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Ethics, Empathy and Evidence: Humanizing Science for Global Peace, Security and Sustainable Development

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ABSTRACT

This article takes a critical-analytical approach to assess the need to humanize the sciences for peace, security and sustainable development in a technology-based global society. Arising from the linkage between the sciences and the global challenge of insecurity, this paper emphasizes the relevance of humanistic approaches and methods to the sciences in light of the skills and invaluable insights of the humanities, which can help to proffer both ethical and value-laden creative solutions to myriad problems facing humanity in a globalized world. This paper considers the importance of humanizing the sciences not only for humanity's survival and well-being, but also for establishing a viable relationship between science and society. The paper further argues that synergy between the sciences and humanities, and integrated efforts across the two fields, would help address global challenges that threaten human existence. It concludes that the pursuit of human moral refinement must be the central focus of our education in order to achieve realistic sustainable development in this age of globalization.

KEYWORDS: Humanities–Science integration • Peace • Security • Ethics • Sustainable Development**HOW TO CITE THIS ARTICLE • APA 7**

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Introduction

In the history of Western philosophy, notable philosophers' thoughts have provided a foundation for the interdependence and symbiotic relationship 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 the interconnectedness of all knowledge led

both Plato and Aristotle to establish the *Academy and Lyceum* institutions respectively, for the study of the humanities and science-based disciplines. These philosophers not only taught but also pursued humanistic and scientific research (Omogegbe, 2004). 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 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 (1806-1873), Bertrand Russell (1872-1970) and Karl Popper (1902-1994) further contributed significantly to what is now known as modern science (Kalam, 2018).

The relationship between the humanities and the sciences has also been a subject of philosophical debate in African philosophy. Three prominent philosophers, namely Kwasi Wiredu (1931-2022), Peter Bodunrin (1936-1997) and Kwame Gyekye (1939-2019), have advanced perspectives that collectively advocate for synergy rather than dichotomy between these two domains of knowledge. Wiredu (1966) argues for what he terms conceptual interchange. He contends that African societies must engage in a critical dialogue with Western scientific concepts, but such engagement must involve the decolonization and redefinition of those concepts to reflect African experiences and worldviews. For Wiredu, the humanities provide the cultural and linguistic framework through which scientific knowledge is interpreted and applied. Thus, science without the humanities risks becoming alienating, while humanities without science risks becoming irrelevant to material development. His position therefore emphasizes a bi-directional stance where scientific methods inform humanistic inquiry, and humanistic values guide scientific application.

Bodunrin (1981) rejects the notion of a rigid dichotomy between science and the humanities. He argues that rationality is the common thread that unites all forms of knowledge, and that both the sciences and the humanities employ reason, evidence, and critical reflection, even though their methods may differ. For him, philosophy as a branch of the humanities has the responsibility to analyze the presuppositions, methods, and implications of science, while science provides empirical content that the humanities must interpret for societal relevance. This view establishes a complementary relationship in which neither domain is superior, but both are necessary for holistic understanding. Gyekye (1997) advances the position of cultural humanism and maintains that any form of knowledge, whether scientific or humanistic, must ultimately serve the African conception of personhood and community. He argues that science alone cannot solve all human problems as such a view neglects moral, ethical, and cultural dimensions of existence. For him, science provides the means for development, while the humanities provide the ends by ensuring that development respects human dignity, ethics, and cultural values. Therefore, synergy between the two is not optional but essential for sustainable and people-centered development in Africa. Thus, the positions of Wiredu, Bodunrin, and Gyekye converge on the point that the humanities and sciences are interdependent. Wiredu emphasizes dialogue and conceptual adaptation, Bodunrin stresses unity of rationality, and Gyekye advocates integration for human values. Collectively, their philosophy supports the view that scientific advancement in African societies must be guided by humanistic principles to ensure that progress is not only technological but also ethical and culturally grounded.

