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Department: Media and communication studies

Matric No : 19/sms04 /005

COURSE code : POL 102

COURSE TITLE : Citizenship and state

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Question 1

The following are ways for a Lebanese to gain citizenship in Nigeria

By Birth

By Registration

By Naturalisation

By birth-namely- (a) Every person born in Nigeria after the date of independence (October 1, 1960), 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.

(b) Every person born outside Nigeria either of whose parents is a citizen of Nigeria.

(2) In this section, “the date of independence” means the 1st day of October 1960.

By registration: 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 –

(a) He is a person of good character; two people to testify to that which one should a Religious minister…

(b) He has shown a clear intention of his desire to be domiciled in Nigeria; and

© He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution.

(2) The provisions of this section shall apply to-

(a) Any woman who is or has been married to a citizen of Nigeria or every person of full age and capacity born outside Nigeria any of whose grandparents is a citizen of Nigeria.

By naturalization: 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 naturalisation.

(2) No person shall be qualified to apply for the grant of a certificate or naturalisation, unless he satisfies the President that –

\* (a) He is a person of full age and capacity;

\* (b) He is a person of good character;

\* © He has shown a clear intention of his desire to be domiciled in Nigeria;

\* (d) 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;

\* € He is a person who has made or is capable of making useful contribution to the advancement; progress and well-being of Nigeria;

\* (f) He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution; and

\* (g) He has, immediately preceding the date of his application, either-

(i) Resided in Nigeria for a continuous period of fifteen years; or

(ii) 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.

28. (1) Subject to the other provisions of this section, a person shall forfeit forthwith his Nigerian citizenship if, not being a citizen of Nigeria by birth, he acquires or retains the citizenship or nationality of a country, other than Nigeria, of which he is not a citizen by birth.

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

(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.

(3) The President may withhold the registration of any declaration made under subsection (1) of this section if-

(a) The declaration is made during any war in which Nigeria is physically involved; or

(b) In his opinion, it is otherwise contrary to public policy.

(4) For the purposes of subsection (1) of this section.

(a) “full age” means the age of eighteen years and above;

(b) Any woman who is married shall be deemed to be of full age.

30. (1) The President may deprive a person, other than a person who is a citizen of Nigeria by birth or by registration, of his citizenship, if he is satisfied that 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) The President shall deprive a person, other than a person who is citizen of Nigeria by birth, of his citizenship, if he is satisfied from the records of proceedings of a court of law or other tribunal or after due inquiry in accordance with regulations made by him, that –

(a) The person has shown himself by act or speech to be disloyal towards the Federal Republic of Nigeria; or

(b) The person has, during any war in which Nigeria was engaged, unlawfully traded with the enemy or been engaged in or associated with any business that was in the opinion of the president carried on in such a manner as to assist the enemy of Nigeria in that war, or unlawfully communicated with such enemy to the detriment of or with intent to cause damage to the interest of Nigeria.

31. For the purposes of this Chapter, a parent or grandparent of a person shall be deemed to be a citizen of Nigeria if at the time of the birth of that person such parent or grandparent would have possessed that status by birth if he had been alive on the date of independence; and in this section, “the date of independence” has the meaning assigned to it in section 25 (2) of this Constitution.

32. (1) The president may make regulations, not inconsistent with this Chapter, prescribing all matters which are required or permitted to be prescribed or which are necessary or convenient to be prescribed for carrying out or giving effect to the provisions of this Chapter, and for granting special immigrant status with full residential rights to non-Nigerian spouses of citizens of Nigeria who do not wish to acquire Nigerian citizenship.

