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**MATRIC NUMBER; 19/LAW01/125**

**DEPARTMENT; LAW**

**COURSE TITLE; CITIZENSHIP AND THE STATE II**

**COURSE CODE; POL 102**

**DATE; 29th APRIL, 2020**

**QUESTION;**

1. **How can a Lebanese retain or lose his/her newly acquired Nigerian Citizenship**
2. **Social Contract Theory explains the evolution of states, what other theories explain the same, and their strengths.**
3. **MEANING OF A LEBANESE;**

A Lebanese is a native or inhabitant of Lebanon, or a person of Lebanese descent. 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 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 n 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 Gebran Basic announced on 5 May, 2016 the beginning of the implementation of citizenship law for Lebanese diaspora.

**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.

1. 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 25 if;

* she/he has never been announced to the Lebanese authorities
* she/he has never written to the Lebanese authorities expressing his/her desire to retain Lebanese citizenship
* she/he have never sought to procure Lebanese identity documents for him/her; ie; 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.

1. **THE THEORIES;**

**Divine Origin Theory;** the oldest theory about the origin of state is the divine theory. It is also known as the divine theory of divine right of kings. The exponents of this theory believe that the state did not come into being by any effort of man. It is created by God. The king who rules over the state is an agent of God on earth. The King derives his authority from God and for all his actions he is responsible to God alone. Obedience to the king is ordained to God and violation of it will be sin. The king is above the law and no subject has any right to question his authority or his action. The king is responsible of God alone.

The conception of the divine creation of the state may be traced back to remote antiquity. It was universal belief with the ancient people that the King is the representative of God on earth and the state is a bliss of God. Thus the king had both political and religious entity. In the religious books, also the state is said to be created by God. In some religions this conception is explicit, but in others it is implicit. The divine origin of the state is gleaned first in the Old Testament of the Bible. This theory prevailed in the old age when religion and politics were combined in the person of the king. In the twentieth century, this theory came under criticism being an incorrect explanation of the origin of the state. Today’s trend is that the state is a historical growth. Although, the divine theory is totally discredited as an origin of the state, there are some good things in it. The summum bonum of the theory is that it stimulated disciplines and law abidingness among the subjects at a time when these where the needs of the hour in those anarchical conditions. As an origin of state, the divine right theory is no longer alive. The emergence of the social contract theory which held the wishes of the people in high halo dwarfed the godly wishes in the creation of the state.

**The Patriarchal Theory;**

The principal exponent of this theory is sir Henry Maine.

According to him, the city is conglomeration of several families which developed under the control and authority of the eldest male member of the family.

The head or the father of the patriarchal family wielded great power and influence upon the other members of the family.

His writ was carried out in the household. This patriarchal family was the most ancient organised social institution in the primitive society.

Through the process of marriage the families began to expand and they gave birth to gen which stands for a household. Several gens made one clan. A group of clans constituted a tribe. A confederation of various tribes based on blood relations for the purpose of defending themselves against the against the aggressors formed one commonwealth which is called the state.

Sir Henry Maine’s analysis of the growth of the state is **–‘’The elementary group is the family connected by the common**

**subjection to the highest male ascendant. The aggregation of families forms the gens or the house makes the tribe. The aggregation of the tribe constitutes the commonwealth.’’**

Edward Jenks who is the other advocate of the patriarchal theory is of the view that the foundation of the state was caused by the three factors namely male kinship, permanent marriages and paternal authority. Thus, the salient feature of the patriarchal theory is that the families grew through the descendants of the father, not the mother.The male child carried on the population through marriage with one or several women, because both monogamy and polygamy were the order of the day. The eldest male child had a prominent role in the house.

Another important supporter of this theory was Aristotle.

**The Matriarchal Theory;**

The chief exponents of the matriarchal theory are Morgan, Meclennan and Edward Jenks. 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 vogue. The matriarchal system continued until the advent of the pastoral age when the permanent marriage was introduced.

**The Force Theory**

Another early theory of the origin of states is the theory of force. The exponents of this theory hold that wars and aggressions by some powerful tribe were the principal factors of in the creation of the state. This theory is based on the well-accepted maxim of survival of the fittest. There is always a natural struggle for existence by fighting all adversaries among the animal world. The theory of force is supported by the German philosophers like Friedrich Hegel, Immanuel Kant, John Bernhardi and Triestchki. They maintain that war and force are the deciding the factors in the creation of the state. The theory contains truth that some states at certain points of time were definitely created by force or brought to existence by the show of force. In the modern state, we find a substantial amount of money used of defence budget. Every state in the modern world has a defence minister which unmistakably recognises the use of force in the modern statecraft too.

**The Marxician Theory**

The Marxists are of the view that the state is a creation by the class struggle with the help of force. The Marxists began with the primitive society where there was no surplus wealth to quarrel with and so there was no state. With the passing of time, society was getting split over hostile classes with conflicting interests. The most dominant class that controlled the mode of production came to establish the state to ensure its dominance over the other classes who did not own the modes of production. The state thus became an instrument of domination and oppression of one class over the other classes. As the dominant classes kept on changing hands, so also, changed the characters of the state. Emphasising the economic factor as the key element in the struggle, Friedrich Engels observed- “ but in order that these antagonisms, classes with conflicting economic interests, might not consume themselves and society in sterile struggle, a power seemingly standing above society became necessary for the purpose of moderating the conflict, of keeping it within the bounds of ‘order’ and this power, arisen out of the society, but placing itself above it and increasingly alienating itself from it is the state”.

The state was the medium of the economically dominant classes. The Italian Marxist, Antonio Gramsci made a little departure from the Marxist tenet by stating that a state is the creation of the political party that holds on power.