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MATRIC NO:19/LAW01/076

COURSE CODE:POLITICAL SICIENCE

ASSGNMENT: 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 STRENGHT

1.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 naturalization. Lebanese nationality is transmitted by paternity(father). Therefore, a Lebanese man who holds Lebanese 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.

On 12 November 2015, the parliament of Lebanon approved a draft law that would allow “foreigners of Lebanese origin to get citizenship”, the minister of foreign affairs and emigrants Gibran Basil announced on 5 may 2016 the beginning of the implementation of citizenship law for Lebanese diaspora.

RIGHTS AND RESPONSIBILITIES OF LEBANESE CITIZENS

Rights of citizens

Citizens of Lebanon have by law the legal right to:

\*live freely in Lebanon without any immigration requirement

\*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

\*Benefits from the privileges of the free trade market agreements between Lebanon and many arab countries

\*Get exempt from taxes with no condition of reciprocity

\*Own and inherit property and values in Lebanon

\*Travel to 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.

THE CODE

The code covering the Lebanese nationality was issued in 1926.

ACQUISITION OF LEBANESE CITIZENSHIP

A child was to be a Lebanese father or whose paternity has been declared acquires Lebanese citizenship by descent, irrespective of her marital status.

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

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, jus soil 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 adoption

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 authorizes,

\*She/he has never written to the Lebanese authorizes expressing her/his desire to retain Lebanese citizenship,

\*She/he (or her/his guardians) have never sought to procure Lebanese identity documents for her/he, 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.

Dual citizenship

According to the Lebanese ministry for migration, there have been no restrictions on 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 country), as was the case before that date.

Since the nationality laws of many countries now allow both parents to transmit their nationality to their common child (and not only the father, as used to often be the case), many children automatically acquire multiple citizenship at birth. However, Lebanon specially notes that this has not created any practical problems. Military services, the most likely problem to arise, is usually done in the country where the person resides at the time of conscription. For instance, a dual Lebanese- Armenian national must do his military service in Armenia, since Armenia has compulsory military services for two years for males from 18 to 27 years old. All male dual citizens regardless where they live are required to serve in the military as if they were Armenian resident citizen with certain exceptions. Most male Armenian citizens living outside of Armenian do not return to serve in the military.

Until 2007, military service was in Lebanon was mandatory for men only. All men were required to do one-year military service through age 18+. Training was only done whenever they had free time or time off school including summer vacations and holidays. There was also training done alongside high school. On 4 may 2005, a new conscription system was adopted, making for a six- month service, and pledging to end conscription within two years. As of 10 February 2007 mandatory military service no longer exists in Lebanon.

Even though Lebanese nationality law permits multiple citizenship, a Lebanese national who also holds another country’s nationality law. A dual Lebanese – Japanese national declaration of choice, to the Japanese ministry of justice, before turning 22, as to whether he or she wants to keep the Lebanese or Japanese citizenship.

Reforms

There is a public demand for giving the opportunity for Lebanese women to transmit their Lebanese nationality to their children and also to their husbands. Moreover, the Lebanese citizenship to be given to the 8-14 million disport of Lebanese living all over the world. There is a public demand for giving the opportunity for Lebanese women to transmit their Lebanese nationality to their children and also to their husband.

LAW FOR DECENDANTS OF LEBANESE ORIGIN

ARTICLE: Every natural person who meets one of the two eligibility requirement has the right to reclaim his or her Lebanese nationality.

1.If the record of the 1921 census at the Ministry of the Interior and Municipalities, and the records of emigration clearly indicate that he or she or any direct paternal ancestral/predecessors or next of kin to the fourth degree were present in the Republic of Lebanon, as registered by the 1921 census records at the ministry of the interior and municipalities (that will prove the emigration to a direct paternal/ ancestral predecessor.

2. if he/she or the above mentioned ancestral processors or next of kin were naturalized as Lebanese citizens according to the law of naturalization promulgated in January 19, 1925 and has neglected to claim or reclaim his/her citizenship. In other words, most emigrants required little more than their emigrant’s papers that listed origins.

