

THE SIGNIFICANCE OF CHRISTIAN THEO-DEONTOLOGICAL MORAL VALUES IN A POSTMODERN AND POSTHUMANIST WORLD

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ABSTRACT

Various ideologies, systems of beliefs, doctrines, philosophies, and theories have arisen from the dawn of human civilisation to explain or propose how human beings need to live and behave on planet Earth. Among these various systems of thought are existentialism, humanism, atheism, capitalism, socialism, personalism, postmodernism, posthumanism, and many others. Postmodernism and posthumanism are two of the thought systems that have been proposed to explain the contemporary realities of human experience on the planet. While postmodernism advocates for a world free from metanarratives and grand designs and proposes relativism and subjectivism, posthumanism reacts against humanism and argues for a world in which the difference between humans, machines, and other entities on earth is overcome. In a Posthumanist world, there is high optimism about what machines and technology can create, including transcending the human in the future. This paper uses critical analytic and hermeneutic methods to argue that both postmodernism and posthumanism are filled with many dangers. If the thesis of postmodernism and posthumanism is taken to their logical conclusions, social order and harmony will be displaced, as there is no truth and no common morality. Whatever seems good in your eyes is the truth. The paper shows that there are places in life governed by postmodern values, and where posthumanism sees no need for ethical restraint on technology. The paper concludes Christian theo-deontological moral values or ethics should be brought into the dialogue in seeking a solution to the present ethical crisis facing humanity.

Key words: *Christian, theology, deontology, morals, values, postmodernism, posthumanism, world.*

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INTRODUCTION

The world is experiencing troubled and difficult times. No theo-deontological moral values govern many parts of the world or sectors of life. Many do what seems right to them. It is what the biblical authors wrote about the condition of Israel in the days after the judges. Israel's sacred historians write thus: "In those days there was no king in Israel; every man did what was right in his own eyes"(Judges 21:25, RSV). This is the period in Israel after the death of Joshua but before the establishment of the Monarchy. The AI Overview (2025) comments on the verse thus: the phrase "describes a period of moral and spiritual chaos in ancient Israel, characterized by a lack of central authority and people acting according to their own subjective standards, rather than God's law"(par 1). It was a time of moral decadence and

chaos, as there was no central prevailing authority in Israel to provide guidance in morality and ethics for the good of the people and society. It was a time of moral relativism, situational ethics, hedonism, and what mattered to many was the consequence that things had no them. No concern for the common good.

A world in which there is no central moral code of conduct is a dark and pernicious world. Imagine if there were no universal documents such as the Universal Declaration on Human Rights, the different Geneva Conventions, humanitarian laws, the International Criminal Court, etc. It is institutions like this that hold some dictators and many world leaders in check. The fear of being held accountable for war crimes, crimes against humanity, has become the beginning of wisdom for many world leaders. Also, within nations and various other communities, the fear of being brought to court after their reign puts many leaders in check. In a system in which laws and ethical codes of conduct are weak, some will certainly not care. Laws, moral code of conduct, and other regulations that govern human behaviour or social life matters. If one were to think of the errors committed by Adolf Hitler of Germany, Idi Amin of Uganda, Pol Pot of Cambodia, Augusto Pinochet of Chile, Mobuto Sese Seko of Zaire, and some military dictators in Nigeria and other countries, one would realize that a common code of conduct is necessary.

It is a world governed by an overarching code of morality and Christian Theo-deontological values (CTDV) or Christian Theo-Deontological Ethics (CTDE) to guide and regulate human conduct, which postmodernists and some post-humanists quarrel about. Here, I acknowledge the critical response and appreciation from Rev Fr Dr Emmanuel C Umeh at the National Association of Philosophy Students Weekend at St Joseph Major Seminary Ikot Ekpene, Nigeria, where this paper was first presented. It is response to him that I clarify my position in this paper that this paper is not advocating for the exclusive use of CTDE in the contemporary world, but rather it should be part of the global ethical dialogue and it should make its own contribution. It should be in solidarity with other ethical systems that share a similar vision of a peaceful and harmonious world. Postmodernists ask for a world in which what is right is based on your personal experience, personal understanding, a full libertarian society, and for some, a Posthumanist world in which human beings don't count.

