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 To first understand how a person can lose or retain a citizenship one needs to first understand what the term citizenship means. According to Oxfords Learners Dictionary citizenship is the legal right to belong to a country. It can also be said to be the status of a citizen with rights and duties. The word citizenship is gotten from the word citizen which means a legally recognized subject or national of a state or commonwealth, either native or naturalized. A citizen of Nigeria is called a Nigerian and he or she is the main priority of the country.

 There are diverse ways a person can become a citizen of Nigeria all of which are written in the 1999 Constitution of the Republic of Nigeria. As at when Nigeria gained Independence people born in the country, had parents born in the country and people who had being residing in the country became citizens of Nigeria. There are three ways to acquire citizenship in Nigeria either by birth, registration or naturalization. The Lebanese woman who newly acquired her Nigerian Citizenship could have gotten it in any of these said ways.

**BIRTH**

 The Lebanese woman could have applied for citizenship by birth even though she was born outside the country either because she has a Nigerian parent(s) or grandparent or maybe she was born in the country to a Nigerian parent. Another way she could have gotten it is if she had satisfied all the conditions stated in section 26 of the Nigerian Constitution. Which are as follows

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 of allegiance to Nigeria, which is provided by the seventh schedule of the Nigerian Constitution has been administered on the person.
4. In a case of a lady or woman who got married to a man from Nigeria.

**REGISTRATION**

This is possible if she applies for this method but first, she must have the following requirement.  According provisions of section 28 of the Nigerian Constitution, a person to whom the provisions of the section apply may be registered as a citizen of Nigeria, if the President is satisfied that -

1. The person of good character; two people to testify to that which one should a Religious minister...
2. The person has shown a clear intention of his desire to be domiciled in Nigeria; and
3. The person has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.

(b) The provisions of this section shall apply to-

(1) Any woman who is or has been married to a citizen of Nigeria or every person of full age and capacity born outside Nigeria any of whose grandparents is a citizen of Nigeria.

**NATURALIZATION**

 Naturalization takes effect if she could not do either of the two, they apply for naturalization. This is made possible by section 27 of the Nigerian constitution and the provisions are in section 28. Before getting the citizenship, she had to have renounced her other citizenship and fulfilled the following listed below.

1. she must be of full age and capacity
2. The person is of good character (This statement should be testified by two people, and one of them should be a religious minister).
3. The person must have shown a clear desire to be resident in the country.
4. The person should be capable of contributing to the wellbeing of Nigeria and its citizens.
5. The governor of the state of the host community where the person applying for citizenship wants to reside must confirm the willingness of that community to accept that individual into their fold.
6. He/she has been administered the Oath of Allegiance prescribed in the Seventh Schedule to the constitution.
7. 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 he/she fulfills the other requirements.

**HOW TO LOSE CITIZINSHIP**

 It is fairly easy to get a Nigerian citizenship and when that is done the person is given a passport as a symbol of citizenship. Seeing as it is easy to become a citizen of a country there are numerous ways to lose the citizenship that has gotten.

1. **DUAL CITIZINSHIP**: Her citizenship can be renounced if she got the citizenship through naturalization or registration and she gets or keeps the citizenship of another country for more than 12 months. This does not apply if the citizenship she currently has is that of her birth country.
2. **FALSE DECLARATION**: Her citizenship can be renounced if guilty of false declaration. If while filling the application to become a citizen she lied about her criminal record, name, current citizenship status or amount of years spent in the country her citizenship can be renounced because it means she is not who she claims to be.
3. **IMPRISINMENT**: If she was a naturalized citizen, she can lose her citizenship if within seven years of acquiring the citizenship she has been sentenced to prison for a term not less than three years.
4. **TREASON**: if she is found plotting against Nigeria or trades with the enemy in time of war of generally engaging in any trading activity that is detrimental to the country.
5. **RENOUNCEMENT**: she can lose the citizenship also by renouncing it. This is when one goes to an authority and says they are no longer a citizen of the country. This process is very permanent and can only be done if she has dual citizenship. She will first have to go to the Ministry of interior, Nigerian immigration service or the Nigerian embassy in the country where she resides after it is proven she is of sound mind and made to fill out an application providing information such as copy of foreign passport, proof of foreign citizenship, Nigerian identification, Nigerian passport, passport photograph, citizenship identification. Despite this the President still has the right to refuse this if there is no other citizenship or if the action will be detrimental to the country.

