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 ASSIGNMENT.

Answer to the following questions

* How can a Lebanese retain or lose his or her newly acquired Nigerian citizenship.
* Social contrast theory explains the evolution of states what other theories explains the same and their strength.

CITIZENSHIP

 Citizenship is defined as the status of a person recognized on the custom or law as being a legal member of a sovereign state or belonging to a nation. Citizenship also refers to as a status conferred on a person coupled with rights, privileges and duties. It also mean the state of being in a particular state or country or countries. It is the state of being legally recognized and accepted as a member of a particular community.

Types of citizenship include:

1. Citizenship by birth
2. Citizenship by registration
3. Citizenship by naturalisation etc.

**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). 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 spouses. 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. Ways of becoming a Lebanese citizen include;

### 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. 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.

### Birth in Lebanon

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

## Loss of Lebanese citizenship

### 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.

### 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:

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.

### 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 non combatant service in the Lebanese armed forces, or to perform work of national importance under civilian direction.

A Lebanese who just newly acquired Nigeria citizenship although is now recognized by a citizen, he/she can still loose it due to the following reasons

1. Voluntary acquisition of another citizenship
2. Residing abroad on a permanent basis
3. Serving in a foreign military or foreign government
4. Upon adoption by a foreign citizen or other change In the child's legal relation to the parents such as annulment of maternity paternity
5. For a minor, upon the loss of citizenship by the parents
6. Failure to fulfil condition
7. Voluntary renunciation

ANSWER TO QUESTION 2

Aside social contrast theory, there are other theories that explains the theory of state and they are:

* The Theory of Divine law
* The Evolutionary or Historical Theory
* The Matriarchal Theory.
* Marxists Theory.

THE THEORY OF THE DIVINE LAW

 The divine law also known as the theory of the divine right of kings. The exponent of this theory believes that the state did not come to being by any effort of man. It is created by God. The king who rules over is an agent of God on earth. The king derives his authority from God and for his actions he is responsible to God alone. Obedience to the king is ordained to God and violation of it will be a sin. The king is above law and no subject has any right to question his authority or actions the king is responsible to God alone. The main point in the doctrine of the divine right of kings may thus be summed up.

 Monarchy is hereditary and it is the divine right of the king that it should pass from father to son, monarchy is divinely ordained and the king draws authority from God, the king is answerable to God alone and resistance to the lawful authority of a king is a sin.

 The theory of the divine origin was popular for a long time but later on it began to decline on account of many factors.

THE EVOLUTIONARY OR HISTORICAL THEORY

 The evolutionary theory of origin state that most state evolved from family. It explains that state is the product of growth a slow and steady evolution extending over a long period of time and ultimately sharps itself into the complex structure of a modern state. The theory is more scientific. The state is neither the handiwork of God, nor the result of superior physical force nor the creation of evolution or convention, nor a mere expansion of the family. The state is not a mere artificial mechanic creation but an institution of natural growth or historical evolution says professor Gamer.

 There was a number of factors which helped in the evolution of the state, the important factors which contributed to the evolution of the state include;

* Religion
* Force
* Kinship
* Political consciousness

 RELIGION

 Religion provided the bond of unity in early society. It also affected all walks of life, the worship of ancestors and gods created a sense of social solidarity. There was fear in the eyes of men as long as religion was concerned. Even today, we see religious practice, affairs and faith is uniting people.

FORCE

 Another early theory of the origin of state is the theory of force. The exponent of this theory holds that wars and aggressions by some powerful tribe were the principle factors in the creation of state. A man physically stronger established his authority over the less privileged over the right in the primitive society. A man physically stronger established his authority over the less strong persons. The strongest person in a tribe is therefore, made the chief and leader of that tribe.

 After establishing the state by subjugating the other people in that place the chief used his authority in maintaining law and order and defending the state from the aggression from outside. Thus force was responsible not only for the origin of the state but for the development of the state also.

KINSHIP

 Kinship is the most important and was based upon blood relationship and kinship was the first strongest bond of unity. Family constituted the first link in the process of the evolution of the state with the expansion of the family arose new families and the multiplication of families led to formation of clans and tribes. Kinship was the only factor which bond the people together.

POLITICAL CONSCIOUSNESS

 The last is political consciousness arising from the fundamental needs of life for protection and order. When the people finally settled down on a definite territory in pursuit of their subsistence and a desire to secure it from encroachment by others. The need for regulating things and persons is felt immensely and this is the essence of political consciousness.

THE MATRIARCHAL THEORY OF STATE.

 The chief exponent of the matriarchal theory of state are Morgan, McLennan and Edward Jenkins. According to them, there was never any patriarchal family in the primitive society and that the patriarchal family came into existence only when the institution of permanent marriage was in vogue. But among the primitive society, instead of marriage there was a sort of sex anarchy. Under that occasion, the mother rather than the father was the head of the family. The kinship was established through the mother. Edward Jenkins who made a thorough study on the tribe knows as totem group. Their affinity wasn’t based on blood relationship but through symbols like tree and animal.

 This matriarchal theory continued until the advent of the pastoral age when the permanent marriage was introduced. We find the adversary of the queen ruling over malabar and the princesses ruling over the Maratha countries. These are the examples of the matriarchal theory of life. McLennan, Morgan and Jenkins are the notable exponent of matriarchal theory. The matriarchal theory was prior to the patriarchal system and tribe. There was no permanent institution of marriage. A woman had more than one husband and because of the uncertainty of Male percentage kinship was reckoned through woman that is from mother to daughter. In the place of a family consisting of a man, his wife and children there was a large or loosely connected group called a horde or park organized for matrimonial purposes.

The matriarchal theory developed as indicated below:

* First there was a tribe and it is the oldest and primary social group.
* In course of time, a tribe breaks into clans
* Clans in their turn gives way to household
* At last comes the modern family.

MARXICIAN THEORY

 The Marxists are of the view that the state is a creation by the class struggle with the help of force. So it is altogether a different theory of state with the recognition of force which we have studied as a theory of the origin of state. The Marxists began with the primitive society where there was no surplus wealth to quarrel with and so there was no state.

Overtime, society was getting split over hostile classes with conflicting interests. This class antagonism was the root cause of the state. When agriculture was learnt as an art of culture there was 8ample food which resulted in private property. The insoluble contra dictions as a result of division of labour became so acute that it was not possible for any class to keep reconciled in the state or to keep the quarrying class under control. Thus, the state came in to ensure the right of the dominant class to exploit the other class as the dominant class kept on changing hands so also changed the character of the state. So V.G Afanasyev in his book Marxists philosophy maintained that the state was not imposed from outside, but it was a product of society’s internal development at a certain stage of development. With the breakup of the social order ensued class conflict which the society became powerless to dispel. The state was the was the medium of the economically dominant classes. V.I Lenin developed on the above thesis by bringing the communist party as the dominant class, namely the proletariat and his state, namely the USSR where the proletariat was the dominant class which was to exploit the other classes.

 The Italian Marxists, Antonio Gramsci made a little departure from the Marxists tenet by stating that a state is the creation of the political party that holds on party.