The goal of this paper is to examine postmodernism and posthumanism in the light of CTDE. The objective of the paper should be clear, it is a critique of postmodernism and posthumanism. The paper argues that there is a need for a world informed by CTDE, though

open to other authentic ethical value systems. The methods used in this paper are hermeneutics and critical analysis. By way of procedure, the paper will clarify the concepts, examine the features of postmodernism and posthumanism, and their convergence and divergence. The paper will also look at the positives and negatives of a postmodernist and posthumanist world, the kind of CTDE needed, and the way forward. In this paper, the terms moral values, and values shall be used synonymously with ethics. Let me state right away that though this paper is examining the importance of CTDE, it is open to authentic non-ethical value systems. They should also dialogue and build a world that is grounded in authentic theistic, humanistic, and ecological values. This paper began life with the title, “The Values of Value in a Postmodern and Posthumanist World,” but as the paper progresses, it became apparent that there is a need to argue for the importance CTDE, without ignoring other ethical systems. But a detail conversation on this issue cannot be done here, it can be the subject of another paper to examine the other authentic ethical systems that can be brought into play in Postmodern and Posthumanist world.

This implies that the paper is not advocating imposing and enforcing CTDE on non-Christians, as some Christian fanatics will do or as some Muslim fundamentalists and fanatics will do with their own system of ethics. For the entirety of society, there is a place for dialogue and tolerance in a plural world. But just as the person who are convinced of his way of life, such as the atheist or humanist, will argue for his viewpoint, so also this present writer has a right to argue for CTDE. While arguing for CTDE, the paper is mindful that Christian values should be in line with authentic human flourishing and the well-being of the entire ecological community. In time past and even in the present, some have used Christianity to support dehumanizing institutions such as Apartheid, racism, slavery, gender discrimination, and violence etc.

LITERATURE REVIEW

Conceptual Clarifications

Many concepts ground this paper, such as significance, Christianity, theo-deontological, moral values, postmodernism, and posthumanism. When the significance of a thing is spoken of, it refers to the importance of a thing or person, of what value the thing or person brings. Christianity refers to the faith tradition springing from the life and teaching of Jesus Christ. Central to his life is the message of the kingdom of God that he preached where is there egalitarianism, where people are brothers and sisters and are called to a life of love in this

world and the world to come. Theology has to do with the discourse or study of God. Louth and Thielicke (2025) write that theology is a philosophically informed discipline that concerns itself with religious apologetics and speculations that are concerned with Christianity but now also involve other religions, such as Judaism, Islam, etc. Christian theology concerns itself with issues of creation of the world and humanity, salvation, the last things, the mission of the Spirit, the Church, and its mission in the world, etc. African Traditional Religion and other Indigenous Religions worldwide have their theology of life and human purpose also. Houston Christian University (2025) proposes that: “Simply put, theology is speaking about God. The term ‘theology’ comes from two Greek words: *theos* (God) and *logos* (word)”(par 1). Theology studies God and all that is related to God. Theology is a reflection on God and God’s revelation in the world.

Having explained theology, it is important to define deontology. Alexander and Moore (2024) state that:

The word deontology derives from the Greek words for duty (deon) and science (or study) of (logos). In contemporary moral philosophy, deontology is one of those kinds of normative theories regarding which choices are morally required, forbidden, or permitted. In other words, deontology falls within the domain of moral theories that guide and assess our choices of what we ought to do (deontic theories), in contrast to those that guide and assess what kind of person we are and should be (aretaic [virtue] theories) (p. 1)

In Ethics Unwrapped (2025), deontology is associated with Immanuel Kant, who affirms that what is ethical is what follows the universal moral law, such as don’t cheat, don’t steal, don’t lie. The Ethics Centre (2016) writes that deontology is duty or rule-based ethics, and examples of rule-based ethics are the 10 commandments, the Universal Declaration of Human Rights, and Kantian ethics. What is right is in what has been commanded. And in the case of this paper, it is what has been commanded and revealed by the God of the Judeo-Christian tradition, who is also the supreme being. This is the source of the moral values that this paper proposes. Moral value is not simply in what we think. Invictus International School (2022) writes that: “Moral values are defined as guidelines that assist a person in deciding between right and wrong. In order to create honest, credible, and fair judgments and relationships in daily life, the awareness of one’s morals, along with self-awareness, is crucial” (p. 1). Christian Theo-deontological moral values (CTFV) or ethics refer to the standards, principles, and what is worthwhile in terms of human behaviour, informed and influenced by the teachings emanating from God, and in this case from the Christian tradition.