**HOW TO RETAIN CITIZINSHIP**

 After looking at all this it can be deduced that obeying the laws of the land and being truthful when one filling out their citizenship application is a very good way of retaining one’s citizenship.

**EVOLUTION OF STATES**

 For one to understand the evolution of the state one must first know what a state is. What is a state? A state is a nation or territory that is considered as an organized political community under one government. According to Aristotle state is a union of families and villages for its end a perfect and self-sufficing life, by which we mean a happy and honorable life. Evolution of states has to do with the development of states over time. It looks at how the state was first formed and how it has changed since then. There are different theories by different practitioners explain the evolution of the state but the most popular one is one **social contract theory**. The social contract theory of government was the result of centuries of frustration with the unchecked power of monarch.

**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.

 That aside there are many other theories that deal with the evolution of the sate asides the social contact theory and they are evolutionary theory, force theory, matriarchal and patriarchal theory, and divine right theory.

**EVOLUTIONARY OR HISTORICAL THEORY OF STATE**

 The **evolution theory** believes that the government originated from a family or clan-bound structure which explains the formation of the world’s first political structures. As families joined to form clans and clans joined to form villages, the need for leaders and a central organizational structure developed. These leaders helped determine how to address still unfamiliar issues, such as water rights for crop irrigation and the distribution of other resources. They also provided an increased sense of safety and security for the society. The evolution theory otherwise known as the historical theory is the most accepted out of all the other theories because it explains that state is the product of growth, a slow and steady evolution extending over a long period of time and ultimately shaping itself into the complex structure of a modern state. This theory is more scientific than the other theories. There are five factors that lead to the development of this theory and they are kinship, religion, property and defense, force, political consciousness and human instincts.

 The kinship was the most important factor and was based on blood relationship. The state started up with families who had heads the families expanded to new families and later to clans who formed a strong bound between the people. Religion provided a bound of unity in the early times. The worship of a common God leads to a sense of solidarity. Force also played an important part in the evolution of the state. It was the use of physical force that was responsible for the growth of kingdoms and empires. Defense and property the primitive people passed three stages to acquire prosperity: (i) hunt man stage (ii) herd man stage (iii) agricultural stage. In course of time, people came to know the practical use of agriculture which made them settle at one place and in this way, village came into existence. Further, the art of agriculture trade developed and successfully and commerce expanded, as a result, idea of property and the interest in keeping it with them lead to conflicts. To protect the property, people of one tribe united to defend themselves and their property.

 This theory is the most accepted because it comprises of everything that is seen in our society today and no factor is more important than the other, they all work hand in hand. With proper study its deduced that this theory is the most realistic and scientific theory on the evolution of state.

**FORCE THEORY OF STATE**

 This theory believes that the state originated from taking over the government by force, like the dictatorship style of government where a single person or authority rules over that state and the persons word is final. This has been seen in history where a more buoyant state takes control of a lesser one imposing its governmental system on it. It can be by force through revolutions or coup in a country. It is said to be a fallacious theory but is still historically important. It emphasizes the origin of the state in relation to the weak and strong. It is believed that a clan fought against a clan and a tribe against a tribe. The, powerful conquered the weak and this process of conquest and domination continued till the Victorious tribe secured control over a definite territory of a considerable size under the sway of its tribal chief, who proclaimed himself the King. An example of the force theory occurred in Cuba in 1959, when revolutionary Fidel Castro and a small force of guerrilla soldiers defeated the national army and took control of the government.

 Leacock in his explanation of this theory says that government is the outcome of human aggression, that the beginnings of the State are to be sought in the capture and enslavement of man by man, in the conquest and subjugation of feebler tribes and generally speaking in the self-seeking domination acquired by superior physical force. Jenks says, “there is not the slightest difficulty in proving that all political communities of the modern type owe their existence to successful warfare.” After the establishment war was used a way to maintain order within the country established.

