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ASSIGNMENT:

1. A Lebanese can retain his or her newly acquired citizenship if:

-he or she is a person of full age and capacity;

-he or she is a person of good character;

-he or she has shown a clear intention of his or her desire to be domiciled in Nigeria;

-he or she, in the opinion of the governor of the state where he or she is allegedly resident, acceptable to the local community and has assimilated to the way of life of Nigerians in that part of the country;

-he or she is a person who has made contribution or capable of making contribution to the advancement; progress and well-being of Nigeria;

-he or she has taken the oath of allegiance prescribed in the seventh schedule of the constitution,

-he or she, after application, has resided in Nigeria for the particular period of time provided by the constitution;

-he or she fully renounces his former citizenship.

1. A Lebanese can lose or be deprived of his or her newly acquired citizenship if:

-the president is satisfied that such a person, within a period of seven years after naturalizing, has been sentenced to not less than three years’ imprisonment.

- he or she has shown himself or herself by act or speech to be disloyal towards the federal republic of Nigeria.

- the person has, during any war in which Nigeria was engaged, unlawfully traded with the enemy or been engaged in or associated with them, or unlawfully communicated with such enemy to the detriment of or with intent to cause harm to the interest of Nigeria.

1. – The Force Theory: the theory was developed in the 17th and 18th centuries by philosophers such as Thomas Hobbes, John Lock and J.J. Rousseau. The exponents of this theory hold that wars and aggressions by some powerful tribe were the principal factors in the creation of the state. They rely on the oft-quoted saying “war begot the king” as the historical explanation of the origin of state. The force or might prevailed over the right in primitive society. A man physically stronger established his authority over the less strong. the strongest person is therefore made the chief or 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 aggression from outside. Thus force theory was responsible not only for the origin of the state but also its development.

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 in both the animal and human world. By emphasizing the spiritual aspect of the church, the clergymen condemned the authority of the state as one of brute force. This indirectly states that force in the original catalyst in the creation of the state. Socialists’ condemnation of the coercive power of the state as one bent on curbing and exploiting workers, admits that force is the basis of state.

This theory is also supported by German philosophers like Friedrich Hegel, Immunuel Kant, John Bernhardi and Triestchki. They believe that war and force are the deciding factors in the creation of the state. According to Triestchki - “State is power; it is a sin for a state to be weak. That state is the public power of offence and defense. The grandeur of history lies in the perpetual conflict of nations and the appeal to arms will be valid till the end of history.” According to Bernhardi – “Might is the supreme right, and the dispute as to what is right is decided by the arbitrement of war. War gives a biologically just decision since its decision rests on the very nature of things.”

 The strengths of this theory include that it contains the truth that some states at certain points of time were definitely created by force or brought into existence by force. Secondly, it made states conscious of building adequate defense and armies to protect the territorial integrity of the state. In the modern state, we find a substantial amount of money used on deficit budget. Every state in the modern world has a defense minister which unmistakably recognizes the use of forces in modern statecraft. Lastly, some of the greatest empires of today have been established through blood and iron.

* The Divine Right Theory: the conception of the divine theory of 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 or spiritual power. In the religious books also the state is said to be created by God. In some religions this conception is implicit, while in others, it is explicit.

The diving origin of state is first gleamed in the Bible, where we find St. Paul saying - “Let every soul be subject to the higher powers, for there is no power but of God; the powers that be, are ordained by God. Whosoever resist the power, resisted the ordinance of God and they that resist shall receive to themselves damnation.”

Sir Robert Filmer wrote a book in 1680 titled “The Law of the Free Monarchies”. In it he stated that Adam was the first king on earth and the kings subsequent to him are his descendants. In the Manusmriti it is said that when the world was thick in anarchy, the people prayed to God to remedy the condition. God was pleased to appoint Manu as king of all the earth.

This theory prevailed in the old ages when religion and politics were combined in the person of a king. In ancient India kings ruled according to the doctrines of Dharma, which stood for both religion and politics.

In the medieval period Christians held the pope in semi-God status. In the Muslim world the Caliph was the Priest-King. The Dalai Lama was the head of the theocratic state of Tibet. He was considered as an incarnation of the Buddhist god Avalokitesvara.

