IMPERATIVENESS OF HUMANISING THE SCIENCES IN THE QUEST FOR GLOBAL PEACE, SECURITY AND SUSTAINABLE DEVELOPMENT IN THE 21ST CENTURY

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ABSTRACT

This article provides a rational justification for the need to humanize the sciences in the quest for peace, security and sustainable development in a technology-based global society. The article explores the significant contributions of great philosophers to the interconnectedness and interdependence of the Humanities and Sciences in the history of Western thought. It further discusses the role of 18th Century Industrial Revolution in the radical shift of attention from the humanities to technological innovations and the reason for the erroneous assumption and gross misconception that humanistic disciplines are aesthetic luxury. Arising from the linkage between the sciences and the global challenge of insecurity, this paper emphasizes the relevance of humanistic approach and methods to sciences in the light of the skills and invaluable insights of the humanities, which can help to proffer both ethical and value-laden creative solutions to myriad of problems facing humanity in a globalized world. This paper considers the importance of humanizing the sciences not only for the survival and good of humanity, but also for the establishment of a viable relationship between science and society. The paper further argues that a synergy between the sciences and humanities and the integrated efforts of the two fields would help in addressing global challenges posing threats to human existence and total well-being. It concludes that the pursuit of human moral refinement, which is the preoccupation of humanities, must be the central focus of our education with a view to achieving a realistic sustainable development in this age of globalization.

Keywords: Humankind, Technology, Society, Human Knowledge, Civilization, Morality

INTRODUCTION

Apart from remarkable philosophical exploits, notable philosophers in the history of Western thought provided a bedrock foundation for the interdependence and symbiotic relationship that existed between the Humanities and Sciences in ancient and medieval times. The Golden Age of Greek philosophy was represented by Socrates (470 - 399 BC), Plato (429-347 BC) and Aristotle (384-322 BC) whose thoughts and writings had considerable impacts on both fields of human knowledge. The recognition of and passion for interconnectedness of all knowledge made both Plato and Aristotle to establish the *Academy and Lyceum* institutions

respectively for the study of the humanities and science-based disciplines, where these philosophers not only engaged in teaching but were also preoccupied with humanistic and scientific research activities (Omoregbe, 2004). It is pertinent to note that the commencement of a lucid and straightforward approach to science and philosophy (humanities) in the Western world is credited to Aristotle, who considered the two fields of human knowledge as jointly interconnected (Makinde, 2004). However, other influential philosophers such as Francis Bacon (1561-1626), Rene Descartes (1596-1650), John Locke (1632-1704), David Hume (1711-1776), John Stuart Mill (1806-1973) Bertrand Russell (1872-1970) and Karl Popper (1902-1994) further contributed significantly to what is now known as modern science (Kalam, 2018).

A notable figure was the Scottish empiricist philosopher, David Hume who challenged the age long hypothesis of modern science that the universality of causation depends on the uniformity of nature. Hume□s (1939) argument in his *Treatise of Human Nature* refuted the dogmatic idea of certainty upheld by scientists regarding the knowledge of the external world by contending that there is no rational justification for any linkage between cause and effect as it is not logically impossible that what seems to be a regular occurrence can change at any point in time. The advancement of a higher philosophical argument by Hume therefore reveals that the conclusion of the scientists prior to and during his time about the certainty of inductive avowals was erroneous and that their various suppositions about the natural world were fallacious and logically invalid. This historic contribution of Hume□s philosophical work added value to the body of human knowledge and his

skepticism as well as his appraisal of inductive reasoning effortlessly convinced scientists to embrace the notion of probability ever since (Makinde, 2004).

While philosophers contributed immensely to the evolution and growth of scientific enquires, renowned scientists like Albert Einstein, Isaac Newton and many others equally considered science as natural philosophy and thus preferred to be called Philosopher-scientists. The rationale behind this is the fact that before the enlightenment period, the totality of human knowledge was simultaneously regarded as philosophy and science (Frank, 1957 as cited by Makinde, 2004), and the inventions at that time were purposely for the improvement of the total well-being of humankind. Thus, in the beginning of human civilization, knowledge was an unfragmented entity as humanities and science are links in the chain of knowledge. It has been plausibly argued that the chain must be strengthened for the realization of sustainable development, which is one of the prospects of a balanced world in the twenty-first century (Okebukola, 2022).

