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

 **What is Citizenship?**

 The word ‘citizenship’ is derived from the word ‘citizen’ which etymologically is derived from the Anglo-French word ‘citesein’ or ‘citezein’ which means ‘city dweller’ or ‘town dweller’. Sociologist T.H Marshall (1950) defined citizenship as “a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed.”

In simple words, citizenship is basically the legal membership of a given community.

 Citizens are the most important, integral part of every nation. Being a citizen of a country, you are entitled to certain rights and privileges that non-citizens are not entitled to. Laws on citizenship vary from country to country, even though some certain similarities may exist. This also applies to the loss and retention of one’s citizenship.

**How a Lebanese Man Can Lose His Newly Acquired Citizenship.**

Based on my research, there are two main ways a Lebanese man or woman of legal age (18 years of age and above) can lose his or her acquired Nigerian citizenship.

 **Renunciation:** It is possible for a Lebanese man or woman to renounce his or her Nigerian citizenship. An adult can renounce his or her Nigerian citizenship by simply applying to the President of Nigeria. Once the application is accepted and registered by the president, the person ceases to a Nigeria. However, such application can be rejected by the president if Nigeria is at war during the period of application.

**Deprivation:** A Lebanese man can also be deprived of his or her citizenship because of any of the following reasons.

* When any naturalized Lebanese citizen of Nigeria can be deprived of his or her citizenship once he or she gets imprisoned for more than three years within the seven years after naturalization.
* Any naturalized or registered Lebanese citizen can be deprived of citizenship if he or she is disloyal. The disloyalty of the fellow must however be proven in a court of law before he or she is stripped off his or her citizenship.
* Lebanese individuals who obtained Nigerian citizenship either by registration or naturalization can also be deprived of their citizenship if it is proved that they are enemies of the country. They can also be stripped off citizenship if they have collaborated with enemies of the country. Any action of this category of citizens that is considered harmful to the growth and development of Nigeria can cost them their citizenship. This includes conducting business deals with organizations that fight against Nigeria and applies to traitors who have fought against Nigeria.

**How A Lebanese Man or Woman can Retain His or Her Newly Acquired Nigerian Citizenship**

The Nigerian Nationality law is the ultimate law that guides issues on citizenship in Nigeria. we have four different types of citizenship in Nigeria. And they are; Citizenship by birth, Citizenship by registration, Citizenship by naturalization and Citizenship by descent. And a Lebanese of legal age (18 years of age and above) can retain his or her citizenship if he or she meets the following requirements;

* The person is of full age (18 years of age)
* The person is of good character (This statement should be testified by two people, and one of them should be a religious minister).
* Having shown the desire to be resident in the country.
* The person should be capable of contributing to the wellbeing of Nigeria and its citizens.
* The governor of the state where the person applying for citizenship wants to reside has to confirm the desire of the community to assimilate this person.
* The person has lived in Nigeria for fifteen years preceding the application date.
* The person has subscribed to the oath of allegiance to Nigeria, which is provided by the seventh schedule of the Nigerian Constitution.
* Lebanese men or women whose parents or grandparents were or are citizens of Nigeria are eligible to apply for citizenship of Nigeria by birth. This applies even if he or she was born in Lebanon.

 That basically concludes how a Lebanese can lose or retain his or her newly acquired citizenship in Nigeria.

**THEORIES OF EVOLUTION OF STATE AND THEIR STRENGTHS**

##  State is the product of history. It was formed by social evolution. These theories tell us that state was formed as a result of several social circumstances and it reached its present form through the process of evolution. State started as tribe, tribal administration and later developed as city state, empire state and feudal state. Today states are commonly known as Nation States because they are formed on the basis of a feeling of nationalism. Among the many theories which are concerned with the origin of the state the following are explained in this chapter.

1. Divine Origin Theory
2. Patriarchal Theory as the Origin of the State
3. Matriarchal Theory as the Origin of the State
4. Force Theory of Origin of the State
5. Social Contract Theory
6. Evolutionary Theory.

