

## AFRICAN PHILOSOPHY AND THE CHALLENGES OF POSTMODERNISM

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### ABSTRACT

Postmodernism has become a movement which is affecting every continent of the world and influencing people's thoughts and actions. Africa is not left out of the influence of postmodernism and so, it poses some challenges to Africans. Consequently, there is need to respond to its challenges. African philosophy is used to respond to the challenges of postmodernism. The identified challenges in the paper are: individualism, relativism, permissive parenting and absolute freedom. Responses were provided for these challenges from the perspective of African philosophy. While postmodernism is spreading globally, Africa can still preserve her good heritage in the face of postmodernism.

### 1.0 INTRODUCTION

Postmodernism is a concept with global application which has influenced virtually all areas of human life. As a reaction to modernity, it poses several challenges to Africans. The thrust of the paper is to use African Philosophy to respond to the challenges of postmodernism. It must be stated that this response is necessary to help Africans to resist the negative influences of postmodernism and to help maintain stability for Africans in the sweeping changes going on in the world due to postmodernism. The paper gives an overview of African philosophy, discusses postmodernism with the view of isolating some of its challenges and responds to the challenges through African Philosophy.

### 2.0 AFRICAN PHILOSOPHY

African philosophy is reflecting on reality from the African perspective. Thus it is a parameter of understanding for Africans and a means of coping with the realities of the world. This is because understanding and coping with realities cannot take place in a vacuum, but in the context of which existence takes place. African philosophy is fundamentally a reflection on man and the world from the African perspective. According to Chukwudum B. Okolo, African philosophy is: "Critical reflection on the African and his experience of reality. It is a path to systematic, coherent discovery and disclosure of the African as a being-in-the-African-world. Through this knowledge and disclosure of himself and his world by critical reflection, the African grasps reality, that is to say, attains the truth about man and the cosmos in its entirety."<sup>1</sup> Okolo sees African philosophy as a critical reflection on African experience which includes God, religion, man, history, society and the material universe. These are some of the concerns among traditional and present-day Africans. In short, African philosophy as a

creative rational enquiry seeks to understand, clarify and explain every aspect of African experience.<sup>2</sup>

In his own contribution, Godwin Sogolo writes on African philosophy thus: "An emerging African philosophical tradition needs to be rooted in, and also to be nourished within the African culture, history and experience of the people. In fact, the raw materials of any tradition of philosophy are to be found in the totality of the practitioners' own culture and life experience."<sup>3</sup>

From the above discussion, African philosophy can be defined as an examination of reality as a whole from the African perspective. Thus African philosophy takes the African and his world seriously as a basis of reflection and in the effort to provide answers to the problems Africans face. This agrees with A. L. Herman's assertion that "one of the central tasks of philosophy has always been the solving of human problems."<sup>4</sup> Noting that African philosophy is to understand, clarify and explain the total reality of the African, Okolo writes, "the essence of African philosophy, its ultimate goal and focus is the truth of African experience."<sup>5</sup> It is significant to note, however, that this must not be seen as an end in itself, but rather as a means to an end, namely, the promotion of a better understanding of the African and improving his socio-economic, political and religious situations. This means that African philosophy should help Africans to have better understanding of themselves and to have a more conducive environment to live and conduct their businesses.

### 3.0 POSTMODERNISM

Postmodernism is difficult to define, but it is generally seen as a reaction to modernism and as a composite philosophy. Postmodern can be defined thus: "of or relating to a complex set of reactions to modern philosophy and its presuppositions."<sup>6</sup>

Postmodern philosophy typically opposes foundationalism, essentialism and realism. For Richard Rorty, e.g., the presuppositions to be set aside are foundationalist assumptions shared by the leading 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries' philosophers. For Nietzsche, Heidegger, Foucault and Jacques Derrida, the presuppositions to be set aside are as old as metaphysics, and are perhaps best exemplified by Plato.<sup>7</sup>