Article II: this law intends to verify the actual presence of Lebanese relatives in the town, villages or neighborhood, which an individual would claim, including the degree of kinship, along with any ownership/ holding of rights to real property that may have been “devised, bequeathed, or inherited from a Lebanese citizen.”

Although bureaucratic in nature, this aspect of the law was meant to encourage associations with the land, a defining feature of Lebanese nationality. Where one traced his/ her roots were deemed vital, again, added a specific feature to the law. The law would allow grandchildren of Lebanese paternal grandfather to apply for citizenship. The latest law would help Lebanese expertise take part in the future Lebanese parliamentary elections by voting at Lebanese embassies abroad. The number of Lebanese living outside the country is thought to at least double the number of citizens living inside, which means at least 8 million people.

Refugees in Lebanon

Excessive restrictions are in the place on granting of Lebanese citizenship due to the importance of the country’s demographics in the political system. However, Armenian and Assyrian refugees came to Lebanon in 1915 from present day southeastern turkey, following the Armenia and Assyrian genocide. And when Lebanon was formed after ottoman rule subsided, these Armenians and Assyrians were given citizenship to Lebanon. Also, under the Syrian occupied Lebanon in 1994, the government naturalized over 154,931 foreign residents, of Palestinian (mostly Palestinian Christians) and Syrian (mostly Syrian Sunnis and Christians) descent. It was argued that the purpose of these naturalizations was to sway the elections to a pro- Syrian government. This allegation is based on how these new citizens were bussed into vote and displayed higher voting rates than the nationals did.

Most Palestinians in Lebanon do not have Lebanese citizenship and therefore do not have Lebanese identity cards, are legally barred from owning property or legally barred from entering a list of desirable occupations. However, some palestininias, mostly Palestinian Christian, however, did receive Lebanese citizenship, either through marriage with Lebanese nationals or by other means. In 2017, a census by the Lebanese government counted 174,000 Palestinians in Lebanon, but other sources estimate the number as high as 400,000.

On June 1, 2018, the notoriously anti- naturalization Lebanese president, Michel aoun signed a naturalization decree granting citizenship to a reported 300 individuals. These individuals come for various backgrounds and religions, however all of them are in one-way wealthy and have ties to Syrian president, basha al- Assad. The Christians are called Nssrani which means Nazarene.

ACQUIRING NIGERIAN CITZENSSHIP

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 type of citizenship and their set requirement 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.Individual that are born in the territory of Nigeria after the 1st of October 1960 that have at least a parent or grandparent who belong or belonged to a community indigenous to the geographical location known as Nigeria. Community indigenous to Nigeria include Yoruba, Hausa, and Igbo with many more.

2.Individual 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 were born in Nigeria

3.CITIZEN BY REGISTRATION

The aspects of citizenship by registration is covered by section 26 of the Nigerian constitution. An individual can be certified to be a citizen of Nigeria if he or she satisfies all of the following conditions are stipulated by section 26 of the constitution.

1.The person is of good character (this statement should be testified by two people, and one of them should be a religious minister)

2.The person expresses and shows a clear desire to be resident in the country.

3.The oath all allegiance to Nigeria, which is provided by the seventh schedule of the Nigerian constitution has been administered on the person. That is to say in Nigeria constitution, there ia a room for the following people under the section 26 of the written constitution to be a Nigerian by registration

a. In a case of a lady or woman who got married to a man from Nigeria.

b. In a case where either his or her grandparents are from Nigerian and he or herself has grown to a capacity and approved age.er

CITIZEN BY NATURALUZATION

For those who cannot apply to become a citizen of Nigeria either by birth or by registration, naturalization is another option to consider. Section 27 of the oath of Allegiance prescribed in the seventh schedule to the constitution.

The person must have lived in Nigeria continuously for a period of fifteen years preceding the application date. A Person who has lived continuously for a duration of twelve months in Nigeria and then over the next twenty years lived in Nigeria intermittently for periods totaling not less than fifteen years can also apply if her/she fulfill the other requirements.