#### **THE DIVINE ORIGIN THEORY**

#### **The Genesis of Divine Origin Theory:**

The oldest theory about the origin of the state is the divine origin theory. It is also known as the theory of divine right of Kings.

The exponents of this theory believe that the state did not come into being by any effort of man. It is created by God.

The King who rules over the state is an agent of God on earth.

The King derives his authority from God and for all his actions he is responsible to God alone. Obedience to the King is ordained to God and violation of it will be a sin. The King is above law and no subject has any right to question his authority or his action. The King is responsible of God alone.

**The History of the Divine Origin Theory**

The conception of the divine creation of the 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 entity. In the religious books also the state is said to be created by God. In some religions this conception is explicit, but in others it is implicit.

The divine origin of the state is gleaned first the Old Testament of the Bible. There we find St. Paul saying- **“Let every soul be subject unto 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.”**

This theory prevailed in the old age when religion and politics were combined in the person of the King. Both the church and the state in their mutual rivalry used the theory of the divine origin 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 emphasised on its supremacy over the church.

Be that as it may, during a large part of human history the state was viewed as direct divine creation and theocratic in nature. The theory was in currency so long as religion was considered to be the chief motive force of all human activities.

In the twentieth century this, theory came under criticism being an incorrect explanation of the origin of the state. With the growth of scientific outlook this theory faded into oblivion. Today’s trend is that the state is a historical growth. We shall now discuss the causes of the decline of the theory.

**Strengths of The Divine Theory**

Although the divine theory is totally discredited as an origin of the state, there are some good things in it. The summum bonum of the theory is that it stimulated discipline and law-abidingness among the subjects at a time when these were the needs of the hour in those anarchical conditions. This theory also created the moral responsibility of the rulers, because they were cast with a divine injunction to rule to the perfect satisfaction of the heaven.

### **THE PARTRIACHAL THEORY OF ORIGIN OF STATE**

The principal exponent of this theory is Sir Henry Maine.

According 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 great power and influence upon the other members of the family.

His writ was carried out in the household. This patriarchal family was the most ancient organised social institution in the primitive society.

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.

Sir Henry Maine’s analysis of the growth of the state is- **“The elementary group is the family connected by the common subjection to the highest male ascendant. The aggregation of families forms the gens or the houses. The aggregation of houses makes the tribe. The aggregation of the tribes constitutes the commonwealth.”**

**THE MARTRIACHAL THEORY OF ORIGIN OF STATE**

The chief exponents of the matriarchal theory are Morgan, Meclennan and Edward Jenks. According to them, there was never any patriarchal family in the primitive society and that the patriarchal family came into existence only when the institution of 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. The kinship was established through the mother.

Edward Jenks who made a thorough study of the tribes of Australia came to the conclusion that the Australian tribes were organised in some sort of tribes known as totem groups. Their affinity was not on the basis of blood relationship but through some symbols like tree or animal. One totem group men were to marry all the women of another totem group. This would lead to polyandry and polygamy also.

This matriarchal system continued until the advent of the pastoral age when the permanent marriage was introduce. We find the existence of the Queen ruling over in Malabar and the princesses ruling over the Maratha countries. These are examples of the matriarchal systems of life.

**THE FORCE THEORY OF ORIGIN OF STATE**

Another early theory of the origin of the state is the theory of force.

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 the state.

The force or might prevailed over the right in the primitive society. A man physically stronger established his authority over the less strong persons. The strongest person in a tribe 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 the aggression from outside. Thus force was responsible not only for the origin of the state but for development of the state also.

History supports the force theory as the origin of the state.

**According to Edward Jenks:**

“Historically speaking, there is not the slightest difficulty in proving that all political communities of the modern type owe their existence to successful warfare.”

As the state increased in population and size there was a concomitant improvement in the art of warfare. The small states fought among themselves and the successful ones made big states.

