and omissions that interfere with fundamental freedoms, entitlements and human dignity. Human Rights are inherent in all human beings and are founded on respect for the dignity and worth of each person.' The definition provided by the United Nations uses the terms fundamental freedoms

entitlement and human dignity and inherent to acknowledge these as natural and not a product of human construction. One's existence qualifies one to claim these rights, which are not products of any human constructed system. In other words, these rights are natural and supersede any man-made systems. If this is true, then it is difficult for the Moral Human Construction theorists to assert and defend human rights in the contemporary debate.

4.5.2. The Difficulties of the Moral Human Construct Theory on Human Rights

The difficulties lie in the nature of the Moral Human Construction Theory. As indicated earlier in this section, there are two main groups in the Moral Human Construction Theory; Moral Nihilism and Moral Evolutionism. Both groups have their own difficulties. Moral Nihilism focuses on individualism (Nietzsche 1968:45; Zuckert 1983:48-50; Derrida 2002:372-374). If everything is determined by the individual, then human rights can be understood as rights that each individual bestows upon him or herself, as well as on others. It is difficult to justify the nature of individualism of Moral Nihilism with the absolute and universal nature of human rights. Moral Evolutionists face their own challenges, also. Ehrlich (2000) Sexton (2001), Dawkins (2006), and Joyce (2006) believe that morality is a product of evolution and is relative to culture. If there is a connection between human rights and moral law, according to moral evolutionists, then human rights are relative. This notion poses moral and legal challenges. The issue of the Holocaust, for example, cannot be universally morally and legally wrong. That would mean that almost every trial that has ever passed through the International Criminal Court had no universal moral and legal justification. More so, genocide cannot be deemed morally and legally wrong by the international community. In the contemporary context such a notion is inconceivable.

The absolute and universal nature of human rights is recognised by many secular scholars. Jack Donnelly, a prominent scholar in political sciences, international

relations, and human rights acknowledges and promotes the universality of human rights. Donnelly (2003:1), in his opening statement, states,

If human rights are the rights one has simply because one is a human being as they usually thought to be, then they are held ‘universally’ by all human beings. They also hold ‘universally’ all other persons and institutions. As the highest moral rights, they regulate the fundamental structures and practices of political life, and in ordinary circumstances they take priority over other moral, legal, and political claims. These dimensions encompass what I call the moral universality of human rights.

Donnelly (2003:1) makes a direct connection between human rights and natural moral law. Not only are they connected but, according to Donnelly, they are part of natural universal moral law. Like many others, Donnelly (2003:136-137) attributes the cause of the awakening of contemporary human rights to the atrocities committed by the Nazis during the Second World War. Protests against genocide and oppression of minorities and other oppressed groups began to take centre stage as people began to defend and apply the notion of universal human rights.

Brems (2001:4), a scholar and human rights defender, supports the idea of human rights being applicable to ‘all persons without exception...that they apply to all persons regardless of place’. In addition, Brems (2001:5) stresses that as human rights are absolute they need to be implemented universally. If we examine both Brems (2001) and Donnelly’s (2003) views on universal human rights, one can see they contradict the notion of relativity. If human rights are universal moral rights (Donnelly 2003:1) and ought to be implemented in all spheres in human society (Brems 2001:5), then it is difficult for moral nihilists and evolutionists to make any claim to universal human rights.

By contrast the late Christopher Hitchens (2010) in his address at The Veritas Forum in Oxford, posted on the website [youtube.com](https://www.youtube.com), acknowledged that he does not believe in human rights, nor are there any moral foundations for them

as they are man-made. His statement is not surprising, as this shows consistency in his thinking as a self-proclaimed atheist and evolutionist. Similarly Peter Singer (2011) in *Practical Ethics* argues that moral issues such as the taking of life should not be based on moral absolutism, but from a practical view. The example that he gives is the view of life of infants and new-borns. Singer (2011:152-153) argues that as infants and new-borns do not have a sense of awareness that adults have, killing an infant cannot be equal to killing an adult. Even if one goes around killing infants, it should not be judged in terms of ‘intrinsic wrongness’ but on the level of the hurt of loss that will be experienced by the parents (Singer 2011:154). This notion is problematic from both moral and legal perspectives. This would mean that a life can be taken if no one else will experience loss. In other words if a mother who does not want her new-born baby leaves the infant in the trash can in the middle of winter and the infant dies, she cannot be morally liable if there is no loss experienced. The other problematic point is that there isn’t a definite method of determining whether or not loss is experienced. The value of the baby’s life, according to Singer (2011:154) is only determined by others.

4.5.3. The superiority of Christian Moral Theism in the Human Rights Debate

Earlier in this section, through the use of the Ideological part of the EEI justification model, it has been seen how Christian Moral Theism is justifiable, if not absolutely true. It has been seen how it reflects more to the evidence of absolute moral law in history than Moral Human Construct Theory. The argument in this section is that Christian Moral Theism is more relevant to the universal human rights debate than the Moral Human Construct Theory, which consists of both moral nihilism and evolutionism. What this research will prove is that not only is there a connection between natural moral law and human rights, but that human rights are based on natural moral law.

In Christian Theism the belief in human rights is founded on the notion that mankind is created in the image of God (*imago dei*) based on Genesis 1:26-27. Ethna Regan (2010:70), a theologian and ethicist, states that the interpretation of Genesis 1:26-27 has been used in reference to mankind's attribute of rationality, freedom, self-determination (and many others) to demonstrate the 'image of God' in mankind. Desmond Tutu (2010:1) also, follows the same line of thought and emphasises that mankind is the climax of God's creation. Therefore, as life is a gift of God and mankind is a special creation (created in the image of God), he has the rights that enable him to enjoy and have fulfilment on earth (Tutu 2010:2-5). Anne Hughes (2014:36-39) in *Human Dignity and Fundamental Rights in South Africa and Ireland* agrees with Regan (2010), Tutu (2010), and many others who recognise the use of *imago dei* in defence of human rights and dignity, and some may outline the historical use of *imago dei* in relation to human rights. Therefore, the lives of infants and new-borns have value, as they are created in the image of God, a clear contrast to Singer's (2011) view. Although it is important to recognise the uniqueness of mankind compared to the rest of creation (*imago dei*), the emphasis on natural moral law will have a greater effect in the contemporary debate on human rights.

The first reason is that there are more philosophical and political arguments that support the connection between human rights and natural moral law. The definitions of human rights by secular scholars and institutions support the connection between moral law and human rights. Scholars like Brems (2001) and Donnelly (2003), and institutions like the United Nations recognise the moral elements of human rights, even though there is no recognition of any deity. Further, the idea of the image of God from Christian Theism contains moral elements as well. Among various attributes mentioned by Regan (2010:70), moral virtue is among the strongest attributes. Therefore, it is logical that the primary focus ought to be on natural moral law with *imago dei* as secondary.

The second and final reason is that human rights are an expression of moral law in scriptures. This research has established that natural moral law exists, and is based on the character of God. In addition, this research has established that moral law precedes human rights. The direct connection between moral law and human rights is evident in scriptures. According to Mark Kreitzer (2013), the director of the English M.Div. programme at Kosin University in South Korea, and Christiaan Jordaan, the Ten Commandments can be divided into five rights and responsibilities. The first is the Liberty under the Triune God; 'I am the LORD your God who has rescued you out of the house of slavery. You are to have no other god's before me' 'You shall not steal (a man's freedom) (see, 1 Tim 1:10, Deut 24:7; Exod 21:16) (Kreitzer and Jordaan 2013:40). The second is Impartial Justice for the courts; 'You shall not give false testimony (in court)' (Exod 20:16), as well as oaths and contracts enforced therein: 'You shall not misuse the name of the LORD (in a contract or oath) (Exod 20:7) (Kreitzer and Jordaan 2013:40). The third is Life from the moment of conception to natural death; 'You shall not murder' (Exod 20:13; Deut 5:17) and 'Remember the rest day' (Exod 20:8ff) (Kreitzer and Jordaan 2013:40). The fourth is Family that is composed of a heterosexual couple in a lifelong covenant; 'Honour your parents ... do not commit adultery' (Exod 20:12, 14) (Kreitzer and Jordaan 2013:40). The last right is of Property; 'You shall not steal. . . . You shall not covet (another's property)' (Exod 20:15, 17; Deut 5:19, 21) (Kreitzer and Jordaan 2013:40). An examination of the rights in the Ten Commandments helped the drafting of the American Declaration of Independence (see Amos 1996). Besides the Ten Commandments human rights are expressed in scriptures that call for better treatment of those that are deemed lower in society (Witte, Jr, and Alexander 2010:19). This theme is evident in both the Old and New Testaments. Witte, Jr, and Alexander (2010:19) state,

The New Testament is even more radical in its call to treat the 'least' members of society with love, respect and dignity. Christ took pains to minister to the social outcast of his day - Samaritans, tax collectors,

prostitutes, thieves, traitors, lepers, the lame, the blind, the adulteress, and others...Echoing the Hebrew Bible, Christ called his followers to feed and care for the poor, widows, and orphans in their midst, to visit and comfort the sick, imprisoned, and refugee.

As both the Old and New Testament express the value of human life and basic human rights, they are always defined within the parameters of God's moral character. Even those who Christ defended were commanded to live the life that corresponds with God's moral character. Witte Jr and Alexander (2010:19) use the woman caught in adultery as one of the examples of Christ defending human rights and dignity (John 8:7). What is equally important are Christ's words to the women before he sent her away, 'Go and sin no more' (John 8:11). Human rights cannot be divorced from God's moral law; rather they are seen as an expression of God's moral law.

4.6. The explanation of the nature of the EEI Model

The aim of this research is to demonstrate how the EEI justification model can make a contribution in the area of Christian epistemology. The neutral nature of the model is the perfect starting point for any discourse. This is essential in the post-apartheid context that is sceptical of moral absolutism. The EEI justification model forces the recognition of the antithesis. Bahnsen (2007:96) believes that the recognition of the antithesis has great benefits towards establishing a Christian Thought. Although Bahnsen (2007) is speaking from an Apologetic perspective, this notion is plausible as a certain level of neutrality is essential. Bahnsen (2007:96) states, 'The neutralist perspective plays down the antithesis, and in the process ends up arguing only the probability of the existence of god - a far cry from Presuppositionalism's argument for the necessary existence of the God of the Scripture.'

The neutral nature of the EEI justification model encourages a logical and constructive debate. It allows both the thesis and the antithesis to be examined,

possibly, without bias. In a post-apartheid context this is crucial for the evangelical community, as not only should it focus on the message it wants to present, but should correctly understand the views of others. In addition, it also provides security that the liberal society will carefully consider the evangelical perspective. It is safe to acknowledge that it is nearly impossible for individuals to set aside their presuppositions; however, the EEI justification model forces individuals to recognise and examine the opposing views. This is essential as the EEI justification model drives the debate to determine truth, according to the Correspondence Truth theory.

To arrive at the truth the EEI justification model encourages individuals to examine the realities of their views. This can be done by examining evidence throughout recorded history, or looking at the evidence within their disciplines. The EEI justification model examined the claims of the Moral Human Construct Theory that believes that morality is a product of evolution, and to some extent of human construction. The EEI justification model required an examination of evidence in history. If there are traces of civilizations without a sense of morality, it would plausible to conclude that morality is a product of evolution or of human construction. If there is a lack of evidence, then it would cast a serious doubt on the Moral Human Construct Theory. The same process is required for the antithesis, the Christian Theistic view.

The evidence is strong for the Christian Theistic view that supports the existence of natural moral law. Early writings contain some sense of moral teachings. Dalley (2000), Johnston (2004), and Hoystad (2007) trace writings dating as far back as 3,000 BC that show evidence of moral awareness. Lovin (2011) supports the views expressed by Dalley, Johnston and Hoystad. Lovin (2011:4-5) points out that the evidence of the development of ethical systems is seen from the beginning when mankind could keep records. He continues by pointing out that around 800 years before Christ the Greeks, Indians and Chinese developed philosophies that were easily accepted due to commonality with many of the

known world. The descriptions of adultery and theft correspond with the biblical views. This does not mean that every legal code had to correspond with the Bible, but it is sufficient to argue that there is a sense of morality that can be traced back to the start of human recorded history. The same sense of moral awareness is evident in the cultures of today.

The Moral Human Construct Theory that is based on Darwin's theory of evolution does not adequately explain the common moral awareness in human societies throughout history. Based on evidence it is easy to accept the Christian theistic view of morality, as there is support for natural moral law and *sensus divinitatis*. Lovin (2011:4-5) states that throughout recorded human history there is a common sense of morality that also includes the worship of deity. If human existence points to moral and spiritual awareness, this supports the notion of *sensus divinitatis* that Ehrlich (2000) and many other evolutionists find it difficult to adequately explain.

The EEI justification model guided the debate to examine how both the Moral Human Construct Theory and Christian Theism can make a contribution to the contemporary debate on human rights. Morality and human rights are connected, as they deal with human interactions in society. Truth is not just based on historical evidence, but on the present context as well. This encourages a greater focus on the practical element of truth. This does not mean the EEI justification model agrees with the Pragmatic theory of truth supported by James (1907). It encourages a practical view of truth that will help to build good societies that respect and seek truth. Christian epistemology should encourage a more practical view of truth and morality, especially dealing with the post-apartheid South African context. The black African view of truth and morality is based on practical steps that could yield positive results in both individual and communal life (Kunhiyop 2008: 8). This will be explained more in the following chapters.

4.7. Conclusion

This chapter attempted to demonstrate how the EEI justification model can be used in discourse. The chapter sought to demonstrate how the EEI justification model can make a contribution to Christian epistemology, but it is not only limited to Christian epistemology. This model is simple and can be used in any theological, philosophical, and social discourse. We focused on the issue of morality. The main question that we sought to answer is whether or not absolute universal moral law exists. The three questions of the Ideological Justification part of the EEI justification model guided the discussion. The first question looked at the Moral Human Construct theory that argues that morality is man-made (moral nihilism), or a product of evolution (moral evolutionism). The second question allowed us to examine Christian moral theism. The last question encouraged us to juxtapose the two views and to look for evidence in support of any of the views. We looked at historical evidence and examined the contemporary context as well. What was seen in this research is that there is more support for Christian theism than for the Moral Human Construct theory. Historical evidence conflicts with the Moral Human Construct theory (Hoystad 2007:9; Ansberry 2011:29). In addition, there is greater support in the contemporary debate on human rights for Christian theism than for the Moral Human Construct theory (Brems 2001:5; Donnelly 2003:1).

How does this relate to the South African context? In the past, false truth claims and violation of human rights have had disastrous consequences for the evangelical community in South Africa. Different views of truth and knowledge led some denominations in the past to aid in giving birth to and supporting the apartheid policies that brought devastation to many. However, it is also in realisation of God's divine truth that the Church worked to bring down this legacy, and work towards healing and uniting hearts and minds of South Africans. The question that one would ask is, what shaped ideas of truth and knowledge in, predominantly white and black communities? This does not mean that other

races did not have roles for or against apartheid; however, these two communities were the main players in the drama that unfolded for more than forty years. This will be the focus of the next chapter.

Chapter 5

Truth, Knowledge and Morality in post-apartheid Urban South Africa

5.1. Introduction

April 27, 1994 saw South Africans moving in droves to cast their vote in the first democratic ballot. May 10, 1994 saw the inauguration of South Africa's first democratically elected president. Many saw this as a new era; an era where all South Africans could move in one direction. The concept of a Rainbow nation, a term attributed to Desmond Tutu, in reference to a nation of different colours and nationalities all equally valid, was popularised by the new pop culture. The 1995 Rugby World Cup and the Africa Cup of Nations, hosted in South Africa, saw the spirit of unity and acceptance that served as a beacon of a brighter future. The Rainbow Nation, to many people, was a reality.

The transition from apartheid to democracy also ushered in a new era; an era of scepticism of absolutes, an era of social-moral liberalism. Unlike liberalism that arose through social consciousness in Europe and North America, South Africa's was ushered in through political channels. It may be argued that equality of all people, regardless of their racial and cultural profile and religious affiliation was a fundamental belief of the struggle for freedom; however, these beliefs found meaning primarily within the political arena. Tushnet (1995:582) states, 'Postmodernists assert that their practices of philosophical and political criticism

are connected, but they do not, perhaps because they cannot explain what the connections are.'

Although, within the North American context that fought for independence and ushered in a democratic government in the 18th century and yet maintained a high level of adherence to absolutism, Tushnet's comments may be warranted. However, examining the South African context, it is plausible to conclude that the current view of social-moral liberalism has strict connection with political philosophy as expressed within the constitution. Although issues of gay rights and gender equality are expressed in the new democratic Constitution, the battles to make these ideas a reality took years of discussions and debates. However, it is appropriate to examine social and moral liberalism and how it is expressed in the South African context. This chapter will examine the demographical and religious changes in post-apartheid urban South Africa. It will examine how the changes affected the views of truth, knowledge and morality. Lastly, this section will demonstrate the effectiveness of the EEI model by engaging with what this research believes is an important challenge that is affecting urban evangelical churches; homosexual spirituality.

5.2. The Truth Discourse in the evangelical community during Apartheid

To understand and appreciate the current South African context it is imperative to briefly look at the truth discourse in the evangelical community during the apartheid era. During the apartheid era, three documents were drafted that represented different perspectives on truth, morality and social justice. The first document is called *Ras, Volk en Nasie en volkereverhoudinge in die lig van die skrif* drafted by the Dutch Reformed Church (DRC) in 1974. The issue of truth, morality and social justice was connected to the issue of race. Within the DRC there has always been a debate regarding divine truth in relation to people of different races.

Many historians (De Gruchy 1995; Kinghorn 1997; Pauw 2007) point to the Dutch Reformed Church as the main instigator of apartheid for two main reasons. Firstly, the system of segregation existed in the church before the apartheid system was introduced (Pauw 2007:66-67). The second reason is that most of the parliament ministers were members of the church (Botha 2008:77).

The history of the Dutch Reformed Church stretches from the Dutch colonial era dating from 1652 (Naudé 2001:107). It is during the colonization of the Cape by the British and the tensions between the English and the Afrikaner that the identity of the Afrikaner began to grow. Pauw (2007:66-67) states, ‘The first two centuries had seen the initial establishment of colonist congregations and the subsequent development of these congregations into a single denomination. From the middle of the 19th century ethnicity started to play an increasingly important role in the organisation of many of these congregations. This would finally lead to the establishment of separate mission churches for black congregants.’

Pauw (2007:66-67) observes that the emergence of Afrikaner identity was based on three main components, language, skin colour and religion, and the DRC was the sole provider of a unifying base for the religious identification of Afrikaners. He points out that from early 19th century the number of voices that pleaded for exclusively white, Afrikaner congregations increased, but the suggestions of blacks and coloureds worshipping separately were shunned, as they were in violation of true Christian religion and the church order (Pauw 2007:66-67). However, as Afrikaner identification strengthened, so the church changed its official policy (Pauw 2007:67-69). This led to the establishment of separate worship services initially disguised as simple Bible classes on Sunday afternoons (Pauw 2007:67-69).

In 1857 the Synod convened to hear the case for the separation of coloured and white so that the coloured could be ‘educated’ better, but critics warned that it

would serve as permanent separation (Pauw 2007:70-76). It was noted that the delegates were only whites, who operated under the assumption that the coloured wanted a separate worship (Pauw 2007:74-76). The decision was made in favour of the applicants, and it stated that accommodation should be made for '*the weakness of some*' (Rom 14:1), the white members who were not strong enough in their faith to accept a unified worship service (Pauw 2007:74-76). In agreement with Pauw, Beck (2000:88) adds that after the Anglo-Transvaal War the pan-Afrikaner nationalism grew; the notion that the Afrikaner *volk* were God's chosen people to rule over the heathen. The same is echoed by Joirenman (2003: 60) who attributes the notion of pan-Afrikaner nationalism to the losing of the war to the British. This is the notion that many may argue was behind the idea of and motive for apartheid.

Although the DRC practised and supported segregation, it is essential to note that there were conflicts within the church regarding the issue of segregation, excluding the already existing tension between the DRC and its Black and Coloured missions churches. Among the most noted critics were Beyers Naudé, who was a pastor and moderator of the Transvaal synod, Benjamin B Keet, a professor in systematic theology at Stellenbosch, and Barend J Marais, a professor of church history at Pretoria (Kinghorn 1997:148-149). These three continued the debate, and caused many in the church to doubt the apartheid policies (Kinghorn 1997:148-149). De Gruchy (2005:101) describes Dr Naudé as a member of the *Broederbond* that serves as defenders of the Afrikaner identity and morality, and is founded on the Afrikaner traditions and evangelical Calvinism. De Gruchy (2005:101) believes that Dr Naudé's position on the church changed after the Sharpeville massacre, and led to his support of the Cottesloe Consultation. De Gruchy (2005:102) points out the contribution of Dr Naudé in establishing the journal *Pro Veritate* and the Christian Institute with the aim of uniting people of all races and engaging debate of biblical truth and society. This work led him to resign from the DRC.

Dr Naudé's confidant was the first outspoken member of the DRC against apartheid, Dr Albert Geyser (Bell 2003:31). Bell (2003:31-32) states that Geyser was the champion against apartheid, but the passion he had later began to cool. Bell (2003) in *Unfinished Business: South Africa, Apartheid, and Truth* describes the incident in 1963 where Dr Naudé brought confidential documents on the *Broederbond* that he leaked to the *Sunday Times*, which forced the apartheid government to set up an 'inquiry' into the influence of the group on the government. Botha (2008:77) states that Dr. Naudé later apologised for giving the documents to Geyser. Botha (2008:78) states that due to the exposure, the *Broederbond* lost most of the influence it had had in government and society for more than 40 years.

It is worth noting that there were numerous other clergy and theologians within the DRC who spoke against apartheid and segregation laws. The focus of the research does not allow the examination of these in great detail, but it is essential to recognise individuals such as JJF Durand, JJF Mettler, JNJ Kritzinger, DJ Bosch, DP Botha, DA du Toit, and DF Theron, who were outspoken against apartheid and tried to steer the debate in a constructive direction (Botha 2008:78). These and many others continued the discussion of biblical truth and morality regarding race and segregation (Pauw 2007:153). It is believed by many in the evangelical community that these and many more deserve higher recognition than they receive.

The DRC and other Afrikaans churches were not the only culprits who exercised racial segregation. De Gruchy (1995:160-161) states that although English-speaking churches were not racially divided into segregated synods like the Dutch Reformed, Lutheran, and Baptist, racial discrimination was practised in their everyday lives. De Gruchy (1995:160-161) lists three key factors, salaries paid to white pastors were higher than for non-whites, their leadership virtually excluded non-whites, and their congregations were invariably segregated. De Gruchy (1995:160-161) believed the divisive issue among white churches was

not about condemning the apartheid legislation in principle, but political involvement of their clergy. De Gruchy (1995:160-161) points out that in June 1955 at the presentation of the Freedom Charter, only a handful of white clergy were present. The other difficult issue came after the Bantu Education Bill was introduced in Parliament. The Missions schools faced a choice of handing over the schools to the government, or losing its financial support (De Gruchy 1995:162-164). The churches gave in to the government, even though there were some that voiced their opposition. De Gruchy (1995:162-164) points out that the major rift between the Afrikaans and English-speaking churches happened after the 1960 Sharpeville massacre. The World Council of Churches (WCC) and South African member churches, including the DRC, delegates met to debate apartheid. De Gruchy (1995:162-164) points out that all English-speaking and Black delegates, with the exception of the DRC, reached consensus. De Gruchy (1995:162-164) correctly points out that the Cottesloe Consultation rejected the implementation of specific laws but not the policy of 'separate development'. This was a thorny issue for the black churches. The overall impression for the black churches was the lack of will within the white churches in South Africa to directly and openly criticise the apartheid regime (De Gruchy 1995:162-164).

5.2.1. A brief examination of Truth in *Ras, volk en nasie*

The document, in this section, argues against the use of the analogy of Israel to defend any racial discriminative policies. In the previous section it argues that Israel was chosen to be separate on, primarily, a religious basis. It clearly makes a distinction between the English translation of 'stranger' in the Old Testament between foreigners who lived among the Israelites and shared equal rights (*gerim*), and the guests that are 'passing through' (*nokri*) (DRC 1975:23-25). The document correctly relates that Israel was also reminded that they were strangers in Egypt, and were encouraged to accept and love those that joined the community.

Regarding this particular section the document begins by presenting love as one of the central themes in the Old Testament. This concept is centred on the commandment that calls Israel to love the monotheistic God (Deut 6:5), and equally draws attention to loving one's neighbour (DRC 1975:26). This includes loving and accepting the 'strangers' and their descendants living among them (Lev 19:34). This is interpreted as love being the consummation of the law and relationship among races and people.

The theme of love and truth is also efficiently presented in the quoted section. The document mentions the dual nature of justice, meaning both salvation and judgement. This dualism is seen throughout the scriptures, especially in the prophetic books that speak of God's retribution against Israel as well as its restoration, accompanied by judgement against the oppressing nation. The document equates justice with righteousness and ironically quotes Proverbs 14:34, 'The righteousness exalteth a nation; but sin is a reproach to any people'

The linking of justice and righteousness is made by a notion that prophetic preaching is concerned 'mainly with the maintenance of law and justice at both the social and international level.' The role of prophetic preaching is understood as bringing justice and God's law under God's divine truth, thus maintaining his righteousness among his people. It explains further that justice is a '*basic concept in the determination of relations between people and nations*' (DRC 1975: 26).

Truth (*emeth*) is defined as 'to stand fast', thus speaking of strength and firmness (DRC 1975:26-27). The document also presents an additional use of the word in the Old Testament that speaks of honesty, sincerity, the antonyms of hypocrisy and duplicity (DRC 1975:26-27). The document also acknowledges the definition in coherence with the correspondence truth theory that was examined in Chapter 2. It presents *emeth* as that which is '*in accordance with facts*' (DRC 1975:27). This could be taken further as corresponding with the state of affairs, affirming the Correspondence truth theory. Ironically, the document states, 'Truth is

violated when in a society deceitful appearances are kept up, hypocrisy and deceits are the order of the day, when there is no longer justice and righteousness, faith is lacking and people can no longer be taken at their word. When truth falls in the street...everything that gives stability to life falls with it.' (DRC 1975:27)

Accordingly, the document agrees with the notion that justice and love cannot exist outside truth. De Gruchy (2005:70) in his observation on the document states that the role of the church must regard justice as a basic concept in human society, along with love, truth and peace. De Gruchy (2005:70) does not focus on the connection between truth and justice that is essential. Although it is understood what De Gruchy (2005:70) means, it can ,also, be viewed that truth is the foundation of peace, love and justice.

What is important is the pragmatic approach of this notion in the apartheid South African context. How did the church interpret and understand this notion in their given context? This question is essential as many see this notion divorced from the pragmatic approach of the church during the time this document was drafted and adopted. It is plausible to assume hypocrisy in the implementation of the presented notion of truth.

Instead of directing this notion to the examination of the then current practice of the church and the implementation of the segregation policies in light of justice and faithfulness of scriptures, the church's focus takes a rather awkward tone. What would have been appropriate is direct examination of justice and righteousness of the race policies implemented by both church and government. Unfortunately this is overlooked and deemed unnecessary due to the very nature of the document, to present a biblical and theological defence the church's race policies.