Section 28 of the constitution makes it clear that a person wo intends to acquire Nigerian citizenship by registration or by naturalization must first renounce citizenship of other countries he /she may have acquired previously except citizenship.

The Nigerian constitution explicitly makes provision for those desirous of obtaining Nigerian citizenship to do so through well-articulated steps. Obtaining Nigerian citizenship is quite easy in Nigeria compared to other countries where the requirement is tougher and people have to go through so many rigorous steps or invest huge sum of money into the economy of that country to hasten the process. A citizen of Nigeria by process of naturalization or registration can lose his or her citizenship, if he or she found to be disloyal, his or her disloyalty however must be proven in a competent court of law before his or her citizenship is stripped.

The Australian government claims that it is possible to hold citizenship of two or more countries as far as they are concerned, this applies to those who obtain another nationality or through marriage, or through a residency or other application. Barbados not only allows Barbadian citizens to maintain a second nationality the actually encourage those living overseas to keep this potential benefit in mind.

LOSE OF CITIZENSHIP:

1.VOLUNTATRY: Voluntary renunciation of Nigerian citizenship is permitted by law. Voluntarily renounce Lebanese citizenship, person must send a letter of renunciation to the nearest Lebanese embassy or consulate. The embassy will then forward the renunciation to Lebanon, and then the embassy will notify the individuals if the renunciation is approved. Also Lebanese citizenship, voluntarily renounced, can be reacquired if the reasons for renunciation no longer apply

2.INVOLUNTARY: The following are ground for involuntary loss of Lebanese citizenship, a person who engages in the service of a foreign state commit an offence against the security of the Lebanese state.

2.SOCIAL CONTRACT THEORY EXPLAIN THE EVOLUTION OF STATE, WHAT OTHER THEORIES EXPLAIN THE SAME, AND THEIR STRENGTH

In a moral and political philosophy, the social contract is a theory or model that originated during the age of enlightenment and usually concern the legitimacy of the authority of the state over the individual. Social contract arguments typically posit that individual have consented, either explicit or tacitly, to surrender some of their freedom and summit to the authority in exchange for protection of their remaining rights or maintenance of the social order

The central assertion that social contract theory approaches is that law and political order are not natural but human’s creation. The social contract and the political Oder, it creates are simply the means towards an end, the benefit of the individuals involved and legitimate only to the extent that they fulfill their part of the agreement. Hobbes argued that government is not a part got the original contract and citizens are not obligated to submit to the government when it is too weak to act effectively to suppress factionalism and civil unrest, according to other social contract theorist, when the government fails to secure their natural rights or satisfy the best interest of society. Citizen can withdraw their obligation to obey, or change the leaderships through elections or other means including when necessary.

The social contract begins with the most oft-quoted line from Rousseau, Man was born free, and he is everywhere in chains. The claim is the conceptual bridge between the descriptive work of the second Discourse, and the prescriptive work that is to come. Humans are essentially free, and were free in the state of nature, but the progress of civilization has substituted subservience to others for that freedom, through dependence, economic and social inequalities, and the extent to which we judge ourselves.

3. more recent social contract theories

a. john rawls ‘a theory of Justice

in 1972, the publication of john rawls’ extremely influential a theory justice brought moral and political philosophy back from what had been a long hiatus of 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 point of view is discovered via impartially. (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 from nowhere”) by imagining persons in 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 of the state of nature. It is the position from which we can discover they 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 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 under which, rawls argues, one can choose principles for a just society which are themselves chosen from initial conditions that are inherently fair. Because no one has any of the particular knowledge he or she could use to develop principles that favor his or her own particular circumstances, in other words the knowledge that makes for and sustain prejudices, the principles chosen from such a perspective are necessarily fair. For example, if one does not know whether one is female or male in the society for which one must choose basic principles of justices, it makes no sense, from the point of view of self – interested rationality, to endorse a principle that favors one sex at the expenses of another, since, once the devil of ignorance is lifted, one might find oneself on the losing end of such a principle. Hence rawls describes his theory as justice as fairness. because the conditions under which the principles of justice are basically fair, justice proceeds out of fairness.