Warren (2023) writes that postmodernism favours diversity, subjectivism, scepticism, innovation, and change flowing from individualistic perspectives. A postmodern world is an uncertain world. Postmodernism is steeped in epistemological relativism and can be seen as the contemporary version of the ancient sceptics and the philosopher Protagoras, who opined that “man is the measure of all things.” Tutor2u (2025) writes that postmodernism is the era beyond modernity that rejects traditional metanarratives for their failures to give a reasonable explanation to contemporary life, and more trust is placed on rational thought and science. Media Studies (n.d) states that:

Postmodernists argue that theoretical frameworks and critical perspectives are incapable of explaining our experiences because the world is too fragmented and unfinished to be defined. Political systems promise unity by ignoring diversity, economic structures generate terrible inequalities, and religion is a futile attempt to find meaning in the chaos. Even science is not objective because it is influenced by our values and ideologies (par 1).

Akinola (2022) opines that: “Post Modernism is an intellectual stance and attitude that is skeptical and relativises whatever is described as grand narrations. Its philosophical standpoint rejects rationality, objectivity, and anything regarded as universal truth” (p. 315). The AI Overview (2025b) states that: “Posthumanism is a philosophical perspective that challenges traditional human-centered views by emphasizing the interconnectedness of humans, nonhumans, and technology, aiming to disrupt hierarchies and boundaries between them.” Posthumanism blurs the boundaries between human beings and all other things on planet Earth. Humans are not the center of the universe. It roots for human interconnectedness with other lives on earth. Radical posthumanism, for instance, will say that human beings are not different from machines, for what human beings can do, robots and other machines can do better. The Ethics Centre (2018) asserts that posthumanism which arose in the 1990s departs from the philosophical positions that give centrality, supremacy, and unshakable belief in the human species (a movement that arose in the Renaissance against transcendental divinities, religious authoritarianism, and superstitions of Medieval Europe, and places power on the rationality of the human person, the white man); and propounds that humans are not the center of the moral world especially in the light of technologically mediated world of the future.

Describing posthumanism further, The Ethics Centre (2018) says there are two predominant types of posthumanism: (1) the transhumanist version (the position of Kurzweil) that affirms that with biohacking, implants, biomedical technology, and cognitive enhancement human

beings will evolve to a new species, unrecognisable from the present species, thus bringing to an end human history; (2) as opined by the Philosopher Donna Haraway, human-technology fusion (will not enhance us) rather it will make humans see their interconnectedness with non-human beings, and that divisions such as inorganic and organic, other and self, artificial and natural, non-human and human will break down and also renegotiated, and seeing ourselves as humans and partly machine will help break the oppositions of race, gender, race and species. Nayar (2023) writes that posthumanism arose in the late 20th/21st century within the framework of the environmental campaigns and ecological consciousness to assert that humans, technological worlds, and nonhumans intersect and interact; and the movement is deeply influenced by critical race theory, animal studies, and studies of social dimensions of technology, to decenter the human and all binaries. Nayar (2023) shows further that the idea that humans are interconnected to other life forms is not new to Africans, Native Americans, and other indigenous traditions.

The Features of a Postmodern and Posthumanist World

The Postmodern world carries many features or characteristics. Tutor2u (2025) asserts that in a time of postmodernism, globalization is also on the scene with many new religions and viewpoints, and people base their lifestyle on a pick and mix. Many people become eclectic and syncretic and see nothing wrong in accepting many viewpoints. Pluralism pervades a postmodern culture. Salberg et al (2025) cite Kuznar to state that:

...the primary tenets of the postmodern movement include: (1) an elevation of text and language as the fundamental phenomena of existence, (2) the application of literary analysis to all phenomena, (3) a questioning of reality and representation, (4) a critique of metanarratives, (5) an argument against method and evaluation, (6) a focus upon power relations and hegemony, and (7) a general critique of Western institutions and knowledge (par 1).