The implementation of the biblical concept of *emeth* in the segregated South African context is not sufficient in this specified section. Regarding

correspondence nature of truth the document states, ‘Is it not part of our dilemma that the ever shrinking world does not lead to greater understanding and insight and consequently to better relationships, but is, on the contrary, plagued by broken communications and malicious distortion of facts?’(DRC 1975:27).

It is not surprising that the focus is not on the actual race policy but on the communication of facts and what is considered as the distortion of the correspondence nature of *emeth*. What is communicated in the presented question is not misunderstanding or misinterpretation of facts, but conscious and calculated distortion of truth. The instigator of this evil, according to the document, is the media. The media are responsible for the misrepresentation of facts and are seen as the main cause of the ills of the church and state in their relations with the international community.

The document closes the section of *emeth* with the statement that, ‘The problems of racial and inter-people relations cannot be solved unless justice is done to “truth” in the fullest and richest sense of the word’ (DRC 1975:27). The section on truth in the Old Testament in relation to the given South African context is very disappointing. The disappointment in the DRC document is that it was drafted with the specific motivation of defending separate development (Pauw 2010:296). Pauw states, ‘The DRCA synod of 1971 commissioned a study on race relations in South Africa in response to a study on race relations that was being conducted by the white DRC, which eventually led to the Ras, Volk en Nasie 1 report of 1974. Ras, Volk en Nasie was an attempt to defend the system of apartheid in church and society along biblical lines. An ad hoc commission, to study the Bible and the relationships between races and peoples, was established by the DRCA for the purpose of the proposed study.’

Pauw (2010:296) notes that the motive of the document was not a sober attempt to understand the biblical perspective of race and peoples, but the document was written to defend the racial policies already implemented by both the church and

state. Although Pauw (2010:296) does not mention the use of *emeth*, as his focus is to present the structure of the document, he observes certain conclusions made in the document in other sections that warrant suspicions regarding the hermeneutical authenticity of the document.

Even though it can be agreed with Pauw (2010), it can be believed that the focus of the DRC document easily works to its disadvantage. First, the document's focus on and acknowledgement of the existence of people of other races and culture within the Jewish community, and the law that supports total assimilation within the community (DRC 1975:23-25). Janzen (1997:88) while focusing on the issue of the Passover states the following, 'Second, the fundamental mark of inclusion in this congregation is the circumcision. As Genesis 17 shows, one does not have to be [a] physical descendant of Abraham and Sarah to be circumcised (Gen 17: 12, 23, 26-27) and, as such are household members...In addition to those already mentioned, resident aliens who wish may be circumcised and so included. But hired servants and those temporarily bound to a household are foreigners and may not share in the Passover meal.'

Janzen (1997:88) argues that those who were qualified to partake of the Passover were those of the 'congregation'. The congregation is to be understood as those who are circumcised under the covenant with God and Abraham (Janzen 1997:88). Therefore, if circumcised could be seen as full members of the community, it is logical to conclude that interracial marriages took place. Pauw (2010:297) observes that the DRC document does not acknowledge the truth that there is no biblical prohibition on mixed-marriages. Pauw (2010:297-298) goes further in his observation that the DRC document of *Ras, volk en nasie* misses this crucial element. Thus, if there is no prohibition on multi-ethnic community, it is illogical to argue for separate development.

Lastly, the focus on *emeth* in connection with love and justice provides a stronger case for inclusion rather than exclusion. As Janzen (1997:88) stated regarding the inclusion of 'foreigners' into the community, love and justice would demand

they be treated equally with the ethnic Jews without discrimination. This is what the DRC document acknowledges when it distinguishes between *gerim* and *nokri* (DRC 1975:23-25). The document continues to explore the theme of race and people in the New Testament.

5.2.2. A brief examination of the Belhar Confession, the Kairos Documents and the Evangelical Witness in South Africa

The Belhar Confession and the Kairos Document were drafted in response to the theological justification of racial segregation. The DRC's document, *Ras, volk en nasie* focused on God's truth, but failed to connect God's truth and the treatment of people of different races into one community. The Kairos Document was drafted in 1985 while the Belhar Confession was drafted in 1986 (Eckardt 1986:218; Damon 2013:3). The Belhar Confession uses creedal language found in many theological creeds; in addition it makes direct reference to truth and unity based on the work of the Holy Spirit (Galbreath 2008:149; Harris 2013:78-79).

The Kairos Document on the other hand is deemed more divisive than the Belhar Confession. The Kairos Document appears to be more militant and very critical. The document criticises State Theology that uses the biblical notion of obedience to the government to curb revolts and Church Theology that encourages passiveness (Vellem 2010:2). The critique of State Theology warrants that the state cannot misuse God's divine truth to justify the immoral policies and action. The Kairos Document calls for obedience to a moral government that recognises and practises God's divine truth, but calls for civil disobedience against tyrannical rule that oppresses its citizens (Monera 2005:107).

The Belhar Confession and the Kairos Document have been accepted and used in the contemporary socio-political context. The Kairos Document has been a source of inspiration in the Israel-Palestine discourse (Katanoche 2013:47). The Reformed Church of America, the Christian Reformed Church in America and the Presbyterian Church (USA) have either adopted the Confession as their own or

are in the process of deciding whether or not to adopt it (Ernst-Habib 2013:16). The acceptance of the Kairos Document and the Belhar Confession confirms that their views on truth and morality correspond with the scriptures. Although the tone of the Kairos Document has often been criticised, the document was affirmed by the *Raad Van Kerk in Nederland* (Council of Churches in the Netherlands) and the Church in Hamburg through a letter that was published by the *Evangelisches Missionswerk*. The response of these two churches is crucial due to their relationship with the DRC church and the apartheid regime. In their statement the Church Council in the Netherlands states, 'We have read the document as members of churches who have been co-responsible in history for the developments in South Africa up till the present State of apartheid. At the same time we realize that our country belongs to that part of the world which is still maintaining the oppression of the majority of the South African population and is also profiting of it. It is not so long ago that we, too, learnt to listen to the voices of the victims of apartheid. This led us to be challenged to analyze our history and our theology and to see more clearly our responsibility for South Africa at the present time' (Mulder and Berkhof-de Lange 1986:66).

The statement is important, as it is confession of guilt and an indication of a transformed heart due to the realisation that God's truth corresponds with the message expressed in the Kairos Document. The same sentiment is echoed by the Hamburg Church. Although they exhibit a better tone they support the position expressed in the document (Evangelisches Missionswerk 1986:68). The broader positive acceptance of the Kairos Document and the Belhar Confession is in contrast to the general reception of *Ras, volk en nasie*. The *Gereformeerde Kerken* (Reformed Churches) in the Netherlands and the Swiss Federation of Reformed Churches denounced the document as it sought to provide biblical justification for apartheid (Plaatjies-Van Huffel and Vosloo 2013:55). Apartheid was seen as an immoral policy that conflicted with God's truth of inclusion. However, even though the Belhar Confession and the Kairos Documents are

respected in the present era, many Black South Africans do not know they exist. The misuse of God's divine truth by the DRC and many white urban churches to justify the oppression of the black communities has had a profound impact in creating a negative perception of the urban churches. This will be examined later in the chapter.

The fourth and final document is the Evangelical Witness in South Africa: Evangelical Critique their won Theology and Practice. This document was drafted after a series of meeting around September 1985 and released in 1986 by a group called the 'Concerned Evangelicals' (Concerned Evangelicals 1987:17). The context of this document is similar to that of the Kairos Document and the Belhar Confession where the country was in a state of emergency and people were arrested indiscriminately. Moss Ntlha, who was then the general secretary of the Concerned Evangelicals, describes the general context under which the document was drafted. Ntlha (1994:139) mentions how during the state of emergency people were arrested or disappeared only to be found dead and how some evangelical churches chose not to be involved in the political and humanitarian situations and others felt that they could not do anything as they did not have authority to change the political situation in the country. Ntlha (1994:140) states that only a few white evangelicals endorsed the Evangelical Witness in South Africa document, but this served as an impetus for the Concerned Evangelicals to work within the evangelical community in South Africa to deal with various issues facing the evangelical church.

The Evangelical Witness in South Africa document was published in the Transformation Journal in 1987. The Evangelical Witness in South Africa document focuses on seven areas. The first are theological problems like dualism, reconciliation, justice and peace and the second is the theology which is used to support and maintain existing systems in the world. This is often in relation to Rom 13:3-4 that speaks of the role of the state government. The third and fourth focus on the oppressive structures of evangelical churches and organisations in South Africa and conservative church groups across all the churches in South Africa which claim

to be evangelical. The fifth and sixth points focus on the lack of interfellowship and co-operation among evangelicals and the interests, motives and the theology of mission in South Africa under the apartheid laws. The last point focuses on 'the radical demands of the gospel as opposed to conservative tendencies of evangelical groups' (Concerned Evangelicals 1987:18).

Regarding the first focus on the Evangelical Witness in South Africa document, most issues corresponds with those raised by the Kairos Document and the Belhar Confession. The views on evangelical verses conservatism, dualism and justice corresponds with the Kairos Document's criticism of the Church and State theologies that promoted the passive stance of many evangelical churches during the apartheid era. Regarding the issue of reconciliation, the approach of the Evangelical Witness in South Africa document differs from the Kairos document. While the Kairos Document views reconciliation as a oneway stream where the oppressing apartheid regime confesses and repents from their discriminatory policies, the Evangelical Witness in South Africa document sees the importance of both the regime and the oppressed majority to confess and repent (Concerned Evangelicals 1987:20-21). However, the focus on the repentance of the black communities is primarily on how the black communities allowed themselves to be victims and failed in their responsibilities to minister to the white communities. The Evangelical Witness in South Africa document states, 'The sins that black South Africa must confess are those of complacence and passiveness in the face of sin that reduced the image of God in them into nothingness... Failure to minister to the white South Africans to repent from their sin of racism. Their failure to preach the gospel against the evil of tribalism in the form of tribal Bantustans which the apartheid South Africa has imposed on them' (Concerned Evangelicals 1987:21).

This approach is unique as it does not put the blame on one particular perpetrator, but tries to bring a balanced approach. Although there are numerous critics of the Apartheid regime of their inhumane treatment of the black majority and people of different racial profiles, this approach in unique in that the presentation of the failures

of the black majority comes from the predominately black authors of the Evangelical Witness in South Africa document (Concerned Evangelicals 1987:29-30). This approach, from a Christian and political perspective, may have a more positive result than the approach presented in the Kairos Document. The Truth and Reconciliation Commission took this approach when it invited political and religious groups to appear before the commission. Although some may be critical of the effectiveness of the commission, it was not viewed as a platform for vengeance and retribution. This document has important lessons for the present context regarding racial equality, justice and true Christian evangelicalism.

5.3. Racial transformation and moral liberalism in South Africa

The transformation from absolutism to moral and social liberal ethics in South Africa was almost instantaneous in contrast to Europe and North America. The reason for the dramatic change is that, unlike Europe, liberalism was part of the politics of freedom that sought the end of apartheid. In contrast to the North American battle to end segregation, South African freedom fighters did not have a constitution that acknowledged deity as their backbone. Some may argue that the American Constitution is based on Judeo-Christianity, thus rendering a perception of America as a Christian nation. The former South African constitution, although it acknowledged God, was oppressive. Even with the composition of the Belhar Confession and the Kairos document, the political notion of human rights was not based on a Biblical premise but on the adopted Bill of Rights endorsed by the United Nations and the Freedom Charter, and is thus secular. There are certain factors that lead to the conclusion that the abuse of the notion of absolutism by the DRC and the apartheid regime played a major, if not the sole, role in a dramatic change to relativism in the post-apartheid era.

The first is *Ideology and the Rule of Law*. Apartheid is an ideology that gave rise to its constitution and statutes. The ideology and the rule of law influenced all aspects of life, from household properties, definitions of family, education, and

social economy. David Dyzenhaus (2011:235) states, 'The fact that law was used as an instrument of apartheid ideology could simply show that the principle of legality or the rule of law is by itself morally insignificant. What matters if the content of the law - the nature of the ideology of which the law is the instrument.'

Dyzenhaus (2011:235) continues by stating that the difference between the current Constitution and that of the apartheid era is not in the acknowledgement of the supremacy of the Constitution and the rule of law, but is in the guarantee of the list of rights and liberties, and utter rejection of the discriminatory ideology of the previous order. What is evident is not the shift of law that changes society, but the change in ideology that gives rise to new laws. Although people may fear the law, in reality it is the fear of ideologies reflected in the law. Thus the rejection of the apartheid laws was not against the law alone, but primarily against the segregation and oppressive ideology.

When there is a dominant ideology that influences law, there are two possibilities regarding opposing ideologies, either it will seek to drown or minimise the existing opposing ideologies, or new opposing ideologies may rise. Regarding the South African context, the question that one has to examine is whether or not there were ideologies of equality and human right among non-white races before the initiation of segregation laws of the South African Republic. Michael McDonald (2006:95-96) points out that the term 'non-racial' in terms of liberalism was developed in the Cape Colony in the mid-nineteenth-century. This was instituted in 1872 in support of giving voting rights to African and Coloured males who had to meet certain qualifications set by the Europeans (McDonald 2006:95-96). McDonald explains that it was Africans and Coloureds who had to meet the European standards, and not Whites meeting the African standard. McDonald continues by stating that although the Cape was more inclusive than the (Boer) Republic and Natal, the voting rights were stripped from the Africans in the 1930s and the Coloureds in the 1950s.

The African National Congress (ANC) was established in 1912 due to segregation laws set by the Union of South Africa, but its activities increased after the full implementation of the Apartheid laws (Dubow 2012:12-14). However, after its ban, the Black Consciousness Movement led by Steve Biko rose up to teach about equality and Black pride in the 1960s (Dubow 2012:12-14). Therefore, even though the concept of ‘non-racial’ and equality existed prior to the apartheid era, it was only generally embraced by the majority after the apartheid laws were instituted.

Dubow (2012:12-14) correctly points out that there were notions of ‘rights’ that existed pre-apartheid, but the term ‘human rights’ in South Africa only found existence and meaning after the adoption of the Universal Declaration of Human Rights, a declaration the apartheid government refused to sign in 1948. Regarding the foundation of the ANC, Dubow (2012:13) believes the focus of the ANC was primarily on political rights, at its foundation. It is essential to note that the researcher is not a defender of any political affiliation; he disagrees with the notion that the concept of human rights cannot be attributed to the ANC during its campaign against apartheid. Although the movement, and many other liberation movements, may not have used the term ‘human rights’, it is important to note that the concept existed and was expressed. Some of the most notable evidence is the Freedom Charter adopted in 1955. The notion of ‘human rights’ cannot be divorced from ‘equal rights’ (Spagnoli 2007:86). If one claims the right to education, but the education system is discriminatory, then, even though education is provided, it becomes useless. The same could be said for ‘the right to life’, but if the life is the life of discrimination and limitation by oppressive law, then it is useless. The Freedom Charter is a document that outlined the mission and vision of liberation movements towards a free democratic country. The document contains a section on ‘equal rights’ and states,

There shall be equal status in the body of the state, in the courts and the schools for all the national group and races; All people shall have equal

right to the use of their own language, and to develop their own folk culture and customs; All national groups shall be protected by law against insults to their race and national pride; The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime; All apartheid laws and practices shall be set aside (Buthelezi 2002:96).

The second is *the escalation of civil disobedience during apartheid*. Although there was civil disobedience between 1912 and 1930, the escalation peaked during apartheid due to the increase of the opposing ideology of equality. As this research has pointed out earlier, from the birth of the Republic in 1910 there were segregation policies before 1948 that limited non-whites, even in the era of land and voting rights for example. In addition, it has been pointed out in this research that during that time there was a concept of 'non-racial', but it was not strong among the Blacks and other non-white races. Thus the concept was there but not strong. After the introduction of apartheid the concept of human rights and 'non-racial' escalated and civil disobedience was introduced by the ANC and PAC in black communities, resulting in their ban. A vacuum was created, and in the 1960s the Black Consciousness Movement started, and people fully embraced the notion of non-racial and equal rights for all, resulting in more civil disobedience until the release of Nelson Mandela and the unbanning of the ANC and PAC. Apartheid also brought about an unlikely alliance between Black liberation movements and Gay and Lesbian Rights groups. It is plausible to conclude that this alliance would not have been possible had apartheid and racial segregation laws not existed, due to the conservative nature of Black South African communities regarding marriage and sexuality.

It is undeniable that relativism in South Africa has a strong connection with the political ideology that saw the formation of the Freedom Charter and the current Constitution, and expressed within the urban communities. Therefore, even the term 'Rainbow Nation', although used to demonstrate and to appreciate the

diversity within South Africa, is used to promote the inclusion of people from different racial and cultural backgrounds as well as different ideology. It is equally important to examine the change in the South African landscape.

With the adopted secular notion of equality that later was present in the newly drafted Constitution, the whole premise of social ethics follows the characteristics of postmodernism; all views are deemed right and acceptable. Christian social ethics, although not rejected, are overshadowed by other accepted norms. As this research will examine later in this section, with the decrease of Christian ethics, African traditional ethics and Africa-Christian syncretism are on the rise. The urban sector took a dramatic change from being ‘whites-only’ sectors to being multiracial. There are two main things that need to be examined;

- a. The changing urban landscape due to migration and immigration.
- b. The change in urban Christian demographics as a result of both migration and immigration.

5.4. The changes in the South African demographics

The new democratic South Africa created expectations of true equality and a better life for the previously disadvantaged groups. It is with this concept that many previously disadvantaged black South Africans saw opportunities outside their rural and former Bantustan regions, and a big migration occurred between 1995 and 2011. According to the official statistics provided by *Statistics South Africa* (2012:14-16), the largest consistent decrease in population size in South Africa is in provinces with large rural communities, namely the Eastern Cape, Limpopo, Free State and Kwazulu-Natal (KZN) (StatsSA 2012:14). The Eastern Cape’s population size moved from 15.1% in 1996 to 12.7% in 2011 (StatsSA 2012:14). Limpopo saw a decline from 11.3% to 10.4% in 2011, while the Free State (FS) decreased from 6.5% to 5.3% (StatsSA 2012:14). Kwazulu-Natal experienced a slight increase from 21.1% in 1996 to 21.4% in 2001, however, this decreased to 19.8% in 2011 (StatsSA 2012:14).

Although there may be many causes of the decline, it is plausible to conclude that this is due to migration to other provinces with more developed urban cities such as the Western Cape and Gauteng. The Western Cape saw an increase from 9.7% to 11.3%, while Gauteng grew from 18.8% in 1996 to 23.7% in 2011 (StatsSA 2012:14).

In contrast to either Gauteng or the Western Cape, Limpopo's urban appeal is limited (StatsSA 2012:14). As a resident, the researcher can testify that the capital city of Limpopo, Polokwane, is approximately 45 minutes from the next urban settlement, with inadequate roads through the homelands, or rural settlements, while Johannesburg and Pretoria are closer to each other with an adequate highway that connects the two cities. In addition, a new high-speed railway that connects the two cities was constructed and completed in time for the 2010 Soccer World Cup, and makes travelling more convenient for commuters between the two main cities.

Economics and education are the two main causes of migration to the more urbanised provinces, with the former being the primary (Spence, Annez, and Buckley 2009:xi). Economic causes affect the entire household, in contrast to education that may affect only one or two individuals (Spence, Annez, and Buckley 2009: xi-xii). In the Limpopo province it is a trend for the people in townships to send their children outside the province for higher education, while the people in rural settlements apply to former Black Universities, such as the University of Limpopo (formerly known as the University of the North) and the University of Venda as they are often cheaper than the former White Universities.

However, when examining the employment issue we see a huge migration pattern from the Eastern Cape and Limpopo provinces to Western Cape (WC) and Gauteng (GP) respectively. According to the 2011 statistics (StatsSA 2012:25) Eastern Cape (EC), with a population of over 5 million, had over 887,871 people migrate to the Western Cape, and over 500,000 to Gauteng. Limpopo (LP), with a population of over 4 million, had over 1 million people

migrate to Gauteng, and only 15,236 to the Western Cape (StatsSA 2012:25). It is often common for people to migrate to cities that are closer to their homes; however, it is still not surprising to see large numbers of people from the EC in GP as it is seen as the business capital of South Africa. It is essential to note that the statistics do not deal with short-term migration patterns but *Life-time* migrations (StatsSA 2012:25).

In addition to the migration patterns within South Africa, there are also patterns of immigration that need to be examined. According to StatsSA 2001 there were over 500,000 residents from the Southern African Development Countries (SADC) countries, and the second largest group were Europeans with over 200, 000 residents in 1996; third were Asians with over 28,000 residents (StatsSA 2012:13-15). The numbers grew in 2001 with almost 700,000 residents from the SADC countries recorded, and a slight increase of Europeans at 228,314 (StatsSA 2004:13-15). The Asian population doubled to 40,000 documented residents. The total number of immigrants in South Africa, in 2011, stood at 2,151,641(StatsSA 2012:13-15). What is not projected in the surveys, but is essential in understanding the broader picture, are the age groups of the immigrants coming into South Africa. If the age group statistics had been available, it would have been easier to determine the various motives of people immigrating to South Africa, although it is safe to conclude that financial and political reasons are the primary causes of immigration.

It is essential to note that although immigration is often viewed positively, it can pose very serious problems. After the fall of apartheid, South Africa was seen as the untapped well of potential wealth by investors, and the new Promised Land by those seeking a better living (Segatti and Landau 2011:9). In theory, the notion of equality and freedom of expression were a lure to many looking for better opportunities (Segatti and Landau 2011:9). It is in this quest that many may head towards a collision course with the locals. 2008 saw some of the worst xenophobic violence in South Africa due to employment competition in informal

settlements (Segatti and Landau 2011:10). The xenophobic attacks of 2008 resulted in 62 dead and 150,000 people displaced (Segatti and Landau 2011:10). This underlines the problem of migration and immigration, especially when resources and employment opportunities are limited, especially in companies employing manual labour (Segatti and Landau 2011:10). However, important questions that demand investigation are, with all these different people converging into limited urban space, what religious and ideological differences are there? Can people converse, and understand different and often opposing views?

5.5. Christian and Religious demographic in South Africa

Gradual migration from rural settlements to urban cities is inevitable, as it has been examined above. What is imperative to note is that the movement of people is also movement of ideas, culture and worldviews. Although cultural norms may be similar in black South African ethnic groups, there are vast differences in practices. The urban settlements are melting pots of vastly different cultures, and often various local municipalities place restrictions on certain cultural expressions, and total prohibition on others. When examining African urban settlements, not just in South Africa, it is essential to keep in mind the complexity of the African continent that stands in huge contrast to Europe and Asia (Kok, O'Donovan, Bouare, and van Zyl 2003:11-13).

What makes South Africa, and Africa as a whole, is the acknowledgement and value of different and unique ethnic groups. The concept of the new democratic South Africa with eleven official languages is not unique in the African context. What is unique, however, is the quick transformation of the urban sectors of the country in a short span of time. The transformation was less strenuous due to the message of tolerance preached throughout 1994 and the four years of the Mandela presidency. As noted in the above-mentioned section, the migration of people into the urban and suburban settlements was primarily due to

employment and educational opportunities; it also resulted in encounters of opposing views.

It is important to note that within the metropolitan urban communities, conflicts deriving from opposing notions are few in contrast to township settlements.

Religious convictions are among many worldviews encountered in post-apartheid urban South Africa. According to official statistics. Mainline Christianity (in the study conducted by StatsSA this includes the ecumenical and reformed churches) was recorded at 36.5% in 1996 while the Pentecostal evangelical churches stood at 6.7% (StatsSA 2004:25-27). The Eastern religions (Judaism, Islam and Hinduism) were at an average of 1.5% (StatsSA 2004:25-27). All these numbers dropped in 2001, with the mainline churches dropping by 3.6% and Pentecostals to 5.9% on a national level (StatsSA 2004:25-27).

On the other hand, two main numbers that saw an increase are the African Initiated Churches (AIC) and the Non-religious affiliates (StatsSA 2004:25-27). The AIC churches include the different branches of the Zion Christian Churches and other African Indigenous churches. The AIC churches increased from 25.8% in 1996 to 31.8% in 2001 (StatsSA 2004:25-27). When examining provincial numbers the largest numbers were recorded in Limpopo province. In 1996 the numbers stood at 37.3% and increased to 42.5% in 2001 (StatsSA 2004:25-27). The second highest is KZN that increased from 29.8% to 34.1%. GP and WC experienced a slight increase. GP experienced a 4.6% increase from 24.1% in 1996, while the WC experienced an 8.1% increase from 11.3% (StatsSA 2004:25-27).

Overall there has been an increase of AIC church groups, but the largest increase is found in predominantly rural provinces. It can be believed that the following reasons are the cause of the increase. The first reason is a close connection of AIC practices with their individual cultural identity. As rural settlements are predominantly mono-cultural with a local chief, the AIC church

practices are made for that individual community, in contrast with established religions and denominations. The researcher has interacted with many AIC church groups in the province of Limpopo, and has seen, at firsthand the connection between the practices of the individual churches and their cultural practices.

The second reason is the lack of municipal restrictions on cultural expression in rural communities. In contrast with the urban sectors that may prohibit certain practices, the lack of restrictions permits churches and communities to formulate their worship practices according to their individual cultures. For example, as a resident in the urban city of Polokwane, the capital of the Limpopo province, the researcher observed that there are restrictions regarding slaughtering of animals, permitted amount of smoke, and even noise levels. Such rules do not apply in the villages like Mashashane where his distant relatives live.

Even though the largest increase is experienced in the dominantly rural provinces, it would be inaccurate to conclude that the AIC has not increased dramatically in the past 10 years in the urban communities as well. What is alarming is the lack of investigation and new data on the numbers of AIC in urban sectors. It is reasonable to conclude that the numbers have increased substantially due to the numbers in dominantly rural provinces and continuous migration to the urban sectors.

The Non-religious affiliates increased from 11.7% to 15.1% in 2001 nationally (StatsSA 2004:25-27). KZN and Limpopo saw an increase from 14.2% to 18.8% and 27.1% and 28.5% respectively (StatsSA 2004:25-27). WC and GP increased from 5.2% to 9% and 12.5% to 18.4% respectively (StatsSA 2004:25-27). Although there are no new data recorded after the 2001 census, it is safe to conclude that the numbers of both the AIC and non-religious affiliates increased due to the following reasons;

5.5.1. The fall of ideological absolutism after the fall of apartheid

During the apartheid era the main spheres of influence in absolutism were politics and theology (De Gruchy 2005:241). Although it may be argued that politics were influenced by theology, it was a norm among the white, black and coloured communities for individuals to be associated with one of the established Christian Churches, as the goal was to establish a Christian State (De Gruchy 2005:241). Even during the apartheid era, churches were seen as institutions that demanded respect, and in the black communities people were easily aligned with political movements and church denominations. However, after the fall of apartheid and during migration to urban cities, many black South Africans left their home churches and moved into what were seen as previously ‘white’ areas; thus even churches were perceived as ‘white churches’ - symbols of the former apartheid ideology and practices.