One of the major causal factors for the severance of the relationship between the humanities and sciences was modern specializations. Unlike Aristotle whose awesome versatility empowered him to be acquainted with diverse areas of knowledge, scholars are currently attracted to chosen areas of specialty while regarding other fields of study as a forgone alternative (Makinde, 2004). Also, the Industrial Revolution in the 18th Century also led to the radical departure from the humanistic education in favour of science and technology, owing to the obsession with acquisition of wealth, pleasure and material growth (Banjo, 2014b). Since then, the pas-

sion for technological advancement has been on the rise at the detriment of humanistic disciplines. This is because any intellectual endeavour that is not focused on or does not promote industrialization is narrow-mindedly considered as inconsequential (Banjo, 2014a). However, the erroneous idea of identifying ultimate human goals with acquisition, power and pleasure has sadly become so paramount and pervasive at the expense of higher values such as knowledge, self-reflection and moral rectitude (Rauf, 2006).

Despite the obvious implication of complete shift of attention to industrialization and its attendant realities, the humanities disciplines are often misjudged and this explains why they are always trying to justify their existence by proving their relevance in virtually all the developed nations and even in the so-called developing nations of the world (White 1979, Holm *et al,* 2015; Oyeshile, 2019). However, the comprehensive critical analysis provided by the humanities for the investigation of the nature, scope and problems in both the physical or natural sciences and in the social sciences often promotes the development of ideas and growth of human knowledge (Makinde, 2004). It has been argued that each new scientific discovery or technological breakthrough generates the question regarding its impacts on the world around us. Therefore, the advancement being recorded by science and technology requires constant appraisal of the ethical, moral, environmental and cultural implications of such scientific inventions and creations with a view to comprehending their impacts and perceived effects on human societies (Reiter, 2017). Since the humanities possess the insights and viewpoints needed for the proper assessment of the inherent worth and condi-

tion of human life, collaboration between the humanities and sciences will help in proffering tangible solutions to the global challenges of humanity (Falola, 2018).

Conceptual Clarification

It is apposite at this juncture to conceptualize and give succinct operational definitions to the main terms in order to ensure proper articulation of issues in the course of this discourse.

The Humanities are fields of study that adopt analytical and critical methods to understand and improve the condition of humankind from the background of culture, human interest and experiences. These disciplines include Philosophy, History, Religion, Literature, Languages and Fine Arts (Oyeshile 2019; Dorot and Davidovitch, 2020). Sciences, on the other hand, are areas of knowledge that are concerned with the acquisition and application of empirical knowledge and understanding of the physical and social world through methodical experimentation (Science Council, 2021).

Peace is a broad concept that is epistemologically controversial. The traditional conception of peace, which Galtung (1990) refers to as negative peace is the absence of hostilities, conflicts, fear, instability, insecurity and war at individual, national, regional and international levels. For him, positive peace is absence of unjust structures, unequal relationships among others.Furthermore, Francis (2006) conceptualizes peace in six perspectives: □ peace as the absence of war (absence of direct violence); peace as justice and development (absence of structural violence); peace as respect and tolerance between people; peace as Gaia (balance in and with ecosphere); peace as inner peace (spiritual peace) and peace as wholeness and making whole□ .

These conceptualizations of peace provide a plausible justification for the position of Ibeanu (2006) as cited by Basiru (2010) that to comprehend peace as antithetical to conflict may seem appealing but will limit our understanding of the ontology of peace. He therefore defines peace as a process involving activities that are directly or indirectly connected to increasing development and reducing conflicts within specific societies and the wider international community (Ibeanu, 2006).

