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**Question: 1) how can a Lebanese retain or lose his or her newly acquired Nigerian citizenship.**

**2) social contract theory explains the evolution of state, what other theories explain the same, and their strengths.**

**1.**

citizens of any country can gain certain rights and duties which are only allowed if they have the passport of the country. Therefore, every country has its own way of determining a citizen and every country has its own rules on how to obtain and lose your citizenship. Nigeria is not an exception. There are three types of citizenship in Nigeria:

1. **Birth type:**

The provision of section 25 of the Nigerian constitution states that the following people are to be regarded as citizens of Nigeria by birth

* People who were born in Nigeria before and after the date of independence.
* People whose parents, grandparent and other relatives belong to indigenous Nigerian communities. And what is meant by the indigenous communities from Nigeria, Nigerian is a country with hundreds of tribes and if your parents or grandparents belong to one of these tribes you can be or become a citizen of Nigeria by birth.
* If your parents or grandparents were or are citizens of Nigeria, you can be or become a citizen of Nigeria by birth; this applies even if you were born in another country.

1. **Registration type**

The provisions of section 26 of the Nigeria constitution explains that a person who is not Nigerian by birth can become a citizen of Nigeria by registration. A person can apply to become a Nigerian citizen by registration if he or she satisfies these conditions:

* The person is of good character (this statement should be testified by two people, and one of them should be a religious minister)
* This person expresses and shows a clear intension of his inclination/ desire/ wish to be domiciled in Nigeria.
* This person has subscribed to the oath of allegiance to Nigeria, which is provided by the seventh schedule of the Nigerian constitution.
* The provisions of section 26 of the Nigerian constitutions also states that the following categories of the citizen can apply for the Nigerian immigration: a woman who is or has been married to a citizen of Nigeria. It also includes every person who has parent or grandparent of an indigenous tribe.

1. **Naturalization type**

If a person cannot apply to become a Nigerian citizen by birth or registration, he can still apply to become a naturalized Nigerian citizen if he meets these requirements:

* This person is of full age.
* This person is of good character (just like in the type before).
* This person has shown a clear desire to be domiciled in the country.
* The governor of the state where the person apply for citizenship wants to reside has to confirm his desire of the community to assimilate this person.
* The person should be capable of contributing to the wellbeing of Nigerian and its citizen.
* The person has lived in Nigeria for fifteen years preceding the application date.

**Lebanese dual citizenship**

According to the Lebanese ministry of migration, there has been no restrictions on multiple citizenship in Lebanon since 1st January 1926, and foreigners who acquire Lebanese citizenship and Lebanese citizens who voluntarily acquire another citizenship retain their Lebanese citizenship (subject to the law of the other country), as was the case before that date

Since the nationality law of many countries now allows 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

Even though Lebanese nationality law permits multiple citizenship, a Lebanese national who also holds another countries citizenship may be recurred to renounce the foreign citizenship under the foreign countries law. A dual Lebanese-Japanese national must, for instance make a declaration of choice, to the Japanese ministry of justice before turning 22 as to whether he or she wants to keep the Japanese or Lebanese citizenship.

**Nigeria dual citizenship**

A person who is a Nigerian by birth can acquire the citizenship of another country. Nonetheless it’s not an option for people who become citizen of Nigeria by naturalization or registration. A person who wants to acquire the citizenship of Nigeria any registration or naturalization will have to renounce his or her other citizenship within 12 months.

Nigerian nationality law allows dual nationality of people of Nigeria decent either through birth or parentage. They are also allowed to hold public offices in Nigeria. Some in Nigeria feel that dual nationality damages nationality unit of the country.

**Renunciation and Deprivation of Citizenship**

A person of full age can renounce his or her citizenship by applying to the president. The president will register the application, upon which the person will cease to be a citizen of Nigeria. However, the president may reject the application if Nigeria is at war.

Also, any naturalized citizen of Nigeria can be deprived of their citizenship by a president if he or she get imprisoned for more than three years within the seven years after the naturalization.

Any citizen of Nigeria by naturalization or registration can be deprived of citizenship if he or she proves disloyal. The statement of his or her disloyalty should be proved in a court of law.

The citizen of Nigeria by registration or naturalization can be deprived of citizenship if it can be proved that they are enemies of the country, or have collaborated with enemies of the country. this includes conducting business deals with organization which fight against Nigeria, and applies to traitors who have fought against Nigeria.

The president can also make any decisions regarding the citizenship of anyone in the country, even though this is not written in the constitution. However, this kind of decision should be submitted to and approved by the national assembly.

**2.**

* Social contract theory
* Divine theory
* Force theory
* Patriarchal and matriarchal theory
* Historical or evolutionary theory

**social contract theory:**

This is an actual or hypothetical compact, or agreement, between the ruled and their rulers, defining the rights and duties of each. In the primeval times, according to the theory, individuals were born into an anarchic state of nature, which was happy or unhappy according to a particular version. They then, by exercising natural reason, formed a society (and a government) by means of a contract among themselves.