The kingdoms of Norway, Sweden and Denmark arc historical examples of the creation of states by the use of force. In the same process, Spain emerged as a new state in the sixth century A.D. In the ninth century A.D. the Normans conquered and established the state of Russia.

**The same people established the kingdom of England by defeating the local people there in the eleventh century A.D. Stephen Butler Leachock sums up the founding of states by the use of force in these words:**

“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.”

#### **History of the Theory:**

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 among the animal world. This analogy may be stretched to cover the human beings.

Secondly, by emphasising the spiritual aspect of the church the clergymen condemned the authority of the state as one of brute force. This indirectly lends credence to the theory of force as the original factor in the creation of the state.

Thirdly, the socialists also, by condemning the coercive power of the state as one bent upon curbing and exploiting the workers, admit of force as the basis of the state.

Lastly, the theory of force is supported by the German philosophers like Friedrich Hegel, Immanuel Kant, John Bernhardi and Triestchki. They maintain that war and force are the deciding factors in the creation of the state. Today in the words of Triestchki – “State is power; it is a sin for a state to be weak. That state is the public power of offence and defence. The grandeur of history lies in the perpetual conflict of nations and the appeal to arms will be valid until the end of history.”

**Strengths of The Force Theory of Evolution**

**The theory of force, though untenable as an explanation of the origin of the state, has some redeeming features:**

First, the theory contains the truth that some states at certain points of time were definitely created by force or brought to existence by the show of force. When the Aryans came to India they carried with them weapons of all kinds and horses to use in the war against the non-Aryans and by defeating the non-Aryans they carved out a kingdom in India.

Later on, the Aryans sprawled their kingdoms and broad-based their government and ruled with the backing of the people.

Secondly, the other silver lining of the theory is that it made the slates conscious of building adequate defence and army to protect the territorial integrity of the state. That is why we find commanders of war or Senapati as an important post in the ancient kingdoms.

In the modern state, we find a substantial amount of money used on defence budget. Every state in the modern world has got a defence minister which unmistakably recognises the use of force in modern statecraft too.

**THE HISTORICAL OR EVOLUTIONARY THEORY**

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

## **Kinship**

 Kinship is the most important and was based upon blood relationship and kinship was the first strongest bond of unity. Family constituted the first link in the process of the evolution of the state with the expansion of the family arose new families and the multiplication of families led to the formation of clans and tribes. Kinship was the only factor which bound the people together.

According to Professor Mac Iver, the magic of names

'reinforced the sense of kinship, as the course of generations enlarged the group. The blood bond of sonship changed imperceptibly into the social bond of the wider brotherhood. The authority of the father passes into the power of the chief once more under the aegis of kinship new forms arise which transcend it. Kinship creates society and society at length creates the state'.

## **Religion**

 Religion provided the bond of unity in early society. It also affected all walks of life. The worship of a common ancestor and common goods created a sense of social solidarity. There was fear in the hearts of men as far as religion was concerned. Even today we see religious practices, affairs and faith in uniting people. In the early days a number of races are united by religion and unity was essential for the creation of state.

 **Force**

 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.

## **Property and Defence**

 Property and defence played a vital role in the evolution of state in ancient times particularly among the people who were nomads and vagabonds and tribals. 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.

## **Political consciousness**

 The last is political consciousness arising from the fundamental needs of life for protection and order.

 When the people settle down on a definite territory in pursuit of their, substance 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.

**Strengths Of the Evolutionary Theory**
-Richard Dawkins and eminent biologist has shown that life can develop itself into increasingly complex forms and totally rejects the idea of an external designer.

 - Evidence from geologists and palaeontologists also support the process of evolution.

- Some Christians believe that God started the process of evolution. The probability of life starting by chance they claim is virtually impossible etc.

**CONCLUSION**

 It follows that many factors helped the growth of the state. No single factor alone was responsible for its origin. Sometimes all and sometimes many of them help the process by which uncivilized society was transformed into a state.

 Of all the theories which seek to explain the origin of the states, the evolutionary theory is the most satisfactory. 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.

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