Johari (2012) cites Garry Woller, who states that postmodernists are reacting against and rejecting nature, enlightenment, and progress. Johari (2012) cites Stephen Eric Bronner that three features of postmodernism are rejection of totalitarian ideologies, rejection of metanarratives such as grand claims about history, social coherence, and all fixed issues, and truth is based on specific circumstances. Still on the features of postmodernity, Johari (2012) writes further that they include- no absolute of final version of truth,, morality and beauty; progressivism is replaced by nihilism; deconstruction of texts; rejects Marxism; have some traits of modernity; queries all areas of social, cultural, and economic life; linked with post

industrialism. Salberg (2025) writes that from the viewpoints of Melford Spiro that human subjectivity means that even science cannot discover certain truth, and secondly, as objectivity is an illusion, science is a subversion of the oppressed people, ethnic groups, females, and third-world people. The understanding of this present author is that science has been used to oppress non-Western peoples, and the claim of science to objectivity is questionable. Johari (2012) writes that postmodernism first began in the domain of the fine arts, culture, aesthetics, and then later in social/political thoughts in the last part of the 20th century, inspired by the contributions of French theorists like Jacques Derrida, Jean-Francois, Jean Baudrillard, and Michael Foucault and in Richard Rorty in the United States.

There is radical subjectivity in postmodernism. The truth is what you say it is. Nothing is real. Everything is an illusion. Media Studies (n.d) states that: “The word 'subjective' refers to the individual perspective rather than some sort of universal experience. Postmodernism emphasises our individual values and beliefs. For instance, there are no absolutes when it comes to concepts such as good and evil. We are all free to determine our own morality and our opinions will be relative to our context”(par 3). Since truth is also subjective, media texts no longer have to pretend they are accurate or realistic. From ancient Heraclitus, change is the only constant in life. You cannot step into the same water twice.

In the posthumanist thought, there is a high recognition of the non-human world. The Ethics Centre (2018) writes that: ‘

So while, for Kurzweil, post-humanism describes a technological future of enhanced humanity, for Haraway, post-humanism is an ethical position that extends moral concern to things that are different from us and in particular to other species and objects with which we cohabit the world. Our post-human future, Haraway claims, will be a time ‘when species meet, and when humans finally make room for non-human things within the scope of our moral concern. A post-human ethics, therefore, encourages us to think outside of the interests of our own species, be less narcissistic in our conception of the world, and to take the interests and rights of things that are different to us seriously (par 9-10).

From Nayar (2023), a key point in posthumanism is that life has co-evolved and we are companions, and there is a need for transformation of the notion of personhood and social order. Oberauer (2021) asserts that for the posthumanist, we must move beyond the concept of the human, shared humanity and humanism are destructive; and there are many reasons posthumanists argue why the human should be discontinued: (1) the human has not always included all humans and many persons were not considered human such as colonised peoples,

women, and subdued as colonialism, western supremacy, and patriarchy were all practised; (2) we are not above animals and 90% of our DNA we share with apes; (3) humanism has led to the exploitation of the world as we separate ourselves from the natural world, (4) a new world with its challenges require new answers, humanism may have been good in the renaissance but not now; (5) with wars and the destructions that humans have caused, it should be understood that no animal is as cruel as humans, (6) we need ethical framework to deal with the new technologies.

Postmodernism and Posthumanism: Positives and Negatives

While it is true that there may be some negatives with both postmodernism and posthumanism, it is important to say, as found in popular parlance, “you should not throw away the baby with the dirty water.” So let us explicate what the baby is and the dirty water. Both theories help us to be critical, skeptical, and awake. They aroused our reasoning and rational power. From the Judeo-Christian perspective, we are created with creative powers and abilities. We are the image of divinity. Even atheistic humanists agree that human beings are rational and carry powers beyond their present limits. Postmodernism's assertion that truth is illusion and all things are subjective is a troubling one. This implies that the very theory of postmodernism is an illusion; it is not real. It is fake and not genuine. It is a mythical fabrication and concoction. The sceptic who opines that everything should be questioned and doubted, and even rejected, often fails to reject his own scepticism. Johari (2012) in his critical appreciation of postmodernism asserts that: it is both confusing and controversial, has no coherent doctrine; as a philosophy of negation, it destroys the foundation without constructing; and it is seen as relativism. If nothing is sure, why bother to strive for anything or work for any purpose on earth?