5.5.2. The new-found passion in African Identity

After the fall of apartheid, energy of Africanism increased within the black communities. This notion of rediscovering the African traditions and norms increased during the Mbeki presidency that launched the African Renaissance. Okumu (2002:iX) states that the idea of African Renaissance, which was articulated and popularised by President Mbeki, called on Africans to revert to their African beliefs, moral practices, and African artistic expressions. This was a catalyst for the explosion of the AIC. The mixture of Christian theology and African traditional practices created a perfect haven and stable mental consciousness for those who wanted to hold on to traditional Christian theology yet were able to find traditional African expressions (De Gruchy 2005:244). What made this convenient is the lack of need for formal structures and resources in contrast with established Christian churches. People could gather under trees and open spaces, and the churches are very accessible (De Gruchy 2005:244-245).

Based on these two reasons alone it is sufficient to conclude that both the AIC and Non-religious affiliates' numbers have increased to date. However, it is also imperative to note a decrease in numbers of another group, Unspecified/Refused group (StatsSA 2004:25-27). The Unspecified/Refused group is those who refused to mention their religious affiliations, as opposed to those who were courageous to state non-religiosity (StatsSA 2004:25-27). It is safe to assume that these are individuals who may be non-religious or belong to other forms of unfamiliar religions, but did not wish to state it. The Unspecified group numbers were at 9.4% but fell to 1.4% in 2001 on a national level (StatsSA 2004:25-27). The largest number recorded was in GP that was 11.5% in 1996 but fell to 1.6% in 2001, followed by KZN from 10.6% to 1.8% and WC from 9.1% to 1.6% in 2001 (StatsSA 2004:25-27).

The decrease in the Unspecified/Refused group may indicate the boldness of individuals to associate with a non-religious affiliation group, or even boldness in declaration of associating with other unfamiliar religions and Christian sects such as Rastafarianism. This may be due to the notion of equality that is against the discrimination of people and their affiliations. This is in correspondence with the sharp increase of the Non-religious group (StatsSA 2004:25-27). What is also evident is the consistent decrease in traditional Christianity, both ecumenical and evangelical Christianity (StatsSA 2004:25-27). Bainbridge (2009:59) states that 15% of South Africans consider themselves atheist or agnostic. This is higher than Muslims, Jews, and Hindus combined.

5.6. An evaluation of Black attendance in 'White' churches

From a traditional evangelical perspective this decrease raises great concerns regarding the future of Evangelicalism in South Africa. It is unwarranted to fear a sharp decrease of evangelical Christianity to the lower double digits in the next 20 years, yet it is equally important for evangelicals to enquire about the causes for the decline. The White community has shown itself to be more consistent in

upholding traditional evangelical values, mostly in the Afrikaner community, where religion is viewed as one of the strong pillars of the culture; thus the DRC still plays a dominant role in their lives. The migrated Black communities have struggled to find adequate spiritual fulfilment in both English and Afrikaans churches, thus contributing to the increase of the AIC, or simply lack of interest in Christianity (StatsSA 2004:25-27).

Although the former statement is true, it is equally essential to note an increase in black church attendance in dominantly Pentecostal and Charismatic churches (Hendriks and Erasmus 2005:104-105). These churches are perceived to be associated with the Prosperity Gospel movements and/or the University-focused ministries. Although the aim of this research is not to investigate the theology of the prosperity movement, its influence and lure is undeniable. Many churches classified as 'mega-churches' in South Africa have experienced an increase of black attendance in the past 10 years. Many churches in the IFCC (International Fellowship of Christian Churches) founded by the late Edmund Roebert of Hatfield Christian Church in Pretoria, and Ray McCauley of the Rhema Bible Church in Johannesburg, are a prime example of this increase (Elphick and Davenport 1997:237). At the moment the IFCC consists of more than seven mega-church groups (IFCC 2013:<http://ifcc.co.za/index.php/ifcc-structure>) with the absence of Hatfield Christian Church.

Both of these churches are greatly influenced by the US-based Pentecostal churches, many of which advocate the Prosperity Gospel. The Rhema Bible Church is influenced by the church with the same name established by the late Dr Kenneth Hagin. However, it is essential to note that what also contributed to the increase of black church attendance is their association and the inclusion of Black township churches in the movement as noted earlier. Rhema Bible Church Family, according to its website, has board members of different races from different provinces (Rhema 2013). They are also associated with Grace Bible Church of MosaSono, the largest church in Soweto.

According to the IFCC website there is a large membership of Black churches from predominantly rural provinces. Overall there are 395 churches in the IFCC, with 154 situated in Gauteng, and the Western Cape is second with 42 churches. Limpopo province is third with 31 churches with the majority of the churches being Black churches. In Gauteng, approximately 30 churches out of 154 are predominantly black. This is a clear indication of a steady increase of black attendance and partnership since the foundation of the movement.

It is arguable that one of the major key points that these churches have in their favour is the generally more positive perception of the English-speaking churches in contrast to their Afrikaans counterparts. During the Truth and Reconciliation Commissions testimony, the physical presentation of Ray McCauley sitting with MosaSono as the Vice-President of IFCC was more welcoming than the DRC's testimony that consisted of white leaderships with no black voices. The United Reformed Church in Southern Africa (a fusion of the DRCA and the DRMC, the black and coloured churches of the DRC) had a different day of testimony to the DRC, as they were recognised as a different organization.

Hendricks and Erasmus (2005:103-104) believe that although the numbers in Christianity have decreased, church groups that have a large number of black attendance are more stable. They demonstrate that in all other denominations black attendance has decreased substantially, with Reformed and Anglican Churches experiencing the most consistent decrease in numbers (Hendricks and Erasmus 2005:104-105). In contrast, the Pentecostal and Charismatic churches moved from below 10% in 1970 to almost 20% in 2001 (Hendricks and Erasmus 2005:104-105). This trend is similar with white church attendance (Hendricks and Erasmus 2005:106-107).

The South African landscape is very complex, and like many other multicultural societies it's not easy to deal with. On one hand there are ever-increasing multiracial urban demographics, with people of all different religious backgrounds living side by side; on the other hand, there is the decline in the belief of

traditional Christianity and moral ethics, and the increase of AIC and non-religious affiliates (complementing the loss in Judeo-Christian morality). Unfortunately the current Christian dynamics reflect the South African political climate. The political arena is still divided between ‘black’, ‘white’ and ‘neutral’ groups. The researcher divided these groups in the following manner to reflect both public perceptions and the number of supporters. The ‘black’ political group is composed of most of the black liberation movement groups, the African National Congress (ANC) and its alliance groups, Pan African Congress (PAC) Inkatha Freedom Party (IFP), and many others. The ‘white’ political group is composed of the ‘right-wing’ Afrikaner groups that always push for the agenda of self-determination for the Afrikaners, while the ‘neutral’ group is composed of political groups with multiracial support demographics, and religious political groups.

The political landscape of South Africa reflects the reality between the church dynamics in the country. The Afrikaner groups do not have black support, while the ‘English’ (by black perception) parties are more multiracial. The largest of these groups is the Democratic Alliance (DA). The DA enjoys support from the black middle class group, but little support from the poor majority. According to a survey the *Mail & Guardian* (MG) newspaper under the title ‘Sample Survey of Young Blacks believe DA would bring back apartheid’ in April 2013, 52% of the black respondents believe that if the DA were ever to win presidential elections it would bring back apartheid; this is despite the fact that the DA is one of the most multiracial parties in South Africa, according to the *Mail & Guardian* (MG 2013:<http://mg.co.za/article/2013-04-23-study-shows-most-surveyed-young-blacks-believe-da-would-bring-back-apartheid>).

It is unfortunate, as there seem to be fewer signs of improved relations between the black and white groups in South Africa. It was indicated earlier that the distrust by the black majority regarding the ‘white’ rule in South Africa is enormous, and it is plausible to conclude that the effect of Social-Darwinism that

was present in the white population has not subsided even in the era of democracy. What makes things worse is that the corruption that has plagued the current ruling party does not help in demolishing generations of prejudice, but has enhanced the belief. It should not be construed that the researcher believes that all people belonging to both groups suffer from racist mentality, but wishes to highlight undeniable social realities in South Africa.

5.7. The AIC churches in the Apartheid Era

The legacy of the AIC churches during the apartheid era is very contentious. Robertson and Whitten (1978:95) state that the African Indigenous Church movement (AIC) grew after the British withdrew from South Africa in 1910 and the Afrikaner government took power. In the 1960s the AIC churches consisted of around three thousand churches with almost three million church members (Robertson and Whitten 1978:95). The Afrikaner government did not recognise the AIC churches as proper churches, as they were mysterious to them, and thus they placed restrictions, such as forbidding them to construct permanent church building for worship (Robertson and Whitten 1978:95). The mysterious nature of the AIC churches caused great distrust by the Afrikaner government, as they were suspected to have been more political than what they seemed (Robertson and Whitten 1978:95). The black consciousness movement in the mid-1960s created a great awareness in the black communities, which aided in the rise of the AIC churches from that time (Robertson and Whitten 1978:95).

Mitchell and Mullen (2002:142) present a dichotomy of the AIC church movement. The first is the empowering nature of the AIC in the black community in self-empowering and self-determination (Mitchell and Mullen 2002:142). This means that the nature of the AIC churches being seen and understood as the black church corresponded with the message of the black consciousness movement (Robertson and Whitten 1978:95). It worked to establish a strong sense of a black African identity that did not rely on the Western thought and theology. The

aim of the African indigenous church movement (AIC) was to encourage the black South Africa community to embrace African culture, thought and practice, and these often found expression within the African indigenous churches (Mitchell and Mullen 2002:142). However, although this is a noble cause and mission, the nature of the ideology corresponded with the view of apartheid of separate development. This idea is still defended by some in the Afrikaner community including the former President, and Nobel Peace Prize winner, FW de Klerk (Page 2003:235). The ideological correspondence with the apartheid regime contributed to the African Indigenous church groups not opposing the racial segregation policies, rather they embraced such policies as they seemed to encourage black South African's self-determination (Mitchell and Mullen 2002:142-143). To prove this notion to be true, Johnston (2014) points to an event in 1985 where the then President PW Botha was invited by the largest AIC church in South Africa, the Zion Christian Church (ZCC). The Zion Christian Church (ZCC) was celebrating its seventy-fifth anniversary and PW Botha was invited to speak to over 2 million people who had gathered (Johnston 2014:236).

It is essential to note that even though many of the AIC churches in South Africa focused on African identity and self-determination, they did not accept the implementation of the apartheid policies of the Afrikaner regime. Johnston (2014:236-237) points out that the ZCC church decided to deal with the violent situation in South Africa through prayer and not activism. This approach is what the Kairos Document calls *Church Theology* (Kairos 1985:369-370). *Church Theology* is a passive stance against unjust government policies, and this is often attributed to the interpretation of Romans 13:1-7 which speaks of obedience to the State, as it is appointed by God (Kairos 1985:369-370). Thus, even though the general views of the AIC churches corresponded with the ideology of many political liberation movements, the method at times conflicted. For this reason, the invitation and the warm reception of PW Botha by the Zion Christian Church (ZCC) and its members alarmed many liberation organisations (Johnston 2014:236). The surprise was mainly due to the fact that 425 of the Zion Christian

Church members belonged to the African National Congress (ANC) liberation party. What can be said of African Indigenous churches like the Zion Christian Church is that they provided the much-needed spiritual guidance that the black South African community needed. The embrace of African identity and spirituality created a balance to political activism that often resulted in violence and death.

Although it is easy to be critical of the passive nature of the African Indigenous Church movement during the apartheid era, it is essential to note that not all followed this stance. A primary example is the Ethiopian African Indigenous Church in South Africa. The Ethiopian African Indigenous church was actively involved in the formation of the African National Congress (Johnston 2014:235; Uhlig 2005:439). The Ethiopian African Indigenous Church is based on 'Ethiopia as a symbol of early African Christianity and civilisation as well as to Africa's political and cultural independence from colonial hegemony' (Uhlig 2005:438). The pride of the Ethiopian identity is not only a matter of the nationality and race of the Ethiopian people, but it is a cultural, spiritual and political ideology of African development and well-being outside the influence of the Western culture (Uhlig 2005:438). In the South African context the Ethiopian church movement flourished due to the treatment by Western missionaries of their black pastors. Uhlig (2005:439) explains that the local black pastors were treated as second-class pastors under the direct supervision of their white counterparts. He also explains that there were situations where white missionaries did not want to ordain black leaders and give them full authority over the local congregation, because they feared that the pastors and the church would move away from the biblical truth. This caused secession from the white-controlled denominations, and the embrace of the Ethiopian identity.

Apart from a brief period under Fascist Italy from 1936 to 1941, Ethiopia successfully repelled all attempt to colonise it (Adejumobi 2007:44, 46). Girma (2012:43-44) attributes this to Hebraic monism that makes Ethiopians a special group of people due to a covenant with God. More so, it focuses on the one

monarchical line that was maintained through the centuries, that helped to sustain the Ethiopian cultural and spiritual identity (Girma 2012:44). Their view is to create pride among Africans, as it is believed that the word of God arrived in Africa before it was received in Europe. It is believed that God's word first came to Ethiopia with the Queen of Sheba (Karesh and Hurvitz 2006:147-148). In addition, the Gospel is believed to have also reached Ethiopia through the Eunuch who encountered Philip in Acts 8:26-40 (Girma 2012:19). This view is sufficient to create a sense of pride, and that could be directed against the West that saw itself as God's people, and believed it was mandated to take the Gospel and civilisation to the rest of the world.

This sense of African pride predates the Black Conscious Movement and helped to shape the ideology adopted by the African National Congress (ANC) in its formation in 1912 (Uhlig 2005:438). This connection, however, went beyond ideology and paved a way for partnership between the Ethiopian kingdom and the political liberation movements such as the African National Congress. Ethiopia was one of the first countries to support the African National Congress. Nelson Mandela received military training from the Ethiopian kingdom (Brown 2014:186). The African Indigenous Church played a major role during the apartheid era in various ways. Whether or not one is critical of the passive or activist attitudes of the African indigenous churches, they helped to build a sense of awareness and pride in the local black communities. They defined what black Christianity will look like in the future.

5.8. AIC and the future of Christianity in South Africa

Jenkins (2011), in his *The Next Christendom: The Coming of Global Christianity 3rd edition*, tries to projects how Christianity will look in the next thirty years. Jenkins's (2011) views can be summarised that Christianity will dramatically decrease in Europe and North America, and most Christians will be concentrated in continents that are considered to be Third World. Regarding the type of

Christianity that will be influential, Jenkins (2011:67) believes that the AIC-type churches will increase in their numbers, and may represent the type of churches that will be popular in Africa.

Although many traditional Christians may cringe at this statement, it can also be believed that this is plausible. When we look at the South African context alone, it is evident that the AIC-type churches are on the increase in contrast to the urban denominations (StatsSA 2004:25-27). Anderson (2008) provides reasons why the AIC churches are often classified as Pentecostal. Anderson (2008: 22) states,

Despite its inadequacies, the term ‘Pentecostal’ refers here to African churches that, in common with Pentecostalism worldwide, emphasise the working of the Spirit in the church, particularly with ecstatic phenomena like prophecy and speaking in tongues, healing and exorcism. These phenomena are widespread in Africa across a great variety of Christian churches, including the vast majority of the thousands of AICs known collectively by different names like ‘prophet-healing’ and ‘Spirit’ or ‘spiritual’ churches. They include ‘Zionists’ and ‘Apostolics’ in Southern Africa, ‘spiritual’, ‘prayer healing’ or ‘Aladura’ (prayer) churches in West Africa and ‘spiritual’ or ‘Holy Spirit’ churches in East Africa.

According to Anderson (2008:22) this classification is based on the external nature of the churches that demonstrates certain features that are commonly found in Pentecostal churches. One should be cautious against the generalisation of the AIC churches as Pentecostal. The problem is in the classification of the AIC churches.

5.8.1. The classification of the AIC churches

The researcher supports Gilliland’s (1986) classification of the AIC churches. Gilliland (1986: 266-270) believes the AIC churches could be placed into four groups, Primary evangelical-Pentecostal, Secondary evangelical-Pentecostal, Revelational indigenous, and Indigenous eclectic. Gilliland (1986:267) defines

Primary evangelical-Pentecostal churches in the following manner, 'The term "primary" means that these churches have had some connection with European or American organizations which gave rise to the African movement, and they may still have a relationship to these overseas leaders. In many cases, these churches are of the Pentecostal or apostolic type, and may actually be modeled after the established organization outside of Africa.'

Gilliland (1986:267) continues to explain that churches that come from mission churches may also fall into this category. Gilliland states further that these churches usually are well organised with well-trained leaders who may adapt to Western theological training. The second group, Secondary evangelical-Pentecostal, is slightly similar to the first group. Gilliland (1986:268) states,

This large group bears resemblance to the first, but is almost totally unrelated to any movement outside of Africa (even though some may have been at one time). It would be more accurate, perhaps, to speak of these churches as indigenous-Pentecostal, since these churches have close relationship with the primary groups in teaching and practice. The difference is that the contextual African features are more highly developed, some even to the point of being almost sectarian or cultic.

Gilliland (1986:268) explains that this group may adhere to Biblical messages, but there is greater emphasis on the supernatural. He places the Zion Church of Christ known as the Zion Christian Church (ZCC) in South Africa in this category. This research partially agrees with this notion. The initial foundation of the ZCC is from the Pentecostal mission church, Apostolic Faith Mission (AFM) under John G Lake (Anderson 2008:28). This movement was originally multiracial, but due to racial segregation policies that were later introduced, the churches broke off into different black factions, with the ZCC as the largest (Anderson 2008:28-29). This research would argue that although a certain amount of theological training may exist in the top leaders of the movement, many of the local pastors do not possess adequate, if any, theological training.

According to the researcher's personal interaction with the ZCC church group, theological training is not a requisite for local pastors. Therefore, the head of the ZCC church may be classified as Secondary evangelical-Pentecostal, and local churches may be classified as the third group (Revelational indigenous) that places the revelation of the local leaders higher than biblical texts (Gilliland 1986:269). The last group adopts certain Christian practices without any reason or purpose, and may not be considered Christian (Gilliland 1986:270).

The evangelical churches may understand the theological positions of each group better, and may be able to establish better targeted evangelistic events, or connections. Many scholars use the AIC in a generic form, and do not adequately distinguish between churches with theologies that closely correspond with traditional evangelical theology. The second problem, according to this research, is the use of the term Pentecostal.

5.8.2. The use of Pentecostal in relation to the AIC churches

Anderson (2008:22) states that the AIC churches do not refer to themselves as Pentecostal, thus this is a label that is often put on them. Anderson (2008:22) believes that this is due to the presence of Pentecostal-like elements in the church such as 'speaking in tongues', healings, and exorcism. This research has observed this trend of labelling the AIC churches as Pentecostal due to the presence of the features that Anderson mentions. Oduro (2008:58), too, has noted the confusion of labelling the AIC churches. Oduro states, 'The confusion is further evidenced in the attempt by scholars to categorise them. Some scholars have grouped the AICs according to their emphases on certain ministries. AICs are, thus, categorised into "African/ Ethiopian Churches", "Prophet-healing/Spiritual Churches", and "Pentecostal/Charismatic Churches".

Reaching a clear definition of Pentecostal is difficult. Regarding the definition of Pentecostal, Anderson and Tang (2005:578) state, 'But an adequate definition of Pentecostalism cannot be restricted to phenomenological description. It will have

to include some historical and theological component. What has been noticed is that the theological component is decidedly mute. A spiritual movement is all too readily classified as Pentecostal largely on the basis of phenomenological similarities.'

This is a statement that could be strongly supported, and affirms Gilliland's (1986) classification of the AIC churches. The generalisation of the AIC churches outside their individual-formulated theologies is dangerous. Gilliland's (1986) classifications make more sense, as they focus on the nature and theologies of individual churches. Thus, the researcher believes it is possible to label AIC churches that belong to the first two groups (according to Gilliland's classification) Pentecostal. As a black African, the researcher believes that clear distinctions need to be made between true Spiritual Pentecostalism and traditional African mysticism. Nel (2005:202) states,

Traditional religions believed in the powers of amandlaandumoya (spirits). Spirits play a determining role in the lives of people. These powers can destroy people, even innocent ones. But it can also be harnessed to the benefit of the wise man or woman who knows how to manipulate it. Manipulation of powers consists of intricate rites. Traditional Christian denominations in South Africa negated the spirit world even though the New Testament recognises it. Zionism, and the Pentecostal movement that grew out of it, emphasised the powerful working of the Holy Spirit as well as the influence of evil spirits. In the AICs Umoya is recognised as the One who facilitates healing as well as deliverance from evil spirits.

The lack of biblical knowledge among AIC leaders puts the churches more at risk of adopting traditional mysticism into their churches (Oduro 2008:60). The acceptance of the spirits, even ancestral spirits, in many AIC churches makes it difficult for the local church members to distinguish between biblical Spiritual phenomenon and mysticism. There is a need that before a church can be classified as Pentecostal it should be able to develop a biblical and theological

explanation of spiritual phenomenon in the church. Certain AIC churches may qualify, but the researcher cautions against the generalisation of the AIC churches.

In the last chapter this research will provide what he believes is the best way of dealing with the AIC churches. The growth of the AIC churches is undeniable and there is a need for the urban churches to engage with the AIC churches, as many of the members migrate to the urban sectors. The focus will not be on the Indigenous eclectic, the last group according to Gilliland's (1986) classification. The researcher agrees that the last groups generally need evangelism and cannot be considered Christian (Gilliland 1986:270-271). This can be the focus of the AIC churches belonging to the first two groups, Primary and Secondary evangelical-Pentecostal (Gilliland 1986:268-269).

The changes to the South African urban demographics are dramatic. It has been seen how racial and ideological changes occurred, and examined some of the causes of the changes. With so many changes, what is the nature of truth, knowledge, and morality? Has the view of truth, knowledge and morality changed?

5.9. The evaluation of truth, knowledge and morality in South Africa

5.9.1. Truth, knowledge and Social Media

Truth, knowledge and morality in the post-Apartheid context can be described as the following; *Truth is relative and knowledge is expressed opinion*. Truth is individually-based, and scepticism is acceptable. With relativism and the modern technology, social media, and tabloids, opinions have greater influence than facts. According to Vermeulen (2013) on the website news post, the most well-known social media website, Facebook, is believed to have 6.1 million registered South African users. According to Meier (2013) in *Bluemagnet.com*, a website the follows Internet and technology trends, the following data shows the number of the registered South African users of various social media websites in 2013;

- a. Facebook: 9,6 million users- ranked 3rd (+83%)
- b. Mxit: 7,4 million users - mobile site not ranked
- c. Twitter: 5,5 million users - ranked 13th (+125%)
- d. YouTube: 4,7 million users - ranked 4th (-28%)
- e. LinkedIn: 2,7 million users - ranked 5th (+40%)
- f. Pinterest: 930 thousand users - ranked 14th (+136%)
- g. Google Plus: 460 thousand users - Google.co.za is ranked 1st, Google+ is not featured. (0%)

This research observes, according to the data, that the most popular websites are those that provide platforms for expressing opinions and profiles. This can be understood as the need to be seen and heard in this global community. One of the features in these social media websites is the ability to join a discussion with groups of people with similar interests and views.

Oosthuizen (2002), Olorunnisola (2006), Wasserman (2010) agree on the decline of traditional investigative fact-finding culture in society. Social media, blogging and tabloids have become the source of knowledge in the contemporary age, and South Africa has joined the culture of opinion-based knowledge. There is a general belief by Oosthuizen (2002), Olorunnisola (2006), Wasserman (2010) that the world is moving too fast to stop and investigate whether or not something is true. One is not required to justify one's beliefs. What is sought after is what can provide the most desirable results. Oosthuizen (2002), Olorunnisola (2006), Wasserman (2010) in their respective works believe technology has made the world small and accessible, yet over-crowded with more competition. Wasserman (2010:118-120) examines how the view of truth-finding has challenged the world of journalism. He states how the post-apartheid society has embraced the tabloid type of information sharing, where the verification of facts is not a necessity. It is safe to conclude that fact-finding applies much less in social media that does not encourage truth but the human right of expression.

An example can be made with the trial of a prominent athlete, Oscar Pistorius. In 2013 Oscar Pistorius was charged with shooting and killing his, then, famous model girlfriend Reeva Steenkamp. According to Philip (2014) on his website commentary, social media played a major role and the term ‘trial by social media’ was popularised. All major social media platforms provided a place for people to comment on legal proceedings, with many expressing both opposition to or support for the accused. According to this research’s observation, public verdicts of both innocent and guilty were made by the public months before the legal verdict was pronounced. To many, trial by social media had already pronounced the verdict of guilty or innocent. According to Data Driven Insight (DDI), media monitoring group, 8.43% of the world media already pronounced the ‘guilty’ verdict, and 1.14 % went for ‘innocent’ (SAPA 2014: http://www.news24.com/SouthAfrica/Oscar_Pistorius/Guilty-more-associated-with-Oscar-trial-survey-20140312).

5.9.2. Liberal Morality and the Constitution

Morality, on the other hand, does not depend on technology but on the Constitution and the rights of men. Although in the previous chapters it has been seen the influence of culture in teaching truth and moral knowledge, these are checked and challenged against the Constitution. The researcher has described truth and knowledge in the post-Apartheid context as the following; *Truth is relative and knowledge is expressed opinion*. This research will examine the deep political foundation of morality in post-apartheid South Africa. Dyzenhaus (2011:235) in his contrast of the old and the new constitutions has noted the series of rights that are available to all in the land; even cultural beliefs and norms are judged according to the rights guaranteed by the Constitution. The role of women in any given culture, for example, is weighed against the Constitution regarding the rights of women and generally accepted notion of human rights (Dyzenhaus 2011:235). The issue of gay and lesbian rights is an example of one of the issues that has plagued conservative church movements.

The South African Human Rights Commission (SAHRC) has become the moral voice in South Africa. A contrast in the involvement in social issues between the SAHRC and the South African Council of Churches (SACC) is evident. According to their respective websites and news reports, the SAHRC has been more vocal on various social and moral issues than the SACC. At times the SAHRC goes against the Church on their views of gay and lesbian rights. Various news outlets reported on the case between the SAHRC and the Pastor Bougardt, who spoke against homosexuality on the social network home page. According to the SAHRC website, after several months, an agreement was reached between the SAHRC and Pastor Bougardt with both sides claiming victory. It would be a fair criticism to state that the silence of the SACC and other Christian organisations in society has created the image that the Christian community has lost its voice in society. The role of moral consciousness has been taken by a secular organisation (SAHRC) which does not promote Christian values. Christian Moral Theism has been replaced by constitutional morality.

Constitutional morality derives from the notion of the existence of universal moral law supported by Brems (2001:4-5) and Donnelly (2003:136-137). The focus is on universal rights, with human rights taking the highest position. The difference between universal moral law that forms the concept of human rights supported by the United Nations and the SAHRC, and Christian Moral Theism is the acknowledgement of God. Human Rights, although supported by Christian Theism, have limits. Human Rights are defined by God's moral law based on God's holiness (Kreitzer 2013:40). The case between the SAHRC and Pastor Bougardt is an example of the differences between the two concepts of morality and human rights. The SAHRC believes that Pastor Bougardt's position on homosexuality infringes on the rights of homosexual individuals, while Pastor Bougardt believes his views are based on the Truth of God's Word. There are Christian leaders and theologians who will disagree with Pastor Bougardt, such as Bosman (2008) and Mooney (2013). Their views will be examined later in the

chapter. The question that we need to examine is, how did what is considered the most liberal constitution in Africa come about?