 **BENEFITS**

 This theory has many criticisms one of which is the fact that it is not the only fact that originated the state and this theory is based on the evolutionary theory because without it this theory would be senseless. Force is not the real basis of state, it is will that is the real basis because force cannot bind the state together only will can do that. Also, full force cannot be used to maintain the state it has to be used in small dozes that is why only moral force is permitted in the state.

 However, force has played an important part in the origin and development of the State some of the greatest empires of today have been established through blood and iron. We may see even more of this blood and iron in the days to come. Force is an essential element Of the State. Internally, the State requires force to ensure Obedience to its commands. Externally, it is necessary to repel aggression and to preserve the integrity of the State. Without force no State can exist and sovereignty of the State always rests ultimately on force. Kant said, “Even a population of devils would find it to their advantage to establish a coercive State by general consent.”

**DIVINE RIGHT THEORY**

The divine right of kings, divine right, or God's mandate is a political and religious doctrine of royal and political legitimacy. It stems from a specific metaphysical framework in which the king (or queen) is pre-selected as an heir prior to their birth. By pre-selecting the king's physical manifestation, the governed populace actively (rather than merely passively) hands the metaphysical selection of the king's soul – which will inhabit the body and thereby rule them – over to God. In this way, the "divine right" originates as a metaphysical act of humility or submission towards the Godhead. Consequentially, it asserts that a monarch (e.g. a king) is subject to no earthly authority, deriving the right to rule directly from a divine authority, like the monotheist will of God. The monarch is thus not subject to the will of his people, of the aristocracy, or of any other estate of the realm. It implies that only divine authority can judge an unjust monarch and that any attempt to depose, dethrone or restrict their powers runs contrary to God's will and may constitute a sacrilegious act. It is often expressed in the phrase "by the Grace of God", attached to the titles of a reigning monarch; although this right does not make the monarch the same as a sacred king. The divine right has been a key element for legitimizing many absolute monarchies.

 This theory believes that people in authority are put there by God and so disobeying them is seen as a sin and not just a crime. They are seen as shadows of God on earth. Divine right theory was modified by King James 1st of England and Sir Robert Filmer in the 17th Century. James 1st had a dispute with the parliament over a share in the government of the country. He told the parliament: A king can never be wicked. Even if a King is wicked, means God has sent as a punishment for people’s sins and it in unlawful to shake off the burden which God has laid upon them. James 1st tried to justify his claim that as a ruler he was not responsible and accounted to the people for his acts and policies. It was the divine duty of the people to obey the king blindly and without any question. He tried to justify the tyranny. Sir. Robert Filmer in the book, “Patriarcha” tried to prove that the rulers of Europe were descendants of Adam. Since God had given the ruling authority to Adam, the same post on to kings and princes of Europe. In this way Filmer tried to justify the divine rights of kings to rule as they pleased.

 **CRITITICSM OF THE DIVINE RIGHTS THEORY**

 There are a lot of criticism of one which is the fact that it only emphasizes mornachy.it explains how Kinship began but no other forms of government and does not make room for then it also leaves a lot of questions about monarchy unanswered. Secondly, it is wrong to say that the state is a divine institution it is human, and humans cannot live without a state. Although religion has played a huge role in the development of the state it is not the only factor surrounding the development of the state. Lastly, the theory justifies misrule and tyranny and leaves the people at the mercy of an incompetent person. It also goes against human reason. Besides, it is also dangerous because it does not allow the people to think and question the rulers. It makes the people passive.

**IMPRTANCE OF THE DIVINE RIGHTS THEORY**

 Although divine right of king’s theory also known as divine right theory is defective yet in the past it had some vales. In the past it was very difficult or a ruler to control uncivilized people. Something more than human was needed. So, the kings posed themselves as the agents of God on earth. As a human being he could be Oppose but as an agent of God the people feared him because to disobey the king is like to disobey God. In this way the kings-controlled anarchy and protected the life and liberty of the people.

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