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Assignment

1. How can a Lebanese retain or lose his or her newly acquired Nigerian citizenship.
2. Social contract theory explains the evolution of states, what other theories explain the same, and their strengths.

A citizen is an individual who belongs to a particular country and who has rights because of being born there or because such rights were conferred on him or her. A citizen of a country is a legal member of such country under the customs or law. Anyone without citizenship in the world is referred to as stateless. A citizen of Nigeria is called a Nigerian. In Nigeria, citizenship can be acquired in three ways as spelled out in the constitution. These are; Birth, Naturalization, and Registration. Citizens are the most import part of every nation of the world.  As a citizen of a country, certain rights and benefits become available to you. Non-9citizens do not enjoy those rights even though they may be accepted as part of the society in that country. The international passport is a legal document that identifies an individual as a member of a state nation in the world.

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## **WAYS OF ACQUIRING CITIZENSHIP IN NIGERIA**

### FIRSTLY – THE NIGERIAN NATIONALITY LAW

The Nigerian Nationality law talks about citizenship and every other issue on Nigerian citizenship. Under this law, Nigerian Citizenship is based on the Constitution of the Federal Republic of Nigeria of 1989 (UKC-Commonwealth Nation). Individuals born before and on the date of Nigeria’s independence and who have either a parent or grandparent born in Nigeria and who were legal residents in Nigeria at the time are considered citizens of Nigeria. Also, a child who has at least one Nigerian parent automatically is eligible for Nigerian citizenship regardless of where the child is born. However, being born on Nigerian territory does not automatically confer citizenship on a child if neither of the child’s parents or grandparents is Nigerians. This law also makes provision for people to acquire Nigerian citizenship through registration. The category of people eligible for this are foreign women married to a Nigerian, an adult born outside of Nigeria but has Nigerian heritage through his or her grandparents and a foreign child adopted by parents who are Nigerians. The last way of acquiring citizenship in Nigeria covered by this law is naturalization.

### ACQUIRING NIGERIAN CITIZENSHIP

In Nigeria, there are three types of citizenship recognized by the Nationality law and each comes with a set of requirements which must be met before citizenship is conferred. These types of citizenship and their set requirements are listed and explained below.

#### CITIZEN BY BIRTH

Section 25 of the Nigerian constitution explains in detail those who are eligible for Nigerian citizenship under this category. People eligible for citizenship under this category are;

1. Individuals that are born in the territory of Nigeria after the 1st of October 1960 that have at least a parent or grandparent who belongs or belonged to a community indigenous to the geographical location known as Nigeria. Communities indigenous to Nigeria include; Yoruba, Hausa/Fulani, Igbo, Kanuri, Erik, Uhrobo, Kanuri, Erik, Uhrobo, Ibibio,  Itshekiri amongst many others.
2. Individuals born outside of Nigeria whose parents or grandparents were or are citizens of Nigeria are eligible to apply for citizenship of Nigeria by birth.

However, this section makes it clear that it is totally impossible for an individual to claim Nigerian citizenship by birth if neither of his parents and grandparents was born in Nigeria.

How can Lebanese retain his or her newly

Acquired Nigerian citizenship

**Lebanese nationality law** governs the acquisition, transmission and loss of Lebanese citizenship. Lebanese citizenship is the status of being a citizen of [Lebanon](https://en.wikipedia.org/wiki/Lebanon) and it can be obtained by [birth](https://en.wikipedia.org/wiki/Jus_sanguinis) or [naturalisation](https://en.wikipedia.org/wiki/Naturalisation). Lebanese nationality is transmitted by [paternity](https://en.wikipedia.org/wiki/Paternity_(law)) (father).Therefore, a Lebanese man who holds Lebanese citizenship can automatically confer citizenship to his children and foreign wife (only if entered in the Civil Acts Register in the Republic of Lebanon). Under the current law, descendants of Lebanese [emigrants](https://en.wikipedia.org/wiki/Emigration) can only receive citizenship from their father and women cannot pass on citizenship to their children or foreign spouses.

According to the [Lebanese Ministry for Migration](https://en.wikipedia.org/wiki/Ministry_of_Foreign_Affairs_and_Emigrants_(Lebanon)), there have been no restrictions on [multiple citizenship](https://en.wikipedia.org/wiki/Multiple_citizenship) in Lebanon since 1 January 1926,and foreigners who acquire Lebanese citizenship and Lebanese citizens who voluntarily acquire another citizenship retain their Lebanese citizenship (subject to the laws of the other country), as was the case before that date.

**Citizenship** can be **lost** when a state provides for lapse or withdrawal of **citizenship** under certain conditions, or when a **citizen** voluntarily renounces it. The primary rationale for **loss** of **citizenship** is the absence of a genuine link with the state, for example because of permanent residence abroad.

Citizenship provides identity and ensures rights to its holders. In Lebanon, the issue of citizenship and civil rights of Palestinian refugees has long been a controversial topic. Lebanese Nationality Law enforces the concept of sex exclusion in which Lebanese women are denied the right to pass their citizenship to their husbands and children. We studied the effects of the Lebanese Nationality Law on the experiences of sex discrimination and on day to day life of Lebanese women married to Palestinian men, particularly in access to health care for their children.

