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1. **INTRODUCTION**

Every country has its own law governing all areas related to citizenship and all other aspects of their nationality. In Nigeria this law is called The Nigerian Nationality Law. Concerns with issues of citizenship are as old as the history of political formations. Over the years, scholars have engaged their attention on the topic, coming up with various opinions and views to help others understand the concept of citizenship better. Following the footsteps of its predecessors, this writer employs the method of philosophical exposition and analysis while relying on data from books, journals, current affairs and the research of others to review the concept of citizenship with the aim of putting forward how a foreigner, i.e a Lebanese, can lose his or her newly acquired Nigerian citizenship.

**WHAT IS CITIZENSHIP?**

Citizenship is gotten from the word “citizen” which in turn was derived from the Latin word “civita” which means city. In the earlier days of human governments, people identified themselves as belonging to cities more than country. Literally, a citizen is a person who dwells in a particular city.

A citizen is “a member of a political community who enjoys the right and assumes the duties of membership.”

 -Stanford Encyclopedia of Philosophy

From the above definition, we can establish that a citizen is a legal member of a community that enjoys the rights and privileges provided by the state and assumes obligations and duties for the continuous growth and development of the state. Now that we know who a citizen is, I can now go on to explain the concept of citizenship.

“Citizenship denotes formal status in a nation-state, grants individuals with equal rights and duties within the citizenry and symbolizes membership in the collective identity of the nation.”

 - Christian Joppke, 2007.

In simpler terms, citizenship denotes the legal status of being a member of a particular nation or country, conferred with rights, duties and obligations required by the law of that country as well as granting the individual a part of its identity. It is important to note that the statute recognizing citizenship, its models, procedure for acquisition, dual citizenship, renunciation and deprivation of citizenship in Nigeria is the 1999 Constitution of the Federal Republic of Nigeria as amended.

**ORIGIN OF CITIZENSHIP**

Citizenship can be traced back to ancient Greece where it applied to property owners alone and not to women, slaves, or the poorer members of the community. Here, a citizen was entitled to vote and was liable to taxation and military service. In Roman times, citizenship was first used as a means to separate the residents of Rome from those people whose territories were conquered and incorporated by Rome. The Romans granted citizenship to their allies throughout Italy and to people in other Roman provinces as their empire increased. In AD212 the Romans extended citizenship to all free inhabitants of the empire. In the middle ages, national citizenship was replaced with a system of feudalism which gave power to few people. During the Renaissance period, citizenship denoted a bond between the individual and the state where the individual has rights as well as obligations to the state (Dererk, 2004, 157). Modern concepts of citizenship became clear in the 18th century during the American and French Revolutions.

**ACQUISITION OF CITIZENSHIP**

Citizenship is channeled through one authoritative agent, the state. There are some universally accepted ways of obtaining the citizenship of a country. In Nigeria there are three basic processes; citizenship by birth, citizenship by registration and citizenship by naturalization.

Citizenship by Birth

Citizenship by birth is the most common mode of acquiring citizenship. Generally, it means that a person is a citizen of the country he is born into. However, this is not the case in Nigeria. According to Section 25(1) of the 1999 Constitution of the Federal Republic of Nigeria, citizens of Nigeria by birth include:

1. *Every person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria.*

*Provided that a person shall not become a citizen of Nigeria by virtue of this section if neither of his parents nor any of his grandparents was born in Nigeria.*

1. *Every person born in Nigeria after the date of independence either of whose parents or any of whose grandparents is a citizen of Nigeria; and*
2. *Every person born outside Nigeria either of whose parents is a citizen of Nigeria.*

*25(2) In this section, ‘the date of independence’ means the 1st of October 1960.*

It is important to note that according to Section 131(a) of the 1999 Constitution of the Federal Republic of Nigeria, a person must be a citizen of Nigeria by birth to be able to run for the post of President of the Federation.