Social contract is a theory or model that originated during the age of enlightenment and usually concerns the legitimacy of the authority of the state over the individuals. Social contract arguments typically posit that individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority (of the ruler or to the decision of a majority) in exchange for protection of their remaining rights or maintenance of the social order. The relation between natural and legal rights is often a topic of social contract theory. Social contract theory takes its name from (French: Du contrat social ou principes du droit politique), a 1762 book by Jean- Jacques Rosseau that discussed this concept. Although the antecedents of social contract theory are found in antiquity, in Greek and stoic philosophy and roman and Conon law, the heyday of the social contract was in the mid- 17th to early 19th centuries, when it emerged as the leading doctrine of political legitimacy.

Prominent figures of the 17th - and 18th- theorists of social contract and natural right include Hugo Grotius (1625), Thomas Hobbes (1651), Samuel von Pufendorf (1673), John Locke (1689), Jean- Jacques Rousseau (1762) and Immanuel Kant (1797), each approaching the concept of political authority differently. Grotius posited that individual humans had natural rights. Thomas Hobbes famously said that in a “state of nature”, human life would be “solitary, poor, nasty, brutish and short”.in the absence of political order and law, everyone would have unlimited natural freedoms, including the “right to all things” and thus the freedom to plunder, rape and murder; there would be an endless “war of all against all” (bellum omnium contra omnes). To avoid this, free men contract with each other to establish political community (civil society) through a social contract in which the all gain security in return for subjecting themselves to an absolute sovereign, one man or an assembly of men. Pufendorf disputed Hobbes’s equation of a state of nature with war. Alternatively, Locke and Rousseau argued that we gain civil rights in return for accepting the obligation to respect and defend the rights of others, giving up some freedom to do so.

The central assertion that social contract theory approaches is that law and political order are not natural, but human creations. The social contract and the political order it creates are simply towards an end- the benefit of the individuals involved- and legitimate only to the extent that they fulfil their part of the agreement. Hobbes argued that government is not a party to the original contract and citizens are not obligated to submit to the government when it is too weak to act effectively to supress factionalism and civil unrest. According to order social contract theorists, when the government fails to secure their natural rights (Locke) or satisfy the best interest of society (called the “general will” by Rousseau), citizens can withdraw their obligation to obey, or change the leadership through elections or other means including, when necessary, violence. Locke believed that natural rights were inalienable, and therefore the rule of God superseded government authority, while Rousseau believed that democracy (self-rule) was the best way to ensure welfare while maintaining individual freedom under the rule of law. The Lockean concept of the social contract was invoked in the United States Declaration of Independence. Social contract theories were eclipsed in the 19th century in favour of utilitarianism, Hegelianism and Marxism; they were revived in the 20th century, notably in the form of a thought experiment by John Rawls.

**Force Theory of State:**

According to force theory of government also known as force theory of state, the state was born as a result of force i.e. aggression, war, conquest, and subjugation. In ancient times a strong man with the help of his supporters dominated the weak people of his tribe and establish the political relation of command and obedience. This was the beginning of the state. Later on a strong tribe dominated the weaker once and in this way a kingdom came into being. With the passage of time a strong king subjugated the weaker once and created an empire.

A writer says that human history is nothing but a record of fighting and wars. Some people say that people have to start wars because population increased and people were forced to capture the means for the basic necessities. This requires better tactics and improved art of war in this way the strong and better trained people dominated the weaker and less trained people.

* Priority given to force:

force theory of state gives more importance to the role of force. No doubt force was and is still important but it is not the only element, which has created state, and preserve it. Today the supporters of this theory forget that force is like a medicine and not a food. There is French saying that “you can do anything with the bayonet except sit on it.” History has proved that those who come to power by force are also overthrown by force. So force must be used but not regularly.

* Force is the basic of state or government:

The supports of the force theory of state forget one basic point “it is not force but will which is the basic of the state.” Force must be used but with the consent of the people. Any state that fails to learn this lesson of history becomes non-existent.

**Divine origin theory:**

This theory though one of the earliest, has a simple explanation to offer. It is a theory of political authority and not a theory of the origin of the state. The state, its advocates maintain, was created by God and governed by his deputy or vicegerent. It was His will that men should live in the world in a state of political society and He sent His deputy to rule over them. The ruler was divinely appointed agent and he was responsible for his actions to God alone. As the ruler was a deputy of God obedience to him was held to be a religious duty and resistance a sin. The advocates of the divine origin theory, in this way, placed the new ruler above the people and the law. Nothing on earth could limit his will and restrict his power. His words were law and his actions were always just and benevolent. To complain against the authority of the ruler and to characteristic his actions as unjust was a sin for which there was divine punishment.

the theory of the divine origin of the state is as old as political science itself. There is sufficient evidence to prove now that early states were based on these conceptions and all political authority was connected with certain unseen powers. The earliest ruler was a combination of priest and kings or the magic man and the king the authority and reverence which a ruler commanded depended upon his position as a priest or a magic man. Religion and politics were so inextricably mixed up in the primitive society that not a hazy line demarcation could be drawn between the two.