**Social contract theory explains the evolution of states, what other theories explain the same, and their strengths.**

# Social Contract Theory

Social contract theory, nearly as old as philosophy itself, is the view that persons’ moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live. Socrates uses something quite like a social contract argument to explain to Crito why he must remain in prison and accept the death penalty. However, social contract theory is rightly associated with modern moral and political theory and is given its first full exposition and defense by Thomas Hobbes. After Hobbes, John Locke and Jean-Jacques Rousseau are the best known proponents of this enormously influential theory, which has been one of the most dominant theories within moral and political theory throughout the history of the modern West. In the twentieth century, moral and political theory regained philosophical momentum as a result of John Rawls’ Kantian version of social contract theory, and was followed by new analyses of the subject by David Gauthier and others. More recently, philosophers from different perspectives have offered new criticisms of social contract theory. In particular, feminists and race-conscious philosophers have argued that social contract theory is at least an incomplete picture of our moral and political lives, and may in fact camouflage some of the ways in which the contract is itself parasitical upon the subjugations of classes of persons.

**Theories that explains the same and their strength are;**

## Contemporary Critiques of Social Contract Theory

Given the longstanding and widespread influence that social contract theory has had, it comes as no surprise that it is also the

perspectives.

John Rawls’ A Theory of Justice

In 1972, the publication of [John Rawls](https://www.iep.utm.edu/rawls/)‘ extremely influential A Theory of Justice brought moral and political philosophy back from what had been a long hiatus of philosophical consideration. Rawls’ theory relies on a Kantian understanding of persons and their capacities. For Rawls, as for Kant, persons have the capacity to reason from a universal point of view, which in turn means that they have the particular moral capacity of judging principles from an impartial standpoint. In A Theory of Justice, Rawls argues that the moral and political point of view is discovered via impartiality. (It is important to note that this view, delineated in A Theory of Justice, has undergone substantial revisions by Rawls, and that he described his later view as “political liberalism”.) He invokes this point of view (the general view that Thomas Nagel describes as “the view from nowhere”) by imagining persons in a hypothetical situation, the Original Position, which is characterized by the epistemological limitation of the Veil of Ignorance. Rawls’ original position is his highly abstracted version of the State of Nature. It is the position from which we can discover the nature of justice and what it requires of us as individual persons and of the social institutions through which we will live together cooperatively. In the original position, behind the veil of ignorance, one is denied any particular knowledge of one’s circumstances, such as one’s gender, race, particular talents or disabilities, one’s age, social status, one’s particular conception of what makes for a good life, or the particular state of the society in which one lives. Persons are also assumed to be rational and disinterested in one another’s well-being. These are the conditions

This article examines the origins and evolution of development studies, as well as its status and prospects in the coming decades.[1](https://www.tandfonline.com/doi/full/10.1080/02255189.2016.1135788) The first section traces the history of development studies over more than two centuries, and identifies three distinct traditions focused on poor places abroad, progress at home and global interdependencies. The second section shows that development studies evolved through a slow accumulation of ideas, with newer waves of thinking coming to prominence yet seldom completely displacing older ideas. Over the past 70 years, the field has shifted away from descriptions of historical patterns of broad social change. It now tends toward causal explanation that links particular interventions – in policy or technology – to their outcomes at demonstrable scales or specific dimensions of human well-being. The third section argues that what makes development studies unique today is the organisational setting in which it is taught or practiced. This includes critical choices over the focus and scale of questions asked, and how they relate to other areas of expertise. At the same time, open data and digital communication are transforming how and where scholars and practitioners work. The fourth section posits that the field is dividing into parallel dialogues concerning sovereign decisions over use of national wealth, common problems regarding global interdependencies and foreign problems dealing with troubled places abroad. The developing world has diverged into distinct sets of problems and potentials, which requires scholars to use more mesolevel data (between the nation-state and household), adopt greater spatial precision and offer thick explanations of social change.

Those concerned with development want to understand and assess the policy and experience of others in order to develop ideas relevant to their own countries. Development studies is pulling together, breaking out of disciplinary silos and drawing on ideas, concepts and theories across the natural and social sciences. There is an increasing accord among scholars and practitioners around the goals of development, alongside a plurality of views on how to achieve it. Yet development studies is also tearing apart, shifting as lines between global poverty, poor places and international relations blur and hitherto developing countries become major powers (Woods [2008](https://www.tandfonline.com/doi/full/10.1080/02255189.2016.1135788); Spence [2011](https://www.tandfonline.com/doi/full/10.1080/02255189.2016.1135788)). Far from being a periphery, parts of the developing world have become central to global prosperity and security and to the movement of people and ideas.

Today, variety is also driven by the organisational context: the setting in which development studies is taught or practiced. Development studies always varied by region, with distinct schools of thought holding sway in the United Kingdom, continental Europe, North America, Asia and Latin America. Social geography influences the approach to development studies through shared traditions in political and social science, history of engaging the developing world and common pressures on academia. While differences between countries or regions remain, they are secondary to variation between teaching and research organisations within the same polity. Underneath a tradition of development studies in the United Kingdom lies the intellectual rivalry among the universities of Oxford, Manchester, Sussex and London. Each is a composite of diverse personalities and ideas that navigate the hallways and lecture rooms at Queen Elizabeth House, the Blavatnik School of Government, the Institute for Development Policy and Management, the Institute of Development Studies, the London School of Economics and the “Bloomsbury Colleges” including SOAS, the London School of Hygiene & Tropical Medicine and more. Similar organisational diversity exists elsewhere within and beyond the English-speaking world. The perspectives adopted by particular colleges and faculty within the same institution provide an even richer array of ideas, theories and practice of development. Administrators and faculty decide on curriculum and research programmes, in part to distinguish their school from others in the competition for reputation, talent and funding. Ironically, the act of defining such a niche can lead a college to have more in common with distant collaborators than with nearby rivals.[9](https://www.tandfonline.com/doi/full/10.1080/02255189.2016.1135788)

As each organisation tailors its approach to development studies, it makes a series of critical choices regarding the focus and scale of questions addressed, the expertise related to development studies and the potential of open data and digital communication.