There is a shift of perspective between the pre-modern, modern and postmodern periods. James W. Sire illustrates the shift of perspective thus: "There has been a movement from (1) a pre-modern concern for a just society based on revelation from a just God to (2) a modern attempt to use universal reason as the guide to justice to (3) a 'postmodern' despair of any universal standard for justice. Society then moves from medieval hierarchy to Enlightenment democracy to postmodern anarchy."<sup>8</sup> Sire's comment lends credence to postmodernism's contribution to the diverse, chaotic environment of the postmodern age. Friedrich Nietzsche, Michel Foucault, Jean-Francois Lyotard, Jacques Derrida and Richard Rorty, are prominent postmodern philosophers.

According to Ronald A. Nash, "The name postmodernism refers to a contemporary movement that rejects beliefs supposedly taught by thinkers during the Enlightenment and by followers of those ideas who helped produce the movement we now know as postmodernism."<sup>9</sup> In a similar vein, R. Scott Smith contrasts modernists and postmodernists

on objective truths. "According to many postmodern authors, modernists claim we have unfettered access to know objective truths from a neutral standpoint, independent of all historical and cultural contingencies, languages, and our finitude. But if all knowledge is situated and conditioned, then modernists are misguided, for we can never be objective (i.e. neutral)." <sup>10</sup> This again is a rejection of objectivity by postmodernists.

In his own contribution, R. Detweiler notes on modernism and postmodernism,

Modernism is said to describe an initial reliance on the power of reason, objective thinking, the empirical-scientific method and a faith in progress followed by a disenchantment of them by a sense of cultural fragmentation, alienation and disintegration of the self... Postmodernism beginning in the early 1960s, recognizes the traumatic, estranged and atomized nature of human existence but attempts to render it bearable and even affirmative by adopting attitudes and strategies such as irony, parody, anti-foundationalism and play. <sup>11</sup> (456)

In the words of Craig Bartholomew, "Postmodern philosophy is characterized by pluralism, uncertainty, instability and fragmentation. The old certainties seem to have gone, with no unified vision to replace them." <sup>12</sup> Also, Zygmunt Bauman opines that postmodernism is an "irreducibly and irrevocably pluralistic split in a multitude of sovereign units and sites of authority, with no horizontal or vertical order, either in actuality or potency" <sup>13</sup>

Brian identifies eight viewpoints of modernism which postmodernism opposes. These viewpoints provide a basis of understanding the two concepts.

Postmodernism is largely a reaction against the intellectual assumptions and values of the modern period in the history of Western philosophy (roughly, the 17th through the 19th century). Indeed, many of the doctrines characteristically associated with postmodernism can fairly be described as the straightforward denial of general philosophical viewpoints that were taken for granted during the 18th-century Enlightenment, though they were not unique to that period. The most important of these viewpoints are the following.

1. There is an objective natural reality, a reality whose existence and properties are logically independent of human beings - of their minds, their societies, their social practices, or their investigative techniques. Postmodernists dismiss this idea as a kind of naive realism. Such reality as there is, according to postmodernists, is a conceptual construct, an artifact of scientific practice and language. This point also applies to the investigation of past events by historians and to the description of social institutions, structures, or practices by social scientists.
2. The descriptive and explanatory statements of scientists and historians can, in principle, be objectively true or false. The postmodern denial of this viewpoint - which follows from the rejection of an objective natural reality - is sometimes expressed by saying that there is no such thing as Truth.
3. Through the use of reason and logic, and with the more specialized tools provided by science and technology, human beings are likely to change themselves and their societies for the better. It is reasonable to expect that future societies will be more

humane, more just, more enlightened, and more prosperous than they are now. Postmodernists deny this Enlightenment faith in science and technology as instruments of human progress. Indeed, many postmodernists hold that the misguided (or unguided) pursuit of scientific and technological knowledge led to the development of technologies for killing on a massive scale in World War II.