Citizenship by Registration

This is another mode of acquiring citizenship. It includes those to be registered through relevant public agencies. Pursuant to section 26 of the 1999 Constitution of the Federal Republic of Nigeria;

*26(1) Subject to the provisions of section 28 of this Constitution, a person to whom the provisions of this section apply may be registered as a citizen of Nigeria, if the President is satisfied that –*

1. *he is a person of good character;*
2. *he has shown a clear intention of his desire to be domiciled in Nigeria; and*
3. *he has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.*

*26(2) the provisions of this section shall apply to-*

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

Citizenship by Naturalization

This mode of acquisition involves those who naturalize. This refers to a situation where membership of a state is given to persons who have lawfully entered a country to reside or have been granted political asylum. After residing in this host country for a particular period of time stipulated by law and meeting all the requirements, such persons may be granted citizenship. According to Section 27 of the 1999 Constitution of the Federal Republic of Nigeria;

*27(1) Subject to the provisions of section 28 of this Constitution, any person who is qualified in accordance with the provisions of this section may apply to the President for the same of a certificate of naturalization.*

*27(2) No person shall be qualified to apply for the grant of a certificate or naturalization, unless he satisfies the President that -*

* 1. *he is a person of full age and capacity;*
	2. *he is a person of good character;*
	3. *he has shown a clear intention of his desire to be domiciled in Nigeria;*
	4. *he is, in the opinion of the Governor of the State where he is or he proposes to be resident, acceptable to the local community in which he is to live permanently, and has been assimilated into the way of life of Nigerians in that part of the Federation;*
	5. *he is a person who has made or is capable of making useful contribution to the advancement; progress and well-being of Nigeria;*
	6. *he has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution; and*
	7. *he has, immediately preceding the date of his application, either-*
		1. *resided in Nigeria for a continuous period of fifteen years; or*
		2. *resided in Nigeria continuously for a period of twelve months, and during the period of twenty years immediately preceding that period of twelve months has resided in Nigeria for periods amounting in the aggregate to not less than fifteen years.*

**DUTIES AND OBLIGATIONS OF CITIZENS**

1. Obey the law: this is the principal duty of a good citizens. Obedience to the law will lead to orderliness and peaceful co-existence. Laws are made to protect the interest of all citizens and need to be obeyed by the citizens. See Section 24(a) of the 1999 Constitution of the Federal Republic of Nigeria.
2. Payment of taxes: it is the duty of every citizen to pay his/her taxes. It is from the taxes paid that the government generates revenue to provide basic amenities like water, electricity, hospitals and schools, good roads and so on. See Section 24(f) of the 1999 Constitution of the Federal Republic of Nigeria.
3. Rendering National Service: it is the duty of every citizen to come out and defend the integrity of the nation during any kind of emergency like war. The National Youth Service Corps (NYSC) is one of such call to serve. See Section 24(b) of the 1999 Constitution of the Federal Republic of Nigeria.
4. Reporting crimes and criminals: it is the responsibility of citizens to report all criminal activities to the law enforcement agencies (e.g police). This is to reduce criminal activities and threats to lives and properties. See Section 24(e) of the 1999 Constitution of the Federal Republic of Nigeria.
5. Respect for National Symbols: citizens are expected to respect and honor our national symbols. They are to stand when the national anthem is sung or played, honor the national flag and recite the national pledge with pride. See Section 24(a) of the 1999 Constitution of the Federal Republic of Nigeria.

**RIGHTS OF CITIZENS**

“Citizenship involves the enjoyment of basic socioeconomic and political rights as expressed in the constitution” (Eteng 1999:26). Citizenship is not only about carrying out duties and obligations but also the enjoyment of rights and privileges. Citizens of Nigeria have by law rights some of which include;

* Right to life
* Right to peaceful assembly and association
* Right to freedom of movement
* Right to dignity of human persons.
* Right to freedom of expression and the press.

The rights of citizens of this federation is entrenched in the 1999 Constitution of the Federal Republic of Nigeria. See Chapter 4 of the 1999 Constitution of the Federal Republic of Nigeria.