During the formation of the new constitution and legislation of South Africa, certain individual rights were permitted that brought a challenge and debate within the South Africa evangelical community. Currently, one of the most debated issues in the Christian community, regarding morality and individual rights, is sexual-orientation discrimination prohibition. This issue is greatly debated as, according to absolutists, it is perceived as an abomination and a challenge to a most sacred institution ordained by God; the sanctity of marriage between a man and woman, and sexual expressions within the confines of the union. Although there are many issues worthy of debate, sexual orientation is what will be focused on, due to the attempt of its advocates to establish Biblical and theological justification for their views.

Internationally, the issue of sexual orientation is the centre of debates between conservative Christians and the liberal community. In the United States of America, initially, each state had the freedom to decide its laws regarding the rights of gay partners, and possibly spouses in states that recognised same-sex marriages. Currently, the US Supreme Court is debating the issue of same-sex marriage and the rights of the spouses to federal benefits. In April 2013, France approved same-sex marriage (Monger 2013:594). But, what is the legal position of gay and lesbian rights in South Africa, and its relationship with the evangelical communities in urban sectors?

Croucher (2002:315-316) correctly observes that when South Africa's final constitution was promulgated in May of 1996 it became the first in the world expressly to prohibit discrimination on the basis of sexual orientation. Croucher (2002:315-316) gives three reasons for the emergence and success of a gay liberation movement in South Africa.

First, it is conceivable, if not likely, that in a society so deeply fragmented along lines of race and ethnicity, sexual orientation would be perceived as a fringe issue not warranting space on South Africa's already crowded political, social and economic agenda (Croucher 2002:315-316).

Second, within each of South Africa's largest cultural groupings, strong efforts are made to characterise homosexuality as alien or non-existent, especially in black South African communities where a prominent discourse has characterised, and continues to characterise, homosexuality as a Western colonial import - foreign in all respects to indigenous African culture (Croucher 2002:315-316). Croucher also stated that a similar discourse exists among Afrikaners, maintaining that homosexuality is foreign to, and inconsistent with, true Afrikaner identity. Lastly, what has emerged as an apparent tolerance of gays and lesbians in South Africa contrasts sharply with widespread and official homophobia and oppression of gays in neighbouring sub-saharan countries (Croucher 2002: 318).

Croucher (2002) traces the gay and lesbian liberation movements from the pre-democratic era. Croucher (2002:318) states that there was limited movement and mobilization for gay rights until the formation of Gay Association of South Africa (GASA). He states, 'Like many of the smaller, regional organisations that preceded it, GASA functioned primarily as a social meeting ground for white, middle-class gay men. In fact, GASA's mission statement emphasised the organisation's conscious decision to eschew politics, and to provide a 'non-militant non-political answer to gay needs'.

Croucher (2002:318) states that the non-political nature of the movement was both its lifeline and its destruction. He believes that the kryptonite effect was in 1986 with the movement's fateful decision not to support one of its few black members, Simon Nkoli, who was being put on trial for treason because of his role in the anti-apartheid struggle. Hoad, Martin and Reid (2010:29) state,

One of the 22 charged with treason was Simon TsekoNkoli, who, aside from being a UDF activist, was also a member of the Gay Association of South Africa (GASA), where he was active in the Saturday Group, a fledgling black interest group with GASA. Simon had a difficult choice to make during the trial - whether or not to come out to fellow activists. When Simon did come out, it caused consternation. Many activists felt that his homosexuality tarnished the good name of the Struggle; some even wanted him to be tried separately.

It is arguable that the position taken by the co-accused of Nkoli comes from cultural and traditional Judeo-Christian views of sexual morality. The researcher believes liberation movements were working with both political and religious movements, and the issue of gay and lesbian rights alongside the liberation 'struggle' would have been risky, but not impossible. Croucher (2002:318) believes that not only did the failure of GASA to support Nkoli earn the organisation the scorn of gays and lesbians in South Africa committed to the anti-apartheid struggle, but the issue also caught the attention of the international gay community as it observed the political and social situation in the country. Not long after this new movement began to associate themselves with the broader liberation movements, and began to make important political connections with key political liberation movements.

According to Croucher (2002:319), in 1988, a new and predominantly black organisation, Gays and Lesbians of the Witwatersrand (GLOW) was formed under the leadership of Simon Nkoli and became more political as it advocated the gay communities' political demands. What was unique was that its membership was predominantly Black. According to Croucher's observation,

... not only attested to the fact that homosexuality was not simply a white issue, but also linked the gay struggle to the broader anti-apartheid struggle. Meanwhile, another influential organisation - Organization of Lesbian and Gay Activists (OLGA) - had formed in Cape Town. OLGA's

members were predominantly middle-class white intellectuals, but many had impeccable anti-apartheid credentials. Like GLOW, OLGA's membership was disillusioned with the apolitical stance of GASA and committed itself to opposing state repression broadly and to a close alliance with the United Democratic Front (UDF) - an umbrella opposition organization aligned to the African National Congress (ANC).

Croucher (2002:319) believes that 1990 marked a turning point for South Africa's gay movement with the lifting of the ban on the African National Congress (ANC). With the release of Nelson Mandela from prison, negotiations began for a transfer of power from the National Party to a Government of National Unity. Croucher states that, based on their involvement with the UDF, gay activists were well placed to lobby the ANC to recognise gay and lesbian rights; however, Croucher mentions that there was some opposition within the ANC.

According to Croucher (2002:320), at a policy conference in 1992, the ANC formally recognised gay and lesbian rights, and had a majority of support for the inclusion in its Bill of Rights a prohibition against discrimination on the basis of sexual orientation. Not long after, the other political parties, such as the Democratic Party and Inkatha Freedom Party (IFP) supported the notion. Within a year, Croucher (2002: 324) observes that negotiations began for the purpose of drafting an interim constitution. Croucher states, 'In the end, not one political party, with the exception of the small religious fundamentalist African Christian Democratic Party (ACDP), opposed the inclusion of sexual orientation in the equality clause.'

The ACDP was established in 1993 by the current leader Reverend Kenneth Meshoe, an active evangelical minister (ACDP 2013: <http://www.acdp.org.za/our-party/our-history/>). The opposition of the ACDP to the inclusion of the prohibition of same-sex marriage was based on the notion of Biblical Truth. In its website the ACDP states,

The ACDP supported many of the precepts contained in the new constitution. The ACDP however, felt that the constitution was in conflict with Christian Principles because:

- Replacing ‘In humble submission to almighty God’ with ‘In God we trust’, thus not recognizing that a country should be in submission to God.
- Reproductive rights clauses led to abortion on demand with no possibility of changing that law without a constitutional review.
- The clause relating to sexual orientation gives special rights to LGBTI groups that are not afforded to other citizens. This led to legalization of same-sex marriage’ (ACDP 2013: <http://www.acdp.org.za/our-party/our-history/>).

Croucher (2002:324) argues that the availability of an anti-apartheid master-frame, rooted in respect for human rights and equality for all was the perfect foundation for gay and lesbian rights activists to legitimate their political and social demands. Croucher states that in the early stages of South Africa's transition, GLOW and OLGA were lobbying the ANC to include sexual orientation in its Bill of Rights; they consistently linked their concerns to those of a broader community.

It is imperative to note that although discrimination against individuals based on their sexual orientation is illegal in the democratic South Africa, the reality in the rural sectors is different, with an increase of violence and intimidation of individuals suspected of being homosexuals. The urban sectors may be more inclusive than the rural settlements, but the townships experiences, even though not as severe as the rural settlements, show a considerable amount of violence towards the accused. Much study is needed on the role of churches either as instigators or in active ministry to the gay communities in the rural settlements. When dealing with the urban sectors of South Africa, what needs to be examined is the increase of gay and lesbian (as well as gay- and lesbian-friendly) churches. How can the evangelical community engage with the ever-increasing number of gay churches?

5.10. Truth and Spirituality of homosexual community in urban South Africa

According to the Deo Gloria Family Church (DGFC) website, there are approximately 17 known Lesbian, Gay, Bisexual, Transgender (LGBTI) churches in South Africa. According to their website, these churches are mainly situated in the Gauteng, Kwazulu-Natal, Western Cape and North-West Province metropolitan cities (DGFC 2013). The majority of the churches are situated in Johannesburg and Pretoria. According to their website, there is no trace of LGBTI churches in more rural provinces such as Limpopo, Northern Cape and Mpumalanga (DGFC 2013). It is plausible to conclude that the reason for the lack of LGBTI churches in rural provinces is due to the conservative nature of the provinces. However, when dealing with the notion of divine truth, an important question that needs to be examined is, can the LGBTI churches have an authentic spiritual experience based on God's divine truth and yet still encourage their members to maintain their homosexual lifestyles?

Although there are numerous works on pro-gay theology internationally, Bosman's (2008) focuses primarily on the South African context. It is safe to conclude that Bosman is one of the authorities on pro-gay theology in South Africa, and due to the limitation of this research, the focus will be on South Africa. Bosman in *Reinterpreting the Spiritual experience of Gay Men in the Pentecostal/Charismatic tradition* argues that gay and lesbian individuals can have an authentic spiritual experience. Bosman (2008:1) begins by stating, 'When gay Christians are excluded from the life of the church on the basis of their sexual orientation, but experience a spiritual relationship similar to that of heterosexual believers, I am prompted to question the validity of the exclusion.'

The opening statement reveals the conclusion of the article, and yet still creates more questions. What does ismeant by 'spiritual experience'? How can similarities of spiritual relationships be examined? Does a 'spiritual experience' alone warrant a belief or lifestyle to be morally true? There are many

interpretations of a spiritual experience, and it is essential that specifics are presented and a clear definition is established.

Bosman (2008:2-3) recognises this difficulty and attempts to draw up a definition of what spirituality means. With the focus on the charismatic/Pentecostal church movement, Bosman states that in contrast with other church traditions, the Pentecostal and charismatic movements place strong emphasis on different facets of spirituality. Bosman continues that the Holy Spirit is believed to be operational in every sphere of believers' spirituality, and this includes external expressions such as speaking in tongues, operating in the spiritual gifts, and emotional displays generally associated with the typical charismatic church movements. With this spirituality, the primary focus is on individualism rather than the communal. Bosman points out that individual spiritual experience is pivotal to the charismatic movement, but correctly points out that at times it is to the neglect of the biblical understanding. Kenneth Burr (2009:5-7), one of the advocates of gay rights and spirituality, attributes the revelation of spirituality to Billy Graham, but simply describes it as a personal experience with God.

Although superficially the presented view on spirituality may be in line with the general evangelical view, conservative Christianity first interprets spirituality with correspondence with Christ's Truth and his moral law. Guthrie (1994:298) states that Christian spirituality does not begin inwardly but outwardly, meaning that it is not defined by the inwards feelings or a private religious experience, but in recognising God and his Truth. Guthrie (1994:298) correctly points out that the danger of focusing inward as a starting point is deceptive, as it may just reflect our own sinful human feelings, wishes, ambitions and longings. That does not take away anything from personal experience, but sets a premise under which personal experience ought to be evaluated.

Feldmeier (2007:17) describes true Christian spirituality as a life of grace and faith. Grace is defined as a sole working of God in revealing his truth to Man. Truth is the foundation on which true Christian spirituality is built, which means

living a life that is coherent with the revealed Truth and Christ's moral law. Thus, if a life does not adhere to the revealed Truth and Christ's moral law, then any outward expressions that are often understood as spiritual are meaningless. The ultimate purpose of spirituality is a changed life that is holy in the eyes of Christ. Therefore, gay Christian spirituality is an contradiction. This, however, does not mean there is a lack of attempt to provide biblical justification for homosexuality.

5.11. Conclusion

This chapter sought to examine the changes in the demographics and how they have affected the views on truth and morality. First, the chapter concluded that moral relativism in urban South Africa is primarily political. It is justifiable to conclude that the abuse of biblical absolutism made a great contribution to the moral changes in South Africa. The theological justification and implementation of racial segregation by the DRC (a church perceived by the black community as the state church) caused many to be sceptical of Christian absolutism. More so, apartheid created an unlikely alliance between black political liberation groups and LGTI lobbyists.

Second, the South African urban landscape has changed dramatically in the past twenty years, with many blacks moving from predominantly rural to the more urban provinces due to work and education opportunities. In addition, there is an increase in international migrants, mostly from the SADC countries. It is not surprising that blacks moving into urban communities choose to attend English-dominant rather than Afrikaans-dominant churches. This can be attributed to the stigma connected to the Afrikaans churches, and the lack of willingness from the Afrikaans churches to reach out to black communities. Overall, there has been a steady decline in many of the Afrikaans-dominant churches and an increase in non-religious affiliated groups. In addition, there is an increase in the number of AIC church groups, whose role was prominent in rural black communities during the apartheid era. Although the researcher does not believe that these groups

should be recognised as evangelical Christian churches, he believes there should be a way towards their inclusion through steps of introducing Biblical theological training to local church leaders and members; the researcher believes that the attempt to bring a huge theological transformation in big AIC church groups, such as the Zion Christian Church, will be met with fierce resistance. In the last chapter the researcher will introduce what he believes is the best method to overcome this.

Lastly, in the contemporary relative-inclined South Africa the notion of truth, knowledge and morality has changed. Truth is relative, knowledge is expressed opinion, and morality is political. The Rainbow Nation is a nation that recognises all different truth claims, and all religious truth claims are deemed equal. The focus is no longer on ‘what is right’ but looking for what is common in all to maintain unity and prevent discrimination. In addition, the social network and media have expanded access to information and people have platforms to express their views. The world has become a place where everyone is an expert in all different fields. Knowledge has become expressed views that are shared and accepted by many; the louder the view, the more it is accepted. Morality, too, has undergone some form of transformation. Currently, Christian ethics are not seen as the norm, only what is permissible within the Constitution. One of the issues that plague the conservative evangelical community is homosexuality. Although, according to conservative evangelical Christianity, homosexuality is deemed a sin, it is protected under the Constitution. An important question that will be examined in the following chapters is how can the EEI justification model help in dealing with these challenges

Chapter 6

The EEI justification model in moral discourse in Post-apartheid South Africa

6.1. Introduction

This section will demonstrate how the EEI justification model can be used in a moral and theological discourse in South Africa. This research will examine one of the controversial issues that have posed a challenge to the conservative Evangelical Christian community; homosexuality and Christian spirituality. It has been seen in this research that there has been an increase in the number of LGBTI churches in the urban sectors of South Africa. Theologians like De Gruchy (1995), Bosman (2008), Burr (2009), and Mooney (2013) have openly defended the notion that people in the LGBTI community can have authentic Christian experience and still maintain their lifestyles. This is in contrast to the conservative views held by Chambers (2006), Webber (2006), Feldmeier (2007), and Rogers (2009). The question that will be examined in this chapter is how can the EEI justification model be used in a moral discourse in post-apartheid South Africa? This chapter answers the primary question, how can the EEI Justification Model contribute to Christian epistemology in post-apartheid South Africa? What steps should the evangelical community take to maintain the authenticity and relevance of the Gospel truth claim in a pluralistic urban South Africa?

6.2. The use of the ideological part of the EEI justification model

The notion of homosexuality will be examined through the deployment of the *ideological justification* part of the EEI justification model. This is suitable, as

homosexual spirituality is an absolute notion and has a strong theological implication. The issue is not about individual-based spirituality, but justifies corporate spiritualism. Through the deployment of the *ideological justification* part of the researcher's proposed EEI justification model this research will examine not only whether or not the notion of homosexual spirituality is true, but justified. To put it simply the notion that will be examined is, homosexuals and transgender can have an authentic Christian spiritual experience and yet maintain their lifestyle (Bosman 2008:1-3). Bosman (2008), Mooney (2013), and many other LGBTI advocates believe that homosexuals and transgender can have a loving relationship with God and still maintain their lifestyle, as it is not sinful but created and acceptable to God. The Ideological justification part of the EEI justification model, for review purposes, contains three simple questions;

- a. If x is true, is it true all the time or some of the time?
- b. Can the antithesis (y) be true also?
- c. Does (y) correspond more or less with reality than (x)?

6.2.1. If x is true, is it true all the time or some of the time?

The first question of the Ideological part of the EEI model requires a thorough examination of the first belief statement. The aim of the first question is for the individual, or community, to really examine whether or not the belief is based on reality. It has been pointed out in this research how in the contemporary South African context opinions have replaced fact-finding (Wasserman 2010). The first part forces individuals to provide evidence for their beliefs. If supporting evidence cannot be found, then the individual is encouraged not to hold on to the belief. For theological and moral discourse, from a Christian perspective, biblical evidence is required. Therefore, to deal with the first question the LGBTI Christian spiritual advocates will be required to present biblical and anthropological evidence for their belief. First, this research will look at the anthropological evidence for homosexuality.

Mooney (2013:3) states, 'What man made religion demands is like compelling an elephant to grow a beard instead of a trunk. If the Church condemns homosexuality because it is unnatural, then by extension the virgin birth should also be condemned as unnatural.' Mooney's (2013:3) argument is that homosexuality is natural and should be accepted the way it is, as something that is made by God. What is disturbing is the justification of homosexuality as natural, and the attempt to compare it with the virgin birth. Christian Theology does not accept the notion of the virgin birth because it is 'natural', but because it is 'supernatural' (Gromacki 2002:112-113). Gromacki states, 'The Bible believer should not defend the possibility of virgin births within the human race; rather, he should argue that virgin births cannot happen naturally or artificially and that the only reason why Christ was virgin born was because of the miraculous ministry of the Holy Spirit.'

If Mooney's (2013:3) argument is that Christianity accepts the virgin birth, and thus should also accept homosexuality, does that mean homosexuality is to be considered a 'miracle'? The researcher does not think homosexual advocates would be bold enough to suggest this. Mooney's (2013:3) argument fails at this point. The only line of argument that would be safe to take is trying to argue that homosexuality is natural. Harrison (2005:8-10) argues that homosexuality has always been part of the African cultures, and argues that in sub-Saharan societies there were same-sex marriages. Harrison (2005:8) points to the female husbands of the Rain Queen Modjadji in the province of Limpopo, as well as male transvestites or neophytes in the Zulu culture, two of many examples of cultures that have accepted homosexual relations throughout human history. Oomen (2005:215) acknowledges the existence of gynaegamical marriages restricted only to the Sekhukhune culture. Oomen (2005:8) states, 'In what is essentially a socio-economic arrangement which can take many forms, a woman who is affluent, powerful, or childless, or all three, will marry and pay the bridewealth for another woman who is then expected to conduct typically female tasks, such as cooking, working in the fields, cleaning the house and giving birth

to children. As with the famous rain-queen Modjadji, the biological father of these children often remains anonymous, while the more powerful woman will become, in the eyes of the community, the social father.'

Although it can be argued that the relationship between 'husband' and 'wife' is sexual, the researcher argues that this is not conclusive, as the role of an affluent woman is to not engage in typical female tasks but maintain her status in the community and leave the 'wife' to bear children through normal male relations, something that Oomen (2005:8-9) acknowledges. Once the woman marries a man she loses her status and becomes subservient to her husband. For her to marry another woman she elevates her status as a man, although not fully recognised by the men's council unless the woman is a queen, but may not give birth as she is considered a 'man' (Oomen 2005:8-9). The marriage should be seen in terms of elevation to social status, and does not imply any sexual relations.

Further, the researcher believes that the acceptance of homosexuality in human cultures is relative to any given culture; therefore it cannot be used to justify homosexuality as a norm. Just as there are cultures throughout human history that accepted homosexuality, there are those that abhorred it and considered it unnatural. Wolf (2004:10) points out that the Scandinavian cultures did not accept homosexuality and regarded such relationships as immoral.

Anthropologically it is impossible to establish an absolute notion that homosexuality is natural. The researcher believes that it is a difficult task to establish a Biblical premise that homosexuality is natural and God-ordained, as well. Bosman (2008) attempts to build scriptural justification for homosexuality by focusing on the existence of homosexuality in biblical times. The argument, however, should not be on the presence of homosexuality in biblical times, or even in Israel, but on whether or not it was supported by scriptures and instructions from God. In other words, the presence of a practice in surrounding cultures does not justify it. Thus, anthropological support alone is insufficient to

support the claim that homosexuality is natural. What is required is clear biblical evidence for homosexuality.

The meaning of absolutism is often taken to indicate something that applies in all situations. In Chapter 4 the issues of morality and human rights were examined, and it was observed that the arguments were based on whether or not they exist and apply to all people in all situations. In the South African context it is difficult to focus on anthropological evidence in support of an absolute belief. The issue of homosexuality, for example, cannot be argued for or against based on the cultures and people groups in South Africa. This is because absolutism cannot be based on the South African context alone but must be universal. The argument for or against homosexuality, for example, cannot be based on whether or not it was acceptable in both black and white African communities. Hoad, Martin and Reid (2010:29) point out that the black Africa communities had a negative view of homosexuality. However, even with this the opponents of homosexuality cannot use anthropology as their primary focus on moral issues. The fact is that all cultures are relative. What is needed is clear biblical evidence.

6.2.2. The necessity of biblical evidence in moral discourse

Germond and De Gruchy (1997) in *Aliens in the Household of God: Homosexuality and Christian Faith in South Africa* advocate an inclusive theological stand on homosexuality. Germond and De Gruchy (1997:2) state, ‘Yet the tragedy is that this church, which fought a successful struggle against apartheid, nurtures within the bosom another fundamental and equally oppressive division; one that divides straight people from gay and lesbian people...Apartheid was such a sin, and its theological justification such a heresy, what does this mean to the way the church practices and justifies its rejection of gay and lesbian people?’

Germond and De Gruchy (1997) argue for better treatment of gay and lesbians in churches, which the researcher supports. However the researcher cautions

against the stand of calling homosexuality sin a heresy. If there is lack of biblical justification of homosexuality as sin then the argument is warranted. However, if there is biblical classification for homosexuality as sin, then any notion in contradiction, according to Germond and De Gruchy's logic, is to be declared heretical. So what biblical justification is there for homosexuality?

With the Constitution and political attention on their side, the LGBTI churches, in retrospect, do not need to provide biblical authority to establish legitimation of their gathering (Croucher 2002:319-320). However, when dealing with the issue of divine truth and Christian spirituality, then biblical precedent needs to be established. Bosman's (2008) approach, however, is not adequate, as his departure is focusing on, according to Bosman (2008:7), the six most used scriptures against the LGBTI churches; Genesis 19:1-29; Leviticus 18:22; Leviticus 20:13; Romans 1:18-32; 1 Corinthians 6:9 and 1 Timothy 1:8-10.

Regarding these scriptural references Boswell (1980:9) and Bosman (2008:7) support three points (combined from both their views) in opposition to the use of them. The first is, they are mostly used in a judgemental manner against people who have a homosexual orientation based on the assumption that the texts concerned express eternal truths not to be questioned (Boswell 1980:9; Bosman 2008:7). The second is that the texts are used without regard to their historical and cultural context. The third is that 'homosexual' does not occur in the Bible: no extant text or manuscript, Hebrew, Greek, Syriac, or Aramaic, contains such a word. In fact, none of these languages ever contained a word corresponding to the English 'homosexual', nor did any languages have such a term before the late nineteenth century (Boswell 1980:9).

The first two points are arguable and have been discussed at length by both sides; therefore they will not be explored in this research. However, regarding the last point presented by Boswell, the absence of a word 'homosexual' does not disqualify the use of scriptures in opposition to homosexuality. The same can be said of many other terms and phrases that do not appear in scriptures. The

researcher does not believe that one can argue that since ‘child abuse’ does not appear in the Bible, one cannot use scriptures in opposition to it. If the argument was that the concept of homosexuality is not expressed within scriptures, particularly in opposition to such sexual acts, then the argument may be plausible. However, many scholars have pointed to many scriptures that not only contain descriptions of such a concept, but speak in direct opposition to them, including the six that Bosman presented.

Bosman (2008:7-10) does not examine each scripture in detail, but provides short references and further readings on why the scriptures cannot be used in opposition to homosexuality. This is not unique, as many contemporary pro-gay advocates follow the same trend, including MW Sphero (2011). Regarding Romans 1: 18-32, Bosman (2008:9) supports the notion that Paul’s focus in the above-mentioned scripture is essentially on homosexual acts as part of idolatrous practices. Bosman believes that Paul wrote the given passage in the context of homosexual temple prostitution. In reference to verses 21-27 Bosman believes that Paul was reflecting practices customarily performed by the priests and priestesses in the Cybelean/Attic mystery cult.

Malick (1993) does not support the notion expressed by Bosman, Boswell, and many other homosexual advocates. Malick (1993:330) points out that Paul was aware of the Greek and Roman customs as he was raised in Tarsus. Therefore, when writing the epistle it was not from a Jewish background only, nor was he advocating Jewish culture above the Greek/Roman culture. Malick believes that the language used in the section was not Jewish but generic in reference to nature and creation. Malick (1993: 330) states, ‘Fusiko and fusi (“nature”) refer to one’s constitution as given by God the Creator. When Peter compared the false prophets to “unreasoning animals, born as creatures of instinct [gegenhmnenafusik] to be captured” (2 Pet 2:12), he was referring not to Jewish tradition or heritage but to a natural constitution as established by God in the

creation of animals. Also Romans 1:26 bears the idea of a natural constitution as established by God in the creation of the human race.'

Malick (1993:330-331) continues to argue for Paul's use of [fusi] in his biblical doctrine of creation. Malick correctly points out that the reference denotes that order is manifest in God's creation and sets a standard that all men have to adhere to. Malick (1993:332) continues to argue that Romans 1:23 draws the reader's attention to creation in his reference to the unsaved exchanging the glory of the incorruptible God 'for an image' eludes to the creation account in Genesis 1:26. Malick believes that the emphasis is on the fall of the human race from God's design, and from the worship of God expressed in the epistle. He correctly points out that the words 'of birds and four footed animals and crawling creatures' (v. 23) are reminiscent of 'the birds of the sky and over the cattle and over all the earth' in Genesis 1:26. Malick argues by stating that Paul emphasizes the creation account and thereby the fall of the race from God's design and from the natural, moral pattern of God for sexual expression and social interaction.

Kuhn (2006) concurs with Malick, and in addition argues against the notion that Romans 1:18-32 refers to pederastic-type relationships. Like Malick (1993:330), Kuhn (2006:315) refers to Paul's background and that the homosexual relationships were not only pederastic between men and boys during the New Testament period, but female and general male homosexuality was evident. Kuhn (2006: 315) states, 'The parallelism of v. 27b ("the men, giving up natural intercourse with women, were consumed with passion for one another") and the reciprocal pronoun αλλήλους ("one another"), does not fit with a pederastic-type relationship. What is portrayed by Paul's phrasing and terminology is males giving up natural sexual relations with women and turning to one another for mutual sexual gratification.'

