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**Course title: political science**

**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**

 **ANSWERS**

*1)Before I go straight to the first question direct let me first say who are they Lebanese? The Lebanese people are the people inhabiting or originating from Lebanon. The term may also include those who had inhabited Mount Lebanon and the Anti-Lebanon mountains prior to the creation of the modern Lebanese state.*

*Lebanese citizenship is the status of being a citizen of Lebanon and it can be obtained by birth or naturalisation. ... 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).*

*Lebanese nationality law governs the acquisition, transmission and loss of Lebanese citizenship. Lebanese citizenship is the status of being a citizen of Lebanon and it can be obtained by birth or naturalisation. Lebanese nationality is transmitted by paternity (father) (see Jus sanguinis).[1] 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 can only receive citizenship from their father and women cannot pass on citizenship to their children or foreign spouse.*

*On 12 November 2015, the Parliament of Lebanon approved a draft law that would allow "foreigners of Lebanese origin to get citizenship",[3] the Minister of Foreign Affairs and Emigrants Gebran Bassil announced on 5 May 2016 the beginning of the implementation of citizenship law for Lebanese diaspora.[4][5][additional citation(s)*

 *Acquisition of Lebanese citizenship*

*A child born to a Lebanese father or whose paternity has been declared acquires Lebanese citizenship by descent, irrespective of the nationality of the mother, and irrespective of her marital status.*

*A child whose Lebanese citizenship depends on paternal links loses citizenship when those are cut.*

*1)By marriage*

*A foreign woman who marries a Lebanese man may apply for Lebanese citizenship after having been married for at least one year and their marriage has been entered in the Civil Acts Register in the Republic of Lebanon. No language test is required, but the wife must show integration into the Lebanese way of life, compliance with the Lebanese rule of law and that she poses no danger to Lebanon's internal or external security.*

*A foreign wife of a Lebanese citizen can apply for naturalization while resident overseas after one year of marriage to a husband who is a Lebanese citizen, and close ties to Lebanon.*

*The non-Lebanese husband cannot acquire Lebanese citizenship by marriage to a Lebanese woman.[1] It has been argued that to enable the Lebanese wife to pass Lebanese citizenship to a non-Lebanese husband would lead to a flood of Palestinians acquiring citizenship, upsetting the delicate demographics in the country.*

*2)Birth in Lebanon*

*Birth in Lebanon does not in itself confer Lebanese citizenship. Therefore, jus soli does not apply*

*Rights of citizens*

*Citizens of Lebanon have by law the legal right to:*

*Live freely in Lebanon without any immigration requirements*

*Gain access to free education covering primary, secondary and university education*

*Receive all health-care benefits at any public health institution*

*Participate in the Lebanese political system*

*Benefit from the privileges of the free trade market agreements between Lebanon and many Arab countries*

*Get exempted from taxes with no condition of reciprocity*

*Own and inherit property and values in Lebanon*

*Enter to and exit from Lebanon through any port*

*Travel to and from other countries in accordance with visa requirements*

*Seek consular assistance and protection abroad by Lebanon through Lebanese embassies and consulates abroad.*

*Responsibilities of citizens*

*All Lebanese citizens are required by law, when required by the Lebanese government, to bear arms on behalf of Lebanon, to perform noncombatant service in the Lebanese Armed Forces, or to perform work of national importance under civilian direction.*

*LOSS OF LEBANESE CITIZENSHIP*

*1)Loss due to adoption*

*A Lebanese child adopted by foreign parents is considered to have lost Lebanese citizenship.*

*Annulled adoptions*

*Where a former Lebanese citizen lost citizenship due to adoption by foreign parents and that adoption is later annulled, the Lebanese citizenship is considered to never have been lost.*

*2)Loss due to birth abroad*

*A Lebanese citizen born abroad to a Lebanese father and holding at least one other nationality loses the Lebanese citizenship at age 25 if:[citation needed]*

*She/He has never been announced to the Lebanese authorities,*

*She/He has never written to the Lebanese authorities expressing her/his desire to retain Lebanese citizenship,*

*She/He (or her/his guardians) have never sought to procure Lebanese identity documents for her/him, i.e. a passport or an identity card,*

*Equally, the child of a person who thus loses Lebanese nationality equally loses Lebanese nationality,*

*Exceptionally, a person who has been prevented, against their will, from taking the necessary actions to retain Lebanese citizenship may undertake the required actions within a delay of one year following the cessation of such delays.*