The radical ecological dimension of posthumanism should not be ignored. Bolter (n.d) opines that posthumanism is non-anthropocentric, avoids Cartesian dualism. From the Christian tradition, humans and animals, and plants are not equal. Humans are made in God's image and likeness and are to make use of plants and animals. The misinterpretation of Genesis 1:26 has led to human domination of the earth. The theologian Lynn White has argued that the root of the ecological crisis is that verse from Genesis 1 verse 26. Saint Francis, Francis, and others all reappropriated the fact that dominion is not domination. Humans are to befriend creatures and be stewards. Why we should not agree with the radical egalitarianism of posthumanism that is flourishing in the postmodern world, the reality remains that we are deeply connected

to other creatures, and we must also act in their interests also. Goizueta (2007) writes that the postmodern idea on the importance of social location, particularity and difference has made theologians and religious scholars to realise that their knowledge even of God is perspectival, partial, limited; and made them more open to other religions for as we acknowledge the limitation of our own knowing we become more open to others, especially religious knowledge that has been marginalised.

The bright and optimistic promises of technology that posthumanism is extremely proud of are not always bright. Technology is important in the development of human civilisation, but we have equally seen what technology has done in the history of human civilisation. Humans used technology to create the atomic bombs and weapons of war and mass destruction; humans have used technology to create chemical and biological weapons. Agricultural technology, information communication technology have brought some good, but also many drawbacks. Chemical agriculture is destroying the planet. A Posthumanist world without a central guiding ethics will be a disaster. Even with all the ethical codes of conduct that we have at the local, national, and international levels, there is so much evil; a world without ethics is doomed and will fail so fast. Fadahunsi (2003) states that science and technology have brought humanity many comforts, but it has also brought many risks to humanity. By the fact of what postmodernism stands for, it is a rejection of Christianity and Christian values. The dictum of Nietzsche, one of the remote ancestors of postmodernism, is that: “God is dead.” With a rejection of God, we make and create our morals. And for the Posthumanist with their bright optimism about technology and machines, technology should be allowed unlimited and unrestrained fetters, thus, any questioning of technology by Christianity is unacceptable.

The Kind of Christian Theo-Deontological Values Needed and Their Cultivation

A Christian theo-deontological ethics or system inspired by Judeo-Christian values does not mean everything stated in the biblical texts is to be accepted in all cases literally. It is well known that there are persons and groups in the past and even in the present who have used biblical texts without taking into consideration the historical-cultural contexts and the justice-informed ministry of Jesus and the prophetic tradition of scripture, who have used the texts to promote anti-human flourishing. Beliefs and practices that people have justified by their erroneous interpretation of scripture include human slavery, Apartheid, racism, anathematisation of the entirety of indigenous cultures and religions, subjugation and

discrimination against women, etc. Any Christian curricula that reject inter-religious dialogues, women empowerment, authentic environmentalism, basic and healthy human rights, etc, are to be rejected. Christian Theo-deontological values do not mean fanaticism, fundamentalism, religious extremism, etc. The person who is convinced of the Christian faith and upholds it as a source of value to live in a postmodern and posthumanist world should be tolerant of other people's faith and viewpoints. There is a fundamental human right to freedom of conscience, religion, and thought. Though it should be understood that human rights are not unlimited rights. The right to freedom of conscience and thought does not mean everything should be endorsed by society. To endorse everything will bring that society to peril.

A nation like Nigeria and every other society has a national constitution. If postmodernism is the truth, then there will be no need to have a constitution and laws in the land. Speaking of the significance of human rights, the Federal Republic of Nigeria (2011) writes that, "The State shall- (a) protect, preserve and promote the Nigerian cultures which enhance human dignity and are consistent with the fundamental objectives..." of the Nigerian State (art 21). Even a theological-deontological ethics should be in line with authentic human values and foster human dignity. This is where, for instance, the entirety of Catholic social teachings comes into play. The values found in Catholic Social Teachings are, by and large, in favour of human dignity, promotion of human life, development of people, ethical economic development, social progress, human promotion, and environmental justice. In speaking of a theo-deontological ethics, we are not speaking of so-called patriarchalism or patriarchy, which some promote in the name of biblical texts, especially Old Testament ethics. Patriarchy should not be allowed to flourish. It should be dethroned.