The argument that Paul's focus in the given section of the epistle was based on idolatrous relationships and not on a sincere committed homosexual relationship

is not warranted (Kuhn 2006:315). Therefore, the researcher believes it is logical to conclude that the argument that Boswell (1980), Bosman (2008) and many others present that the lack of the word ‘homosexual’ does not warrant the use of scriptures is not plausible. MacArthur (1994) and Johnson (2000), and many other Biblical commentators agree with the interpretation of Romans 1:26-32 as reference to God’s wrath due to the sin of homosexual intercourse deemed *unnatural*. This is in coherence with Malick (1993) and Kuhn’s (2006) examinations of Romans 1:18-32 that clearly authenticates the use of the scripture in opposition to homosexuality. The concept of homosexual relationship, with the absence of the word ‘homosexuality’, is clearly stated and the divine precedent of sexual relations of the human race is clear.

In addition to the argument of Romans 1:26-32, many pro-gay theologians point to Matthew 19:12 in defence of the notion that homosexuals are born gay. Matthew 19 records a discussion that Jesus has with his disciples regarding divorce and remarriage. ‘For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.’ (Matt 19:12)

Sphero (2011:29-30) believes that *eunuch* in this verse refers to homosexuality, thus Christ affirms the notion that homosexuality is a natural sexual orientation. According to this research’s observation, this notion is false in several ways. First, the interpretation does not follow the context and logical argument of Matthew 19. Second, the interpretation does not take into consideration other scriptural references that use the same term. Third, many advocates who support this interpretation of Matthew 19: 12 fail to discredit the traditional interpretation of the text.

The Greek term for eunuch is *eunouchos* which means ‘chamberlain, keeper of the bed-chamber of an eastern potentate, castrated person, or one who voluntarily abstains from marriage (Davies and Allison, Jr 2004:20). Davies and

Allison, Jr (2004:20-21) point out that *eunouchos* refers to the latter meaning of a person who abstains from marriage and sexual intercourse. This view is supported by most scholars and biblical commentators including Lachs (1987) and Broadus (1989). This term is generally used for people in service to the royal family, or families of high esteem (Davies and Allison, Jr 2004:20). This applies to Acts 8:27-36 that record a meeting of Philip with an Ethiopian eunuch, who was a representative of the kingdom. Regardless of whether or not eunuchs were known for their homosexual practice, the general use of the term does not indicate homosexual orientation, but abstinence from marriage and sexual intercourse (Davies and Allison, Jr 2004:20).

One of the significant flaws of Bosman's (2008) work is the redirection to gay spiritual experience without providing adequate biblical foundations. The brief focus on the scriptures was to indicate why the given scriptural reference cannot be adequately used in opposition to homosexuality, yet at the same time fails to provide adequate Biblical support for homosexuality. Therefore, each spiritual experience mentioned in his work cannot be warranted; spiritual experience without Biblical precedent is void (Fry 2005:51).

Bosman (2008:13) presents the dilemma that many homosexuals in conservative churches face. Bosman states that gay Christians have the option of remaining in an environment that forces them to hide their real selves or to follow the route of developing their individualised form of spirituality. Bosman points out that the latter option seemed to be the one eventually taken by the subjects of his research. In continuation, Bosman points out that all of the subjects opted to exchange their churches of origin for a church where they were able to incorporate their spirituality into their self-definition without constraint. Bosman states, 'Thus, acceptance of his sexual orientation frees the gay man to embrace the highly emphasised personal experience of a relationship with Jesus Christ. Now he can develop an individualised form of spirituality in which he may worship

God through the Holy Spirit as an all-inclusive God of homosexual, heterosexual and all other variations of people on the scale of sexuality.'

There are certain aspects of Bosman's (2008:13) statement, and many other authors that support this notion, that need to be examined. First, the notion is based on the individual's effort in reshaping and developing an idea that suits each individual's lifestyle. In the same section Bosman expresses support for the re-interpretation of 'God as the creator of sexuality in its variety of forms.' This re-interpretation of God is not communal but individualised in dealing with issues of rejection and self-hatred, especially from God that opposes homosexuality. Bosman advocates the notion of discourse that bridges religion and therapy to create a 'sense of wholeness and sense of redemption'.

The second and last point is that spirituality is not based on God's revealed truth and void of Biblical precedent (Fry 2005:51). As the sense of spirituality advocated by Bosman (2008) is primarily individualised, the focus is not on God and his divine truth. Throughout the scriptures God has revealed himself in ways that are both understandable and holy. When dealing with sexuality the primary focus has been on heterosexual relations. In focusing again on the argument of the lack of the word 'homosexuality' in scriptures, the practice was not foreign in ancient Egypt. Manniche (1987), DeYoung (2000), and Neill (2009), and many other scholars, attest to the existence of homosexuality in different forms in ancient Egypt. These practices would not have been alien to the Israelites during their time in Egypt; more so to Moses during his upbringing in Egyptian society. Yet, there is no endorsement of homosexuality in scriptures. It is this research's observation that if such practices that were common had been ordained by God, then Biblical precedent would have been established alongside heterosexual relations, without having to adopt the *fill in the blanks* approach. Matthew 19:12 that is believed to endorse homosexuality, upon examination does not support that notion, but refers to celibacy (Davies and Allison, Jr 2004:20-21).

The EEI model requires one to provide evidence based on whom one is debating against. If the Christian community engages the secular society, this forces the defenders to examine the scriptures. Paul, for example, used his knowledge of the Greek poet and philosopher to present the Gospel (Acts 17:16-34). This applies to the Christian community also. In Chapter 4 we saw the demonstration of this. In the debate between the Moral Human Construct theory (Nietzsche 1968; Zuckert 1983; Derrida 2002; Dawkins 2006; Pigden 2010) and Christian Moral Theism (Plantinga 2000; Anderson 2008; Timmons 2013; Kreitzer and Jordaan 2013), the Christian argument had to present evidence outside the Bible. Anthropological evidence from Dalley (2000), Johnstone (2004), Hoystad (2007) and Ansberry (2011) was necessary to enhance the Christian argument for natural moral law. In the South African context the scriptures will be studied to find evidence to both prove the held belief and disprove the antithesis like Boswell (1980) Bosman (2008) and Sphero (2011) attempted to do.

De Wit and West (2008:389) make an observation on the role of the Bible in post-apartheid South Africa. They acknowledge the abuse of the Bible to establish and maintain segregation during the apartheid era. What they find surprising is the positive view of the Bible, even in politics. De Wit and West (2008:389) state, 'But the bible is still attributed a continuing, and positive role in informing not only ecclesial practice but - surprisingly and ironically - also social life, policy and practice...As South African politics attempts to walk the political tightrope of affirming religion and its values, while remaining neutral in a confessional sense, the reciprocity between religion and politics is not only evident also clearly in need of investigation.'

De Wit and West (2008:389) base this notion on the fact that the religious demographics have not changed with the majority of the population still identifying themselves with Christianity. This may be true, as when we look at the statistics, although there are indications of the decline in some denominations, the numbers have largely remained steady with the exception of the rise of the

AIC churches and non-religious affiliations (StatsSA 2001:25; StatsSA 2012:19-20). If there is a positive view of the Bible in post-apartheid South Africa it is beneficial for the Christian Community to engage and lead discussions on moralities that are based on the Bible.

6.2.3. Can the antithesis (y) be true also?

This question provides the conservative Christian community with the non-judgemental platform to present its position. The absolute nature of the truth of the Gospel and the Bible (Macquarrie 1993; Vanhoozer 2005; Cosgrove 2006; Ekstrand 2008) can be presented here. Macquarrie (1993:648) observes that at times the conservative Christian community appears to avoid the question of truth and morality, and this is more evident in post-apartheid South Africa.

The second question of the *Ideological justification* part of the EEI model states, can the antithesis (y) be true also? The answer to this question for Bosman and De Gruchy (1997) would be no. However, conservative Christians would differ. Webber (2006:127) describes Christian spirituality in the following, ‘Christian spirituality is not a journey into self as if spirituality is found in the deep recesses of our nature, hidden inside of us, waiting for release. No, true Christian spirituality is the embrace of Jesus, who, united to God, restores our union with God that we lost because of sin.’

Feldmeier (2007:24) states that mature Christianity spirituality is the embrace of the ‘mystery of the cross’. Webber and Feldmeier argue for spirituality that transforms individuals from sin. Webber (2006) and Feldmeier’s (2007) views reflect a general conservative notion of salvation and spirituality founded on the atoning work of Christ. Chambers (2006) and Glesne (2009) argue that homosexuality is sin. Chambers (2006:29-30) states that the sin of homosexuality should not be seen as worse than all other sins. Chambers’ argument is for maintaining the notion of homosexuality as a sinful lifestyle, but calls for better understanding and treatment of homosexuals in the local churches. Glesne’s

(2009:139-140) agrees with Chambers, but cites the tolerance of local churches to the open view on divorce and remarriage. Glesne believes the church's open view has become a precedent that many local churches follow. He strongly opposes views that call for the celebration of homosexual marriages. Glesne (2009:140) states, 'Their view is that the ongoing homosexual practices within the relationships are not sinful. Therefore, there is no need for repentance for sin or forgiveness of sin. Homosexual advocates are asking the church to condone behaviour that scriptures clearly and unequivocally identifies as sin.'

Rogers (2009) in '*Jesus, The Bible and Homosexuality*' follows the similar pattern of trying to discredit several scriptures used in condemning homosexuality; the same format as Bosman (2008). Unfortunately, Rogers, like many others, also fails to provide scriptural support for a homosexual lifestyle. The failure to provide scriptural support for homosexuality would mean that the antithesis strongly exists and should be recognised.

Ren (2011:130) in *Christianity and the Future* and Williams (2012) in *God's own Party: The Making of the Christian Right* observe that in the democratic countries Christian conservatism is seen as a political movement like the Republican Party in the United States of America. In South Africa the ACDP would be classified as the Christian right-wing conservative party. The ACDP has minimum support and is often viewed as an almost non-existent opposition to the ruling party. Christian conservatism is not as strong in South Africa as it is in the US. Although the overall view of the Bible may be positive in the South African context, the voice of Christian conservatism has greatly diminished (De Wit and West 2008:389). The EEI model, or anything equivalent, creates a platform for Christian conservatism to present its views in an open environment.

6.2.4. Does (y) correspond more or less with reality than (x)?

Josh McDowell (1992), a former agnostic, wrote *Evidence that Demands A Verdict* where he presented internal and external evidence that supports the

truthfulness of the Bible. In 1999 he authored *The New Evidence That Demands A Verdict*. Evidence is essential for both proving and disproving specific notions. In South Africa, knowledge has become opinion-based (Wasserman 2010:118-120). Social media has become a platform where people are free to voice their opinions on any topic without being held accountable for what they say. More often verdicts are handed down before all the evidence is presented.

Christian Moral Theism has more to offer than political-based morality. The issue of homosexuality, for example, is more difficult to prove through scriptures than the antithesis. Boswell (1980), Bosman (2008), and Sphero (2011) focused on scriptures that are commonly used against homosexuality, but failed to provide biblical evidence for homosexuality. Their views could be easily argued against (Malick 1993; Kuhn 2006). Anthropological arguments, although at times necessary, cannot be fully relied upon as they are relative.

The last question of *Ideological justification* is, does (y) correspond more or less with reality than (x)? As a reminder the y refers to the antithesis and x to the original belief. Does the antithesis correspond more or less with reality? Masango (2002) of the University of Pretoria deals with the issue of homosexuality in Africa. Masango (2002:956) correctly states that the issue of gay and lesbianism is problematic in the African churches, as they are not sure of how to deal with it. Like many others, Masango acknowledges the ill-treatment of gays and lesbians in African churches. His focus is to examine the issue biblically and to educate Africa church leaders in ways to engage on the given issue. Masango (2002:959-960) correctly cautions against the misinterpretation of certain scriptures like Genesis 9 that speaks against Sodom and Gomorrah, and that which speaks to God's judgement due to sin of pride, gluttony, and not taking care of the needy (Ezra 16:49). However, Mansago accepts the interpretation of Leviticus 18:22 and 20:13 that speak against homosexuality. Masango (2002:961) states, 'Both the above texts form part of the holiness code of Israel which formulates guidelines for an appropriate lifestyle for the Israelites, who live among foreign

people with strange religious structures, so as to distinguish them from their neighbours. As such, they define patterns of behaviour to regulate the life of the Israelites and their religious cult and the code could therefore be regarded as a confession of faith.'

Although Masango acknowledges the issue of grace in the New Testament, he also states that Paul's descriptions in 1 Corinthians 6:9 and 1 Timothy 1:10 are based on the holiness code in Leviticus (Masango 2002:962-963). Even though scriptures that condemn homosexuality were not taken into account, the overall biblical support for and description of heterosexual marriages is overwhelming in contrast to homosexuality. Therefore, the antithesis corresponds more with reality than the original belief.

It is important to note that the case for heterosexual marriage in the bible is strong. There are specific references of God blessing and supporting those in heterosexual marriages. There are references of Adam and his wife Eve (Gen 1:24-27), the description of the offspring of Adam and Even and their wives (Gen 4:17-19), the genealogy from Adam to Noah (Gen 5), the references of Noah and his sons in heterosexual marriages and the covenant God made between all members of Noah's family (Gen 6:18; 7:13) and the Mosaic law regarding marriage is in reference to those in heterosexual relationships (Ex 22:16; Lev 18; Mt 19:6; Mk 10:4-10). In addition, one can examine the lives of individuals who received favour from God and evidence will point out that they were in heterosexual marriages, from Enoch (Gen 5:21-22) through to Jesus' disciples. More so, Jesus grew up in a heterosexual family. The biblical evidence for heterosexuality is overwhelming and difficult to challenge.

It is essential for the conservative evangelical community to engage more on social and moral issues in South Africa. The EEI justification model can be effective in creating an equal platform for all notions to be examined. It is difficult for the secular and political communities to present their views on human rights and natural moral law without acknowledging deity. Either they believe in moral

nihilism (Nietzsche 1968; Zuckert 1983; Derrida 2002) or moral evolution (Dawkins 2006; Pigden 2010). It is difficult to support the former, and the latter has proven to be less realistic than Christian Moral theism. Therefore, it is essential for Christian conservatism to contribute more to society than before.

6.3. Conclusion

This chapter focused on the question, how can the EEI Justification Model contribute to Christian epistemology in post-apartheid South Africa? What steps should the evangelical community take to maintain the authenticity and relevance of the Gospel truth claim in a pluralistic urban South Africa? To answer this question the EEI justification model was utilised in the moral debate on the issue that poses a great challenge to the conservative evangelical community. The aim of the model is to derive truth and the model sought to examine evidence used in support of both the original held belief (the notion that homosexual spirituality is authentic) and the antithesis (homosexuality is sinful and true spirituality will lead to repentance). The neutral nature of the EEI justification model is ideal, as evidence is examined from an objective perspective. This is essential in Christian Epistemology, as the focus should always be on deriving truth. The EEI justification model can be effective in dealing with specific theological and moral issues. The conservative evangelical community can use the EEI justification model, or the principles thereof, to engage society. The EEI justification model can enable the evangelical community to challenge specific issues in society. What has been demonstrated thus far is how the model can be effective on specific issues. The challenge that remains concerns how the EEI justification model can be used in reshaping the whole theology of a specific group. This will be demonstrated in the next chapter.

Chapter 7

The EEI justification model in reshaping African Indigenous Theology

7.1. Introduction

The EEI justification model is a model that can be used to either examine held beliefs or to derive what could be considered a true belief. This model is created by the researcher for philosophical and Christian epistemology. The aim is to provide a system for the Christian evangelical community to engage the post-apartheid urban society on moral and social issues. Earlier in the previous chapter this research showed how the African Indigenous Church (AIC) movement has been on the rise for the past 15 years. The largest of the AIC church groups is the Zion Christian Church (ZCC). The ZCC increased from 3.8 million members in 1996 to 4.9 million in 2011, while other AIC church groups increased from 216,000 in 1996 to 1.8 million in 2011 (StatsSA 2001:25; StatsSA 2012:19-20). The need for reshaping African Indigenous theology comes due to the lack of coherence in theology. In addition, certain elements of the African indigenous theology, depending on the local context, have negative social impact. This research will demonstrate how the EEI justification model can be used to reach out and reshape the local AIC church theology. What will be examined here is how the EEI justification model can be used to reshape African indigenous theology in all different contexts in South Africa.

7.2. The review of the EEI justification model

EEI is an acronym for Event-oriented, Existential and Ideological justification model created by myself. It places propositions in one of the three groups. Although I concur that not all propositions can be classified according to these three groups, most propositions regarding human existence can be. Each group consists of sets of questions that will guide debates and help individuals and societies to derive truth. Event-oriented propositions are statements of belief describing an event in any given time and space. Existential propositions are statements of belief referring to the existence (or possible existence) of any given entity (Canto-Sperber 2008:167). Ideological propositions statements are in support of or opposition to any given ideology or theory. This follows the same question as the epistemic justification ground, ‘how do you know what you know?’ (Audi 2003:8).

Based on these groups a series of questions is formulated that can be used for either validation or elimination of a belief as a justified belief. For Existential propositions the researcher has formulated two main questions and four questions for Event-oriented propositions. Let’s examine the questions before looking at how they apply in their respective situations.

Existential justification questions:

- c. If x did not exist, could something else, if anything, exist in its place?
- d. What is the meaning of x ’s existence (Allen 2008:1)?

Event-orientated justification works in a similar manner. The questions for Event-oriented are the following;

- e. Has anything similar ever happened before?
- f. Does the entity involved possess the ability and/or the character to do it?
- g. Has anything similar ever happened since?
- h. Does the end result satisfy the process?

The third and final part of the proposed model is Ideological justification. Like the first two groups, the Ideological justification has its own set of questions. The questions for Ideological justification are the following;

- d. If x is true, is it true in all or some situations (Kukla 2000:134)?
- e. Can the antithesis (y) be true, also (Fleischacker 1992:93)?
- f. Does y correspond more or less with reality than x ?

The neutral approach of the EEI justification model is essential, as the notion of the increase of the AIC church groups in the South African context happened during the apartheid era. The notion was that traditional Christianity was a white-man's religion and the political situation caused many black South Africans in the rural sectors to seek and embrace churches that promoted the African version of Christianity. A subjective approach could cause a negative response to any attempt to reshape African Indigenous theology. The EEI justification model can cause individuals and societies to re-evaluate their own theologies by recognising and examining the bible-based antithesis. The following sections will demonstrate how the EEI justification model can be used to reshape the South African indigenous theology.

7.3. The use of the Ideological part of the EEI justification model

The Ideological part of the EEI justification model is used when dealing with theological evaluation of the African indigenous theologies in the South African context. The first question of the ideological part of the EEI justification model is, if x is true, is it true in all or some situations? The x represents the original held belief. This is where each African indigenous theological view is presented. The first question encourages those who hold a specific view to examine and present both the theoretical and practical evidence of their views. The first step is to establish whether or not a notion is true, and the absolute nature of the held belief.

The South African Indigenous theology sought to present theology in a way that connects with and is easily acceptable to black South African communities. The South African Indigenous theology flourished with the African Indigenous Church groups, and currently enjoys more than six million members. The largest of the AIC church groups is the Zion Christian Church (ZCC). The ZCC membership is estimated to be around 4.9 million while other AIC church groups are estimated to be around 1.8 million (StatsSA 2012:19-20). The difficulty of engaging and understanding the South African indigenous theology is that there is a lack of coherent theology. Churches range from African-Christian syncretism like the ZCC churches to churches that seek to be pure before God, like the Shembe church. The Isonto IamaNazaretha, the Church of the Nazarites (also known as the Shembe), is a great example. Established in 1911, the Shembe church has similarities to the ZCC church. Their belief in God is in an active God who interacts with mankind (Oosthuizen 1967:151). This differs greatly from the ZCC type churches that believe in God who is distant and uninvolved in the lives of mankind. The ZCC type churches represent the majority of the South African indigenous churches with their belief in the ancestors. The ancestors are the spirits of those that died and live in the spirit world as mediators and guardians of mankind (Wiredu 2013:29). The view of a distant god and the ancestors is evident in many South African black cultures. In the Northern Sotho (Pedi) culture that I belong to, the word for god is *modimo* and for ancestors is *badimo*. It is not a coincidence that *modimo* and *badimo* seem similar as *mo* is a prefix for singular while *ba* is for plural (Ndhlovu 2015:85). For example, [mo]shimane means a boy and [ba]shimane means boys. *Modimo* is translated as a deity referring to the creator god and *badimo* in a literal translation means deities. Although *modimo* is regarded as the Supreme Being, most veneration is directed to *badimo*, that are directly involved in the affairs of the mankind, both in blessings and curses (Ndhlovu 2015:85). It is common in black South African cultures for the plural form to be used in reference to the ancestors; *amadlozi* in Zulu (*ama* is a plural form) and *vadimo* (*va* is similar to *ba* in Pedi) in Lobedu

(Afolayan 2004:65-66). The existence of the ancestors is necessary to South African native beliefs, like many cultures in Africa. The necessity of the ancestors is often transferred into the Christian belief of the indigenous churches.

The nature of the first question of the ideological part of the EEI justification model, 'if x is true, is it true in all or some situations?', causes the indigenous churches to provide biblical support for their beliefs. This is necessary because the focus is to challenge false or unwarranted beliefs and to derive truth. The South African indigenous theology is very complex, with various rituals for healing, forgiveness and removing curses on individuals or communities. They adopted the Pentecostal form of Christianity by acceptance of speaking in tongues, healing and exorcism, but combined it with the traditional sacrificial rituals of appeasing the ancestors and removing curses (Anderson 2008:22). This creates a theology that causes uncertainty and fear. The uncertainty of whether or not one is forgiven or clean from curses increases stress. The only assurance comes with time, when good things happen, or there isn't any calamity in the life of the individual or the community. To create a theology that is true, the first question of the ideological part of the EEI justification model causes the South African indigenous churches to examine a bible-focused theology. The lack of biblical knowledge among AIC leaders puts the churches more at risk of adopting traditional mysticism in their churches (Oduro 2008:60). Through the study of the scriptures they are able to examine whether or not their view of the distant and an uninvolved God reflects the reality expressed in the Bible. In addition, they will examine the fundamental belief of the ancestors, sin and the after-life.

7.3.1. The Biblical view and the reality of the antithesis

It is difficult to provide support for the South African indigenous view of God and the ancestors. Ancient Near Eastern cultures viewed God or gods as active beings in the lives of mankind, and mankind as being accountable to the gods

(Dalley 2000:4-5; Johnstone 2004:499; Hoystad 2007:9). In addition, the view of an active God is evident throughout the scriptures. There are references to God interacting with individuals (Gen 6:13; 12:1-5; Exod 3:1-21, 33:1-21; Acts 9:1-19; Rev 1:8, 17-20; 22:7-16), the nation through public manifestations (Exod 13:21-22; Exod 19; 1 Sam 5), and rescuing his people through heroic actions of individuals (1 Sam 11; 1 Sam 14, 1; 1 Kgs 18). Therefore, the second question of the ideological part of the EEI justification model, ‘can the antithesis (*y*) be true also?’, will cause individuals and the South African indigenous church communities to evaluate and consider the antithesis. However, the clear contrast between the originally held belief and the antithesis will be presented when focusing on the third and last question, ‘does *y* (the antithesis) correspond more or less with reality than *x*?’ This question causes one to juxtapose the two beliefs. Both the natural realities and biblical evidence have to be taken into consideration.

7.3.2. The practical elements of South African indigenous theology

South African indigenous theology focuses on the practical aspect of human existence. The notions of a distant God, the role of the ancestors, the notion of sin and the after-life are centred on the daily natural realities of their lives. Suffering and living a good life is the focus of the South African indigenous theology. For example, sin is not associated with breaking any biblical absolute laws, but with whether or not the action causes suffering to the individual or the community (Kunhiyop 2008:8). Therefore, if an individual lies and cheats but the actions bring prosperity in the lives of the individual and the family, it could easily be interpreted as a blessing. Therefore, if there is a need for the reshaping of the South African indigenous theology, it is essential to focus on the practical elements of the theology. One of the most notable areas is Divine Providence. The focus on divine providence and sin can help to redefine the notion of God and encourage accountability of mankind to an active God (Ndhlovu 2015:80). These two notions connect in addressing the issue of suffering and a good life that defines South African indigenous theology. The Church of the

Nazarites (the Shembe), for example, focuses primarily on healing. Sin is often associated with sin and curses, and as part of healing the individuals the sin and curse have to be removed. The use of holy water is prominent in both the Shembe and the Zionist churches (see Oosthuizen 1967 and Muller 1999). The holy water is believed to possess special spiritual properties to cleanse the soul and the body of the believers, but it needs to be blessed by church leaders and prophets. Once the sin and curse is removed the individual can be healed. The curse can either be from disobeying the ancestors or through witchcraft. Therefore the notion of divine providence has to deal with the reality of suffering in the African context. Black South Africans in rural communities face unemployment and the lack of basic needs such as clean water and electricity. Presenting a biblical view of suffering should reflect the realities experienced by the members of South African indigenous churches and the broader black South African communities.

7.3.3. The use of logic in the Ideological part of the EEI justification model

Another advantage of the Ideological part of the EEI justification model is that it encourages logical evaluation of the beliefs. Besides the need to present biblical evidence, logic is encouraged to evaluate the validity and realistic nature of any belief. The issue of suffering, for example, believed to be caused by the ancestors can be evaluated by logically examining basic reality. If an individual believes that he or she is suffering because of disobeying instructions of the ancestors, he or she may have to answer basic logical questions. Do all instructions believed to be from the ancestors produce good fortune? Are there individuals who have obeyed similar instructions and still not achieved the desired results? Are there individuals who have achieved the desired results without following the instructions believed to be from the ancestors? It is obvious to note that the nature of the questions is highly sceptical. This is essential as the nature of the model is neutral, and it is essential that the antithesis be recognised. This is done so that it does not enforce any specific view, but encourages a sober evaluation. It encourages the individual and communities to evaluate their beliefs based on natural reality. Fundamental beliefs are essential in

creating a specific worldview that interprets natural reality. Thus, in addition to biblical evidence, logic is needed to establish truth. If logical and biblical evidence points towards either the originally held belief or the antithesis, then the most realistic notion should be adopted.

The ideological part of the EEI justification model can help to engage the South African indigenous churches with respect. It is easy for urban churches to look down on indigenous churches and black communities with contempt. This is often due to lack of knowledge and understanding. Above all, the focus is to produce change in ideology and theology to be initiated by the people within the South African indigenous communities. Encouraging a sober evaluation through the scriptures and logic can help to transform and reshape problematic areas in South African indigenous theology.

7.4. The Existential part of the EEI justification model

As stated earlier, the existential part of the EEI justification model focuses on presenting argument for the existence of any entity. There are two primary questions for the existential part of the EEI justification model; ‘if x did not exist, could something else, if anything, exist in its place?’, and ‘what is the meaning of x ’s existence?’ These questions can be modified to fit different situations. For general identification purposes the questions can be modified to the following two questions; ‘if that is not x could it be someone else?’, and ‘what is the purpose of x being there?’