4. Reason and logic are universally valid—i.e., their laws are the same for, or apply equally to, any thinker and any domain of knowledge. For postmodernists, reason and logic too are merely conceptual constructs and are therefore valid only within the established intellectual traditions in which they are used.
5. There is such a thing as human nature; it consists of faculties, aptitudes, or dispositions that are in some sense present in human beings at birth rather than learned or instilled through social forces. Postmodernists insist that all, or nearly all, aspects of human psychology are completely socially determined.
6. Language refers to and represents a reality outside itself. According to postmodernists, language is not such a “mirror of nature,” as the American pragmatist philosopher Richard Rorty characterized the Enlightenment view. Inspired by the work of the Swiss linguist Ferdinand de Saussure, postmodernists claim that language is semantically self-contained, or self-referential: the meaning of a word is not a static thing in the world or even an idea in the mind but rather a range of contrasts and differences with the meanings of other words. Because meanings are in this sense functions of other meanings—which themselves are functions of other meanings, and so on—they are never fully “present” to the speaker or hearer but are endlessly “deferred.” Self-reference characterizes not only natural languages but also the more specialized “discourses” of particular communities or traditions; such discourses are embedded in social practices and reflect the conceptual schemes and moral and intellectual values of the community or tradition in which they are used.
7. Human beings can acquire knowledge about natural reality, and this knowledge can be justified ultimately on the basis of evidence or principles that are, or can be, known immediately, intuitively, or otherwise with certainty. Postmodernists reject philosophical foundationalism—the attempt, perhaps best exemplified by the 17th-century French philosopher René Descartes’s dictum *cogito, ergo sum* (“I think, therefore I am”), to identify a foundation of certainty on which to build the edifice of empirical (including scientific) knowledge.
8. It is possible, at least in principle, to construct general theories that explain many aspects of the natural or social world within a given domain of knowledge—e.g., a general theory of human history, such as dialectical materialism. Furthermore, it should be a goal of scientific and historical research to construct such theories, even if they are never perfectly attainable in practice. Postmodernists dismiss this notion as a pipe dream and indeed as symptomatic of an unhealthy tendency within Enlightenment discourses to adopt “totalizing” systems of thought (as the French philosopher Emmanuel Lévinas called them) or grand “metanarratives” of human biological, historical, and social development (as the French philosopher Jean-

François Lyotard claimed). These theories are pernicious not merely because they are false but because they effectively impose conformity on other perspectives or discourses, thereby oppressing, marginalizing, or silencing them. Derrida himself equated the theoretical tendency toward totality with totalitarianism.<sup>14</sup>

## **4.0 FOUR OF THE VIEWS WILL BE DISCUSSED ENGAGING POSTMODERN THOUGHTS**

### **4.1 Realism and Postmodernism**

Science especially has been conducted on the basis of an objective real world which can be studied and investigated. The denial of an objective real world would make science impossible. In view of on-going scientific studies, researches and explorations, it is difficult to maintain that there is no real world. Referring to the postmodernists' position of being antirealist about everything as universal antirealism, Nash notes philosopher Keith Yandell of the University of Wisconsin at Madison's comment that universal antirealism is untenable. Yandell notes that "one cannot without self-contradiction be an anti-realist about absolutely everything. A constructivist needs some principled distinction between what is real and what is not. A radical or universalist sort of constructivism can make no such distinction."<sup>15</sup>

### **4.2 Reason and Postmodernism**

Again, it is impossible to deny the power and influence of reason in human life. The modernists took reason to the extreme, but the denial of reason is absurd. Reason is employed by humans from simple basic functions to sophisticated calculations, logical analysis and scientific and technological explorations. As Nash opines, "By any standard, there was plenty wrong with the Enlightenment and its intellectual heritage. Many representatives of modernism exaggerated the powers of the human mind... Modernism deserves criticism, but when postmodernism goes so far as to deny reason, it is wrong. Postmodernism cannot nullify the laws of mathematics, the multiplication tables, and logic, even though some people act as though it has."<sup>16</sup> Nash sees the postmodernist attack at reason as a self-defeating one. "The postmodernist attack against what they call universal reason is misdirected. The postmodernist acts as though his weapons are aimed at others, even as he is shooting himself in the foot."<sup>17</sup> Nash's comment implies that if there is no reason, the postmodernists' effort cannot stand. They use reason in their arguments in defending their positions. This is a contradiction.