**LIMITATIONS TO RIGHTS OF CITIZENS**

The rights of citizens stated in the constitution are not absolute. There are certain conditions under which the rights of citizens can be curtailed, some of which include;

1. Right to life which is inalienable but maybe deprived under the due process of the law and in the execution of a sentence for a criminal offense.
2. Right to peaceful assembly and association may be deprived if the assembly is believed to be unpeaceful or for unlawful purposes.
3. Right to freedom of movement may be curtailed under government order like the lockdown we are experiencing in some parts of the country, a curfew imposed by the state or if the person awaits trial and is denied bail.

**LEBANESE NATIONALITY LAW**

Lebanese nationality law governs all areas related to Lebanese citizenship and other issues regarding their nationality. Lebanese citizenship can be obtained by birth or naturalization. However, it can only be transmitted by paternity, that is, Lebanese citizenship can only be obtained from the father’s side and not the mother’s.

**HOW CAN A LEBANESE RETAIN HIS/HER NEWLY ACQUIRED NIGERIAN CITIZENSHIP?**

In order to retain his/her newly acquired citizenship, a Lebanese or any other foreigner must be able to meet the following requirements:

* He/she is of good and reputable character
* He/she must abide by the laws of the land, that is; the constitution.
* He/she must actively participate in all matters concerning the advancement, progress and well-being of Nigeria.
* He/she must pay their taxes
* He/she must not be found committing any criminal activity, that is, such a person must have a zero crime record.
* He/she must be loyal and committed to the state.

**HOW CAN A LEBANESE LOSE HIS/HER NEWLY ACQUIRED NIGERIAN CITIZENSHIP?**

Loss of citizenship refers to a situation whereby a person ceases to be a citizen of a country under the nationality law. There are numerous ways a Lebanese or any other foreigner may lose his/her newly acquired citizenship, some of which include:

* Renunciation of citizenship: this is a voluntary means of losing citizenship and is permitted by law. Subject to the provisions of Section 29of the 1999 Constitution of the Federal Republic of Nigeria;

29(1) *Any citizen of full age who wishes to renounce his Nigerian citizenship shall make a declaration in the prescribed manner for the renunciation.*

*29(2) The president shall cause the declaration made under subsection (1) of this section to be registered and upon such registration, the person who made the declaration shall cease to be a citizen of Nigeria.*

 However, such declarations may be withheld by the president if

* + - 1. The declaration is made during the time of war which Nigeria is involved in.
			2. He believes it is contrary to public opinion.

It is important to note that in this section,

1. “full age” means the age of eighteen years and above.

ii) any woman who is married shall be deemed of full age.

Although, I believe that this case will be extremely rare as no newly acquired citizen will opt to voluntarily lose his/her citizenship.

* Deprivation of citizenship: this is an involuntary means of losing citizenship. According section 30 of the 1999 Constitution of the Federal Republic of Nigeria, the following are grounds for deprivation;
1. Such a person has, within a period of seven years after becoming naturalized, been sentenced to imprisonment for a term of not less than three years.
2. Such a person has proved himself to be disloyal to the Federation by act or speech.
3. Such a person has traded or assisted the enemy of Nigeria during any war with the intent to cause harm or damage to the interest of Nigeria.

 Other ways a Lebanese can lose his/her newly acquired Nigerian citizenship include:

* Acquisition of the citizenship of another country.
* Such a person is proven to have been involved in a sham marriage in order to get citizenship.
* Failure to comply to the laws of the land.
* Such a person is proven to have lied in the process of acquisition of citizenship, that is in his application for citizenship.
* For a minor, loss of citizenship by the parents.
* Committing treason or other acts against the Nigerian government
* Failure to meet up with the standards required.

**CONCLUSION**

This writer has successfully examined what citizenship is, how it can be acquired, the duties and obligations of citizens, rights of citizens and limitations to these rights and how a Lebanese can retain or lose his/her newly acquired Nigerian citizenship in this paper.