Both the church and the state in their mutual rivalry used the divine theory in the medieval age. The church asserted the supremacy of the church over the state. On the other hand, the state because of its divine nature emphasized supremacy over the church.

Stuart King James I claimed that he derived his power and authority directly from God. According to him, kings are wise and intelligent while their subjects are wicked.

Even if the king is bad, the people have no right to rebel against him. This allowed several European kings to shelter under the divine origin theory in order to justify their dictatorships.

Although the divine theory is totally discredited as an origin of the state, there are some god thing in it. It stimulates discipline and law-abidingness among the subjects at a time where these were the needs of the hour in anarchical conditions. This theory also created the moral responsibility of rulers, because there were tasked with a divine assignment to rule to the perfect satisfaction of heaven.

* The Marxist 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 a different theory of the origin of state with the recognition of force which we have looked at above.

The Marxists began with the primitive society where there was no surplus wealth to quarrel with and so there was no state. As time passed, society was getting split over hostile classes with conflicting interests. This class conflict was the main cause of the state. With the advent of agriculture, there was ample food which resulted in private property. The effects of division of labor made it impossible for any class to keep reconciled or under control in the state.

The bourgeoisies that controlled the mode of production established the state to ensure dominance over the proletariats. The state thus became a tool of domination and oppression of one class over the others. The state came in to ensure the right of the dominant class to exploit the other classes, as the dominant class kept changing hands so also changed the state.

V.G. Afanasyev in his book ‘Marxist Philosophy’ said that the state was not imposed from the outside, but it was a product of society’s developments. V.I. Lenin developed a theory by identifying the communist party as the dominant class, namely the USSR where the proletariats were the dominant class. Lenin also emphasized on the element of force to be resorted to by the proletariats against the bourgeoisies., incorporating the element of force into state creation.

 The Italian Marxist, Antonio Gramsci made a little departure from the Marxist tent by stating that a state is the creation of the political party that holds on power. He went on further to say that the party represents the national popular collective will and aims at the actualization of higher forms of modern civilization. He is more in agreement with the German idealists than the Marxists.

* The Matriarchal Theory: the chief exponents of the theory are Morgan, Meclennan and Edward Jenks. According to hem, there was never a patriarchal family in the primitive society and that the patriarchal family came into existence only when permanent marriage was in vogue. But among the primitive society, instead of permanent marriage there was a sort of sex anarchy. Under that condition, the mother rather than the father was the head of the family, and kinship was established through the mother.

Edward Jenks who after conducting studies on Australian tribes concluded that the tribes were organized in some sort of tribes known as totem groups. Their affinity was based on animal and plant symbols not blood. One group were to marry all the women of another group. The would eventually lead to polyandry and polygyny also.

This matriarchal system continued until the advent of the pastoral age when the permanent marriage was introduced.

* The Patriarchal Theory: the principal exponent of this theory is Sir Henry Maine. To him, the city is a conglomeration of several families which developed under the control and authority of the eldest male member of the family.

The head or father of the patriarchal family wielded power and influence on the other members of the family. His writ was carried out in the household, this patriarchal family was the most ancient organized social institution in the primitive society.

Through the process of marriage, the families began expanding and gave birth to gen which stands for household. Several households 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 aggressors formed one union which is the state.

Sir Henry Maine’s analysis of the growth of the state is that the elementary group is the family connected by common subjection to the highest male ascendant. The aggregation of families forms the gens or the houses. The aggregation of houses makes up a tribe and the aggregation of tribes constitutes the state.

Edward Jenks, another exponent of this theory, is of the view that the foundation of the state was caused by male kingship, permanent marriages and paternal authority. Thus, the salient feature of this theory is that families grew through the descendants of the father, not the mother.

The male child carried on the population through marriages 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 family.

Another important supporter of this theory was Aristotle. According to him, just as women unite to form families, so many families unite to form villages and the union of many villages forms the state which is a self-supporting unit.

As for written evidence of this theory, there were twelve tribes who formed the Hebrew nation in the Bible. In Rome, the patriarch of three families exercised unlimited authority over the other members.