### **4.3 Language and Postmodernism**

Postmodernism has orchestrated deconstruction of language. Derrida argues that "Western thought needs deconstruction and its meaning reconstructed."<sup>18</sup> This is because the thought is not meaningful to the postmodern man and the reader must determine the meaning of a given text, according to postmodernists. Like the case of reason above, postmodernists use language in conveying their thoughts and they expect their language to be understood in certain ways. So it is not correct to say that that language does not have meanings and cannot communicate specific ideas and expressions. "If deconstructionists are right, we can never understand any text, including the texts in which deconstructionists describe the principles of their own position. Deconstructionism turns out to be a self-refuting theory."<sup>19</sup> With reference

to Richard J. Middleton and Brian Walsh who rejected the objective truth of the Bible, Nash argues, "Postmodernists like Middleton and Walsh fail to see that their repudiation of revealed propositional truth in Scripture conflicts with their confidence in their own ability to communicate propositional truths in their own writings. They act as though they can do something that God cannot do."<sup>20</sup> Nash refers to Murray Rothbard's warning that deconstructionism is more than self-refuting and that what deconstructionists teach is both intellectual and practical permissiveness. "Deconstructionism logically entails the end of human learning. The catch is that there is no reason to take deconstruction seriously. Rothbard argues that advocates of such a nihilistic and self-defeating position are not worthy participants in any dialogue or conversation. Instead of a point-by-point analysis and refutation of their writings, which by their own principles can never be interpreted correctly, what they deserve, Rothbard contends, 'is scorn and dismissal.'<sup>21</sup>

#### 4.4 Metanarrative and Postmodernism

Postmodernism denies metanarratives. According to David Palmer, "For philosopher Jean-François Lyotard, the postmodern condition was defined as "incredulity towards metanarratives," that is, a loss of faith in science and other emancipatory projects within modernity, such as Marxism."<sup>22</sup> In a similar vein, Richard Rorty opines that "modern philosophy emphasizes grand narratives," which postmodernists reject.<sup>23</sup> The critical question remains: Can we totally deny metanarratives? In a sense, metanarratives can be seen as worldviews. And if this is so, postmodernism is a worldview. Here again a similar problem as noted above arises – postmodernism doing what it denies. As Nash notes "Postmodernists assert that there are no metanarratives. But worldviews are metanarratives...."<sup>24</sup> Nash avers that the observation leads Gene Edward Veith Jr. to describe postmodernism as "a worldview that denies all worldviews."<sup>25</sup>

The import of the above discussion is that on strict philosophical analysis, postmodernism is untenable and cannot be defended. Taken to a logical conclusion, it promotes confusion and intellectual absurdity. Its growing influence notwithstanding, many views of modernism are still valid and continue to guide thoughts, discussions and actions even in the postmodern world. Efforts must be intensified, however, to show its shallow philosophical foundation, its contradictory argumentation and destructive consequences.

#### 5.0 AFRICAN PHILOSOPHY AND THE CHALLENGES OF POSTMODERNISM

In this section, the paper discusses challenges of postmodernism to Africans and how African philosophy can respond to them. The major concepts of postmodernism include individualism, relativism, permissiveness, freedom, pluralism and skepticism. The paper discusses the first four concepts.