(2) Any regulations made by the president pursuant to the provisions of this section shall be laid before the National Assembly NIGERIA

CITIZENSHIP: Citizenship is based upon the Constitution of the Federal Republic of Nigeria, dated 1989. (UKC-Commonwealth Nation) Those born before or on the date of independence, October 1, 1960, whose parents or grandparents were born in Nigeria and who were legally residing in Nigeria at the time, are considered citizens of Nigeria. BY BIRTH: Birth within the territory of Nigeria does not automatically confer citizenship. BY DESCENT: Child, at least one of whose parents is a citizen of Nigeria, regardless of the child’s country of birth. REGISTRATION: The following persons are eligible to become citizens through registration: A foreign woman who marries a citizen of Nigeria. Person who is of adult age (17), born outside Nigeria, any of whose grandparents is or was a citizen of Nigeria. A foreign child adopted by Nigerian parents. BY NATURALIZATION: Nigerian citizenship may be acquired upon fulfillment of the following conditions: Person is of full age (17), has resided in Nigeria for at least 15 years, is of good character, plans to remain in Nigeria, is familiar with Nigerian language and customs, has a viable means of support, and has renounced previous citizenship.

LOSS OF CITIZENSHIP:

VOLUNTARY: Voluntary renunciation of Nigerian citizenship is permitted by law. Contact the Embassy for details and required paperwork. INVOLUNTARY: The following are grounds for involuntary loss of Nigerian citizenship: Registered or Naturalized citizen voluntarily acquires the citizenship of a foreign country. Naturalized citizen, before seven years of residence, sentenced to prison for three years or more. Registered or Naturalized citizen is convicted of acts of disloyalty to the Federal Republic of Nigeria.

QUESTION 2

There are a number of different theories and hypotheses regarding early state formation that seek generalizations to explain why the state developed in some places but not others. Other scholars believe that generalizations are unhelpful and that each case of early state formation should be treated on its own.

Voluntary the interest

Uruk, one of the prime sites for research into early state formation.

Voluntary theories contend that diverse groups of people came together to form states as a result of some shared rational interest. The theories largely focus on the development of agriculture, and the population and organizational pressure that followed and resulted in state formation. The argument is that such pressures result in integrative pressure for rational people to unify and create a state. Much of the social contract philosophical tradition proposed a voluntary theory for state formation.

One of the most prominent theories of early and primary state formation is the hydraulic hypothesis, which contends that the state was a result of the need to build and maintain large-scale irrigation projects. The theory was most significantly detailed Karl August Wittfogel’s argument that, in arid environments, farmers would be confronted by the production limits of small-scale irrigation. Eventually different agricultural producers would join together in response to population pressure and the arid environment, to create a state apparatus that could build and maintain large irrigation projects.

In addition to this, is what Carneiro calls the automatic hypothesis, which contends that the development of agriculture easily produces conditions necessary for the development of a state. With surplus food stocks created by agricultural development, creation of distinct worker classes and a division of labor would automatically trigger creation of the state form.

A third voluntary hypothesis, particularly common with some explanations of early state development, is that long distance trade networks created an impetus for states to develop at key locations: such as ports or oases. For example, the increased trade in the 16th century may have been a key to state formation in West African states such as Whydah, Dahomey, and the Benin Empire.

Conflict theories

Conflict theories of state formation regard conflict and dominance of some population over another population as key to the formation of states. In contrast with voluntary theories, these arguments believe that people do not voluntarily agree to create a state to maximize benefits, but that states form due to some form of oppression by one group over others. A number of different theories rely on conflict, dominance, or oppression as a causal process or as a necessary mechanism within certain conditions and they may borrow from other approaches. In general the theories highlight: economic stratification, conquest of other peoples, conflict in circumscribed areas, and the neo-evolutionary growth of bureaucracy.

Panorama of Monte Albán in present-day Mexico, seen from the South Platform. Archeologists oftentimes look for evidence of such “large-scale construction projects, trade networks, and religious systems” to identify early states.