In such a position behind such a veil, everyone is in the same situation, and everyone is presumed to be equally rational. Since everyone adapts the same method for choosing the basic principles for society, everyone will occupy the same standpoint that of the disembodied, rational, universal human. therefore, all who consider justice from the point of view of the original position would agree upon the same principles of justice generated out of such a though experiment. Any one person would reach the same conclusion as any other person concerning the most basic principles that must regulate a just society.

The principles that persons in the original position, behind the veil of ignorance, would choose to regulate a society at a society at the most basic level (that is, prior even to a constitution) are called by rawls, aptly enough, the two principles determine the distribution of both civil liberties and social and economic goods. The first principle that each person in a society is to have as much basic liberty as possible as long as everyone is granted the same liberties. That is, to be as much civil liberty as possible as long as these goods are distributed equally. ( this would, for example, preclude a scenario under which there was greater aggregate of civil liberties than under an alternative scenario, but under which such liberties were not distributed equally amongst citizens.) the second principle states that while social and economic inequalities can be just, they must be available to everyone equally (that is , no one is to be on principle denied access to greater economic advantage) and such inequalities must be to the advantage of everyone, this means that economic inequalities are only justified when the least advantaged member of society is nonetheless better off than she would be under alternative arrangement. So only if a rising tide truly does carry all boats upward, can economic inequalities be allowed for in a just society. The method of the original position supports this second principle, referred to as the difference principle, because when we are behind the vail of ignorance, and therefore do not know what our situation in society will be once the veil of ignorance if lifted, we will only accept principle that will be to our advantage even if we end up in the least advantaged position in the society.

These two principle are related to each other by a specific order. The first principle distributing civil liberties as widely as possible consistent with equalities prior to the second principle which distribute social and economic goods, in other word we cannot decide to forgo some of our civil liberties in favor of greater economic advantage rather we must satisfy the demand of the first principle before we move on to the second, Having argued that any rational person inhabiting the original position and placing him or herself behind the veil of ignorance can discover the two principle of justice, awls has constructed what is perhaps the most abstract version of a social contracts theory. It is highly abstract because rather than demonstrating that we would or even have signed to a contract to establish society, it instead shows us what we must be willing to accept as rational person in order to be constrained by justice and therefore capable of living in a well ordered society.

Society are controlled by government. This is the starting point for discussing social contract theory, Thinkers who believe in this theory argues that people benefit from living together in countries, kingdom, or order type of government oversight. Living in society, however, requires rules and law. Societies are the result of compromise, and social contracts provide the framework for how people and government interact. Those who live within a social structure gain protection from outside who make seek to harm them, in return the must give up certain freedom for example the ability to commit crimes without being punished and they should contribute to making society stable, wealthy and happy

EXAMPLE OF SOCIAL CONTRACTS THEORY

The idea of a social contract has a long histroybdating as far back as Ancient Mesotopia.Howeever, it was not until the Enlightenment of the 17th and 18th countries that social contract theory gained widespread attention from philosophers and historian. The Enlightenment was a time when intellectuals began to question established views relating to religion, science, economics and government. Social contract theory challenged both the moral and political elements of traditional sources of power in Europe, in fact, morality and politics were seen as linked. Rulers were to help improve societies

Three Enlightenment thinkers are usually credited with establishing a standard view of social contract, but the underlying idea was similar. Thomas Hobbes held a dark view of humans, which was likely influenced by the chaotic political events he witnessed in England during his life. Hobbes believed that people were still likely to fight even if they lived together. Therefore, a contract was necessary. In Hobbes view of social contract, people were not capable of living in a democratic society, a powerful single ruler was needed, if everyone did his or her part, society could function relatively smoothly.