##### 5.1 The Challenge of Individualism

Individualism is a major identification of postmodernism. Postmodernism emphasizes the individual. The individual's context, opinions and judgment are seen as sacrosanct. Ultimately, the individual becomes their own authority, to determine what is right and wrong. The individual's interest becomes predominant in decisions. Since there is limitations in man the dangers of individualism can be readily seen. It can lead to bondage and a distorted life. It

promotes insensitivity to. Above all, it makes the individual a god if it leads one to rebel against God and live independently of Him. This is a great danger as it has both temporary and eternal consequences.

## 5.2 African Philosophy and Individualism

African philosophy is essentially communal. The African adaptation of Descartes' "Corgito Ego Sum" is, "The community is; therefore I am." Thus African Philosophy provides a corrective to individualism. Ontologically, man is not expected to focus on himself. He is expected to focus on God and others. Thus individualism is a distortion of the divine creative order. It can be argued that the distortion of the divine order is a major factor for the very degenerative state of the contemporary society. Individualism promotes isolation which hinders sharing and fellowship necessary to promote a better world.

## 5.3 The Challenge of Relativism

Postmodernism relativizes truth. It asserts that what is true to someone may not be true to another because there is no objective truth. It thus poses a challenge to Africa. With its denial of objective truth, it creates difficulty of acceptance of cultural values which are cherished for generations. Also, it creates doubts about societal norms, rules and regulations and this impacts the society negatively. A society without established acceptable truths will lack a solid foundation for life and relationships. This would make it difficult to prepare children in such a settings for the future as well as portend dangers for the future.

## 5.4 African Philosophy and the Challenge of Relativism

Knowledge and truth are necessary for living a meaningful life. Surely, what one believes has influences upon the individual and implications for his/her life. It is significant to note that when the sophists propounded relativism earlier in the history of philosophy, Socrates countered the concept by placing the seat of knowledge in man and not on external circumstances. The defence still subsists in its main against the new manifestation of the doctrine.

In view of the fact that African worldview leads to some measures for coping with the uncertainties of life, denial of knowledge and objective truth would create general displacements and difficulties with coping with the uncertainties of life. In this regard, one advantage of knowledge is the confidence it gives based on the fact that one is aware of certain procedures. Thus denial of knowledge would create general uncertainty which may aggravate anxiety and fear in many people. These in turn would affect relationship, capacity for production and making contributions to the society with the cumulative effect of impacting the growth and development of the nation negatively.

## 5.5 Permissive Parenting

Postmodernism encourages permissiveness since the individual is their own authority to determine what is right and wrong. The attitude of permissiveness has influenced parenting in the postmodern world. According to Omolara Areo, permissive parenting style is "a parenting style in which parents have very few demands to make of their children. The permissive

parents rarely discipline their children because they have relatively low expectations of maturity and self-control.”<sup>26</sup> Permissive parents virtually leave children to themselves without the necessary guidance which children need. Such children would grow to become problems to the society. The manifestation is a factor for the deplorable situation of the nation with such vices as ritual killing, banditry, rape and the culture of violence. It can be affirmed that unless there is a reorientation, the future of the nation is very bleak. Indeed, some have described the nation as a failed state with such characteristics as general insecurity in the nation and non-state actors which have taken over control of places in the nation.

## 5.6 African Philosophy and the Challenge of Permissive Parenting

African Philosophy again provides a corrective to permissive parenting. Africans pay premium on the education and training of the child. Indeed in the traditional society training of the child was not restricted to the family as the Yoruba saying underscores: *Oju merin ni mbimo; igba oju ni nwo* (Four eyes give birth to a child; two hundred eyes train him). The communal life makes training a child a significant responsibility of the community so that the integrity of the community would be preserved and so that the child would develop to be a responsible member who would make his/her contributions to the growth of the community in the future. This provides continuity for the community without which its future is threatened.

Another rationale for the training is the possible outcome of the neglect. A Yoruba proverb says, *Omo ti a ko ni yo gbe ile ti a ko ta* (The untrained child would sell the built house; there is a play on words of ko, train and ko, build). The proverb implies that lack of training can bring loss, damage, ruin, regret, sadness and sorrow in the future.

