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 QUESTION 1

HOW CAN A LEBANESE RETAIN OR LOSE HIS NEWLY ACQUIRED NIGERIAN CITIZENSHIP.

WAYS WHICH AN INDIVIDUAL CAN RETAIN CITIZENSHIP IS BY:

1. HE MUST BE OF GOOD BEHAVIOUR: Any of individual including a Lebanese, must register first for a Nigerian citizenship after it’s has been giving, in other to retain the citizenship he must be of good behavior towards the Nigerian rules and regulations including the laws of Nigeria.
2. He has to show clear intentions of wanting to be a Nigerian: The Lebanese individual most have good and standard intention on why is or she wants to be a part of the country
3. He must respect government property: in other for the immigrant to retain his Nigerian citizenship he must be able of respect the government property as well as values and cultures.
4. He must respect the Nigerian constitution: The Nigerian constitution is the supreme law of the land therefore, he must endeavor to always respect it.
5. He must carry out the duty of a good citizen: He must ensure to carry out the duty of a good citizen and make sure he does not engage in any criminal activity in other to retain his citizenship.

WAYS WHICH A LEBANESE CAN LOSE HIS/HER NIGERIAN CITIZENSHIP:

1. BY RENOUNCING YOUR NIGERIAN CITIZENSHIP: One can renounce their citizenship if they feel like the government isn’t efficient enough, or another reason best known to them.
2. Circumstances involving offence and fraud: If you did not automatically become a Nigerian citizen,(for instance if you applied for Nigerian citizenship as a migrant) the president can revoke your citizenship In circumstances offence or fraud, and those offences are related false and misleading information or fraudulent activity around your citizenship application.
3. Treason: if found guilty by this offence one can simply lose his or her citizenship and probably be banned on Nigerian soil.
4. Imprisonment: The individual can also lose his citizenship if within a period of 5-7 years after of becoming nationalized, he gets involved in a criminal, resulting In his his incarnation foe some years.
5. False declaration: if there is a fundamental breach of the citizenship agreement binding him e.g false declaration.
6. Supporting another country: if a citizen is found supporting another country engaged in war with his country, his citizenship maybe dissolved.  
     
     
     
     
     
    QUESTION 2

THE FORCE THEORY: According to this theory, the state originated due to force exerted by the strong over the weak. The idea contained in the statement is that 'war begat the king'. The same view is expressed by Hume, Oppenheim, Jenks-Bernhardy and Trietschke are the exponents of force theory. A number of rulers also believed in this theory. The powerful conquered the weak state is the outcome of the process of aggressive exploitation of the weaker by the stronger. Might without right is antagonist to individual liberty.

The theory of force unduly emphasis the principle of the survival of the fittest. It means that might is right and those who are physically weak should go to the wall. It is dangerous to employ such a principle in the internal existence of the state. Every state will be at perpetual war with the rest. This is a condition of chaos, pure and simple endangering the peace and security of the world. The attention and efforts of every state will be directed towards war preparedness and to win the war if it comes. War which is an alias for murder, glorifies brute process, suppressing the moral forces. This is the mean self of man and not his real self. This theory justifies despotism. It is opposed to the idea of freedom. It is too much to believe that the state is created and maintained by sheer force and the spiritual and moral values have absolutely no place in life.

THE EVOLUTIONARY THEORY:   
Five theories in explanation of the origin of the state, but no single theory offers an adequate explanation. The theory which explains and is now accepted as a convincing origin of the state, is the Historical or Evolutionary theory. It explains the 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.

The state is neither the handiwork of God, nor the result of superior physical force, nor the creation of evolution or convention, nor a mere expansion of the family. The state is not a mere artificial mechanical creation but an institution of natural growth or historical evolution says professor Garner.

There were a number of factors which helped the evolution of the state. They were kinship, religion, war, migration economic activities and political consciousness. The important factors which contributed to the growth of the state are

1.       Kinship

2.       Religion

3.       Property and defence

4.       Force

5.       Political consciousness

DIVINE THEORY OF ORIGIN OF STATE: **The Theory Explained.** Divine Theory of Origin Of State, 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 a divinely appointed agent and he was responsible for his actions to God alone. As the ruler was the 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 ruler above the people as well as law. Nothing on earth could limit his will and restrict his power. His word was 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 this conception and all political authority was connected with certain unseen powers. The earliest ruler was a combination of priest and king or the magic man and 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 of demarcation Could be drawn between the two.

The theory that the State and its authority has a Divine Origin and sanction finds equivocal support in the scriptures of almost all religions in the world. In the Mahabharata, it is recounted that the people approached God and requested him to grant them a ruler who should save them from the anarchy and chaos prevailing in the state of nature. “Without a Chief, O Lord”, they prayed ,we are perishing. Give us a Chief whom we shall worship in concert and who will protect us The theory of Divine Origin, however, received a new impetus with the advent of Christianity. Render unto Caesar the things that are Caesar’s, said Jesus Christ, and Paul amplified this in his Epistle to the Romans, which has been quoted by writers time and again in support of the theory of Divine Origin. We are, thus, told, Let every soul be subject unto the higher powers. For there is no power but of God the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the Ordinance of God and they that resist shall receive themselves damnation. The theory of Divine Origin so enunciated, believed in and accepted, thus, implied.