WAY FORWARD IN PROMOTING DEONTOLOGICAL MORAL VALUES

Fadahunsi (2003) writes that: "Human beings have a moral responsibility to decide the extent to which technology can expand" (p. 14). It will be the end of humanity to allow technology to go unrestrained. Human beings created technology and science, and they should be on top of it. The line between human beings and technology should not be blurred as posthumanists tend to do. Humans are conscious and carriers of emotion, but technology and machines emanating from them are not. The things that posthumanists aver were happening in the modern world, industrialisation and all its associated technology, are still happening in a postmodern world. Technology has not made human beings better than our forebears. Lama (1999) has revealed that while growing up in his native Tibet, life was peaceful, beautiful,

and harmonious, and there was no stealing, but with industrialisation and modernity, all these are gone. Postmodern technology alone will not solve the problems of the universe. More cyborgs, human clones, travelling to distant planets alone, will not create a better universe. We need an ethical framework to guide the world. The paper proposes a theo-deontological ethics.

In response to the challenge of postmodernism, Akinola (2022) writes that the church should respond in the following ways: “continuous affirmations of the truth of Christianity,” “conscious use of Church genius,” “promote sound and correct biblical interpretation,” “aggressive discipleship against postmodernism,” “isolate and promote positive aspects of postmodernism (pp. 324-326). While commending some of the recommendations of Akinola like reaffirming cherished Christian values and biblical truths, the point must be borne in mind that any form of biblical literalism and verbal inspiration of scripture that amounts to denying the dignity of some people, abuse and unwholesome condemnation of non-Christian religions by calling them such names as paganism, superstition, demon worship is unacceptable. Any use of the bible to promote colonialism, coloniality, neocolonialism, denial of the rights and dignity of women and children, religious terrorism, etc, should be questioned. Faithfulness to the Judeo-Christian tradition does not mean all practices in the tradition are infallible. If it were possible, for instance, there were early Christians who were Jews who would not have opened their doors to non-Jews. Female genital mutilation (FGM) should never be accepted in the name of religion. Religion must be liberating and freeing. We need to support values of universal brotherhood/sisterhood, a common humanity, egalitarianism, ecological solidarity, and working for the welfare of the poor and vulnerable. Authentic ethical values from people like Mahatma Gandhi, Confucius, Martin Luther King, Dala Lamai, and many others are not to be rejected in the name that they do not come from one’s religious persuasion. Then some values come from indigenous ancestral religions such as African Traditional Religion, Native American Religion, Aboriginal Religions, etc. In a postmodern world, the admonition of Vatican II, as signed by Paul (1965) is highly valuable, the Vatican II Fathers declared:

...other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing ‘ways,’ comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ ‘the way, the truth, and the life’ (John 14:6), in whom

men may find the fullness of religious life, in whom God has reconciled all things to Himself” (no. 2).

This statement of Vatican II can equally be applied to cultures, movements, schools, and all other groups. Nothing should be done in the name of the bible or religion that is criminal. If someone were to, in the name of the bible, commit child abuse, commit war crimes or crimes against humanity, genocide, etc, in defending his religious faith, that is condemnable. All through much of religious history, violence has been perpetuated against those of a different faith. The postmodernist advocacy that has helped to question authoritarianism and dictatorships should be celebrated.

As Christians, particularly Catholic Christians, struggle to live in this world, they should live in persuasive dialogue but never fanaticism, and be inclusive in their understanding of soteriological and pneumatological truths of their faith. A postmodern world is a multicultural world with many centres. We cannot shield away from the reality of multiculturalism. Kukhatas (1997, 1999) proposed that tolerance should be a value in today’s society, and even when some want to undermine the common good of society, society should have institutions that can stop genuine criminality.

CONCLUSION AND RECOMMENDATIONS

The paper has examined the reality of postmodernism and posthumanism. It was shown that postmodernism is a subjective and relativist worldview that rejects metanarratives or grand narratives, and the immutability of truth. It states that truth is not universal but based on particular situations. Postmodernism rejects modernity. It is an ambivalent philosophy that is conflictual and controversial. The paper also looked at posthumanism, the philosophy that seeks to decenter the human and focus on the interconnectedness and inter-relationship of humans, technology, and the natural world. It critiques humanity for all the havoc and evils committed by human beings in modernity and beyond. The paper argued for the fact that there is a need for ethical or moral values if not society will crumble, and there will be disorder and chaos. In this particular paper, a Christian theo-deontological ethical system or moral value system rooted in a critical Judeo-Christian framework, that is open to authentic human flourishing, ecological well-being, and authentic values from even non-Christian religions, was proposed. It is believed here that if this can be done a more peaceful and harmonious world will be created.

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