



## Foreword

Publishing a *Festschrift* in honour of the academic work of a colleague and fellow scholar certainly constitutes one of the most rewarding intellectual events such an academic can experience. Having the task to write a Foreword to this *Festschrift* is, therefore, in itself, also a special privilege.

Marthina Elaine Botha was born on 12 September 1938 in Krugersdorp, the Republic of South Africa. She is currently professor of Philosophy (emerita) from Redeemer University College in Ancaster, Ontario, Canada and of the North West University, Potchefstroom Campus in South Africa. She is also Adjunct professor of the Institute for Christian Studies, Toronto, Ontario, Canada. She graduated from the Free University of Amsterdam in the Netherlands and taught Philosophy at the Potchefstroom University for more than 25 years. She taught at numerous universities and colleges in North America, Europe and South Africa and has an extensive list of publications dealing with the role of metaphor in religion, science and everyday cognition.

One of her most distinguished recent publications, *Metaphor and its moorings: studies in the grounding of metaphorical meaning* (Bern: Peter Lang, 2007) reflects her field of speciality. She builds critically on the insights of Lakoff and Johnson *et al.* by introducing a new angle to the discussions concerning conceptual metaphor and its basis in human embodiment. In her proposed alternative to the traditional view of knowledge, she argues that the distinction between literal and metaphorical language ought to be revisited and replaced with a view in which the idea of proper analogy and necessary metaphors are acknowledged. The insights gained in this respect are also applied to the changing views concerning theory and observation in scientific theorising. She argues that all scientific observation is impregnated with theoretical convictions and that metaphors play a decisive role in the models developed to understand reality. She argues for the presence of a fiduciary facet present in all cognition and demonstrates how this element functions as mediating channel for religious convictions that act as control beliefs in scientific theories. This thesis is demonstrated in a case study on the relationship between religion and science in the work of Michael Faraday. Finally,

she argues that all human knowledge and action are ultimately rooted in religious root metaphors which can also mislead, distort and derail human cognition and give rise to ideologies.

Her professional experience ranges over North America, Canada and Europe (the Netherlands) and South Africa. Noteworthy is her service as Vice-President (Academic) at Redeemer University College, Ancaster, Ontario, Canada (1995-2000) while acting at once also as full professor of Philosophy.

She served as Vice-chairperson, Chairperson of the Philosophical Society of Southern Africa (1992-1994); as Member of the Council of the Faculty of Arts and Social Sciences of the South African Academy of Arts and Science; on the Sub-program of Methodology Research of the Human Sciences Research Council and on the INTERFIL-programme (Chairperson, 1987-1992). She was also a Board Member of the International Association for the Promotion of Christian Higher Education (1978-1982).

In addition to wide-ranging teaching and editorial experience as well as a large number of visiting professorships and guest-lectures, she presented 28 papers at international conferences between 1978 and 2011. Many times she acted as Research Associate/Fellow/Collaborator/Coordinator and over the years obtained nine Research Scholarships. She authored six books and contributed 31 chapters to independent books.

In 1992 she received the Stals Prize for Philosophy awarded by The South African Academy of Science and Arts. (Die Suid-Afrikaanse Akademie vir Wetenskap en Kuns).

The variety of themes discussed in the contributions published in this Festschrift is a witness to the width and depth of the intellectual legacy of Elaine Botha. Instead of summarising the abstracts in the Foreword anyone in search of a bird's-eye view may simply read all these abstracts first before indulging in reading the contributions themselves. Together they constitute an acknowledgment of the fact that Elaine Botha opened the eyes of the reformational philosophical tradition for the importance to reflect upon the nature and place of metaphors within scholarly disciplines and our everyday life-world.

On behalf of all the contributors, I want to express the sincere hope that this Festschrift will create a well-deserved sense of accomplishment and that it will be experienced as a witness to a blessed life in service of promoting the ideal of Christian Scholarship.

**D.F.M. Strauss**