It can be affirmed that, generally speaking, permissive parenting will only produce individuals who lack discipline and such core values as honesty, faithfulness, diligence, maturity, and so on which are indispensable for responsible adults who will build a strong society. In this respect, the present general lack of moral values with its concomitant effects of the society can be traced to the type of parenting many members had growing up. In other words, the present degenerative state of the society generally is an evidence of the danger and effect of permissive and uninvolved parenting. Therefore, to arrest the dangerous trend the wrong parenting style should be rejected, and responsible, involved parenting promoted in the society as a way forward out of the problem.

## 5.7 Freedom

Postmodernism orchestrates freedom to the extreme. The rejection of metanarrative, the relativity of truth and the rejection of authority make the individual their own god. Thus individuals feel they are not under any restraint and they can do whatever they think is right. While attempting to free the postmodern man from limitations, postmodernism has gone to another extreme. This has resulted in different kinds of lifestyles such as lesbianism, gay, transgender. The advocates of these lifestyles continue to clamor for increased recognition and general acceptance of the lifestyles as normal and valid.

## 5.8 African Philosophy and Freedom



The spiritual ontology of African philosophy is a response to absolute freedom. Truly, man is free. However, being a creature of God, man is expected to live in dependence of God and to seek to please Him. Thus freedom that encourages disregard for God and His will for man is not compatible with African Philosophy. It is significant to note that God's ultimate purpose in this regard is for man to fulfill God's purpose for his life and enjoy the utmost in life. Absolute freedom is a barrier in the actualization of this purpose of God for man.

Again, the communal life is at variance with absolute freedom. Life is lived in relationship with and, indeed for, others. To achieve this goal, the individual will of necessity forego his /her freedom again and again. Properly understood, this will not be seen as a burden rather it will be seen as a means of contributing to others and to the development of the society. For instance, a good citizen is expected to make sacrifices for the nation which may limit him/her in certain ways or impinge on his freedom at times. A practical illustration is the restriction of movement during the COVID-19 lockdown which brought untold hardships and suffering to thousands of people and limited them in many ways while the period lasted.

It should be noted that absolute freedom is an existential impossibility. Both in the personal and societal contexts, there are factors that affect and limit the individual. The vision and goals the individual has, for instance, will bring certain restrictions on him if they are to be achieved. In the society, there are rules and regulations guiding actions and behaviours. In its statutory roles of maintaining law and order, government may enact sanctions periodically. Individual freedom without checks and balances will ultimately produce chaos and lead to anarchy in the society.

Also, African philosophy addresses some problems of individualism. Among others, individualism affects the fiber of the society. With the focus on the individual, it has a propensity to disregard others and their feelings. Similarly, individualism promotes polarization in the society. At the extreme manifestation, it aids such vices as rape, prostitution, armed robbery and ritual killing. By its nature, African philosophy emphasizes the group and promotes care and concern for others. Thus the application of African philosophy will mitigate the above mentioned problems. The import of this is that there will be a more conducive environment in the society which will promote the growth and development of the continent.

Furthermore, African philosophy will also enhance development by promoting a greater concern for others than individualism. Thus the concern would facilitate the empowering of members of the society, provide encouragement and inspiration for making progress and reduce the rate of casualties at trying moments such as the one the continent is going through. Allied to development, overcoming the problem of individualism in leadership would make leaders to be more concerned about the citizens, develop people centered programs and promote broad-based participation in governance. The import of the above is that, in a sense, the general leadership failure discernible in Africa is due to the fact that African leaders have not brought the rich heritage of African philosophy to bear on their leadership.

## 6.0 CONCLUSION

The paper has examined African philosophy and the challenges of postmodernism. It has reflected on African philosophy, discussed postmodernism and isolated some challenges of

postmodernism to Africans. African philosophy is thus a means to respond to the challenges postmodernism poses to Africans. Even though Africans are not immune from postmodernism, its challenges on them can be mitigated through African philosophy. Consequently, African philosophers should see this responsibility as a contribution they have for Africans.