When dealing with South African indigenous theology and black South African culture the existential part is connected with the ideological part of the EEI justification model. Beside the belief in the ancestors, all South African black cultures believe in the existence of other spirits; often these spirits are evil and mischievous (Varner 2007:22). There is a general belief, for example, in the existence of water spirits. In Venda the water spirits are called *zwidutwane* and

like many black South African cultures the spirits can steal both the physical body and the soul of individuals (Varner 2007:22). People often bring sacrifices to the spirits to appease them, so that they do not enter the communities. In some cultures these spirits are also associated with witchcraft and magic. Traditional healers during the initiations invoke the power of water spirits to gain their spiritual powers (Ndhlovu 2015:99). The Christian notion of Satan and evil spirits makes it easy for this belief to continue to exist in many indigenous and black Pentecostal church movements. These spirits are seen as evil spirits in the service of Lucifer the fallen angel (Varner 2007:22).

The first question requires an examination of the nature of the supposed existing entity. The water spirits, for example, are spiritual beings that can manifest physically and be seen by people, and they often appear as snakes (Eberhart 2002:313). The disappearance of people in rivers and lakes is often attributed to these spirits. In January 2014 a boy disappeared in Mpumalanga while swimming with his friends (SAPA 2014). His family believes that he was taken by a water spirit and may return later. Although the local police searched for the body of the young boy, they have not been able to find him. The first question, 'if x did not exist, could something else, if anything, exist in its place?', focuses on two aspects. The first is on the question of whether or not there is a natural explanation for phenomena attributed to the supposed existing entity. Regarding the existence of ancestors that are connected to blessings and curses, one is required to examine whether or not individuals can have a good life without believing in or appeasing ancestors. One will be required to examine the lives of those who do not believe in ancestors or participate in rituals. In addition, one is required to examine the lives of those who believe in the ancestors, and juxtapose the two. If the lives of the people who believe in the ancestors seem to be better than those who do not acknowledge their existence, then it is plausible to assume that belief in the existence of the ancestors may be true. If the latter seems to be better, it is plausible to doubt the existence of the entities.

In the case of the existence of water spirits, one will have to examine whether or not such creatures were seen. In a local community there ought to be similar descriptions of the creatures. The sources will have to be from unrelated people who may not know, or have spoken to, each other. The second is to determine whether or not there is a natural explanation of the phenomena in the area. In the case of the missing boy the question will require an examination of whether or not such phenomena of missing people is common or not, and if it is common what are the circumstances surrounding the disappearance of the individuals. Both geological (such as the flow of the current, flood seasons and possible whirlpools) and biological (such as crocodiles, pythons and other wildlife) factors have to be considered. The nature of the first question does not exclude the possibility of the existence of other spiritual entities. Thus biblical examination of the possibility of the existence of these spiritual entities is needed.

7.4.1. Geological and Biological explanations

The rainfall in the Mpumalanga region is high (2,000 mm/a) and the rainfall is concentrated in summer between November and March (Sudlow 2004:7). Therefore, the disappearance falls within the period when the river is at its highest and the currents are more rapid than at any other time of the year. Due to the rapid flow of the river the existence of whirlpools in the river cannot be ignored. Further, Mpumalanga is the natural habitat for African rock pythons. Like their South American cousin, the anaconda, the African rock pythons are ambush reptiles that can hunt both on land and in the water (Marais 2007:69-70). Although it is rare for pythons to hunt humans, there have been recorded cases of people being eaten by pythons (O'Shea 2007:27-28). In addition, the Sabie River is one of the rivers that run through South Africa's largest national safari park, the Kruger National Park. It is a highly crocodile- infested river that connects the park with the town called Hazyview, where the incident happened (see Braack 2006). Hazyview is approximately 15 km from the park, and

crocodiles have often been seen in the area. Therefore, there is a possible natural explanation for the phenomenon.

This is not attempt to solve the mystery surrounding the missing child, but only to demonstrate the nature of the questions of the existential part of the EEI justification model. It is easy in African traditional and South African indigenous theology to accept certain notions and interpret situations according to one particular view without acknowledging other possibilities. The nature of the first question causes the individual to objectively examine the validity of the held belief and the antithesis. In the existential argument natural examination is needed and, if possible, ruled out. In this case, the natural possibility is overwhelmingly convincing.

7.4.2. A biblical examination of the existence of spirits

The biblical examination is needed to establish the possibility of the existence of spiritual entities. The Bible is a spiritual and theological book, and thus acknowledges the existence of spiritual beings, both good and bad. What needs to be examined is the nature and the role of those spiritual beings. Regarding the ancestors, biblical examination will focus on the issue of the eternal destination of human spirits and the ability to interact with the living. If individuals die, are they able to influence and guide the living, or is there a gulf between the living and the dead that cannot be crossed? Is there evidence of dead human spirits, or the possibility of dead human spirits interacting with the living? Is there evidence of spiritual beings in visible bodies interacting with humans, and if so what is the nature of the interaction? These are some of the natural questions that need to be answered when dealing with the issue of spiritual beings in South African traditional and indigenous theology.

7.4.3. The manifestation of human spirits in the Bible

There are two biblical references to the manifestation of human spirits in both the Old and New Testaments. The first reference is Samuel's appearance to Saul (1 Sam 28). Saul had to fight against the Philistines, and had tried to enquire of the Lord, but the Lord remained silent (1 Sam 28:5-7). Saul sought out a medium in Endor to attempt to speak to Samuel, who had died earlier. In a disguise Saul went to the medium, who, according to the scripture, called up the spirit of Samuel. The Bible states that when the woman saw Samuel she was afraid, as she realised she had been deceived by Saul about who he was. The scripture states that the woman 'saw' (*wat-tê-re*), which derives from *ra'ah* meaning to see (1 Sam 28:12; Strong 1996:223, 513). *wat-tê-re*, in its form with *wa* as a prefix, is used in several ways. The first denotes sight and seeing, and there are many references in the Old Testament (Strong 1996:223, 513). Genesis 21 verse 9 states that Sarah 'saw' that the son of Hagar was mocking her son Isaac. Genesis 24 verse 64 records the day Rebekah went to Isaac's house (Whitaker 1988:915). It states that when she lifted her eyes and 'saw' Isaac she got off the camel (Gen 24:64). There are more references of *wat-tê-re* referring to sight (Exod 2:2, 5; Num 22:23, 25, 27; 1 Sam 25:23, 2 Sam 6:16; 1 Chr 15:29; Neh 9:9; Jer 3:7; Ezra 23:14; Whitaker 1988:915).

The second use of *wat-tê-re* denotes perception and realisation. Genesis 16 verse 5 states that when Hagar 'saw' that she had conceived (Strong 1996:223, 513). The New American Standard Bible (NAS), King James Version (KJV) and the International bible version (INT) translate *wat-tê-re* as 'saw' while the New International Version (NIV) uses the phrase 'she knew'. Similarly in Genesis 30:9 it states that Leah 'saw', according to the NAS, KJV, INT versions, that she stopped conceiving. Although the NIV also uses 'saw' it is plausible to use the perceptive meaning, as Leah would have come to a realisation that she could not have more children after several attempts; this is a better and more realistic

interpretation than the sight denotation. There are more references of *wat-tê-re* being used in a perceptive sense (Judg 16:18; Ruth 1:18).

Therefore, does *wat-tê-re* in 1 Sam 28:12 mean sight or perception? To understand the meaning of *wat-tê-re* in the scripture it is important to connect it to verse 13. Saul asks the woman what she sees. However the physical description of the spirit of Samuel in 1 Samuel 28 verse 14 indicates that both *wat-tê-re* should be interpreted as sight rather than perception. The complication, however, is due to the perception that Saul may or may not have visually seen the spirit.

Laney (1982:79) believes in the genuine appearance of Samuel. He equates this view with Matthew 17:3 (the Mount of Transfiguration). Laney provides four reasons for his view. The first reason is that the medium was surprised, indicating that she did not expect the manifestation of spirits. The second reason is that Saul knew the appearance of Samuel and wouldn't have been deceived. The third and last reasons are that the message is from God and the scripture clearly identifies the spirit as Samuel. Caution should be taken before concluding that Saul saw the manifestation of Samuel, as the text does not conclusively indicate that he did, unlike the event in Matthew 17. Wiersbe (2003) supports the same reasons provided by Laney (1982), but does not believe in the physical manifestation of Samuel. Wiersbe (2003:287) believes that Samuel stayed within the spiritual realm preventing Saul from seeing him, and only the medium was able to see the spirit; however, Saul spoke directly to Samuel, and Samuel to Saul, without the aid of the medium to convey God's message.

1 Samuel 28 and Matthew 17 cannot be used to justify physical appearance of human spirits in the world of the living. Regarding 1 Samuel 28, both Laney (1982) and Wiersbe (2003) agree that the fact that the medium was taken by surprise indicates that she did not expect the manifestation of spirits, thus the manifestation of Samuel to Saul was allowed by God for the specific reason. This view is also supported by John F Walvoord, the former Dallas Theological Seminary President and Roy (1983:454). The same reason is used for Matthew

17. MacArthur (1988:64-65) and Stronman (2014:338) and many other scholars attribute the manifestation of Moses and Elijah to a visual representation of Jesus being the fulfilment of the Law and the Prophets. However, these scriptures cannot be used in support for the manifestation of ancestral spirits. Hamori (2008:18) acknowledges the general use of the 1 Samuel 28 to support the view of ancestral spirits that could manifest themselves in the world of the living to punish those who disobey them. The use of these scriptures in support of the existence of the ancestral spirits is devoid of proper biblical exegesis.

There is not any convincing scriptural support for the belief in ancestral spirits. The unique circumstances surrounding both 1 Samuel 28 and Matthew 17 disqualify the use of the scriptures beyond what they are intended to mean. They cannot be used in support of the belief in the manifestation of the ancestral spirits as animals or any other form. In addition, in Jesus' parable of the rich man and Lazarus (Luke 16:19-31) the rich man in hell asks for Lazarus to return back to the world of the living to warn the rich man's siblings about the judgement awaiting them. Although it is a noble request that has the potential to lead people to righteousness, the request is denied, as they have Moses (the Law) and the Prophets (Luke 16:30-31). There is no reason for any human spirit to return and communicate with the living. This is different from the views on other spiritual beings; angels and demons.

7.4.4. The manifestation of other spiritual beings

There is sufficient biblical support for the manifestation of both angels and demons in both the Old and New Testaments. There are numerous references to angels appearing before people; the angel and Hagar (Gen 16:7-12), angels and Abraham (Gen 18), the angel and Jacob (Gen 32:1), the angels during the Exodus period (Exod 3:2; 14:19; Num 22:22-32), the angels during the time of the conquest and judges (Judg 2:1-4; 6:11; 13:3), angels during the kingdom periods (2 Sam 24:17; 1 Kgs 13:18; 19:5; 2 Kgs 1:3,15; 1 Chron 21:20), angels

with the prophets (Zach 1:9,11; 2:3; 3:3; 6:4-5), angels in the Gospels (Matt 1:20-24; 2:19; 4:11; 28:5; Luke 1:11), angels in the Book of Acts (Acts 8:26; 10:4; 12:7). There are numerous other references regarding angels, but these were selected as they contain verbal communication between humans and the spiritual beings. The role of the angels in these scriptures differs, from bringing specific instructions and detailed prophecies to performing acts of deliverance or judgement.

There are references to evil spirits in both the Old and New Testaments. The references to evil spirits are primarily in what are classified as Old Testament historical books (1 Sam 16:16, 23; 18:10; 19:9; 1 Kgs 22:23). There are also references to a lying spirit (1 King 22:23) and familiar spirit that is often associated with witchcraft and divination (Lev 20:27; Deut 18:11; 1 Sam 28:7; 2 Kgs 21:6; 2 Chron 33:6; Wigram 1860:29). Grimassi (2003:7) and Bash (2010:29) state that sorcerers or necromancers who evoke a spirit to answer certain questions were referred in Hebrew as *ob*. This is also with reference to a vessel that is to be filled, thus the association is that the body is viewed a vessel through which a spirit can enter and interact with the world of the living. There are several references in the New Testament that concur with this notion. There are references of people possessed by evil spirits (Luke 7:21; 8:2; Acts 19:12; 19:13-15) and unclean spirits (Matt 10:1; 12:43; Mark 1:23-27; 3:11; 5:2-13; Luke 4:33-36; Acts 8:7). Therefore, there is sufficient biblical support for the notion of spirits manifesting through individuals. However, these scriptures cannot be used to support the notion of dead human spirits communicating with the living. The manifestations of the spirits often lead to torments of the individuals. There are no references to angels manifesting through a human host. What needs to be examined is whether or not there are references to the manifestation of evil spirits without a human host.

7.4.5. The serpent in Genesis 3

One of the most controversial scriptures is Genesis 3 that records the fall of mankind. There is much debate on whether or not the serpent is Satan. Arthur George and Elena George (2014) present the JEDP theory of the authorship of the Pentateuch. They argue that the notion of the serpent being Satan robs the message of the J source. Arthur George and Elena George (2014:282-283) believe that J believed that there is an element of evil in human nature from the beginning. Therefore, to associate the serpent with the external evil forces like Satan takes away J's message of the responsibility of mankind for their decisions. Ultimately, mankind does not need an external evil force to tempt it. John Riddle (2010:37) believes that the J source did not place the serpent in the narrative to be the central player, but for familiarity, as the figure of a serpent is present in the ancient Near Eastern cultures. Shectman (2009:94) concurs with both George and Riddle, and states that the serpent did not tell the woman to eat the fruit and thus cannot be credited for the fall of mankind.

Carlton (2013:32) disagrees with any notion that does not associate the serpent with Satan. Carlton provides three reasons that he believes support his views. The first is that Revelations 12:9 says that the serpent was Satan. The second and third reasons are against those who believe Satan used ventriloquism. He states that the story does not mention anything about a ventriloquist Satan, and if it is true, then he succeeded in deceiving God, as the punishment was not for the serpent and not for the devil. Wiersbe (2007:26) concurs with Carlton that the serpent was Satan, and like Carlton points to the general description of Satan as a serpent (2 Cor 11:3) and a dragon (Rev 12). Wiersbe (2007:26), although he may agree with Shectman that the serpent did not directly tell the woman to eat the fruit, its statement that mankind shall not die contradicted God; therefore the serpent lied. Wiersbe (2007:26) points out that Satan is described as the 'father of lies' (John 8:44). Therefore, if the serpent was the first creature recorded as lying it is logical to conclude that the serpent is Satan.

There are two reasons why the view advocated by Shectman (2009) and Riddle (2010) is problematic. The first is that the description of the serpent makes it a very prominent character. Arthur George and Elena George (2014:282-283) believe that the serpent does not play a major role, as evil was within the nature of mankind. If this is true then there is not any need for the serpent to be present. The beauty and the lure of the fruit, along with curiosity, would have been sufficient for mankind to disobey God. The conversation between the woman and the serpent was necessary to lure mankind into disobeying God.

The book of Genesis is not the first to feature a serpent in an epic that involves mankind and eternal life. The serpent featured in the epic of Gilgamesh that was written in the second millennium BC and the hero was a historical king who reigned in the city of Uruk (Mitchell 2004:1-2). Like all heroes in epics, Gilgamesh has to perform dangerous tasks to attain a specific prize, and in this tale he attains the plant of eternal life (Jackson 1997:xliv). However, the serpent steals the plant while Gilgamesh bathed in a pool thus robbing mankind from attaining eternal life (Jackson 1997:xliv). Robert Gnus, an Old Testament Professor, makes a parallel between the epic of Gilgamesh and Genesis 3. Gnus (2014:95) states that the most compelling common theme is that mankind attains wisdom but not eternal life. Gilgamesh ruled as a tyrant, but after this ordeal he began to rule in wisdom and better understanding (Jackson 1997:xliv; Gnus 2014:95). In Genesis 3 the serpent helped mankind to attain wisdom, but at the expense of eternal life (Gen 3: 22-24; Gnus 2014:95). Although the serpent in the epic of Gilgamesh was not the main character, it was necessary and played a role that affected mankind. Stating the parallel between the serpents in the epic of Gilgamesh and Genesis 3 should not be viewed as the acceptance of the view that the former influenced the latter. It is essential to note that the roles of the serpents were necessary and the views expressed by Shectman (2009), Riddle (2010) and George and George (2014) cannot be true.

The second reason is that the view of the snake representing wisdom and knowledge as in some of the ancient Near Eastern traditions (Shectman 2009:94) contradicts both the statements and the results in Genesis 3. The words of the serpent encouraged Even and Adam to eat the fruit that led to a disastrous consequence. More so, the serpent was punished for misleading mankind. Therefore, this does not support the notion that the serpent in Genesis 3 represented knowledge and wisdom. Therefore the view supported by Wiersbe (2007) and Carlton (2013) is more favourable.

The view that Wiersbe (2007), Carlton (2013) and others hold of the serpent being Satan corresponds with traditional South African beliefs. There is an association of snakes with evil and spiritual powers (Eberhart 2002:313). The question is whether or not Genesis 3 is sufficient to support the notion of water spirits and other physical manifestation of evil spirits as animals. Genesis 3 is the only biblical reference to an evil spirit manifesting in an animal form. It is not a recurring phenomenon throughout the scriptures, unlike the manifestation of spirits in human hosts. Thus, Genesis 3 alone is insufficient to defend the notion of the existence of evil spiritual creatures living in the waters or other physical places.

7.4.6. The supernatural view of the sons of God in Genesis 6

Another controversial scripture is Genesis 6 in reference to the ‘sons of God’. Robin Jarrell (2013:81) notes that the supernatural view of the sons of God in Genesis 6 is the oldest, with the books of Enoch, Jubilee and the Genesis Apocryphon presenting the phrase to the fallen angels, not the angels of God. Kaiser Jr, Davids, Bruce and Brauch (1996:106) believe that the discussion regarding the *sons of God* in the supernatural view has been between the angels of God and the fallen angels. Although they agree with Jarrell (2013), they note that difficulties are due to the use of the given phrase in reference to angels (Kaiser Jr, Davids, Bruce and Brauch 1996:106). In the book of Job there is a

reference to the *sons of God* who came to present themselves before God (Job 1:6; 2:1). The problem in adopting the view of the *sons of God* as God's angels is due to the destructive and sinful nature of the conduct.

Houdmann (2014:240-241) defends the view of the *sons of God* referring to the fallen angels. He begins by outlining the three views regarding the phrase *sons of God*. The first is the one supernatural view of fallen angels. The second and the third are the non-supernatural views that will be discussed later. In his defence he argues that although the Bible states that angels do not marry it does not mean that they are not able to marry (Matt 22:30; Houdmann 2014:241). He points out what was observed earlier, that angels are able to manifest in human form, therefore they should be able to replicate the human sexual organs and function (Houdmann 2014:241). He continues to argue that fallen angels do not respect the creation order of God and were able to do this evil act. Kyeyune (2012:255) and Houdmann (2014:240-241) are correct to point to scriptures that show that angels are able to appear in a physical form; however, it is incorrect to assume that what one group can do the other is able to do also. For example, it would be incorrect to assume that angels are able to possess a human host, as there isn't any biblical reference to this phenomenon.

This view has certain flaws. The first is that there isn't any other reference to fallen angels or evil spirits manifesting in a physical form. Besides Genesis 3 that was discussed, there is the appearance of the tempter to Jesus during his temptation (Matt 4:1-11). However, the scripture does not indicate that the tempter appeared in a physical form. There are convincing suggestions that the appearance was supernatural; being on top of the temple (Matt 4:5-6) and showing the glories of the kingdoms of the world on the mountain (Matt 4:8). Francis J Sheed (2013:96-98) concurs and states that there is insufficient evidence to suggest that the tempter appeared in a physical form and concurred that the actions are supernatural. Therefore, there is a lack of evidence to show that fallen angels are able to manifest in a physical form.

The second flaw is the defence of the critique asking why there isn't any other phenomenon of fallen angels producing offspring with humans. Kyeyune (2012:255) and Houdmann (2014:241) point to 2 Peter 2 verse 4 and Jude 6 that God punished the fallen angels that were guilty of this evil by placing them in chains to await judgement. Donelson (2010) in his commentary on Peter and Jude supports this view. Donelson (2010:116) believes that the references in 2 Peter and Jude 6 are based on the supernatural view of Genesis 6 (based on the book of Enoch). John Feinberg and Paul Feinberg (2010:319) disagree with this view, and believe that both scriptures refer to the original expulsion of the fallen angels. They argue that the scripture does not mention anything sexual in nature. They argue that the reference to the angels is necessarily based on the same type of sin, but needs to connect to the notion that God will punish all manner of sin (Feinberg and Feinberg 2010:319-320). If the focus was only on sexual sins, then it would affect the message of judgement against the false teachers (Feinberg and Feinberg 2010:319-320).

This is essential, as the focus on one particular sin will be insufficient in building a case for God's moral judgement against all sin. More so, the view presented and supported by Donelson (2010) and Houdmann (2014) is based on the supernatural supposition of Genesis 6, and is not open to other possible interpretations. It is difficult to reconcile the use of *sons of God* with fallen angels, as there is no reference to this phrase being used in connection with fallen angels. Although it may be tempting to use this scripture in support of the South African indigenous theological view of evil spirits appearing in physical forms, this scripture is insufficient and debatable.

7.4.7. The Non-supernatural view of Genesis 6

The non-supernatural interpretation began in the first century CE (Jarrell 2013:81). There are two non-supernatural views of Genesis 6. The first is the view that '*sons of God*' represent human rulers and nobility. They are corrupt

rulers who took many wives and produced offspring that were as corrupt as they were (Jarrell 2013:81). This is attributed to the use of the word *god* (*elohim*) in reference to judges and rulers (Exod 21:6; 22:7-8, 27; 1 Sam 2:25; Kaiser Jr, Davids, Bruce and Brauch 1996:108). Therefore the judgement was not due to the presence of giants but the corrupt nature of governance and exploitation that has become the norm in human society (Kaiser Jr, Davids, Bruce and Brauch 1996:106). Exodus 21 records the law concerning setting the slaves free on the seventh year. Exodus 21 verse 6 states that if the servant wishes to remain with the master then both the master and the servant ought to go to the judge (*elohim*) to determine the matter and make everything legal; then the servant will serve the master for the rest of his life. Exodus 22 verses 7 and 8 deal with the law of stolen property, and state that if the thief is not caught then the matter should be taken to the judge (*elohim*) (Kaiser Jr, Davids, Bruce and Brauch 1996:106). Therefore the interpretation of the *sons of God* in reference to judges and magistrates is plausible. Kenneth Matthews, a professor in Old Testament and Hebrew at Beeson Divinity School, states that this scripture can be interpreted ‘as a class of polygamous warrior or despotic kings who acquired large royal harem by coercion... and fathered the “Nephilim” and “the heroes of old” (i.e., “Gibborim,” 6:4) who were infamous for their cruel tyranny’ (Matthews 1996:328).

Another view is that the phrase refers to the descendants of Seth who were separated from the descendants of Cain (Chafer 1976:115; Kyeyune 2012:255). Chafer (1976:116) does not believe this view is warranted, as it was customary for relatives to intermarry; therefore, it would be illogical to think that descendants of Seth would not have intermarried with the descendants of Cain. Larkin (2010:36) also argues against the view for the descendants of Cain, but supports the view of angels being the *sons of God*. Although his preferred view is debatable, the reason for his challenge against the notion that supports the descendants of Cain is that the scripture focuses on the separation of male and female genders (Larkin 2010:36). The descendant theory would include both male and female descendants of Seth. Although this reason may seem weak it

would make more sense if the argument centred also on the male descendants of Cain marrying the female descendants of Seth. However, the presentation is on males from one particular group marrying females from another group.

Therefore, there are only two possible views; the supernatural that states angels appeared as men and had sexual relations with humans, or the non-supernatural view that supports the *sons of God* meaning human judges, kings and magistrates. The former presents a theological problem with the lack of proper biblical support. Therefore, the latter is the most logical view with sufficient non-controversial biblical support. Therefore, neither Genesis 3 nor Genesis 6 can be used in defence of the South African indigenous theological view of evil spiritual forces manifesting in physical forms. These views can be challenged in a manner that is non-threatening and encourages meaningful debate. The existence of spiritual entities should be examined by looking at whether or not there are natural explanations for the activities that are attributed to the spiritual entity. The case of the missing boy by the river can be used as an example (SAPA 2014). The family believes in the existence of water spirits that can appear in physical forms and take individuals away (Eberhart 2002:313). The questions of the existential part of the EEI justification model would encourage individuals and communities to, first, examine whether or not there is a natural explanation for the phenomenon. This natural explanation has to be ruled out first before looking at spiritual explanations. The spiritual explanations would require an examination of whether or not there is a biblical premise for the existence of the entity.

The Black South African traditions believe in the existence of various spiritual beings such as the thunderbird known as *Tladi* in Pedi and *impudulu* in Xhosa (Lynch and Roberts 2010:123). Although this mythological creature exists in most Black South African cultures, the explanations may differ slightly. There is a general belief that when the bird flaps its wings it creates thunder (Lynch and Roberts 2010:123). In some communities there is belief that when the lightning strikes a place, the bird lays its egg that brings bad fortune to the community

(Werner 1968:223-224). It is believed that one has to be at the exact spot where the lightning strikes to kill the bird (Werner 2014:223). In the local community where the researcher grew up it is believed that the bird can change into a form of a man and live among people, but the man does not drink any form of alcohol. Therefore, to kill the bird one has to make the bird consume some alcohol.

There are more spiritual beings in South African traditions that transfer into theology, especially within the Pentecostal black churches. The AIC churches are often classified as Pentecostal (Anderson 2008:22). In the black Pentecostal church movements there is an emphasis on spiritual manifestations of beings, and there is often a merging of African traditional mythology and Christian theism (Nel 2005:202). The Existential part of the EEI justification model can serve to engage the South African indigenous church communities to reshape their views that encourage fear and anxiety in the individual and communal life. Stanek (2014) in *Angels and Demons* provides the roles of angels as messengers of God to give specific instruction and prophecy, and as guardians for believers, while demons serve to bring destruction.

7.4.8. The necessity of the entity

The second question of the existential part of the EEI justification model is, ‘what is the meaning of x ’s existence (Allen 2008:1)?’ This question focuses on the necessity for the entity. If an entity is proven to exist, the examination on the necessity of the entity will lead to the examination of the characteristic of the entity. This is essential to understand how the entity operates. There is sufficient biblical support for the existence of angels and fallen angels, for example (Kyeyune 2012:255-256; Houdmann 2014:241). Their roles differ, as the angels exist to serve the will of God, while the fallen angels aim for destruction.

From a biblical and theological perspective there isn’t any reason why the ancestors should interact with humans. Angels may interact with humans (Matt 1:20-24; 2:19; 4:11; 28:5; Luke 1:11) and there are biblical references to God

making direct contact with humans. If angels and God make direct contact with humans, the ancestors are not necessary. Therefore, based on the lack of biblical support for the existence of ancestors and the lack of need for the ancestors, it is sufficient to doubt or reject the notion. The same could be true for mythological creatures like the thunderbird (Lynch and Roberts 2010:123). The lack of biblical support for the existence of the creatures, the general natural explanations for phenomena and lack of necessity of the creatures are sufficient grounds for doubt or rejection of the notion of their existence. It would be difficult to justify why these creatures exist.