In its ordinary sense, security is a state of being safe, free from apprehension, danger and a wide range of critical as well as pervasive threats, including but not limited to all forms of violence, injustice and violation of human rights (Fayeye, 2010). According to Omede (2012), security is a condition whereby a state possesses the ability to resist any perceived threat to its basic beliefs and wellbeing. Nwolise (2006) conceptualizes security as a wide-ranging condition that transcends the safety of a nation from external aggression through the concerted effort of the armed forces as well as the assurance and maintenance of its sovereignty by the government. For him, the notion of security extends and is critical to the protection of the populace from experiencing negative effects of internal structural problems such as unemployment, hunger, starvation, diseases, ignorance, homelessness, environmental degradation, pollution and social inequalities and economic maladies. This credibly justifies the position of Essien (2008) that security is an indispensable multi-dimensional concept in any state, which must be considered from political, military, social, economic, as well as internal perspectives. He further sub-divided these security dimensions into four inter-related areas namely: the security of individual, the social system (national security), country groupings (regional security), and the security of humankind as a whole (global security). Security is therefore a necessary condition to be fulfilled in order to guarantee a feeling of survival within the global system that is anarchical in nature (Udofia, 2010).

Development is a multi-dimensional concept. It refers to a process of improving the quality of living condition of humankind which involves the improvement of man's understanding of the law of nature (science), application of this understanding to creating tools and implements (technology) and equitable organization of work and rewards (social relations of production) (Rodney,1982 as quoted in Fayeye, 2010). The concept of development therefore refers to the processes through which a country advances its capability to adequately meet its citizens' basic human needs with a view to raising their standard of living (Nishan, 2020).

Sustainable Development as a concept refers to the attainment of a level whereby there is a guarantee of continued existence of human societies and provision for their needs without endangering the capability of upcoming generations to meet their own needs. It means that a society is structured in such a way that it can subsist for a long time (Youmatter, 2020). Thus, it is the management of the developmental process of any human society in a strategic manner that there is a favourable consideration and appropriate protection of the interest of posterity (Gbadegesin, 2009).

Science and Global Challenges of Insecurity
The earliest epochs in the history of international politics witnessed the search for peace

and security which led to the spread of peace movements from the late nineteenth century into the twentieth century owing to the dread of the destructive power of war. Since then, the idea of avoiding war and preserving peace have become the ultimate preoccupation of political thought (Kikkawa, 2011). Unfortunately, one of the pressing global problems that have made the quest for world peace seems elusive is the phenomenon of insecurity. Despite the pervasive efforts of the non-state actors- Intergovernmental Organizations (IGOs) and Non-Governmental Organizations (NGOs) through diverse initiatives towards the achievement of a peaceful global village, □ the degree of conflicts in the world seems to be at disequilibrium with peace, and the pursuit of global peace and security have continued to task human civilizations beyond their understanding□ (Ayodele, 2010). The two world wars experienced by humankind at the early part of the 19th century, coupled with the speculations that the third one may likely be a nuclear warfare have led to some propositions to save the world from self-destruction (Morgenthau and Thompson, 1992). The realities of post-cold war politics also prompted the super-power nations to give attention to the development, acquisition and storage of dangerous armaments and weapon systems for the sake of their national security (Fawole, 2005). Considering the level of scientific and technological advancement the world over, many countries possess the capability of destroying any perceived enemy nation with innovative and sophisticated weapons of mass destruction in their nations□ arsenal. The increasing acquisition of destructive modern weapons has diminished the sense of national security of many nations and nearly eight billion population of the world are living in apprehension. Thus, the

obvious advancement in weapon technology and pervasive hunt for artilleries have made the global village to be potentially explosive in nature (Kegley and Wittkopf, 2004). The reality of this position is evident in the light of the on-going Russia-Ukraine War in Eastern Europe whereby the issue of security alliance of Ukraine and Russia□s national security concerns have engendered a case of security dilemma, which has increased the tempo of global insecurity (Tella, 2022).

The evolution of ideological views and dissemination of assertions that vindicate racial discrimination and other ethnically repressive policies by some social scientists and geneticists have contributed immensely to the challenge of insecurity of human lives as a result of racism and other forms of segregation being experienced in different parts of the world. Science has been widely used to defend racial discrimination through some avowals that some groups of people are perpetually inferior to others in crucial cerebral and psychological endeavours (Tucker, 2008). In her book titled *Superior: The Return of Race Science* reviewed by Nelson (2019), Saini (2019) further emphasized that some scientists in the fields from genetics to medicine unrelentingly depend on race as a biological concept employed to support discrimination, Atlantic slave trade of the earlier centuries, mass murder and ethnic cleansing strategies (Saini, 2019).