The Scottish empiricist philosopher, David Hume challenged the age-old hypothesis of modern science that the universality of causation depends on the uniformity of nature. Hume's (1739) 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 enquiries, 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 is that before the Enlightenment period, the totality of human knowledge was regarded as philosophy and science (Frank, 1957, as cited in Makinde, 2004), and 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 linked 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 major cause of the severance of the relationship between the humanities and sciences was modern specialization. Unlike Aristotle, whose versatility enabled him to engage with diverse areas of knowledge, scholars today tend to focus on chosen areas of specialty while treating other fields as forgone alternatives (Makinde, 2004). Also, the Industrial Revolution in the 18th century led to a radical departure from humanistic education in favour of science and technology, owing to the obsession with the acquisition of wealth, pleasure and material growth (Banjo, 2014). Since then, the passion 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, 2014). 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 a 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 and 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 condition 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

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 the absence of unjust structures and unequal relationships. Furthermore, Francis (2006:18) 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". Basiru (2010) argues that defining peace as antithetical to conflict may seem appealing but limits 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 (2011), 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 broad condition that goes beyond a nation's safety from external aggression through concerted armed forces efforts, to include the government's assurance and maintenance of sovereignty. 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 supports Essien's (2008) position that security is an indispensable multidimensional concept in any state and must be considered from political, military, social, economic, and internal perspectives. He further subdivided these security dimensions into four interrelated areas: the security of the 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; Taylor, 2024).

Development is a multi-dimensional concept. It refers to a process of improving the quality of living conditions of humankind which involves the improvement of man's understanding of the laws of nature (science), application of this understanding to creating tools and implements (technology) and equitable organization of work and rewards (social relations of production) (Fayeye, 2010). 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 refers to attaining a level that guarantees the continued existence of human societies and provides for their needs without endangering the ability of future generations to meet their own needs. It means a society is structured so it can subsist for a long time. Thus, it is the strategic management of the developmental process of any human society that ensures favourable consideration and appropriate protection of the interests of posterity (Gbadegesin, 2009; Ozili, 2022).

Science and Global Challenges of Insecurity

The earliest epochs in international politics saw a search for peace and security, which led to the spread of peace movements from the late nineteenth century into the twentieth century, driven by the dread of war's destructive power. Since then, avoiding war and preserving peace has become the ultimate preoccupation of political thought (Kikkawa, 2011). Unfortunately, one pressing global problem that has made the quest for world peace seem elusive is 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 has continued to task human civilizations beyond their understanding" (Ayodele, 2010:75).

The two world wars experienced by humankind in the first half of the 20th 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 superpower 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). Given the level of scientific and technological advancement worldwide, many countries can destroy any perceived enemy nation with innovative and sophisticated weapons of mass destruction in their national arsenals.

The increasing acquisition of destructive modern weapons has diminished the sense of national security of many nations and nearly eight billion people in the world are living in apprehension. Thus, the obvious advancement in weapon technology and pervasive hunt for artilleries have made the global village potentially explosive in nature (Kegley and Wittkopf, 2004). The reality of this position is evident in light of the Iran-Israel War and the lingering Russia-Ukraine War in Eastern Europe, whereby the issue of the security alliance of Ukraine and Russia's national security concerns has engendered a case of the 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 assertions that some groups of people are perpetually inferior to others in crucial cerebral and psychological endeavours (Tucker, 2008). Some scientists in fields from genetics to medicine unrelentingly depend on race as a biological concept employed to support discrimination, the Atlantic slave trade of 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 global technological advancement has given birth to worries about the survival of the world in this nuclear age (Ahmed et al., 2024; Barshep, 2024; Abdulkareem et al., 2025; Institute for Economics and Peace (IEP), 2025; Banje & Berkut, 2026). 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 return to moral and value-based ideas, which are the preoccupation of the humanistic disciplines (Banjo, 2014; Mabula & Kiboi, 2025; Sianipar et al., 2026).

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 pose to the future of humankind have made preserving the global environment a fundamental issue in transnational security summits (Kegley and Wittkopt, 2004). Crime and forensic sciences have contributed little to reducing crime, given the prevalence of uncontrolled criminal activities that threaten many societies worldwide (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 & 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; Sumadinata, 2023; Singh, 2025).

Another looming 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 (2018:14) 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". 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 for eradicating all forms of poverty, the first of the seventeen Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development, is that poverty and hunger are among 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-Saharan 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) lived in hunger in 2023, 2.3 billion people (29.6% of the 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 seem unattainable (Global Hunger Index, 2023). In 2025, an estimated 645 million faced hunger and healthy diets were unaffordable for about 2.7 billion people worldwide (FAO et al., 2026).