7.5. The Event-oriented part of the EEI justification model

The event-oriented part of the EEI justification model serves to examine whether or not an event took place. This can be used to examine normal historical events and special events that are attributed to specific spiritual beings. The event-oriented part of the EEI justification model works in conjunction with the existential part of the model on events surrounding spiritual beings. The validity of the existence of the beings first has to be determined before the event can be examined to be true or false. As this research has showed earlier, there are several spiritual creatures that exist in the South African traditions that often merge with black Christian theism. The AIC churches, in particular, accept and form theologies around these beings (Nel 2005:202). Therefore, there are numerous events that are attributed to the beings in black communities, such as the case of the missing boy (SAPA 2014). It is common in black South African rural communities to attribute the missing of persons to some spiritual entity like the water snakes, the thunder (lightning) bird and *tokoloshe*, a dwarf-like hairy creature that comes to take people at night (Eberhart 2002:313; Scholtz 2004:6; Nel 2005:202; Lynch and Roberts 2010:123). There are many folk tales about these creatures, but there are eye-witness accounts that deserve attention.

Werner (2014) records an event in one of the local communities called Mashonaland in Zimbabwe. Werner (2014:223-224) mentions that after a lightning strike the locals called a magistrate, as they believed they had found two eggs that belonged to the thunderbird. The locals feared that the eggs would bring evil to the community and a local witchdoctor was present to take care of the omen. Were these the real eggs of the thunderbird?

The existential part of the EEI justification model will have to be used to determine whether or not the belief in the thunderbird is warranted. It will be logical to examine natural explanations and biblical support for the existence of the thunderbird. Based on the existential part of the EEI justification model there isn't any justification for the existence of the mythological creature. If the EEI justification model proves the existence of any entity then the questions of the event-oriented part of the EEI justification model can be used to examine the event attributed to the entity. For revision purposes, the questions for Event-oriented are the following;

- a. Has anything similar ever happened before?
- b. Does the entity involved possess the ability and/or the character to do it?
- c. Has anything similar ever happened since?
- d. Does the end result satisfy the process?

For the first and third question there have been various stories of sightings of the thunder (lightning) bird, and all vary as do descriptions and the characteristics of the bird. Although there were supposed sightings of the creature, none have mentioned sightings of eggs (Nozerdar 2006:44; Werner 2014:222-224). In addition, in the case of the eggs supposed to have been found, the magistrate was suspicious that the eggs were not genuine and the whole situation was orchestrated. One of the reasons stated that caused suspicion is that there was no evidence of a deep hole with smoothed sides, such as when heat makes a hole (Werner 2014:222-224). The second was that the eggs were old and

seemed rotten, unlike eggs that are supposed to have been freshly laid and could withstand extreme heat (Werner 2014:222-224). When the eggs were dropped they produced a strange odour and broke very easily. Werner (2014) states that people ran away, but in a short time the eggs were cleaned away, and all traces of the eggs disappeared. Everything seemed as if someone had come and cleaned the scene. The magistrate suspected the witchdoctor was responsible for cleaning the scene and getting rid of the evidence.

In addition, the nature of the first and third questions aims to establish the characteristics of the entity. For example, both good and evil spirits will possess consistent characteristics. Evil spirits in scripture have a consistent characteristic of possessing and afflicting individuals (Luke 7:21; 8:2; Acts 19:12; 19:13-15). Thus, any event that concerns God's angels and human spirits possessing a human host will have to be challenged, because it is not in their nature to do so (Oyetomi 2006:204-205). If the description and characteristics of the entity differ with every account, then it is well to be suspicious of the truthfulness of the event. The nature of the first and third question is connected to the second question that looks directly at the character of the entity. The difference is that the first and third questions examine the consistency through events.

Mwakikagile (2010) believes he saw the birds. He describes the birds as large and black with big red beaks and they 'flew very low in the evening from a village called Nkuju to another village called Mpumbuli where they landed in some bushes not far from a river called Lubalisi which runs through that village' (Mwakikagile 2010:150). Mwakikagile (2010) believes that he saw the birds many times in that area, and they made a deep and low-pitched noise. Based on this account there are questions that need to be answered. How is possible that an individual can see black birds flying from one village to another in villages that do not have street lights like the city? Mwakikagile (2010:150) states that these events took place in the 1950s, and it is highly unlikely that the villages would have been lit with street lights. Therefore, to see black birds flying in pitch-black

skies would have been very difficult, especially knowing where they are going and the exact places where they landed. More so, another natural question would be why the birds were there, and whether or not there are other people who have seen the birds, especially when they are noisy. Mwakikagile (2010) does not mention that there are others who have seen the birds, only him, and this creates very suspicious circumstances.

The last question applies if it is highly probable or has been proven that the entity exists. If the entity exists, and the character of the entity has been established then the results of the events should correspond with the character of the entity. This is often used in criminal courts, as character witnesses are called to establish whether or not the accused has the personality to do what he or she is accused of doing. Judy Hails, a professor of Criminal Justice, states that the role of character witnesses is to present the public reputation of the defendant (Hails 2014:127). This is established by a number of individuals who testify of the consistency of the defendant's behaviour. The character of the biblical and spiritual entities is consistent in their behaviour. The character of God, angels and demons are consistent (Oyetomi 2006:204-205). The character of the other spiritual entities, like the ancestors, differs and is relative to different cultures and traditions (Oomen 2005:153; Tanye 2010:108). If the results stated in the events contradict the nature of the entity, then it is reasonable to doubt the truthfulness of the events.

After examining the nature of the entity and the results, it is essential to examine the process followed to get the results. In a natural event, such as the building of the pyramids, the length taken to complete the construction should correspond with the nature and limitations of the entities and circumstances (Fonte 2007:150-151; Putnam 2011:6-7). The availability of resources, the number of people involved and the motivation of undertaking the project are some of the many things that need to be considered. If the result presented in the event is too dramatic, yet possible within a larger scale than initially presented, then the event

can be cautiously accepted with certain conditions. However, if the result is too dramatic and does not fit the nature of the entity, and appears to be too great for the limitations of the entity, then the rejection of the event is justified.

The EEI justification model consists of simple questions that guide the discussions in any discourse. It is essential to note that this section is not an attack on the South African indigenous churches and their theology or the black South African traditional views. The aim is to provide a platform where all views can be examined, and where the South African indigenous churches as well as the broader black South African communities can be open and evaluate the truthfulness of held beliefs and the social impact these views may have. The neutral nature of the EEI justification model is ideal in examining any held beliefs and determines the truthfulness of the any belief. If any notion is proven to be true or justified, then it is easier to convince communities to accept it.

7.6. The Theological and Moral implication of reshaping South African Indigenous theology

This chapter focused on demonstrating how the EEI justification model can be used to evaluate South African indigenous theology. Reshaping theological positions, at times, will have moral implications as well. For example, the main causes for the Reformation were theological and social concerns against the Catholic Church (Gonzalez 2010:7-18). The belief was that the Catholic Church's theology on salvation did not correspond with the truth of the scriptures, and that led to the manipulation of the poor (Gonzalez 2010:7-18). The South African indigenous theology influences the way the practitioners view morality. The relevance of the ancestors places high value on the hierarchy in society, as it is the leaders and elders that choose what is right and wrong in the community (Kunhiyop 2008:8). Therefore, what are the theological and moral implications in reshaping South African indigenous theology?

7.6.1. The EEI justification model helps to establish absolute truth

The aim of Christian epistemology is to derive absolute truth (Murray 1999:137). The Existential, Event-oriented and Ideological (EEI) justification model examines the truth of belief statements. Murray (1999) gives an example of what truth is. He states the statement ‘Birmingham is in England’ is true if Birmingham is in England (Murray 1999:137). This example has some elements of the Semantic truth theory of *x is true if and only if p* (Tarski 1943:344). However, as Sher (2002:150) concurs, the Semantic truth theory ultimately refers back to correspondence with reality. Therefore, truth has to be defined by the Correspondence truth theory. The EEI justification model encouraged an evaluation based on reality. Once truth is established it will be easy to establish absolute truth.

The existential part of the EEI justification model examines whether or not specific entities exist in the South African indigenous theology. This is to establish absolute truth and encourage individuals and societies to accept truth and avoid destructive mythological creatures. Smith and Brown (2007:258) point out that the mythological creatures are often created to represent ‘all that is worst in human nature and all that we fear the most’. Creatures such as the *Tokoloshe* are based on the fear of the unknown. However, Mutwa (1964:604) believes that the beliefs in the mythological creatures such as the *Tokoloshe* are often not based on imagination, but have a scientific basis. Although Mutwa (1964) rejects the belief in mythological creatures, he advises caution against those who totally rejects such beliefs. Rabbi Natan Slifkin (2007:22) in *Sacred Monsters: Mysterious and Mythical Creatures of Scriptures, Talmud and Midrash*, points to a belief that some may have that the belief in mythological creatures should not be discouraged, but there should be a place for them in human society.

In the South African indigenous traditions the mythological creatures are often associated with mischief. Spiritual beings such as the *Tokoloshe*, thunderbird and the water spirits are often ‘used’ in witchcraft and vengeful actions (Light

2012:102; Beinart and Brown 2013:203). The belief in the creatures creates fear and an unrealistic view during calamity and sickness experienced by individuals and community. In addition, the recognition of the creatures makes them available to be invoked by persons who wish ill on others, even those within the church community. The recognition of the creatures, also, makes people vulnerable to exploitation by people who call themselves prophets, and bishops who claim to possess the skills and spirituality to discern the spirits (Tladi 2012:8-12). Tseke Tladi (2012) in *The Myth of African Witchcraft* explores in detail how people suffered because of the ideology of witchcraft that, at times, is associated with the mythological creatures. Elijah M. Baloyi (2014) in *A pastor's examination of the Christian Church's reponse to fear of and reaction to witchcraft amongst African people in the Limpopo province of South Africa* concurs with Tladi (2012) in the exploitation of AIC and black Pentecostal church leaders in dealing with the spiritual entities and witchcraft. Baloyi (2014:1-2) focuses on the atmosphere of suspicion and fear that these beliefs create, which often leads to mob justice against those who are suspected to be the cause of harm and suffering through the invocation of the spiritual entities. In these situations there a lack of truth-finding, as suspicion is enough to guarantee a death sentence by popular sentiment. For this other reasons, it is essential for the absolute to be determined. Once an absolute has been set regarding the existence of the spiritual entities, it is easier to move people and communities from ideologies that cause fear and uncertainty and embrace the biblical truth that brings hope. The aim is to create a theology that is based on biblical absolute truth and morality.

7.6.2. The EEI justification model encourages a Bible-based morality

Christian epistemology focuses on God-revealed truth, and from the conservative evangelical perspective the revelation is through the scriptures (Groothuis 2000:67; Ekstrand 2008:1-2). Just as the existential part of the EEI justification model challenges notions of the existence of spiritual entities, the ideological part examines conceptual propositions on doctrine and morality. However, it is

essential to note that morality within the South African indigenous churches and black African communities is based on the notion of the existence of particular spiritual entities (Kunhiyop 2008:8). The justification of mob justice to deal with evil, as in situations presented by Tladi (2012) and Baloyi (2014), is due to the belief in the existence of such entities. It is easier to curse individuals who have wronged than to forgive and love the enemy. Baloyi (2014:3) observes that one of the primary motives that afflict all mankind, even Christians, is jealousy of others' prosperity. Baloyi (2014:4) believes that this view stops individuals from prospering in their lives, as they attract jealousy and they believe they have a greater chance of being a target of witchcraft. This fear often leads Christians to consult witchdoctors to receive protective potions and amulets against witchcraft (Baloyi 2014:4). Certain AIC churches such as the Zion Christian Churches (ZCC) have rituals that involve the use of holy water, salt and even ash to ward off spirits and other entities associated with witchcraft (Baloyi 2014:5). Other AIC churches encourage members to tie ropes on their waists and wrists for protection, and these items can be attained from the prophet or bishop for a certain fee (Baloyi 2014:5-6).

True Christian morality is based on the truth of God that points to personal and social responsibility (Charles 1998:391). It involves 'preservation of human dignity and a sound social order' that is based on moral law founded on the nature of the revealed God (Charles 1998:391). It is difficult to find a theological and moral justification for depriving individuals of their human dignity by sentencing them to death through mob justice, or attempting to curse them due to some offence. Christ's morality is for the benefit of individuals and society. The EEI justification model challenges these notions by focusing on the biblical perspective to encourage a moral view that corresponds with God's moral nature.

7.7. Conclusion

This chapter demonstrated how the EEI justification model can be used to reshape and transform the South African indigenous theology held by the majority of the AIC churches. The questions this chapter focused on are, how can the EEI justification model be used to reshape African indigenous theology in all different contexts in South Africa? To answer this question, the chapter examined all three aspects of the EEI justification model; the *ideological*, *existential* and *event-oriented* parts of the EEI justification model. For the ideological part of the EEI model the chapter provided the framework to examine whether or not any notion is true or false. The first question encouraged the examination of whether or not the view of ancestors is warranted or not. The second question encouraged the examination of the antithesis; the denial of the existence of the ancestors. The last questions juxtaposed the two notions to derive the conclusion that the belief in the ancestors is not warranted. This ideological section demonstrated how notions and beliefs can be examined, and this is essential for the South African indigenous theology to be more biblical and truth-based.

The second and third parts of the EEI justification model are interconnected. The existential part of the EEI justification model examines the reality of the existence of any entity. In South African indigenous theology spiritual entities are also connected to specific events. Therefore, before one could examine events attributed to any entity it is essential to examine whether or not there are grounds for the existence of entity. This is essential in South African indigenous theology, because this can either prove or disprove the existence of the spiritual beings that exist in the indigenous theology. Some creatures create fear and the elimination of certain beings from the theology can help to free people and allow them to take responsibility for their lives.

Chapter 8

Conclusions and Recommendations

8.1. Conclusions

The primary question of this research is, how can the EEI justification model contribute to Christian epistemology in post-apartheid South Africa? Christian epistemology focuses on the issue of truth, knowledge and moral knowledge. Therefore, it is essential to examine the criteria of truth and knowledge before one can examine the nature of the EEI justification model. There will be demonstrations in the research of how the EEI justification model can be used in theological and social discourse.

The questions in this research are:

- a. What are the criteria for evaluating truth and morality; even the biblical and theological truth claim of the Gospel?
- b. How do the issues of truth and morality affect the evangelical community in post-apartheid South Africa?
- c. How can the EEI model contribute in aiding the conservative evangelical community to maintain the authenticity and relevance of the Gospel truth claim in a pluralistic urban South Africa?

8.1.1. Chapters 2 and 3: The Theories of Truth and Knowledge

The aim of these chapters was to answer the first problem question, what are the criteria for evaluating truth claims?; even the biblical and theological truth claims

of the Gospel? This is essential, as human interaction and understanding of the world rests on how we view truth. Everything, from the interaction between two individuals to the complexity of the legal system, is based on how we understand truth.

First, the four theories of truth, Correspondence, Coherence, Pragmatic, and Correspondence were examined. My conclusion was that the Correspondence theory expressed by classic philosophers like Plato and Socrates is the most logical and acceptable truth criterion in both philosophical and theological disciplines, and supports the absolute nature of the Gospel truth. The nature of the Correspondence theory stands in contrast to relativism. Geisler (1980:328) states, 'Statements are true even if the speaker (or writer) intended not to say it, provided that the statement itself correctly describes as state of affairs.' This means that statements are true only if they reflect reality. Fumerton (2002), Newman (2004) and Englebretsen (2006) agree that the Correspondence truth theory deals with the realities of life. They agree that not only is relativism dangerous to society, but unrealistic. Englebretsen (2006: 8) calls the critics of truth and reality delusional, although he carefully phrases it as 'they wish things were rather than the way they are.' All these scholars support the Correspondence Truth Theory and make clear contrast between the Correspondence theory and relativism supported by Nietzsche (1844-1900), Foucault (1993), and Derrida (2002). Not only are they in contrast to each other, the Correspondence theory is seen as more realistic and practical.

I examined the JTB analysis. The JTB analysis is a description of knowledge. The JTB analysis defines knowledge as a *justified true belief* (Crumley II 2009:62-63, Goldman 2012:177, and Perrett 2013:134-135). The JTB analysis goes beyond the acknowledgment of truth based on the correspondence with reality, but for the belief of truth also (French 1981:317). Perrett (2013:134-135) states that belief has to be justified. The JTB analysis has its critics. Gettier (1963) provides a number of situations in order to reveal certain flaws in the JTB

analysis. His analysis can be summarised as follows: justified true belief does not always constitute knowledge, unless context and cause are also taken into account. Gettier (1963: 122-123) also refers to the possibility of believing wrong information as truth until the correct information is revealed. Knowledge is limited, as it deals with the known and not the unknown. Although Gettier's observation is true, he does not provide an adequate alternative. Both supporters and critics of the JTB analysis focus on situations either to prove or disprove their views.

I established that the weakness of the JTB analysis was not the model, but its failure to deal adequately with the issue of justification. The justification of any held beliefs was largely left to each individual's rationalising abilities. Things in the world are accepted as truth or false based on whether or not the reality is realised, or the desired goals are achieved. One can look at how history is interpreted. History judges the losers harshly and the victors as heroes. Rosenfeld (2005) in *The World Hitler Never Made: Alternate History and the Memory of Nazism* describes the plans that Hitler had for Europe. Hitler is judged as a tyrant by many historians, and Rosenfeld (2005:14) correctly points out that the victor nations are able to classify and ridicule the Nazi regime for amusement. It is undeniable that history would be different if the Nazi goals had been achieved.

Regarding justification of a belief, Audi (2003:7-8) and Lemos (2007:37) present three grounds for belief; *causal ground* (why do you believe that?), *justificational ground* (what is your justification for believing?), *Epistemic ground* (how do you know that?). Although I can accept these grounds, what is needed is actual guidance in the process of evaluating one's beliefs. I will focus on the example I used in Chapter 3. You are walking down the street and someone says, 'Hey, that's John leaving the pub!' As you look from a distance you see a male figure exiting the pub and disappearing in the alley behind the building. Based on the grounds presented by Audi (2003:7-8) and Lemos (2007:37) the causal ground will state, 'I know because the man looked like John'. Justificational ground will

answer in a similar manner to the causal ground, relying on perceptions, while Epistemic grounds will answer in a similar manner to the first two. There is no place for doubt or proper evaluation. The process of justification is left to the individual, who may or may not choose to accept the possibility that the person may not be John.

I then presented a justification model (the EEI justification model) that I believe is beneficial in dealing with the justification of belief statements. The EEI justification model stands for *Existential, Event-oriented, and Ideological* justification model, and I developed this based on what I believe are natural questions that need to be answered before anything can be accepted as truth. The focus on the EEI justification model is not only for individuals to present evidence for their beliefs, but to force them to acknowledge the existence of the antithesis. This is necessary and natural for truth to be revealed.

Propositions can be organised into these three groups. Each part of the EEI justification model is composed of three natural questions that need to be answered before a belief is held to be true. The aim of the EEI justification model is to look at all possible factors that may help to derive the absolute truth. This could be instrumental in justifying Christian belief propositions, and to guide any theological and social discourse. The demonstration of how the EEI justification model can be used in theological and social discourse was shown in chapter 4.

8.1.2. Chapter 4: The Demonstration of the EEI Model in the Moral Debate

In the previous chapter, the EEI justification model was introduced. As the previous chapter focused on Truth, Knowledge and Morality, this aim of this chapter was to demonstrate how the EEI justification model can be used in the discourse. Two opposing views were examined; the Moral Human Construct Theory (Nietzsche 1968; Zuckert 1983; Derrida 2002; Dawkins 2006; Pigden 2010) and Christian Moral Theism (Plantinga 2000; Anderson 2008; Timmons

2013; Kreitzer and Jordaan 2013). The main question that we sought to answer is whether or not absolute universal moral law exists. The three questions of the Ideological Justification part of the EEI justification model guided the discussion. To answer the first question of the Ideological part of the EEI justification model this research looked at the Moral Human Construct theory that argues that morality is man-made (moral nihilism) (Nietzsche 1968; Zuckert 1983; Derrida 2002), or a product of evolution (moral evolutionism) (Dawkins 2006; Pigden 2010). The second question, can the antithesis (y) be true, also?, allowed us to examine Christian moral theism. The last question, does y correspond more or less with reality than x ?, encourages us to juxtapose the two views and to look for evidence in support for any of the views. I looked at historical evidence and examined the contemporary context as well. What was shown in this research is that there is more support for Christian theism than for the Moral Human Construct theory.

The moral debate has always been important in every generation. The contemporary generation is very complex. On the one hand there is a call for moral relativism and on the other there is a general acceptance of the existing natural moral law. Most of the contemporary focus has been on human rights. Scholars like Brems (2001) and Donnelly (2003), as well as organisations such as the United Nations (UN) and the South African Human Rights Commission (SAHRC) recognise the universal nature of human rights. This is possible only if there is recognition of natural moral law. It is difficult for one to accept the absolute notion of human rights if one believes in moral relativism. Moral nihilism on its own cannot support the notion of human rights. It is difficult to accept the notion of natural moral law outside the parameters of an existing deity (Anderson 2008:68).

Natural moral law is moral law that is not a product of any particular human society or system (Timmons 2013:72), and there is evidence that morality has a deep connection with deity. In the South African context this is essential for the

Christian community that seems to have disappeared in the moral debate. The EEI justification model, I believe, has demonstrated the weakness of the Moral Human Construct theory that the Christian community can use in the contemporary South African moral debate. Christian moral theism is still relevant in the contemporary South African context, and the EEI justification model helps to clearly present the superiority of the Christian worldview.

8.1.3. Chapters 5: Truth, Knowledge and Morality in post-apartheid

South Africa

This chapter supplied an overview of the South African post-apartheid context. Before looking at the present context it was essential to understand how the apartheid era contributed to the ideological change that has shaped the present. The evangelical community during the apartheid era interpreted truth differently, and this is evident in the three documents that were drafted during that time. A lot of focus was placed on DRC situation, because the DRC and other Afrikaans Reformed churches were seen as designers of the segregation policies (Dowry 1996:28). Whether or not this is justified, it is essential to note that there have been debates within the DRC regarding the interpretation of truth in the multicultural society. Individuals like JJF Durand, JJF Mettler, JNJ Kritzinger, DJ Bosch, DP Botha, DA du Toit, and DF Theron were outspoken against apartheid and tried to steer the debate in a constructive direction (Botha 2008:78). These and many more held on to the truth that is reflected in the Belhar Confession.

I observed that during the apartheid era there were three main groups in the evangelical churches; (a) supporters and defenders of apartheid and racial segregation policies championed by the DRC, (b) silent supporters, critics, and non-involved, mainly from predominantly English and some ecumenical churches, and (c) public critics of apartheid. *Ras, Volk en Nasie en volkereverhoudinge in die lig van die skrif* was an attempt by the DRC to present a Biblical justification of the apartheid system in South Africa and the need for separate development. International condemnation of the church's theological position on total

segregation led to its expulsion by the World Alliance of Reformed Churches in 1982; the publication of the document was seen as an unrepentant heart of the church. However, from the Black perspective on the urban churches that consisted of the Afrikaans right-winged DRC and the English-speaking churches that were seen as the silent supporters of the apartheid government, a gulf was created within the evangelical community.

In terms of perceptions, the documents represented two main groups. The perceptions are what is commonly accepted by the black South African communities. The first is the urban white church group represented by the DRC (*Ras, Volk en Nasie en volkereverhoudinge in die lig van die skrif*). The second is the resistance groups represented by the Belhar Confession and the Kairos Document. The first group was seen as the oppressors of freedom and human rights who misused the Bible for their own benefits. During the 1996 conference at Potchestroom University, the then National Party's spokesman, Mr Cobus Dowry (1996:28), correctly mentioned a generally-held belief among non-white South Africans that the Dutch Reformed Church was the state church, as many of the heads of state were members, and the church regularly officiated at official gathering and functions. Unfortunately this perception included not just the DRC, but all the Afrikaans-speaking churches, and the English-speaking churches were associated, though having less guilt.

The resistance group represented by the Belhar Confession and the Kairos Document was easily accepted, but had little long term influence. The political voices ultimately drowned the voices of the churches. An average black South African Christian today will not know about either the Belhar Confession or the Kairos Document, but they will know about the existence of the Freedom Charter and its overall content. In the contemporary context more has been said about the Freedom Charter in relation to human rights and freedom than the two theological documents.

There is a need for the white urban Church to redeem itself. There are two ways this can be achieved. First, there is a need for the Christian evangelical community, particularly the white urban churches, to be more engaged in social and moral issues, especially on issues affecting many black South Africans. The EEI justification model can help the evangelical community to engage in a way that is acceptable. This will help to present Christian moral theism in a very secular environment. I do not believe that South Africa is absolutely morally relative. Although morality is political (Dyzenhaus 2011:235) the acknowledgement of universal human rights makes South Africa embrace some sense of absolutism. This is a great platform to engage urban communities and present Christian truth and morality.

The second follows from the first point; the urban churches need to be more active in black South African communities. We observed how the demographics of English-speaking churches have changed to include more black attendance, and they associate more with black South African churches. In contrast there is little interest by major Afrikaans-speaking white churches. Goodwin (1995) in *The Heart of Whiteness: Afrikaners Face Black Rule in the New South Africa* describes the views held by many Afrikaners during apartheid that black South Africans do not have the intelligence for proper governance. It is logical that, like many other South Africans, they are dissatisfied with the governance of the ANC government in the past 15 years. *The Times* (2013) reported on the increase of 'white-only' settlements, such as Kleinfontein outside Pretoria, where some prefer isolation. This, unfortunately, will not mend the reputation of the Afrikaans-speaking churches. The only way to improve the moral condition in South Africa is for the Church to engage society on various issues.

Regarding racial and religious demographics of the present post-apartheid South Africa, four crucial points were noted. First, the Church demographics are still as divided as the political landscape. The South African urban landscape has changed dramatically in the past twenty years, with many blacks moving from the

predominantly rural to the more urban provinces due to work and education opportunities. More so, there has been an increase in international migrants mostly from the SADC countries. It is not surprising that blacks moving into urban communities choose to attend English-dominant rather than Afrikaans-dominant churches. This can be attributed to the stigma connected to the Afrikaans churches, and the lack of willingness by the Afrikaans churches to reach out to black communities. There is no theological reason why the Afrikaans-speaking churches cannot or should not reach out to the black communities. In Chapter 5 we observed that the Truth of the Gospel of Christ is to make a new identity that transcends earthly allegiances (Wright 2003:131; Keener 2009:75-76), and it is the Truth of Christ that needs to be the Church's focus.

Second, there has been a steady decline in Christian affiliation and an increase in non-religious affiliated groups (StatsSA 2004:25-27). The Unspecified group numbers were at 9.4% but fell to 1.4% in 2001 on a national level (StatsSA 2004:25-27). The largest number recorded was in GP that was 11.5% in 1996 but fell to 1.6% in 2001, followed by KZN from 10.6% to 1.8% and WC from 9.1% to 1.6% in 2001 (StatsSA 2004:25-27). The decrease in the Unspecified/Refused group may indicate the boldness of individuals to associate with a non-religious affiliation group, or even boldness in declaring an association with other unfamiliar religions and Christian sects such as Rastafarianism; this may be due to the notion of equality that is against discrimination of people and their affiliations. This corresponds to the sharp increase of the Non-religious group (StatsSA 2004:25-27). What is also evident is the consistent decrease in traditional Christianity; both ecumenical and evangelical Christianity (StatsSA 2004:25-27). Bainbridge (2009:59) states that 15% of South Africans consider themselves atheist or agnostic. This is higher than the combined number of Muslims, Jews, and Hindus.