1. **INTRODUCTION**

Political thinkers, have up to the first half of the twentieth century, principally shown concerns in the phenomenon of the state, its evolution, organization and purpose (Vermani 2005:60). Several political writers and philosophers have tried and attempted o trace out and explain the origin of the state in various methods, according to the nature and the social condition prevailed at the time of their thinking. According to Gauba (2003), an acquaintance with the diverse theories and perspectives on the state would equip one with valuable insights for dealing with public affairs in any society. In this direction, this writer employs the method of philosophical exposition and analysis while relying on data from books, journals, current affairs and the research of others to review the theories of the evolution of state. This paper examines the concept of a state in relation to its origin and evolution with the aim to provide valuable insights for dealing with public affairs and politics in any society.

**WHAT IS A STATE?**

The word, “state” is gotten from the Latin word, ‘status’ which means condition of a country. There is no single universally accepted definition of the state, however, some scholars have attempted to define it according o their various ideologies.

In 4th century B.C. Aristotle, who is regarded as the father of Political Science had defined the state and according to him, the state is a union of families and villages having for its end a perfect and self sufficing life, by which we mean a happy and honorable life. This definition has been accepted by many.

Prof. Harold Leski also attempted a definition of the sate. According to him, the state is a territorial society divided into government and subjects claiming within its allotted physical area, a supremacy of all institutions.

“As a concept of political science, the state is a community of persons more or less numerous, permanently occupying a definite portion of territory, independent or nearly so, of external control and possessing an organized government to which the great body of inhabitants render habitual obedience”. This definition was given by Dr. J.W. Garner.

From the definitions of Prof. Harold Leski and Dr. J.W. Garner, we can identify four essential elements necessary for the establishment of a state. These are:

* Population
* Territory
* Government
* Sovereignty.

 In simpler terms, a state may be defined as a politically organized body of people inhabiting a defined geographical entity with an organized legitimate government. (Essential Government, C.C. Dibie, August 2008).

**FEATURES OF A STATE**

The essential features of a state include:

1. Population.
2. Territory
3. Government
4. Sovereignty
5. Permanence
6. Recognition
7. Population: The most obvious essential feature of a state is its people as no uninhabited land can be called a state. It refers to the number of people within a state. The people who make up a state ae often the key component; states with populations sharing similar political and social views tend to be the most stable.
8. Territory: The idea od a state is associated with a territory demarcated by a border, a boundary within which the state exercises its sovereignty. The possession of territory, the, is the necessary basis for all states. The territory of a state refers to its distinctive geographical boundaries which separates it from other states. The boundaries between states should be guarded well to prevent international interference and keep the states sovereign. Territories of states have precise boundaries on the map to avoid conflict between other states. Boundaries can be changed due to war, purchase of territory or negotiations between governments.
9. Government: The third essential element in the state is government. Any group of people other than a casual crowd requires some form of organization. A government is the institution through which the state maintains social order, provides public services and enforces decisions that are binding on its citizens. The government is required to regulate the normal life of the population in order to make everybody abide by the laws, protect the rights of the people, ensure safety by preventing crimes, provide basic amenities and infrastructure, manage the state’s economy and defend its territory. The government must be recognized from within and by other nation states in the international community.
10. Sovereignty: this is the key characteristic of a state. The word “sovereignty” is derived from the Latin word ‘superamus’ which means supremacy. According to the traditional point of view, the state is sovereign. Sovereignty has many meanings, however, it originally refers to the highest power, the last resort and the source of all other types of authority. It refers to the absolute authority of the state to make laws and enforce them throughout the entire territory without approval from a higher power. A state must have supreme power to act within its territory and to control its external affairs. However, absolute sovereignty is a myth as the state is restricted by certain internal and external forces. Without sovereignty, a state is only a colony.
11. Permanence: A state must be relatively permanent. This feature is essential because although government changes, the sovereignty of the state remains forever. This is the factor that helps the state develop in its own independent way.
12. Recognition: the territory that’s called a state must be recognized by other states and all the existing international organizations. This international recognition hinders any form of violence or war over boundaries and other interference in the life of the state.