*2) social contract theory*

*Social contract, in political philosophy, an actual or hypothetical compact, or agreement, between the ruled and their rulers, defining the rights and duties of each. In primeval times, according to the theory, individuals were born into an anarchic state of nature, which was happy or unhappy according to the particular version. They then, by exercising natural reason, formed a society (and a government) by means of a contract among themselves.*

*Political philosophy, branch of philosophy that is concerned, at the most abstract level, with the concepts and arguments involved in political opinion. The meaning of the term political is itself one of the major problems of political philosophy. Broadly, however, one may characterize as political all those practices and institutions that are concerned wi*

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*What distinguished these theories of political obligation from other doctrines of the period was their attempt to justify and delimit political authority on the grounds of individual self-interest and rational consent.*

*By comparing the advantages of organized government with the disadvantages of the state of nature, they showed why and under what conditions government is useful and ought therefore to be accepted by all reasonable people as a voluntary obligation. These conclusions were then reduced to the form of a social contract, from which it was supposed that all the essential rights and duties of citizens could be logically deduced.*

*Theories of the social contract differed according to their purpose: some were designed to justify the power of the sovereign, while others were intended to safeguard the individual from oppression by a sovereign who was all too powAccording to Hobbes (Leviathan, 1651), the state of nature was one in which there were no enforceable criteria of right and wrong. People took for themselves all that they could, and human life was “solitary, poor, nasty, brutish and short.” The state of nature was therefore a state of war, which could be ended only if individuals agreed (in a social contract) to give their liberty into the hands of a sovereign, who was thenceforward absolute, on the sole condition that their lives were safeguarded by sovereign power.*

*Alternative Title: contractual theory of society*

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*John Locke (1632-1704) English philosopher, regarded as the father of British empiricism author of Essay Concerning Human Understanding (1690). His political philosophy exerted considerable influence on the American revolution and French revolution.*

*The Social Contract and Philosophy*

*Why should the state exist, and how much power should it have? The social contract may provide the answer.*

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*Locke (in the second of the Two Treatises of Government, 1690) differed from Hobbes insofar as he described the state of nature as one in which the rights of life and property were generally recognized under natural law, the inconveniences of the situation arising from insecurity in the enforcement of those rights.*

*He therefore argued that the obligation to obey civil government under the social contract was conditional upon the protection not only of the person but also of private property. Sovereigns who violated these terms could be justifiably overthrown.*

*Du Contrat social (1762; The Social Contract), held that in the state of nature humans were unwarlike and somewhat undeveloped in their reasoning powers and sense of morality and responsibility.*

*When, however, people agreed for mutual protection to surrender individual freedom of action and establish laws and government, they then acquired a sense of moral and civic obligation.erful.*

*In order to retain its essentially moral character, government must thus rest on the consent of the governed, the volonté générale (“general will”).*

*The more perceptive social-contract theorists, including Hobbes, invariably recognized that their concepts of the social contract and the state of nature were unhistorical and that they could be justified only as hypotheses useful for the clarification of timeless political problems.*

*Contemporary Approaches to the Social Contract*

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*The idea of the social contract goes back at least to Epicurus (Thrasher 2013). In its recognizably modern form, however, the idea is revived by Thomas Hobbes; it was developed in different ways by John Locke, Jean-Jacques Rousseau, and Immanuel Kant. After Kant, the idea largely fell into disrepute until it was resurrected by John Rawls. It is now at the heart of the work of a number of moral and political philosophers.*

*The basic idea seems simple: in some way, the agreement of all individuals subject to collectively enforced social arrangements shows that those arrangements have some normative property (they are legitimate, just, obligating, etc.). Even this basic idea, though, is anything but simple, and even this abstract rendering is objectionable in many ways.*

*To explicate the idea of the social contract we analyze contractual approaches into five elements: (1) the role of the social contract (2) the parties (3) agreement (4) the object of agreement (5) what the agreement is supposed to show.*

*1. The Role of the Social Contract*

*1.1 Distinctiveness of the Social Contract Approach*

*The aim of a social contract theory is to show that members of some society have reason to endorse and comply with the fundamental social rules, laws, institutions, and/or principles of that society. Put simply, it is concerned with public justification, i.e., “of determining whether or not a given regime is legitimate and therefore worthy of loyalty” (D’Agostino 1996, 23). The ultimate goal of state-focused social contract theories is to show that some political system can meet the challenge Alexander Hamilton raised in Federalist no. 1 of whether “men are really capable or not of establishing good government from reflection and choice, or whether they are forever destined to depend for their political constitutions on accident and force” (Hamilton 1788). Going further, David Gauthier argues that any system of moral constraints must be justified to those to whom it is meant to apply. “What theory of morals,” Gauthier asks, “can ever serve any useful purpose, unless it can show that all the duties it recommends are truly endorsed in each individual’s reason?” (1986, 1).*