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 global poverty, as about an 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 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 in despondency and abated their zeal, aspirations and confidence to attain their full potential. A viable collaboration between science and the humanities, aimed at developing coordinated actions and strategic policies, is required to tackle the root causes of global food insecurity and the 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; Thompson et. al., 2026).

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, 2014:156). Truly, the humanities may not have that kind of immediate and mundane utility value; rather its impact on the individual and 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, and equip us with flexible skills such as communication, critical and analytical thinking, 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 through different cultural lenses may sometimes degenerate into conflicts, which can pose a serious threat to peaceful coexistence. Hence, promoting understanding and dialogue through appropriate language is imperative for managing cultural diversity and pursuing peace and security to sustain human development in a globalized world (Oloyede, 1999). Against this backdrop, it is reasonable to argue that the humanities are practical in nature, as they concern the value of human existence and our relationships 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; Mabula & Kiboi, 2025).

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 to achieve a balanced education that encourages the development of the 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). Despite the

emergence of fields such as Bioethics and Responsible Research and Innovation (RRI) as frameworks to bridge science and humanities, their impact has been limited. First, they often suffer from tokenism, where ethical considerations are added after scientific decisions have been made, reducing them to compliance exercises (Owen et al., 2012). Second, RRI has been criticized for its Western bias and for failing to integrate non-Western values such as African communalism and personhood (Gyekye, 1997; Tangwa, 2000). Third, institutional structures in universities do not reward interdisciplinary collaboration, thereby discouraging scientists from engaging with humanities (Burget et al., 2017). Building on these frameworks, scholars advocate embedding RRI principles of anticipation and reflexivity into the design phase of research (Stilgoe et al., 2013), co-designing projects with humanities scholars as equal partners (Felt & Wynne, 2007), and developing culturally grounded bioethics that reflect local values. Only then can the synergy between science and humanities move beyond rhetoric to practice (Wiredu, 1996). Falola further asserts 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 2018:19).

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). Science needs humanistic insights 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 home for humankind. Although science has independently produced immense humanitarian goods (vaccines, the Green Revolution, sanitation) that saved hundreds of millions of lives (Shattock et. al., 2024; Verdugo et al., 2026), science supplies means but not ends, and cannot by itself adjudicate the values that govern how its means are used. 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 problems facing humanity, since the causal factors are multi-dimensional. Science needs the humanities to develop 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, 2014; Oyeshile, 2019). This is because moral refinement builds human capital through integrated ethical teaching, which creates trust, fairness, integrity, responsible expertise, civic responsibility, and stewardship, which are preconditions for sustainable development as seen in Rwanda's post-genocide reconstruction and as demonstrated by Finland through the introduction of 'humanised' curriculum into its education system and school culture (Sahlberg, 2015; Sachs, et. al., 2023,). However, it would be erroneous to conceive national development as economic development,

since the combination of intellectual and moral development mainly constitutes the notion of national development (Omogegbe, 2004). It is to be noted that the major factor responsible for economic development and growth is human resources, which control other factors like physical capital, natural resources and technology. Hence, moral education for human development is necessary, as all developmental ideas, policies, and initiatives emanate from the fertile soil of the human mind (Schumacher, 2010; Oyeshile, 2019).

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. Training in skills or any academic pursuit that takes no cognizance of human moral development (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, 2014). This is because education without a strong moral foundation or with insignificant moral content is a fiasco, as it produces an educated but morally deficient citizen who becomes an obstacle to the progress and development of his or her nation. This explains why Onifade et al. (2013) argue 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.

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 (Omogegbe, 2004: 197).

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 the moral development of the citizens (Banjo, 2014). Thus, "a superficial conception of development as consisting mainly of material achievement is dangerous and can lead to disastrous consequences" (Omogegbe, 2004:200). 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; Amoke & Ukanga, 2020). 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 that every society is inhabited by morally upright individuals and leaders, there would be no assurance of 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 to universalistic moral values and stimulates 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 humanizing 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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Declarations

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