The recent wave of global terrorism and the current rise in xenophobic politics have also posed a serious threat to human security, while the global technological advancement has given birth to worries about the survival of the world in this nuclear age. Several people in different socio-cultural and political milieus have been reflecting on the fate of the world if every continent were to be technologically developed while there has been a

rising scepticism about the possibility of achieving equity, fairness and compassion, all of which are major indices of global peace. It has, therefore, been rightly argued that the panacea to these speculations and humanitarian concerns based on the realities in our present world is a returns to moral and value-based ideas, which are the pre-occupation of the humanistic disciplines (Banjo, 2014a).

The environmental degradation issues which include the depletion of the ozone layer through the use of chlorofluorocarbon (CFC), deforestation, climate change, global warming, loss of biodiversity and rise in sea level are direct negative effects of technological innovations. The threats they create for the future of humankind has made the preservation of the global environment a fundamental issue in transnational security summits (Kegley and Wittkopt, 2004). The contribution of crime and forensic sciences to the reduction of crime is yielding little results, considering the prevalence of uncontrolled criminal activities that threaten many human societies around the world (Odoma, 2010). Despite the application of scientific methodologies, utilization of latest technology and adoption of pragmatic approach by crime scientists to address and curtail heinous activities (Cockbain and Laycock, 2017), the crime rate is still on the increase as many criminals also harness modern technology as tools to carry out their illicit and nefarious activities. Cybercrime, for example, has been described as a growing global problem because of its ripple effects on human security, privacy and global economy **(**Clarke, 2004; Mshana, 2015; Sinha and Vedpuria, 2018).

Another glooming challenge that constitutes grave danger to humanity is the current food insecurity, which has contributed immensely to an upsurge of hunger and poverty. As Falola (2018) asserted, □ the global food system is built on the foundations of agribusiness and agricultural technology. While the former concentrates on how to make the most money, the latter seeks the highest output using modern science□ (Falola, 2018). However, despite the numerous initiatives and innovations of science and technology to boost and sustain agricultural productivity and food security, a daunting scale of hunger and poverty is still being recorded in several recent international statistical reports (Shamika *et al.,* 2017; Nicholas, 2018; World Bank, 2020; Forbes, 2021; Seedstar, 2021; Global Hunger Index 2023; FAO *et al,* 2023).

The rationale behind the eradication of all forms of poverty, being the first of the seventeen Sustainable Development Goals (SDGs) of the 2030 Agenda for sustainable development is the fact that poverty and hunger are the greatest global challenges facing the world today (Falola, 2018; Ortiz, 2021). Owing to unaffordability of healthy diets, The United Nations□ Food and Agricultural Organization reported that 264.2 million people in Sub-Sahara Africa were undernourished in 2020 (FAO, 2020). It was further revealed that Africa has the second largest population of people afflicted by hunger in the world after Asia where 418 million people are chronically hungry (FAO, 2020). Globally, 828 million people (10% of global population) are presently living in hunger, 2.3 billion people (29.6% of world's population) lack adequate access to food while 9 million people (most of whom are children) die of hunger-related causes. The current global realities have made the eradication of hunger by 2030 seems unattainable (Global Hunger Index, 2023).

Previously, conflicts, environmental issues and economic problems were identified as the major factors responsible for this menace, but the effects of COVID-19 pandemic have increased the global poverty as about additional 150 million people were projected to fall into abject poverty by the end of 2021 (World Bank, 2020; FAO, 2021). The Russia-Ukraine War has aggravated the global food insecurity and numerous people are likely to fall into deeper hunger and malnutrition (Husain, 2022; FAO, 2022). This reality has made both hunger and poverty agents of dehumanization, which have immersed their victims into despondency and abated their zeal, aspirations and confidence to attain their full potentials. A viable collaboration of both science and humanities with a view to coming up with coordinated actions and strategic policies is required to tackle the root causes of global food insecurity and other aforementioned challenges. Since insecurity is inimical to development in any clime, addressing this menace requires concerted efforts to enhance the improvement of both human and physical resources (Odoma, 2010).