**THEORIES OF THE STATE**

Now that this writer has discussed some key concepts, the central focus of this work, the theories of the state, shall now be discussed.

The state has not always existed in the organized form in which we know it today. Multiple political philosophers have offered various explanations concerning the origin of the state. In essence efforts have been made to solve the mysteries of these states origin. These theories of the state origin include;

* The Divine Theory.
* The Force Theory
* The Patriarchal Theory
* The Matriarchal Theory
* The Historical/Evolutionary Theory

**THE DIVINE THEORY**

This is the oldest theory among the origins of the state. It is also known as the theory of the divine right of kings. The theory of divine origin of the State outlines the fact that the State has been established by an ordinance of God and so its rulers are divinely ordained and are accountable to no other authority but God (Anifowose, 1999:95). This notion of the divine origin of the State strongly prevailed in the oriental Empires where rulers regarded themselves as the descendants of God. 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.

The divine origin of the state is gleaned first in the Bible. In Romans 13;1-2, St. Paul says “Let every soul be subject unto the highest 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’.

This theory thrived in the ancient times when religion and politics were inextricably mixed up. In ancient India the Kings ruled over the people according to the injunction of the Dharma, which stood for both religion and politics. Laws fay deep in the profusion of the Sastras. n the medieval period the 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 there as the incarnation of the Buddhist god Avalokitesvara. The idea od divine right experienced a resurgence in western Europe in the 16th to the 18th centuries, when King James I of England, several French monarchs and other rulers asserted that their authority came directly from God and thus could not be challenged. However, the pretensions of royal absolutism were later challenged by the rising middle classes who advanced the doctrine of popular sovereignty.

**CRITICISMS OF THIS THEORY**

The theory of divine origin was popular for a long time, however, it later declined as a result of many factors some of which include:

* The divine theory is unscientific. It constitutes propositions that are to be accepted as matters of faith rather than of reason leading to it being discarded as an explanation of the origin of the state.
* The Divine Origin theory is dangerous as it justifies the arbitrary exercise of royal authority by holding that authority has a religious sanction and origin, and Kings are the vicars of God.
* The divine theory is undemocratic. The inevitable implication of the theory in content and tone will make the King absolute and his government never democratic.

**STRENGTHS OF THIS THEORY**

Although this theory received a lot of backlash, there are some good things in it.

* The theory of divine origin stimulated discipline and law abidingness among the subjects.
* This theory also created the moral responsibility of the rulers because they believed they were divinely ordained.

**THE FORCE THEORY**

This is another early theory of the origin of the state. There is an old saying, “the war beget the king” and true to this maxim, the theory of force emphasizes the origin of the state in the subordination of the weak to the strong. This theory is based on the well-accepted maxim of survival of the fittest. This theory holds that the state originated in conquest and coercion. The exponents of the force theory were of the view that the origin of the state and its development was based on force, that is, the force exerted by the strong over the weak.

Stephen Butler Leacock gives a matter of fact explanation of this theory when he said, “the beginnings of the state are to be sought in the capture and enslavement of man by man, in the conquest and subjugation acquired by superior physical force. The progressive growth from tribe to kingdom and from kingdom to empire is but a continuation from the same process”. Basically, this theory tells us that the state is the result of forcible subjugation through long continued warfare among primitive groups. Edward Jenks shares his view on this matter. He said “historically speaking, there is not the slightest difficulty in proving that all Political communities of the modern type owe their existence to successful warfare.”

The theory of force traces the origin and development of the state to conquest and justifies its authority by the proposition that might is right. This theory has four implications:

* Force is not only a historical factor, but also an essential feature of the state.
* The states were born as a result of force.
* Power is the justification of this theory.
* The maintenance and extension of power within and without is the sole aim of the state.

**CRITICISMS OF THIS THEORY**

The following criticisms have been made with regard to the theory of force.

