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**PHILOSOPHY OF SOCIAL SCIENCES (AND APPLIED SCIENCES)**

During the 18th and 19th century the people of Europe started trusting scientist because of the success of natural science. They sought the help of scientist in areas of law and forensic evidence that was not even relating to science. As a result of the positive response to science in the socio-cultural milieu of that time belief in science and its application was called positivism. The renaissance and enlightment period are when positivism flourished. It is called the renaissance period because it was when people started going back to their Greek heritage where reason was used in matters of public concern as opposed to the dictates of religion.

The area before positivism was called the dark ages because the Pope was the supreme head in political, social, and intellectual matters. A lot of people were killed because they were found guilty by the church of witchcraft. Wars were wagged by the church against the heathens. The intellectual people saw this as a threat to human happiness and survival, so they started infiltrating literature with the importance of using reason to arrive at a justified conclusion just like Socrates, Plato and Aristotle did. This period was known as the classical period of romantic. Romantism was what lead to humanism and naturalism. All literature and art works produced in this era were regarded as classic. Bertrand Russell said that the modern period is different from that of the medieval because of the reduction of the authority of the church and the increasing authority of science. Discipline, intellectual, moral, and political was associated to men of the renaissance with the scholastic philosophy and ecclesiastical government.

The scientific approach to things grew more than the philosophical approach. Science only studied natural phenomena because they believed that it was only material things that could be studied because they will always behave the same way until August Comte came and proved otherwise. He was of the belief that society and be studied because they behaved the same way. He is the father of social science because of this. Speculations not based on facts of experience as means of obtaining knowledge is rejected by positivism. This has a lot of problems because observation is where facts are gotten from, but they are: concept-laden, hypothesis-laden, theory-laden, value-laden, interest laden, and lastly laden with culture-specific ontologies.

**SOCIAL SCIENCE**

Socials science is an area of study dedicated to the explanation of human behavior, interaction, and manifestation either as an individual in a society or as a collective group. disciplines under this filed includes sociology, psychology. It started when early philosophers like St. Augustine, Ibn Khaldun and the rest wanted to study how society works. It uses the methodology of science to study man. Its aims are to understand humans historical and cultural development, to predict human behavior, influence human behavior, discovering and manipulating laws governing human behavior, and understanding temperament associated to a group of people performing an activity. Philosophy of social science started because of speculations that the main aim of social science may not be reached because man is conscious unlike objects and will not always behave the same as opposed to an object so the same method of inquiry should not be used for both of them.

**PROBLEMS OF REASON AND CAUSE**

One of the main features of science and scientific explanation is to provide a casual connection between an event and its cause. That is to explain why event A is the cause of event B. before anything is deemed the cause of another thing the cause and effect must have an invariable or constant relation meaning when one occurs the other must occur. Also, the two events must happen in the same location. In addition, the cause must come before the effect in time and lastly, they must have an asymmetrical relation meaning the cause must be the event that bring about the effect. The principle of cause and causation states that all the conditions must be fulfilled then the event happens. Foe every event B there is always a cause A.

This an also be used social investigation to seek the cause of an action involving humans. The textbook uses the example of a man who punched someone and when asked he said he was angry. So, in that example anger was the cause that lead to the effect, the slap. This means that reason can be interchanged with cause. But if we use reason as a cause it will lead to problems because the reason for slapping his friend can be more than one. His brain could have sent signal to his hand to punch and so at this point there is a problem because the cause can only be one.

A way to resolve this is to see reason as a motive and not a cause. If a man goes to the supermarket to buy canned beef, we can say the reason he went is to buy canned beef. If we substitute reason with because it will mean that the cause is to buy canned beef but if he buys something else when he gets there can we say the cause has changed after the effect has taken place. And if reason is because it would mean that there is a problem because causes are to come before effect and in this case it is different. However, some scholars like Robin Collingwood is of the opinion that reason is both a cause and an ultimate casual power.

**THE PROBLEM OF HUMAN BEIGNS AS OBJECT OF STUDY IN SOCIAL SCIENCES**

Max Weber says that the methodology of science is not applicable because man the subject of study is free willed, rational, and has emotions all this renders invalid the notion of predictability that social science bases its facts upon. This can be seen in the law of demand and supply where an increase in price will lead to a reduction in demand but a reduction in price will lead to an increase in quantity demanded. But this is not always the case because often when the prices go up the demand for such good also increases. The important question we need to ask ourselves is if we should still stand by these laws that are neither absolute nor hold quite often.