**Name: Bankole Mubarak Olawale**

**Department : media and communication studies**

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**Course lecturers: Dr. Temitayo Oladipo, Mr Noah Balogun**

**Chapter 8 review**

The Enlightenment was a period of intense activity devoted to discovery and learning about the natural world, the past and other civilizations. Classification, collecting and deciphering were all important stages on the way to understanding the world and its inhabitants

During the half century when Romanticism was deploying its talents and ideas, the political minds inside or outside Romanticist culture were engaged in the effort to settle—each party or group or theory in its own way—the legacy of 1789. There were at least half a dozen great issues claiming attention and arousing passion. One was the fulfillment of the revolutionary promise to give all Europe political liberty—the vote for all men, a free press, a parliament, and a written constitution. Between 1815 and 1848 many outbreaks occurred for this cause. Steadily successful in France and England, they were put down in central and eastern Europe under the repressive system of Metternich.

To be sure, this patriotic union of hearts did not mean agreement on the details of future political states, and the same disunion existed to the west, in England and France, where liberals, only half satisfied by the compromises of 1830 and 1832, felt the push of new radical demands from the socialists, communists, and anarchists. Reinforcing these pressures was the unrest caused by industrialization—the workingman’s claims on society, expressed in strikes, trade unions, or (in England) the Chartists’ demanding “the Charter” of a fully democratic Parliament. This cluster of parties agitated for a change that went well beyond what the advanced liberals themselves had not yet won. Add to these movements those that purposed to stand still or to restore former systems of monarchy, religion, or aristocracy, and it is not hard to understand why the great revolutionary furnace of 1848–52 was a catastrophe for European culture. The four years of war, exile, deportation, betrayals, coups d’état, and summary executions shattered not only lives and regimes but also the heart and will of the survivors. The hoped-for evolution of each nation and would-be nation, as well as the desire for a Europe at peace, was broken and, with all other hopes and imaginings, rendered ridiculous. The search began for new ways to achieve, on the one side, stability and, on the opposite, the final desperate revolution that would usher in the good society.

Social science is, in its broadest sense, the study of society and the manner in which people behave and influence the world around us.

Social science tells us about the world beyond our immediate experience, and can help explain how our own society works - from the causes of unemployment or what helps economic growth, to how and why people vote, or what makes people happy. It provides vital information for governments and policymakers, local authorities, non-governmental organisations and others.

***How social science shapes lives***

Social scientists influence our lives usually without us being aware they are doing so. For example, a study of behaviour at football matches has shown that if police avoid heavy-handed tactics this can help maintain crowd control in potentially hostile situations. The study’s findings on how to create a less confrontational atmosphere are being included in police training across Europe.

Other research findings have informed policies aimed at reducing child poverty and reforming the UK tax system to help poorer families. Charities such as Save the Children have used such research to highlight the higher prices paid by the poor for basic necessities such as fuel and banking.

Other examples of areas in which social science influences our lives include

The role of governments in an increasingly market-based society, which has been determined by famous thinkers such as John Maynard Keynes and Karl Popper

It was an economist who came up with the idea of the National Health Service

The payment of billions of pounds of state benefits for the needy has been influenced by the work of social scientists

Social science research findings continue to provide invaluable information whether you are a parent, a local councillor, a police officer, or a business executive.

In the realm of politics, Hume again takes up an intermediate position. He objects both to the doctrine that a subject must passively obey his government no matter how tyrannical it is and to the Lockean thesis that citizens have a natural right to revolution whenever their rulers violate their contractual commitments to the people. He famously criticizes the notion that all political duties arise from an implicit contract that binds later generations who were not party to the original explicit agreement. Hume maintains that the duty to obey one’s government has an independent origin that parallels that of promissory obligation: both are invented to enable people to live together successfully. On his view, human beings can create a society without government, ordered by conventional rules of ownership, transfer of property by consent, and promise-keeping. We superimpose government on such a pre-civil society when it grows large and prosperous; only then do we need to use political power to enforce these rules of justice in order to preserve social cooperation. So the duty of allegiance to government, far from depending on the duty to fulfill promises, provides needed assurance that promises of all sorts will be kept. The duty to submit to our rulers comes into being because reliable submission is necessary to preserve order. Particular governments are legitimate because of their usefulness in preserving society, not because those who wield power were chosen by God or received promises of obedience from the people. In a long-established civil society, whatever ruler or type of government happens to be in place and successfully maintaining order and justice is legitimate, and is owed allegiance. However, there is some legitimate recourse for victims of tyranny: the people may rightly overthrow any government that is so oppressive as not to provide the benefits (peace and security from injustice) for which governments are formed. In his political essays Hume certainly advocates the sort of constitution that protects the people’s liberties, but he justifies it not based on individual natural rights or contractual obligations but based on the greater long-range good of society.

**References**

**Wikipedia : David Humes as a socialist**

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