## ENDNOTES

- <sup>1</sup> Chukwudum B. Okolo, *What is African Philosophy?* (Enugu: Freemans Press Ltd, 1987), 4.
- <sup>2</sup> Ibid, 12.
- <sup>3</sup> Godwin Sogolo, *Foundations of African Philosophy* (Ibadan: University Press, 1993), xiv.
- <sup>4</sup> A.L. Herman, *The Ways of Philosophy* (Atlanta: Scholars Press, 1990), xvii.
- <sup>5</sup> Okolo, "African Philosophy and Public Life," *African Philosophy and Public Affairs*, ed. J. Obi Ogunejiofor (Enugu: Delta Publications, 1998), 23.
- <sup>6</sup> Ralph McInerny, "Postmodern," *The Cambridge Dictionary of Philosophy*, ed. Robert Audi (Cambridge: Cambridge University Press, 2011), 634.
- <sup>7</sup> Ibid.
- <sup>8</sup> James W. Sire, *The Universe Next Door*, 3<sup>rd</sup> Edition (Downers Grove, Illinois: Intervarsity Press, 1997), 175.
- <sup>9</sup> Ronald H. Nash, *Life's Ultimate Questions: An Introduction to Philosophy* (Grand Rapids, Michigan: Zondervan, 1999) 233.
- <sup>10</sup> R. Scott Smith, "Postmodernism," *Encyclopedia of Christian Civilization*, Vol. III, ed. George Thomas Kuriah (Oxford: Blackwell Publishing Ltd., J, 1854).
- <sup>11</sup> R. Dietweiler, "Postmodernism," *The Blackwell Encyclopedia of Modern Christian Thought*, ed. Alister E. McGrath (Oxford: Blackwell Publishers, Inc., 2000), 456.
- <sup>12</sup> Craig G. Bartholomes, *Christian Philosophy – A Systematic and Narrative Introduction* (Grand Rapids: Baker Academic, 2013), 191.
- <sup>13</sup> Zygmunt Bauman, *Intimations of Postmodernity* (London: Routledge, 1992), 36.
- <sup>14</sup> Brain Dignan, "Postmodernism and Modern Philosophy," <http://www.britnica.com/topic/potmodernism-philosophy/Postmodernism-and-relativism>. Accessed, August 16, 2022.
- <sup>15</sup> Keith Yandell, "Modernism, Post-Modernism, and the Minimalist Canons of Common Grace," *Christian Scholar's Review* 27 (Fall 1997): 18 in Nash, 236.
- <sup>16</sup> Nash, 237-238.
- <sup>17</sup> Nash, 238.
- <sup>18</sup> Ceren Yegen and Memet Abukan, "Derrida and Language Deconstruction," *International Journal of Linguistics*, Vol. 6, No 2, March 2014, 48.
- <sup>19</sup> Nash, 239.
- <sup>20</sup> Nash, 234.
- <sup>21</sup> Murray Rothbard, "The Hermeneutical Invasion of Philosophy and Economics," *The Review of Austrian Economics* 3 (1989): 45 in Nash, 239-240.
- <sup>22</sup> David Palmer, "What is Postmodernism?" <https://theconversation.com/explainer-what-is-postmodernism-20791>.
- <sup>23</sup> Richard, Rorty, "Herbamas and Lyotard on Postmodernism," <https://www.iche.ucsd.edu>.
- <sup>24</sup> Nash, 234.
- <sup>25</sup> Gene Edward Veith Jr., *Postmodern Times* (Wheaton, Ill.: Crossway), 49 in Nash.
- <sup>26</sup> Omolara Ogundapo, "Christian Approach of 'Parentalism' in Postmodern World," *Ogbomoso Journal of Theology*, Vol. xx No 2 (2015): 30.