Economic stratification

Friedrich Engels articulated one of the earliest theories of the state based on anthropological evidence in The Origin of the Family, Private Property and the State (1884). The theory of Engels developed from study of Ancient Society (1877) by Lewis H. Morgan and from the sketches of this work by Karl Marx on the Asiatic mode of production. Engels argues that the state developed as a result of the need to protect private property. The theory contended that surplus production as a result of the development of agriculture created a division and specialization of labor, leading to classes who worked the land and to those who could devote time to other tasks. Class antagonism and the need to secure the private property of those living on the surplus production produced by agriculturalists resulted in the creation of the state. The anthropologist Morton Fried (1923-1986) further developed this approach, positing social stratification as the primary dynamic underlying the development of the state.

Conquest theories

Similar to the economic stratification theories, the conquest theory contends that a single city establishes a state in order to control other tribes or settlements it has conquered. The theory has its roots in the work of Ibn Khaldun (1332-1406) and of Jean Bodin (1530–1596), but it was first organized around anthropological evidence by Franz Oppenheimer (1864-1943). Oppenheimer argues that the state was created to cement inequality between peoples that resulted from conquest.

Carneiro’s circumscription theory

The mountain Huayna Picchu overlooks the ruins of Machu Picchu. The Andes mountains circumscribed much of the region.

Main article: Carneiro’s circumscription theory

Robert Carneiro developed a theory (1970) aiming to provide a more nuanced understanding of state formation by accounting for the fact that many factors (surplus agriculture, warfare, irrigation, conquest, etc.) did not produce states in all situations. He concluded that while population pressure and warfare were mechanisms of state formation, they only created states in geographic regions circumscribed, or walled off from the surrounding area. Geographic barriers (or in some cases barriers created by nomadic raiders or by rival societies) create limitations on the ability of the people to deal with production shortfalls, and the result is that warfare results in state creation. In situations of unlimited agricultural land (like the Amazon or the Eastern United States), Carneiro believes that the pressures did not exist and so warfare allowed people to move elsewhere and thus did not spur creation of a state.

Neoevolutionary theories

Further information: Neoevolutionism

A number of different theories, sometimes connected with some of the processes above, explain state formation in terms of the evolution of leadership systems. This argument sees human society as evolving from tribes or chiefdoms into states through a gradual process of transformation that lets a small group hierarchically structure society and maintain order through appropriation of symbols of power. Groups that gained power in tribal society gradually worked towards building the hierarchy and segmentation that created the state.

Elman Service (1915-1996) proposed that, unlike in economic stratification theories, the state largely creates stratification in society rather than being created to defend that stratification. Bureaucracy evolves to support the leadership structure in tribes and uses religious hierarchy and economic stratification as a means to further increase its power. Warfare may play a key role in the situation, because it allows leaders to distribute benefits in ways that serve their interests, however it is a constant that feeds the system rather than an autonomous factor. Similarly, anthropologist Henry T. Wright argues (2006) that competitive and conflictual environments produce political experimentation leading to the development of the state. As opposed to theories that the state develops through chance or tinkering, experimentation involves a more directed process where tribal leaders learn from organization forms of the past and from the outcomes they produced.

Other theories

Other aspects are highlighted in different theories as of contributing importance. It is sometimes claimed that technological development, religious development, or socialization of members are crucial to state development. However, most of these factors are found to be secondary in anthropological analysis. In addition to conquest, some theories contend that the need for defense from military conquest or the military organization to conquer other peoples is the key aspect leading to state formation.

Discredited theories​

Some theories proposed in the 19th century and early 20th century have since been largely discredited by anthropologists. Carneiro writes that theories “with a racial basis, for example, are now so thoroughly discredited that they need not be dealt with…We can also reject the belief that the state is an expression of the ‘genius’ of a people, or that it arose through a ‘historical accident.’ Such notions make the state appear to be something metaphysical or adventitious, and thus place it beyond scientific understanding.” Similarly, social Darwinist perspectives like those of Walter Bagehot in Physics and Politics argued that the state form developed as a result of the best leaders and organized societies gradually gaining power until a state resulted. Such explanations are not considered sufficient to explain the formation of the state.