The Importance of Humanising the Sciences

The erroneous perception that humanistic disciplines cannot produce positive and applicable knowledge gave rise to the gross misconception and prejudice that the humanities are irrelevant in this technological age. In comparison with other fields of human knowledge, particularly applied sciences, the humanities seem to be deprived of any practical value and effectiveness (Rauf, 2006). This is because ☐ the relevance of the humanities is assessed in starkly utilitarian terms and in the quantifiable contributions they make to national economic development☐ (Banjo, 2014b). Truly, humanities may not have that kind of immediate and mundane utility value; rather its impact on the individual and the society is indirect, deeper, long lasting and more decisive whether it is on the life of the individual or the well-being of a society (Rauf, 2006). The humanities deepen our global understanding, broaden our intellectual horizons, equip us with flexible skills such as; communication, critical and analytical as well as problem solving and persuasive skills without which solutions to global peace, security and sustainable development would be elusive. They also help us to appreciate cultural diversity and values, to be conscious of ethical obligations and to understand the implications of advancement in science and technological novelties on human society. (Reiter, 2017). This is because the modern world is increasingly multicultural and the perception of issues with different cultural lenses may sometimes degenerate to conflicts, which can pose a serious threat to peaceful co-existence. Hence, the promotion of understanding and dialogue through an appropriate use of language is imperative in the management of cultural diversity and pursuit of peace and security for the sustainability of human development in a globalized world (Oloyede, 1999). Against this backdrop, it is rational to argue that the humanities are practical in nature as they are concerned with issues regarding the value of human existence as well as our relationship with others. It is to be noted therefore that a practical life is not necessarily an acquisitive life, but a life focused on self-reflection and ethical issues (Rauf, 2006).

In this context, the idea of humanizing the sciences or making the sciences humane revolves around the application of humanistic methods, insights and tools to scientific inquiries for the good of humanity and human ecology. Humanities and sciences must co-

exist and complement each other in order to achieve a balanced education that will encourage the development of both critical and analytical skills needed to comprehend complex issues and address the challenges prevalent in the globalized world. The sciences need to be humanized in order to be truly innovative and gain public trust (Gelle, 2018). This position is further reinforced by Fayola's assertion that:

> *Through literature and art, the humanities are able to imagine possibilities beyond the current capabilities of science. These dreams inspire scientific research and invention. Science needs abstract creative ideas from the humanities to pursue technological advancement. Unique problems in African agriculture range from environmental challenges and extreme population growth to significant political barriers. These limitations on development require the boundless creativity of the arts. The humanities contextualize the scientific research for social justice* (Falola 2018).

While the natural sciences are preoccupied with the development of modern technologies and the social sciences continue to formulate policies for human societies, the role of the humanities is to ensure that they are cautiously applied such that happiness, which Aristotle (384 - 322 BC) referred to as the goal of human existence, is not jeopardized. By applying humanistic methodologies to scientific disciplines, there would be a better understanding of the nature, scope and problems in the physical and social sciences, with a view to advancing the frontiers of knowledge in these fields (Makinde, 2004). Sciences need humanistic insights to be able to appraise the effects of scientific inventions on the world and its inhabitants,

and to consider how to use technology to make the world a better habitation for humankind. Thus, the collaboration between the humanities and sciences is a necessary condition for human survival, sustainability and welfare because sciences alone cannot provide ultimate and final explanations or solutions to the myriad of problems facing humanity, since the causal factors are multi-dimensional. Sciences need humanities to come up with robust critical discourses on the challenges of the present age and how technological innovations as well as policies developed by social scientists can be wisely used (or jettisoned) for the good of humanity (Holm *et al.,* 2015). Thus, the idea of humanizing the sciences is essential, as there is need to consider human perspectives of scientific novelties for the determination of their ethical and fair applications (Gelle, 2018). Therefore, contemporary fundamental challenges threatening global peace and security will be addressed for the realization of the anticipated sustainable development.