*Michael Weisberg concurs that models, as techniques of idealization, do more than abstract (2007a, 2013). Consider the periodic table of the elements. It is an abstraction, but not a model according to Weisberg. He calls abstractions like the periodic table abstract direct representations to distinguish them from models (2007b). Modeling seeks to isolate the important features of the target phenomena, allowing the modeler to understand and manipulate important elements of the phenomena in simulations. John Rawls’s representatives to the original position, for instance, are not only abstractions of real persons. They are idealizations that isolate particular aspects of persons that are relevant to justification as a choice, specifically their thin theory of rationality, and their values (in the form of primary goods). Isolating these features is important for modeling the agreement procedure in Rawls’s theory.*

*The social contract models our reasons for endorsing and complying with some set of social rules or institutions. How the theory does this depends on the assumptions made and the specification of the parameters.*

*Alternatives to evolution by natural selection, also described as non-Darwinian mechanisms of evolution,[2] have been proposed by scholars investigating biology since classical times to explain signs of evolution and the relatedness of different groups of living things.*

*The alternatives in question do not deny that evolutionary changes over time are the origin of the diversity of life, nor deny that the organisms alive today share a common ancestor from the distant past (or ancestors, in some proposals); rather, they propose alternative mechanisms of evolutionary change over time, arguing against mutations acted on by natural selection as the most important driver of evolutionary change. (In most cases, they do not deny that mutations or natural selection occur, or that they play a role in evolutionary change, but instead deny that they are fully sufficient primary causes for the evidence of evolutionary change that is observed in the natural world.)*

*This distinguishes them from certain other kinds of arguments that deny that large scale evolution of any sort has taken place, as in some forms of creationism, which do not propose alternative mechanisms of evolutionary change but instead deny that evolutionary change has taken place at all. Not all forms of creationism deny that evolutionary change takes places; notably, proponents of theistic evolution, such as the biologist Asa Gray, assert that evolutionary change does occur and is responsible for the history of life on Earth, with the proviso that this process has been influenced by a god or gods in some meaningful sense.*

*Where the fact of evolutionary change was accepted but the mechanism proposed by Charles Darwin, natural selection, was denied, explanations of evolution such as Lamarckism, catastrophism, orthogenesis, vitalism, structuralism and mutationism (called saltationism before 1900) were entertained. Different factors motivated people to propose non-Darwinian mechanisms of evolution. Natural selection, with its emphasis on death and competition, did not appeal to some naturalists because they felt it immoral, leaving little room for teleology or the concept of progress in the development of life. Some who came to accept evolution, but disliked natural selection, raised religious objections. Others felt that evolution was an inherently progressive process that natural selection alone was insufficient to explain. Still others felt that nature, including the development of life, followed orderly patterns that natural selection could not explain.*

*By the start of the 20th century, evolution was generally accepted by biologists but natural selection was in eclipse.[3] Many alternative theories were proposed, but biologists were quick to discount theories such as orthogenesis, vitalism and Lamarckism which offered no mechanism for evolution. Mutationism did propose a mechanism, but it was not generally accepted.*

*The ultimate goal, then, of social contract theories is to show, in the most general sense, that social (moral, political, legal, etc.) rules can be rationally justified. This does not, however, distinguish the social contract from other approaches in moral and political philosophy, all of which attempt to show that moral and political rules are rationally justifiable in some sense. The true distinctiveness of the social contract approach is that justification does not rely on some exogenous reason or truth. Justification is generated by rational agreement (or lack of rejection in T. M. Scanlon’s version), not by the reasons that generate agreement. That is, the fact that everyone in a society, given their individual reasoning, would agree to a certain rule or principle is the critical justification for that rule, rather than certain correct or sound reasons that sufficiently rational individuals would appreciate and, if appreciated, would lead to agreement.*

*Although contractarians differ in their account of the reasons of individuals, with some being attracted to more objectivist accounts (Scanlon 2013), most follow Hobbes in modeling individual reasons as subjective, motivationally internal, or at least agent-relative.*