LOCKE” S CONTRACTUAAL THEORY OF GOVERNMENT

Locke outline his ideal for modern society.by explaining, that people had to willingly do things like pay taxes and serve in the military, but in return, the government had to listen to their desires and provide for their need. He also challenged the idea that a king was to rule unquestioned, king might still rule, but the people had to say how the want him to do it. For Locke, government were created to ensure that wealth and property were protected in a primitive state of nature, this would be impossible, if dangerous competition would be the norm and cooperative society could not exist.

Furthermore, Jean Jacques Rousseau wrote, that man is born free, and everywhere he is in chain, what he meant was that many European kings and queens ruled unfairly. The took advantage of their subjects and made life difficult, in other to check the authority of those monarchs, the could then defend themselves against abuses of power and maybe even participate in government.

THEORY OF EVOLUTION

Theory of evolution is a shortened form of natural selection which was proposed by Charles Darwin and Alfred Russel Wallace in the nineteenth century. Theory of Evolution aim at explaining how organisms change or evolve over a time back to Anaximander of Miletus, a Greek philosopher who lived in the 500s B.C.E noting that human babies are born helpless, he also speculated that humans must have descended from some other type of creature whose young could survive without any type, and want ahead in concluding that those ancestors must be fish, since fish hatch from egg and immediately begin living with no help from their parents, from this reasoning he proposed that all life began in the sea.

A theory is an idea about how something in nature works and which has gone through rigorous testing through observation and experiments designed to prove the idea right or wrong when it comes to the evolution of life various philosopher and scientists, including an eighteenth century English doctor named Erasmus Darwin, proposed different aspects of what later would become evolutionary theory. But evolution did not reach the status of being a scientific theory until Darwin grandson the most famous Charles Darwin published his famous book on the origin of species, Darwin and a scientific contemporary Alfred Russel Wallace proposed that evolution occurs because of a phenomenon called Natural Selection.

In the Theory of natural selection, organisms produce more offspring that are able to survive in their evirinment.Those that are better physically equipped to survive, grow to maturity and reproduce, those that are lacking in such fitness, on the other hand either do not reach an age when the can reproduce fewer offspring than their counterpart, Natural Selection is sometimes summed up as survival of the fitness because the fittest organism those most suited to their environment are the ones that reproduce most likely to passion their traits to the next generation.

This means that if an environment changes, the traits that enhance survival in that, environment will also gradually change, or evolve. Natural Selection was such a powerful idea in explaining the evolution of life that it became established as a scientific theory. Biologists have since observed numerous example of natural selection influencing evolution, for example a phenomenon known as genetic drift can also cause species to evolve, in genetic drift some organism purely by chance produce more offspring than would be expected. Those organisms are not necessarily the fittest of their species, but it is their gene that get passed on to the next generation.

Alternative to Evolution by Natural Selection, also described as non-Darwinian mechanism of evolution have been proposed by scholars investigating biology since classical time to explain signs of evolution and the relatedness of different groups of living things. The alternative in question do not deny that evolutionary changes over time are the origin of diversity of life, on deny that the organisms alive today share a common ancestor from the distant past, rather the proposed alternative mechanism of evolutionary change over time, arguing against mutations acted by natural selection as the most important driver of evolutionary change.

This distinguishes them from certain other kinds of argument that deny that large scale evolution of any sort has taken place, as in some forms of creationism, which do not proposed alternative mechanism of evolutionary change but instead fenny that evolution nary change has taken place at all, not all forms of creationism deny that evolutionary change take place,notably,proponents of theistic evolution, such as the biologist Asia Gray, assert that evolutionary change does occur and is responsible for the history of life on Earth, with the provision that this process has been influenced by a god or gods in some meaningful sense, were the fact of evolutionary change was accepted but the mechanism proposed by Charles Darwin, natural selection, was denied explanation of evolution such as Lamarckism,Ctastriphism,Orthogenesis,Vitalism,Structuralism and Mutations were entertained.