However, it is logical to look also at the increase in the number of people migrating into the urban areas. Within Gauteng, 9.01% of black migrants moved

to small cities, 7.76% moved to intermediate cities, and 4.89% moved to primary cities (Geyer 2012:15). With the increase of black South Africans moving into the urban sectors, it is not surprising to see that a large number choose not to be affiliated with many white urban Christian movements, due bad perceptions about white urban churches. The Dutch Reformed Church black attendance decreased from 1.5 million in 1996 (StatsSA 2001:25) to 1.07 million in 2011 (StatsSA 2012:19). Other Reformed church groups also decreased from 117,000 in 1996 (StatsSA 2001:25) to 51,000 in 2011 (StatsSA 2012:20). The black attendance in many dominantly English denominations such as the Anglican Church, the Presbyterian Church of South Africa, and the Full Gospel Church has been stagnant (StatsSA 2001:25; StatsSA 2012:19-20). The increase in black church attendance is in the Zion Christian Church (ZCC) and other AIC church groups. The ZCC increased from 3.8 million in 1996 to 4.9 million in 2011, while other AIC church groups increased from 216,000 in 1996 to 1.8 million in 2011 (StatsSA 2001:25; StatsSA 2012:19-20). What is puzzling is the rate of the increase of AIC church groups, and the decrease or stagnation of black attendance in white urban churches.

Another important factor is the increase in non-religious affiliations in both black and white communities. Non-religious affiliations in the black communities increased from 4 million in 1996 to 6.2 million in 2011, while there was an increase from 224,000 in 1996 to 377,000 in 2011 (StatsSA 2001:25; StatsSA 2012:19-20). More Blacks moved out of the Christian environment than Whites. For me as a black South African, it is a very disturbing reality that many Blacks move into the urban sectors and disappear from the Christian environment. The Pentecostal movement that seemed to draw many Blacks in the past seems to have lost its attraction. Black attendance in Pentecostal churches decreased from 1.7 million in 1996 to 230,000 in 2011 (StatsSA 2001:25; StatsSA 2012:19-20). There is a great need for both black and white urban churches to be concerned about the nature of Christianity in South Africa. More so, there is a great need for

urban churches to be concerned about the theology in the AIC church groups that seem to be on the rise.

Lastly, I observed that moral relativism in urban South Africa is primarily political (Dyzenhaus 2011:235). Much like the sudden impact of the French Revolution (1789-1799) on the lives of the French, the sudden change from apartheid to democracy had a significant moral impact. Many of the reasons have already been discussed, but I concluded that when the transition happened, the Christian evangelical community had to try to find its role in the new world. While the Church focused on bridging the gaps created during apartheid, the voice of the Church in society diminished (Hopkins, Kong, and Olson 2013:145). It is unfortunate that even the attempts of the Church to bring healing have had only moderate success. The 1996 conference at Potchefstroom University, for example, was a great start to bring churches together, but there was a lack of interest in attending among white churches (Naudé 1996:254). Simply put, the Church was broken, and still is. The moral voice of the Church has been replaced by secular institutions like the South African Human Rights Commission, that has been more active and vocal on various issues than the South African Council of Churches.

8.1.4. Chapter 6: The EEI Justification Model in Moral Discourse in post-apartheid South Africa

This chapter demonstrated how the EEI justification model can be used in moral discourse in post-apartheid South Africa. The issue of homosexuality was chosen, because it poses a great challenge to the conservative evangelical community. The philosophy of the EEI justification model is to encourage objective examination of the original held belief and the antithesis. The ideological part of the model was used, because the existential and event-oriented parts of the EEI justification model would not necessarily be used as much as the ideological part of the model. Based on the statistics, the dominantly Afrikaans and English churches have either been stagnant or decreased slightly (StatsSA 2001:25;

StatsSA 2012:19-20). Therefore, the general perception of the Bible is still favourable, despite the increase in non-religious affiliations (De Wit and West 2008:389). With this in mind, there is less discussion on the existence of God in public discourse than in academia. Some moral issues have theological implications, like the issue of homosexual spirituality. When dealing with these issues a model is needed that could be used to examine the truthfulness of both the original belief and the antithesis. In this situation the ideological part is suitable for this type of discourse. Biblical and natural evidence will have to be presented and examined. The EEI justification model can help the Church to engage society in an appropriate manner which encourages meaningful debate. The EEI justification model has the potential to demonstrate the superiority of Christian moral theism over political-based morality.

8.1.5. Chapter 7: The EEI Model in Reshaping the South African Indigenous Theology

This chapter was the most challenging of all the chapters. Deriving the EEI justification model had its own challenges, but demonstrating how the model can be utilised was not challenging. Chapter 4 focused on the issue of morality and Chapter 6 focused on the similar issue but in a different context. The greatest challenge was in demonstrating how the model can be used to reshape the whole theology of a particular group in post-apartheid South Africa. To achieve this, certain parts of the EEI justification model would have to connect with each other. In this chapter the focus was on the South African indigenous theology practised by many AIC churches, and to some extent the black Pentacostal churches as well. South African indigenous theology focuses on spiritual entities that interact with humans. There is a belief in the ancestors whose primary role is to guide and protect their kin (Wiredu 2013:29). There is also a belief in other spiritual beings that could manifest physically, such as water spirits in forms of snakes and crocodiles (Varner 2007:22), the thunder (or lightning) bird called *Tladi* in Pedi and *Impudulu* in Xhosa (Lynch and Roberts 2010:123), and the

hairy dwarf-like creature called the *Tokoloshe* (Eberhart 2002:313; Scholtz 2004:6; Nel 2005:202; Lynch and Roberts 2010:123). It is noteworthy that these creatures, besides the ancestors, are creatures that bring misfortune and disasters. If a person is struck down by lightning and dies, it is often believed that the thunderbird is responsible under orders of individuals using black magic. There is more fear and negativity controlling the lives of members of the AIC churches, and the broader black South African communities. Therefore it is necessary to reshape the theology to reflect the positive nature of the Gospel of Christ.

The existential part of the EEI justification model examines the notion of the existence of the entities. The nature of the questions encourages an examination of whether or not there is a natural explanation of phenomena attributed to the entities. For example, if the disappearance of individuals is attributed to a particular spiritual entity, the first question of the existential part of the EEI justification model, if x did not exist, could something else, if anything, exist in its place?, removes the entity from the equation and examines whether or not there is a natural explanation for the phenomena. In the case of a missing boy (SAPA 2014), the EEI justification model proved that there is a possible natural explanation for the disappearance of the boy. The same applies to all spiritual entities.

In addition to the natural explanations it is imperative to examine biblical support for the existence of the spiritual entities. The existential part of the EEI justification model demonstrated that there is insufficient biblical support for the existence of the ancestors or other spiritual entities like the thunderbird and the *tokoloshe* (Hamori 2008:18). If one holds the view, like Wiersbe (2007) and Carlton (2013), that the serpent in Genesis 3 was the devil in a physical form, this scripture alone is insufficient, as the phenomenon never recurs in the scriptures. More so, there is great doubt surrounding the interpretation of the ‘sons of God’ (Gen 6:2) referring to spiritual beings in physical form creating offspring. There

are references to angels in physical form, but the characteristics of evil spirits have always centred on tormenting the human host, and not appearing in physical forms.

Therefore, if the existence of certain spiritual beings is highly unlikely, then events attributed to them should also be questioned. The event-oriented and the ideological part of the EEI justification model would have a greater meaning after the existence of a spiritual entity is either proven or disproven. The Ideological part of the EEI justification model encourages one to juxtapose the evidence and see which notion reflects reality more. Although it is easy to suggest a model to be used in reshaping the South African indigenous theology, it is imperative for the urban evangelical churches to engage in a manner that is appropriate. A strategy is needed to achieve this goal.

8.2. Recommendations

8.2.1. Strategic Biblical and theological training in the AIC dominant communities

As it has been examined in Chapter 8, the AIC churches are on the rise in the predominantly black rural provinces, in Limpopo in particular (StatsSA 2004:25-27). In addition, there has been an increase in the number of people from those provinces migrating to the urban areas due to work opportunities (StatsSA 2004:25-27). The nature of the AIC churches is flexible enough for any individual to start their own church anywhere as they are not restricted by Protestant and Ecumenical church requirements of permanent structures and worship instruments. The AIC church gatherings can be held in any private home or public park (De Gruchy 2005:241). However, it is difficult to divorce the increase of the AIC churches from the political context of apartheid. More so, there are steps that the urban churches can take to make the AIC churches develop their own biblical African theology. What we need to do is to look at how the AIC

churches have increased in the rural provinces. This research will look at the Limpopo province as an example.

In the late 1950s the government sought to segregate higher education learning in South Africa (Miller (2002:112-113). The historically black universities, like their white counterparts, had theological training in the curriculum (Miller (2002:112-113). Currently most of the universities have retained their theological departments, but enrolment in the former black universities has decreased substantially. The University of Limpopo (UniLim), the former University of the North (UniNorth), is an excellent example. According to the documents obtained from the university it was founded on August 1st, 1959 under the Extension of University Education Act (UniNorth 1977:13). The primary purpose was to provide education for the ‘Northern Sotho, Southern Sotho, Tsonga, Tswana, and Venda communities’ (UniNorth 1977:13). The university was under the University of South Africa (Unisa) and was named the University College of the North. In 1969, under the University of the North Act, it changed its name to the University of the North (UniNorth 1977:13).

The 1960-1961 academic calendar shows that the Department of Divinity was part of the Faculty of Arts providing Bachelor of Divinity (BD), Master of Divinity (MDiv), and Doctor of Divinity (DD) (UniNorth 1960:63). The department was ‘open theology’, not restricted to any denomination. In 1966 the department offered Dogmatics, Ethics and Practical, Church History, Missions and Science of Religion, as well as Old and New Testament; with six fulltime faculty members (UniNorth 1966:35). The number of courses decreased in 1969 and 1970 to four (Biblical Studies, Ecclesiastical History, Systematic Theology, and Science of Religion) with two faculty members (Prof. JH Scheepers for Biblical Studies and Sen.Lect. H van der Merwe for Systematic Theology). Ecclesiastical History and Science of Religion posts were vacant.

In 1970 there was no Practical Theology (UniNorth 1970:5). There was a lack of connection between theory and practice. There are two possible reasons for the decline in the enrolment of black students in Theology. First, the focus was primarily on the Western approach on knowledge, with a total disregard of the black African concept of experiential wisdom (Kunhiyop 2008:8). Second, there was a lack of black theologians to facilitate theological training. With the political situation of the time, it would have been more appropriate to have black faculty members in the department. The third and last point is the increased interest in the Black Consciousness movement and liberation movements (Dubow 2012:12-14).

Practical theology is one area that could have aided and encouraged students to enrol, as it bridges the gap between theory and practical application. As it has been examined at the beginning of Chapter 5, black communities equate knowledge and wisdom with practical results (Kunhiyop 2008:8), thus the failure to provide Practical theology and black faculty to teach such courses could have contributed to the decline in the enrolment numbers. The maintenance of Practical Theology with a black faculty member to teach the course could have served the university better, as a white church approach would not have been effective in rural black communities. Although the department was an open theological department, without any denominational ties (UniNorth 1960:63), it is safe to conclude that the white-only faculty could have created a perception of ties with the DRC and other Afrikaner churches.

I believe that the university made further mistakes in its attempt to increase the numbers of students and finances. In 1984 the department introduced a black faculty member, Rev. JM Ramashapa, for Biblical studies (UniNorth 1984:48-49). This could have been viewed as a positive step in the right direction, but the department still did not have Practical Theology. In addition, the department was divided into three sections with the introduction of the *Nederduitse Gereformeerde Kerk* and *Nederduitsch Hervormde Kerk* Divisions with their own

faculties (UniNorth 1984:48-49). It is essential to understand this move within the political situation of apartheid South Africa. The 1980s were seen as the most violent period of the apartheid era (Plaatjies-Van Huffel and Vosloo 2013:101). The presence of the two Afrikaner churches that were perceived to be the architect and defenders of apartheid in black rural communities could have confirmed general suspicions held by the local populations. During the late 1980s and early 1990s the university experienced an increasing number of demonstrations and riots that often ended in heavy clashes between the police-military task forces and students (Plaatjies-Van Huffel and Vosloo 2013:101).

Plaatjies-Van Huffel and Vosloo (2013:101) mention that during this time theological students of the University of the North were also engaged in political demonstrations, as liberation theology began to infiltrate the institution. As an eye-witness, the researcher, also, can testify to this being true. The researcher lived within the university, as his father was a lecturer in one of the university departments. He remembers the police and military personnel at university entrances and how each resident, children and adults, was required to carry university identification cards for access in and out of the university gates. The riots, many times, resulted in burnt buildings and lootings.

On March 25th, 2001, a document titled, *Proposed Strategy and Plan of the Academic Restructuring of the University of the North*, compiled by Louis A Picard, John C Weidman, and John L Yeager, of the University Of Pittsburgh, USA, proposed the merger of various departments into specific Schools. Philosophy, ethics, and religious studies were to be included in the School of Social Sciences and Philosophy (UniNorth 2001:7, 28-29). The purpose of the proposal was to help the University to be more financially stable and limit unnecessary spending. According to the document, the professor-student ratio in 1999 was at 1:9 where a 1:33 ratio was needed to keep the department open (UniNorth 2001:7, 28-29). The implementation of the proposed strategy led to the closure of the department.

8.2.2. Practical steps for reaching out to the AIC churches

Currently, there is a vacuum in theological training in the Limpopo Province, more so within the Capricorn municipality regions where the university is situated. The University is approximately thirty kilometres from the capital city, Polokwane, and approximately 10 kilometres from Moria, the headquarters of the largest AIC church in Southern Africa, Zion Christian Church (ZCC) (UniNorth 1977:12). The vacuum in theological training could be seen as one of the primary causes of many people following the ZCC and other AIC church movements that practise syncretism. Biblical knowledge is not seen as the primary authority in spirituality and morality, but the words of the ancestors carry more weight (Kunhiyop 2008:8). In addition, the socio-political environment played a decisive role in the rejection of the evangelical Christian theology in the deeply rural provinces, such as Limpopo, and the adoption of a more African ethnic syncretic theology (Jestice 2004:505).

As indicated earlier when examining the situation in the Limpopo Province, the strong presence of white-only faculty members in the theology department, as well as the socio-political environment played a major role in the decreasing interest in theological studies. A new approach is needed. As the black African perspective of knowledge and wisdom is based on what works (Kunhiyop 2008:8), it is essential to develop a theology that is applicable. The method of traditional theoretical theological training cannot work in the communities with a strong AIC presence. A theology that has strong sociological implications is needed.

It is logical to fear a fusion of liberal theology that caters for moral relativism experienced in the urban sectors, and the prosperity Gospel that has plagued many contemporary evangelical churches. However, the practical approach of theology in these rural communities is essential in two ways. Firstly, it could serve as a gateway towards a biblical and theological discourse within their local churches. Lastly, these communities provide a large work force in the urban sectors (StatsSA 2012:14). It would be easier for people coming from the rural

communities to be assimilated into the urban church environment, if there was cooperation between the urban churches and the rural communities.

The conservative nature of black communities can ensure that the theological approach resembles conservative evangelicalism. The theological approach will have to be individual-focused, socio-liberationist, and moral regenerative to connect well with the local communities. *Individual-focused* theology does not come from ‘prosperity’ gospel. The nature of an individual-focused theology is that which resembles the Protestant Reformists’ theology of individual spiritualism (Slenczka 2010:62-63). Personal focus and benefits are essential in Christian spirituality (Slenczka 2010:62-63). It is about a personal identity outside the local church. The ZCC, for example, requires their members to wear their membership badges for identification and for spiritual protection (Jestice 2004:505). There are two main branches of the ZCC church sharing the headquarters in Limpopo, the badge with the star and the other with a dove (Jestice 2004:505). Specific identification is a source of pride, and every aspect of the members’ lives revolves around a particular identification (Jestice 2004:505). The EEI justification model will encourage individuals to be critical and formulate an individual-focused theology that is based on an individual’s identity in God the Creator, through Jesus Christ (Slenczka 2010:62-63). It is based on the spiritual and physical well-being of individuals (Slenczka 2010:63-64). This ought to have personal application of biblical principles in areas such as parenting, marriage, and personal development.

This will not be possible without a partnership between urban and local rural churches. It is essential that practical programmes such as marriage seminars and long-term job and literacy skills development courses be established. This will require a hands-on (not dictatorial) approach from urban churches. More so, it is advisable for dominantly Afrikaans churches to be more involved in black communities. Positive involvement in black communities would break the negative stigma attached to Afrikaner churches and work towards positive

partnerships. Pauw (2010) recorded the history of the missions among black communities conducted by the DRC in the past, and there is no reason for the DRC and other Afrikaans churches to decrease or cease mission activities.

Socio-liberation and moral regenerative nature of theology carries a slightly similar tone to liberation theology, with the exception that it does not apply to one specific race, but is generic. Unlike the prosperity Gospel that promises riches, the focus should be on communal cooperation and working towards social development. Theology is not a matter of developing doctrinal propositions, but is about human existence and meaning within the presupposition of an existing and personal God (Dockery and Thornbury 2002:115). Once theological training focuses on specific issues in human existence, it will be easier for people within the AIC church groups to embrace and steadily move to doctrinal beliefs with a fundamental ability to associate new acquired theory with their local situation (Gill 2012:61-65).

Gill (2012:61-65) argues that in the past there has been disconnect between theoretical approach to theology and social reality. Gill (2012:61-65) correctly states that theologians need to consider the social context to communicate efficiently with each other and the community. Many theologies have been developed in order to understand and interpret scriptures to deal with specific issues (Gill 2012:61-65). Liberation theology, for example, derives from the oppressed and the poor looking at scriptures to try to understand and resolve their dire need (Gill 2012:61-65). Thus, when dealing with a church movement that grew due to an oppressive socio-political environment, it is logical that the initial approach should focus on the sociological needs of the people.

The focus should initially be on leaders of individual congregation. Dealing with leaderships in headquarters could be met with opposition and distrust. More so, as there are independent AIC church groups that do not have a system of oversight (De Gruchy 2005:244-245). With this in mind, it is logical to deal with local leaders, and involving them could be beneficial as their theological

understanding could increase, and will be better received as it focuses on the genuine need of the people. In addition, the local people will feel more comfortable in embracing teachings and projects that may arise through cooperation without a fear of being ostracised by their congregation.

As indicated earlier, this would not be possible without the involvement of the urban churches. Universities and other educational institutes could offer free courses with a specific pragmatic focus as mentioned above. The courses can be formulated using the EEI justification model questions that allow critical examination of both the scriptures and society. Local schools can be used to make the courses more accessible to the community. The aim is to establish long-term projects and church structures within a biblical and theological framework that is beneficial to the communities. This could bring an opportunity to train the AIC church leaders to have a true biblical knowledge and practical skills to care for the local congregation. In addition, it could develop pride in the participants if the courses were to be recognised by universities, and encourage those willing to study further.

The mode of instruction should primarily be by black instructors in cooperation with other races. This is essential to break certain existing racial distrust and prejudice. As stated earlier, the dominantly rural communities export labour forces into the urban sectors, and those who relocate to the urban communities should be able to adjust to the urban church environment easily. Building of trust and exposure to other races in churches and instructional environment is essential to ease the transition between the rural and urban church environment. More so, it will demonstrate the universality of truth taught in the courses.

I believe that we need to be careful in classifying the AIC church groups as evangelical, but we should cautiously move towards the inclusion of specific local AIC churches under the evangelical umbrella. Gilliland's (1986) classification of the AIC church groups is the best, as it reflects the differences of the types of AIC church groups. What is needed is for both black and white urban churches to

take active steps in bridging the theological gap between the AIC and urban churches. What is essential is the pursuit of true Bible-based theologies in the AIC church groups. Conservative Theological seminaries such as the South African Theological Seminary and universities can develop a basic curriculum based on the Ideological part of the EEI justification model. Conservatism can easily be accepted by the black rural churches and communities. An important question that needs to be answered is what should the authentic South African indigenous theology look like?

8.2.3. The nature of the authentic South African indigenous theology

The first focus is on divine providence. Bujo and Muya (2006:53) explain that God in the general African perspective is seen as the creator and the sustainer of life. They explain that the divine can mediate in human affairs in various ways, and at times manifest themselves as natural animals. However, in the South African context these manifestations are often associated with the ancestors (Tanye 2010:108). I demonstrated how the existential part of the EEI justification model can be used to evaluate the validity of the belief in the ancestors and other spiritual entities. The ideological part of the EEI justification model challenges the notion of a distant God. Part of the process of evaluation is to encourage individuals and communities to evaluate the evidence in the scriptures. On the issue of divine providence there is sufficient biblical evidence to support the notion of an active God who interacts with mankind on a personal level. Chapter 7 presented biblical evidence in support of the notion of an active God. There are references to God interacting with individuals (Gen 6:13; 12:1-5; Exod 3:1-21, 33:1-21; Acts 9:1-19; Rev 1:8, 17-20; 22:7-16), the nation through public manifestations (Exod 13:21-22; Exod 19; 1 Sam 5), and rescuing his people through heroic actions of individuals (1 Sam 11; 1 Sam 14, 1; 1 Kgs 18). More so, the incarnation of Jesus Christ can be seen as evidence of God dwelling among mankind. Matt Woodley (2011:30) in *The Gospel of Matthew: God with Us* in

reference to the meaning of the name of Jesus in Matthew 1:22-23, Emmanuel or Immanuel, shows the deity of Christ living among people. Culver (2005:51) states that Jesus Christ is the ‘perfect revelation in that it is final’. Culver (2005) and Woodley (2011) believe the Jesus notion of God living among mankind in the flesh. However, God’s involvement in the lives of mankind did not stop when Jesus ascended to heaven or with the death of the Apostles, but is still involved in the affairs of the mankind today (Culver 2005:171).

This research will not juxtapose the Calvinistic and Arminian views of providence, but what is essential even with both views is the acknowledgement of a God who is involved in the lives of mankind (Hastings 2000:574). Culver (2005) makes a distinction between creation, preservation and providence in Systematic Theology. Culver (2005:194) explains that creation seeks to answer the origins of everything, preservation focuses on how everything still exists, and providence how everything works towards God’s plan. Therefore, providence acknowledges that God has a plan in mind and everything works to fulfil that plan. The fulfilment of the plan depends on God’s active role and the involvement, to some point, of the angels (Hastings 2000:574). The EEI justification model is instrumental in presenting and advocating the view of an active God who loves and cares for mankind. Thus, the role of the ancestors becomes obsolete as individuals are able to have a relationship and direct communication with God. If this is done, it will liberate black South African tradition and theology to focus on a moral God who is present among mankind.

The second focus is African Hamartiology, the view of sin. Kunhiyop (2008:8) points out that the African moral laws do not come from any specific book, but are passed down orally from one generation to the other, and become an absolute guide to the communities. This means that community elders and the ancestors decide on moral laws that are deemed good for the communities (Kunhiyop 2008:8). This view applies to the Christian community as well. According to the African Indigenous Churches, the concept of church is based on the African idea

of an extended family, where each member of the local church is seen as uncles and aunts, brothers and sisters (Oduro 2008:62). Obedience to the leaders and elders is necessary, as disobedience can cause communal disunity and suffering. Sin, therefore, is breaking communal laws and bringing hardship on the community (Kunhiyop 2008:8). This means that there is no personal accountability to a personal and holy God.

Absolute moral law exists and there is more evidence to support this notion than the Human Moral Construct theory (Dalley 2000:4-5; Johnstone 2004:499). The type of moral absolutism should not only focus on obedience to God, but should maintain human dignity (Brems 2001:5; Donnelly 2003:1). The problem of mob justice that is common in the black communities is widespread, and it robs individuals of their human rights and dignity. I believe that mankind is created in the image of God (*imago dei*), and would look to encourage individuals to look at each person as valuable and important (Regan 2010:70). The view that all people are important and created in the image of God would limit the attempt of people to hurt others for minor offences or jealousy.

The EEI justification model challenges this notion by causing individuals and communities to evaluate and establish Bible-based moral absolutes that can help to govern the communities and cause individuals to examine their obedience to a God's laws expressed in the scriptures. Community elders are necessary to maintain peace and order in the community. Often the advice given has wisdom, as they know the nature of the community and life in general. However, setting absolutes will give community elders the means to refer back to when facing difficult choices. Relying on individuals to make decisions based on what they perceive to be right, may produce disastrous results. Killen and Smetana (2014:47-48) in *Handbook of Moral Development* point out that the moral philosophers argue against the absolute nature of certain moral laws including human rights that may be in conflict with community tradition and values. There are many controversial issues in black African communities, such as female

circumcision. In South Africa there is a concept of *Ubuntu*.

Although Battle (2009:3-4) correctly describes Ubuntu as ‘personhood’, Coetzee and Roux (2003) demonstrate a better understanding of the term. Coetzee and Roux (2003:271) state that *Ubuntu* ‘is a wellspring flowing from African ontology and epistemology. Ubuntu is a combination of ubu (a process and concept of being) and ntu (meaning to be human).’ Battle (2009:3-4) correctly refers to Ubuntu as ‘personhood’, but it is better understood as a continuous process of acquiring knowledge and skills of being human. The concept of *Ubuntu* is the acknowledgement that mankind has not reached the level of knowledge and wisdom, and this makes it clear that mankind still has a lot to learn about who he is. Throughout the process mankind should be mindful of those around itself. Setting absolutes helps to guide individuals and communities as they deal with difficult issues.

The Ideological part of the EEI justification model will encourage rural churches to examine their beliefs and practices through scripture, and provide biblical support for what they believe. The curriculum should be conversational-focused in a neutral setting such as schools and community halls. The nature of the EEI justification model can open a dialogue between rural and urban churches on shaping biblical theologies that correspond with each other. This will create trust between the two worlds, and encourage those who migrate to the urban sectors to be more comfortable in urban churches.

There are two areas that need further study. The first is a universal justification model for theological and social discourse. In academia it is naturally accepted that evidence needs to be presented and that the antithesis needs to be adequately disproved before a notion is deemed true. Unfortunately this is not translated into a practical model that society can use. The EEI justification model attempts to fill in the vacuum, but I hope that more attention will be given to this area. This will help the rural churches to develop Bible-based theologies and challenge everything that they hear in their local churches.

The second area relates to urban AIC churches. What is needed is a study of the actual number of AIC churches in urban sectors. It is extremely difficult to have an idea of the overall picture of the growth of AIC churches based on national statistics, but we do not know the numbers of the AIC churches in urban areas. This is essential for the urban churches to effectively reach out to black migrants from rural areas. It is also essential for the urban churches to establish relationships with AIC churches and to encourage them to teach and practise true African Bible-based theologies.

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