* Force is not the only factor in the origin of the state and calling it such is committing a fallacy as it is just one of the factors. Others include; religion, politics, family and processes of evolution. Leacock points this out when he said; “The theory errs in magnifying what has been only one factor in the evolution of society into the sole controlling force.”
* It is contrary to the universally accepted maxim given by Thomas Hill Green; ‘Will, not force is the basis of the state.’
* The theory of force is inconsistent with individual liberty.

**STRENGTHS OF THIS THEORY**

The force theory is scientific. Its application could be seen through the historical incidents. Hebert Spencer’s “Survival of the fittest upholds this theory. It also contains some truth that some states at certain points of time were definitely created by force. For example, when the Aryans came to India, they carried with them weapons and horses and went to war with the non-Aryans. They defeated the non-Aryans and carved out a kingdom in India in the process.

**THE PATRIARCHAL THEORY**

Family is the foremost constituent of society as it is the oldest of all human institutions. Aristotle says, “the state is the natural expansion of the family.” According to Leacock “First, the house hold, then patriarchal family, then, the tribe or persons of kindred decent and family nation – so emerged the social series created on this basis”.

The principal exponent of this theory is Sir Henry Maine (1822 – 88). According to him, “the elementary group is the family, connected by common subjection to the highest male ascendant: the aggression of families form gents or house: the aggression of house make the tribe – the aggression of tribes consist the common wealth.”

The Patriarchal theory explains that the state originated from the patriarchal family or the family in which the father was the head. This patriarchal family was the most ancient organized social institution in the primitive society. The head of the family wielded great power and influence upon the other members of the family. 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 aggressors formed one commonwealth which is called the state.

The following points must be emphasized in Maine’s Patriarchal theory as they are the three principal features:

* Male kinship; members of the patriarchal family must be able to trace their descent through the male.
* The system of permanent marriage
* Paternal authority; the male ancestors were the basis of all authority.

**CRITICISMS OF THIS THEORY**

The defect of this theory include:

* Patriarchal theory of state does not satisfactorily explain the origin of the state.
* There are other evidences which shows that matriarchal system existed before the patriarchal system in some societies making the claim of it being the oldest form of social organization a fallacy.
* Modern theories have shown that patriarchal family was not universal.
* The origin of the state is due to several factors like family, religion, force, political necessity, etc. So by identifying the origin of the state with family, one makes the same fallacy as taking one cause instead of several causes.
* The theory is incorrect, because in the opinion of several critics the primary social unit was a matriarchal family rather than a patriarchal family.

**STRENGHTS OF THIS THEORY**

The patriarchal theory of state emphasizes one essential element in the making of the state which is kinship.

**THE MATRIARCHAL THEORY**

The fundamental idea of Matriarchal theory is that “maternity is a fact; paternity is a fiction. The chief exponents of the matriarchal theory are Morgan, Mclennan and Edward Jenks. According to them, there was never any patriarchal family in the primitive society. They were of the view that the patriarchal family came into existence only when the institution of permanent marriage was in vogue. According to this theory in the primitive society, there exist matriarchal groups or hordes. There was no permanent institution of marriage. The permanent form of marriage was association of polyandry, women had more than one husband. Therefore, in this kind of society the kinship was traced through women and not in men. In this system children belong to the clan of their mother.

It is important to highlight Jenks illustrative proposition from primitive society in Australia which posits that: ‘The real social unit of the Australians is not the “tribe”, but the totem group…. The totem group is, primarily, a body of persons distinguished by the sign of some natural object, such as an animal or tree, which may not intermarry with one another….The Australian may not marry within his totem. “Snake may not marry snake. Emu may no marry emu.” That is the first rule of savage social organization. Of its origin we have no knowledge; but there can be little doubt that its object was to prevent the marriage of near relations…. The other side of the rule is equally startling. The savage may not marry within his totem, but he must marry into another totem specially fixed for him. More than this, he not only marries into the specified totem, but he marries the whole of the women of that totem inn his own generation.’