Different factors motivated people to propose non-Darwin mechanism of evolution. Natural selection with its emphasis on death and competition, did not appeal to some naturalists because the 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 dislike natural selection, raised religious objection, 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 biologist but natural selection was in eclipse. 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 modern synthesis a generation later claimed to sweep away all the alternatives to Darwinian evolution, though some have been revived as molecular mechanism for the have been discovered.

Alternative explanations of change

Alternative explanation of change explain the fact that evolutionary change was accepted by biologist but natural selection was denied, including the late 19th century eclipse of Darwinism, alternative scientific explanation such as Lamarckism,Orthogenesis,Structuralism,Catastrophism,Vitalism and Theistic evolution were entertained, not necessarily separetly.Different doctors motivated people to propose non-Darwinian evolutionary mechanism, natural selection, with its emphasis on death and competition, did not appeal to some naturalist because they felt it immoral, leaving little room for teleology or the concept of progress in the development of life. Some of this scientist and philosopher like St. George Jackson Mivart and Charles Lyell, who came to accept evolution but disliked natural selection, raised religious objection. Others such as the biologist and philosopher Herbert Spencer the botanist George Henslowe and author Samuel Butler,felth that evolution was an inherently progressive process that natural selection alone was insufficient to explain, still others, including the American paleontologists Edward Drinker Cope and Alpheus Hyatt, had an idealist perspective and felt that nature including the development of life, followed orderly patterns that natural selection could not slowly give the estimates of the age of the earth and sun being made at the time by physicists such as Lord Kelvin and some felt that natural selection could work because at the time the models for inheritance involved blending of inherited characteristics, an objection raised by the engineer Fleming Jenkin in a review of origin of written shortly after its publication, another factor at the end of the 19th century was the rise of a new faction of biologist typified by geneticists like Hugo De Viries and Thomas Hunt Morgan, who wanted to recast biology as an experiment laboratory science. The distrusted the work of naturalists like Darwin and Alfred Russel Wallace dependent on the field of observation and variation, adaptation and biology, has been overly anecdotal, instead they focused on topic like physiology and genetic that could be investigated with controlled experiments in the laboratory and discounted less accessible phenomena like natural selection and adaptation.

Evolutionary thought the recognition that species change over time and perceived understanding of how such processes work, and has root in antiquity in the ideas of the ancient Greek, Roman and Chinese as well as in medieval Islamic science, with the beginning of modern biological taxonomy in the 17th century, two opposed ideas influenced Western biological thinking essentialism the belief that every species has essential characteristics that are unalterable, a concept which had developed from medieval Aristotelian metaphysics and that fit well with natural theology and the development of the new anti-Aristotelian approach to modern science as the Enlightenment progressed ,evolutionary cosmology and the mechanical philosophy spread from the physical science to natural history. Naturalist began to focus on the variability of species the emergence of paleontology with the concept of extinction further undermined static view of nature in the early 19th century Jean Baptiste Lamarck proposed his theory of the transmutation of species, the first fully formed theory of evolution. In 1858 Charles Darwin and Alfred Russel Wallace published a new evolutionary theory, explained in detail in Darwin on the origin of species 1859 unlike Lamarck Darwin proposed common descent and a branching tree of life, meaning that two very different species could share a common ancestor. Darwin based his theory on the idea of natural selection it synthesized a broad range of evidence from animal’s husbandry and lots more.

UNCHANGING FORMS

Aristotle did not embrace either divine creation or evolution, instead arguing in his biology that each species was immutable, breeding true to its ideal eternal form not the same as Plato’s theory of forms.Aristole suggestion in de Generation Animalism of a fixed hierarchy in nature provided an early explanation of the continuity of living things.Aristole saw that animals were teleological and had parts that were homologous with those of other animals but he did not connect these ideas into a concept of evolutionary progress. In the middle Ages, Scholasticism developed Aristotle view into the idea of a great chain of being the image of a ladder Inherently suggest the possibility of climbing both the ancient Greek and mediaeval scholastics such a Ramon Lull maintained that each species remained fixed to each other from the moment of its creation.