The theory of divine origin implies:

1. That God deliberately created the state and this specific act of his grace was to save mankind from destruction.
2. That God sent his deputy or vicegerent to rule over mankind. The ruler was a divinely appointed agent and he alone whose deputy the ruler was. All were ordained to submit to his authority and disobedience to his command was a sin for which there was divine punishment.

This theory is dangerous as it justifies the arbitrary exercise of royal authority by holding that authority has a religious sanction and origin, and the kings are the vicars of God. When the ruler is made responsible for his actions to God alone and law is held to reside ultimately in the breast of the king is tantamount to preaching absolutism and making the king a despot. Even if it be conceded that the king is the vicegerent or deputy of God, then, how can the existence of a bad king is justified. History abounds in examples of bad and vicious kings. God personifies virtue, grace and benevolent and so should his deputy.

Divine theory of origin of state and with that the right of kings was discredited in the seventeenth and eighteenth centuries in the west and was replaced by the social contract theory and Rousseau’s concept of popular sovereignty. Thus, the voice of God gave place to the voice of the people.

**The patriarchy and matriarchal theory:**

Power is related to privilege. In a system in which men have more power than women, men have some level of privilege to which women are not entitled.

Patriarchy is a social system in which men hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. Some patriarchal societies are also patrilineal, meaning that property and title are inherited by the male linage. Patriarchy is associated with a set of ideas, a patriarchal ideology that acts to explain and justify this dominance and attributes it to inherent natural differences between men and women. Sociologist tend to see patriarchy as a social product and not as an outcome of innate differences between the sexes and they focus attention on the way that gender roles in a society affect power differentials between men and women.

Historically, patriarchy has manifested itself in the social, legal, political, religious and economic organization of a range of different cultures. Even if not explicitly defines to be by their own constitutions and laws, most contemporary societies are in practice, patriarchal.

**Feminist theory of patriarchy**

The concept of patriarchy has been central to many feminist theories. It is an attempt to explain the stratification of power and privilege by gender that can be observed by many objective measures. This theory is the primary cause of women’s oppression or as part of an interactive system. Shulamith firestone, a radical- libertarian feminist, defines patriarchy bas a system of oppression of women. Gerda Lerner believes that male control over women’s sexuality and reproductive functions is a fundamental cause and result of patriarchy. Interactive systems theorists Iris Marion Young and Heidi Hartmann believe that patriarchy and capitalism interact together to oppress women.

**Evolutionary theory of state:**

This evolution theory is also known as sociological or the correct theory of the origin of the state. So long as social sciences had not made any development and it was very difficult to determine the correct theory the origin of the state. The evolutionary theory is regarded as the true and correct theory regarding the origin of the state. This theory helps in understanding the forces and factors, which created the state and historical state through which it passed.

**Factors of evolutionary theory of state.**

1. Kinship
2. Magic and religion
3. Property and the rise of economic classes
4. War and peace
5. Political consciousness

* **Kinship**

The state is based on the principle of command and obedience. In the earliest stages we find such a relationship in the family based on blood and birth. In this respect the patriarchal and matriarchal societies became the basic of the origin of the state. There were families, clans and tribes, whose membership were based on blood relationship which was the first element of social unity and the first basics of organization and discipline. There used to be a council of elders with a chief as political authority whose command was obeyed by all members of the tribe.

* **Magic and Religion**

In ancient times people were not civilized and advanced. So they did not understand the forces of nature. At this state man was at the mercy of nature. So he tried to control them by different practices which later on got the name of magic. Some people tribes had the knowledge of these forces. So they acquired superiority over others and became their leaders. With the passage of time such men became the priest-kings. Slowly and gradually religion became a powerful instrument for keeping control over the people.

* **Property and the rise of economic classes**

In the beginning people roomed from place to place in search of pasture and water. They did not know what agriculture was and how crops were cultivated. As a result of this they did not occupy a particular territory and settled life. With the passage of time population increased and man was compelled to lead a settled life. This compelled them to occupy land with this there arose the need to have an authority to define and enforce the rights of the families or individuals within the territory of the settled community.

* **War and Force**

War and force also played an important role in the development of the state. Wherever force is used there is a definite purpose for it. In the beginning force was used to capture animals, wealth and the land of the neighbouring tribes. So we can say that the wars in the beginning were for economic purposes. War changed the tribes in to political entity as a result there came into being a permanent leadership.

* **Political consciousness**

This means the thought of knowledge as to why political organization is needed. In the beginning there was the need for defence and protection of life, liberty and property, regulation of social relations etc. political consciousness began in ancient times. It is a very slow process. It took a very long time for man to ask about the political authority, the day people asked the question why political consciousness. This also helped in the growth and development of the state and government.