The matriarchal family developed as indicated below:

1. There was a tribe and it was the oldest and primary social group.
2. The tribe later breaks into a clan.
3. Clans in turn give place to households.
4. Then the households develops to the modern family.

**CRITICISMS OF THIS THEORY**

The matriarchal theory is subject to the same criticism as the patriarchal theory of the state.

**STRENGTHS OF THIS THEORY**

It is subject to the same strengths as the patriarchal theory of the state.

**THE HISTORICAL/ EVOLUTIONARY THEORY**

A critical analysis of the five theories of the origin of the state will show that no single theory offers an adequate explanation for the origin of the state. 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. In this regard, Dr. Garner has aptly stated, “the state is neither the hand work of God; nor the result of superior physical force; nor the creation of resolution of convention, nor a mere expansion of family. The state is not a mere artificial creation but an institution or natural growth of historical evolution”.

J W Burgers reported that “state has a continuous development of human society out of a grossly imperfect beginning through crude but improving forms of manifestation towards a perfect and universal organization of mankind”. According to Leacock “the state is a growth, an evolution, the result of a gradual process running through out all the known history of men and receiving into remote and unknown past”.

There are many factors that have contributed to the evolution of the state. They include;

1. Kinship
2. Religion
3. Property and defense
4. Force
5. Political consciousness
6. Kinship; this is the most important factor and was based upon blood relationship. Gettle rightly pointed out that kinship strengthens the bond of unity and contributes to form the political organization. Mac Iver stated that ‘kinship creates society and society at length creates the states.’ Sir Henry Maine pointed out, “the most recent researches into the primitive history of society point to the conclusion that the earliest tie which knitted men together in communities was consanguinity or kinship”. The early period family was a social institution and tribe a political institution. The disputes were resolved by the head of the tribe. The unification of the tribe from the state. Thus kinship played a important role in the growth and development of state.
7. Religion; Another important factor that brought people together in ancient society was religion. Religion provided the bond of unity in early society. It also affected all spheres of life. The primitive men were in fear of various natural phenomena and objects. The magicians made use of the fear, ignorance and superstition of their fellow men and established a dominant control over them. Later magic gave way to religion, fear to worship and prayer consequently, with the passage of time, the magician was replaced by the priest. Religion and politics were mixed up in early society.
8. Property and defense: Property and defense played a vital role in the evolution of state in ancient times particularly among the people who passed three stages to acquire property; hunt man stage, herd man stage and agricultural man stage.  Prof. Laski has referred to the necessity of acquiring property by the members of society and protecting the property acquired with reference to the population mentioned above. This led to making adjustments in the social system and relationship between the members of different groups. The need to protect property ultimately compelled the ancient people to establish the state.
9. Force: According to German thinker Nietzcshea “the strong people are the rare great minds who alone are fit to direct, the destiny of the people”. Bluntselhi stated that force is an essential organization of state. In this regard, the view of Prof. Mac Iver is that the emergence of the state, “is not due to force, although in process of expansion of force undoubtedly played a part”. It was the use of physical force that was responsible for the growth of kingdoms and empires.
10. Political consciousness: The final important factor that helps to bring out the growth and development of the state was the dawn of political conscious among the people. When the people settle down on a definite territory in pursuit of their, subsistence and a desire to secure it from encroachment by others. The need for regulating things and persons is felt imminently and this is the essence of political consciousness. In this connection Prof. Gilchirst has stated “underlying all other elements in state formation including kinship and religion is political consciousness, the supreme element”. According to Bluntschli, “desire for social life leads to the organization of state”.

The various factors stated above helped the growth of the state however, it is important to know that no single factor is responsible for its origin. Of all the theories of state, the evolutionary theory is the most satisfactory and is universally accepted. It should be noted that no theory pin-points the time at which the state originated as a consequence of many factors working in union at different times.

CONCLUSION

This writer has effectively examined the concept of state with emphasis on the theories of state. This paper explained the various theories of the state stating their strengths and criticisms.

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