Education, Humanities and Sustainable Development

Education is widely accepted as indispensable to development. This is because the development of human capital, which is the basis of sustainable development, can only be realized on the condition that priority is given to education (Banjo, 2014c; Oyeshile, 2019). However, it will be erroneous to conceive national development as economic development since the combination of both intellectual and moral development mainly constitute the notion of national development (Omoregbe, 2004). It is to be noted that the major factor responsible for economic development and growth is human resources which control other factors namely; physical, capital, natural resources and technology. Hence, moral education for the

purpose of human development is a necessity, as the evolution of all developmental ideas, policies and initiatives emanate from the fertile soil of the human mind (Schumacher, 2010; Oyeshile, 2019).

It is pertinent to state categorically that the acquisition of value-based knowledge through sound education that trains the mind and produces human moral refinement cannot be derived from science but from humanistic disciplines. This position is justified by the fact that despite the achievement of an enviable level of sophistication in scientific discoveries and technological advancement, there is an obvious prevalence of spiritual laxity and moral decadence in the Western societies and the wind of this social plague is blowing to other parts of the globe (White, 1979; Novak, 2009; Hart, 2017). The training in skills or any academic pursuit that takes no cognizance of human moral development (which is the preoccupation of humanistic disciplines) cannot produce the expected results in the long run. It will rather be overshadowed by anti-social acts such as greed, selfishness, wickedness, corruption and all kinds of obnoxious immoral acts that depict human depravity and hamper meaningful and sustainable development (Banjo, 2014c). This is because education without a good measure or with insignificant content of morality is a fiasco, as it will produce an educated but morally deficient citizen who will be an obstacle to the progress and development of his or her nation. This explains why Onifade, et al. (2013) argues that, the revival of moral values that should guide the conduct of citizens is an indispensable task in order to protect the future of any nation as well as nurture passionate and ethical citizens, who would recognize the sanctity of human life and be committed to the welfare and advancement of humanity.

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> *Indeed moral development is the most important aspect of national development, for there can be no development of a country if its citizens are morally underdeveloped and immature□ It must precede the economic development through technology. Neither science nor technology can develop a country if its citizens are not morally developed. It is simply an illusion to expect development in a society in which devotion to duty and efficiency yield to self-interest and the craving for self-enrichment* (Omoregbe, 2004).

It is truly the legitimate responsibility of any good and responsive government to harness its natural resources for developmental purposes in order to improve the condition and standard of living of her citizens, but this goal should be a means to an end, which should be moral development of the citizens (Banjo, 2014c). Thus, □ a superficial concep-

tion of development as consisting mainly of material achievement is dangerous and can lead to disastrous consequences☐ (Omoregbe, 2004). It is the mandate of humanistic education to develop human personality by focusing on the training of the mind. This will help to cultivate the regime of ☐☐mental magnitude☐☐ which finds its expression in self-discipline, genuine spiritual depth, critical reflection and leads to the possession of the right sense of values needed to comprehend, analyze and address real issues of human existence (Awolowo, 1966). Thus, there is need for the resurgence of moral values and the reinforcement of virtue ethics with a view to achieving social order, economic growth and political stability in this present world (Onifade, *et al,* 2013). Except every society is being inhabited by morally upright individuals and leaders, there would be no assurance of an enduring peace and security in all ramifications, economic initiatives through technological advancement will not produce the desired results, and sustainable development may not be easily attainable.

Conclusion

Humanistic education increases our sensitivity for universalistic moral values and stimulate our readiness to embrace the principle of justice, fairness and egalitarianism that give true meaning to human existence (Rauf, 2006). The necessity of considering the significance of a sound moral basis as an indispensable instrument for national development makes humanities relevant in this age of scientific and technological developments. The Humanities through their methods, skills and insights (cultural, historical, philosophical, religious and ethical) can influence the development and application of research activities in the sciences. Since hu-

manizing the sciences can yield innovative panaceas to global challenges and paramount issues of human concern (Falola, 2018), an effective collaboration between the humanities and sciences must be revived and strengthened which will produce purpose-driven approaches and result-oriented research activities towards the achievement of global peace and security with a view to making sustainable development a reality.

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