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5-3-1 Assignment for Hollinger Chapter 5

Questions:

1. The postmodern understanding of knowledge is built on what two foundational assumptions?
2. One sociologist in chapter 5 states that moral education has failed in our society because character development has been replaced with what?
3. According to Hollinger, what is the greatest virtue in a postmodern worldview?
4. Postmodernity's inherent relativism presents it with what ethical difficulty?
5. Hollinger states that postmodern tolerance seems to incorporate the idea that people have a moral right to what?

Answers

1. *All explanations of reality are constructions that are useful but not objectively true, and humanity does not have the ability to step outside our constructions of reality.*
2. *A focus on personality, self-actualization nurtured through therapy.*
3. *Tolerance.*
4. *Since there can be no moral universals for all times and places, postmodernity has difficulty making claims against any of the worst evils known to humankind.*
5. *To not be offended, therefore any worldview or moral stance that someone might find offensive is not legitimate.*

Terms

**Deconstruction:** a mode of analysis that purports to take apart all expressions of objective meaning, showing that all text mask for cultural power and rationalization for oppression.

**Emotivism:** the doctrine that all evaluative judgements, specifically moral judgements, are nothing but expressions of preference.

**Hermeneutic of Suspicion:** a postmodern posture of suspicion toward all attempts to define reality, since all interpretations are linked to power and control.

Summary:

In Chapter 5 Hollinger explains how modernity gave way to postmodernity- denying the modernity's belief and pursuit of "truth with certitude" to provide meaning to our lives, postmodern thought holds that all explanations of reality cannot be objectively true and used to rationalize oppression. Hollinger examines how postmodern thought deconstructs traditional grand narratives of meaning, "simplifying" our relationship to a pluralistic society by "assisting us in the task of living with differences." Hollinger explores the intellectual components of postmodernity such as deconstructionism, suspicion of metanarratives, and the "great virtue" of tolerance. Postmodernity places the moral emphasis on the individual, on their feelings and choices, and presents a challenge for society at large and the Church in particular: it is a

worldview which seriously undermines the Christian ethics and if can have a negative effect on Christian worship and teaching.