BY 1818, however, Etienne Geoffrey Saint Hilaire argued in his philosophy anatomies that the chain was a progressive series, were animals like moll’s low on the chain could rise by addition of part, from the simplicity of their first formations to the complication of the creatures at the head of the scale given sufficient time. George Cuvier set out his doctrine of the correlation of part, namely that since an organism was a whole system, all its parts mutually corresponded, contributing to the function of the whole.so, from a single bone the zoologist could often tell what class or even genus the animal belonged to. And if an animal had teeth adapted for cutting meat, the zoologist could be sure without even looking that its sense organ would be those of a predator and its intestines has those of carnivore. A species had an irreducible functional complexity and none of its part can change without the others changing too. Evolutionists expected one part to change at a time, one change to follow another. In Cuvier view evolution was impossible, as any one change would unbalance the whole delicate system.

Louis Agassiz 1856 easy on classification exemplified German philosophical idealism. This held that each species was complex within itself, had complex relationship to other organisms and fitted precisely into its environment as a pine tree in a forest and could not survive outside those circle, the argument from such ideal forms opposed evolution without offering an actual alternative mechanism held in similar view.

The Lamarckian social philosopher and evolution Herbert Spencer, ironically the author of the phase survive of the fittest adapted by Darwin used an argument like Cuvier to opposed natural selection. In 1893, he stated that a change in any one structure of the body would require all the other parts to adapt to fit in with the arrangement.

FEMINIST ARGUMENTS

For the most part feminism resists any simple or universal definition.Which is to say that feminist take women’s experience seriously, as well as the impact that theories and practices have for women’s lives, given the pervasive influence of contract theory on social, political and moral philosophy then it is not surprising that feminist should have a great deal to say about whether contract theory is adequate from the point of view of taking women seriously, to survey all of the feminist response to social contract theory would carry us well beyond the boundaries of the present article,

1.THE SEXUAL CONTRACT

Carole Patemans 1988 book on social contract argues that lying beneath the myth of the idealized contract, as described by Hobbes, Locke and Rousseau is a more fundamental contract concerning men’s relationship to women. Contract theory represent itself as being opposed to patriarchy and patriarchal right contract for example is set by him in stark contrast to work of Robert Flimer who argued I favor of patriarchal power yet the original part that precedes the social contract entered into by equals is the agreement by men to dominate and control women.

This original pact is made by brothers literally or metaphorically, who after overthrowing the rule of the father, then agree to share their domination of the women who were previously under the exclusive control of one man, the father. The change from classical patriarchies to modern patriarchy is a shift, then, in who has power over women, it is not however a fundamental change in whether women are dominated by men. Men’s relationship of power to one another change, but women’s relationship to men’s power does not.

Modern patriarchy is characterized by a contractual relationship between men, and part of that contract involves power over women. This fact, that one form of patriarchy was not overthrown completely, but rather was replaced with a different form, in which male power was distributed among more men, rather than held by one man is illustrated by Freud’s story of the genesis of civilization. According to the story a band of brother’s lorded over by a father who maintained exclusive sexual access to the women of the tribe kill the father and then establish a contract among themselves to be equal and to share the women. This is the story whether we understand Freud’s tale to be historically accurate or not, of modern patriarchy and its deep dependence on contract as the means by which men control and dominate women. Patriarchal control of women is found in at least three paradigmatic contemporary contract, the marriage contract, the prostitution contract and the contract for surrogate motherhood. Each of the contract is concerned with men’s control of women, or a particulate woman generalized, according to the term of the marriage contract in most state in the U.S a husband is accorded the right to sexual access, prohibiting the legal category of marital rape, prostitution is a case in point od pate man’s claim that modern patriarchy requires equal access to their bodies, and surrogate motherhood can be understood as more of the same, although in terms of access to women’s reproductive capacities, all this example demonstrate that contract is n it the part to freedom and equality rather, is one means ,perhaps the most fundamental means by which patriarchy is upheld.

Following Pateman’s argument a number of feminist have also called into question the very nature of the person at the heart of Liberal individual, the contractor is represented by the Hobbesian man.