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**INTRODUCTION**

**Citizenship**, relationship between an individual and a state to which the individual owes allegiance and in turn is entitled to its protection. Citizenship implies the status of freedom with accompanying responsibilities. Citizens have certain rights, duties, and responsibilities that are denied or only partially extended to aliens and other noncitizens residing in a country. In general, full political rights, including the right to vote and to hold public office, are predicated upon citizenship. The usual responsibilities of citizenship are allegiance, taxation, and military service.

Citizenship is the most privileged form of nationality. This broader term denotes various relations between an individual and a state that do not necessarily confer political rights but do imply other privileges, particularly protection abroad. It is the term used in international law to denote all persons whom a state is entitled to protect. Nationality also serves to denote the relationship to a state of entities other than individuals; corporations, ships, and aircraft, for example, possess a nationality.

The concept of citizenship first arose in towns and city-states of ancient Greece, where it generally applied to property owners but not to women, slaves, or the poorer members of the community. A citizen in a Greek city-state was entitled to vote and was liable to taxation and military service. The Romans first used citizenship as a device to distinguish the residents of the city of Rome from those peoples whose territories Rome had conquered and incorporated. As their empire continued to grow, the Romans granted citizenship to their allies throughout Italy proper and then to peoples in other Roman provinces, until in AD 212 citizenship was extended to all free inhabitants of the empire. Roman citizenship conferred important legal privileges within the empire.

The concept of national citizenship virtually disappeared in Europe during the Middle Ages, replaced as it was by a system of feudal rights and obligations. In the late Middle Ages and the Renaissance, the holding of citizenship in various cities and towns of Italy and Germany became a guarantee of immunity for merchants and other privileged persons from the claims and prerogatives of feudal overlords. Modern concepts of citizenship crystallized in the 18th century during the American and French Revolutions, when the term citizen came to suggest the possession of certain liberties in the face of the coercive powers of absolutist monarchs.

In England the term citizen originally referred to membership of a borough or local municipal corporation, while the word subject was used to emphasize the individual’s subordinate position relative to the monarch or state. The word subject is still used in preference to citizen in British common-law usage and nationality legislation, but the two terms are virtually equivalent, since the British constitutional monarchy is now a ceremonial one that has lost its former political powers over its subjects.

The principal grounds for acquiring citizenship (apart from international transactions such as transfer of territory or option) are birth within a certain territory, descent from a citizen parent, marriage to a citizen, and naturalization. There are two main systems used to determine citizenship as of the time of birth: jus soli, whereby citizenship is acquired by birth within the territory of the state, regardless of parental citizenship; and jus sanguinis, whereby a person, wherever born, is a citizen of the state if, at the time of his birth, his parent is one.

According to Aristotle, citizen is he “who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of that state”. Vattal has defined citizens as, “the members of a civil society bound to this society by certain duties, subject to its authority and equal participants in its advantages”. “Citizenship”, according to Laski, “is the contribution of one’s instructed judgment to the public

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

THREE TYPES OF CITIZENSHIP IN NIGERIA

BY BIRTH

The provisions 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, grandparents or other relatives belong to indigenous Nigerian communities. And what is meant by the indigenous communities from Nigeria? Nigeria 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. It includes Igbo, Yoruba, Hausa, Fulani, Efik and many other tribes.
* 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.

BY REGISTRATION

The provisions of section 26 of the Nigerian Constitution explain 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 intention 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 Constitution also state 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 parents or grandparents of any indigenous Nigerian tribe.

BY NATURALIZATION

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 applying for citizenship wants to reside has to confirm the desire of the community to assimilate this person.
* The person should be capable of contributing to the wellbeing of Nigeria and its citizens.
* The person has lived in Nigeria for fifteen years preceding the application date.

DUAL CITIZENSHIP

A person who is a citizen of Nigeria by birth can acquire the citizenship of another country. Nonetheless, its not an option for the people who became citizens of Nigeria by naturalization or registration. A person who wants to acquire the citizenship of Nigeria by registration or naturalization will have to renounce his/her other citizenships within 12 months.

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

* **How Can A Lebanese Retain or Lose his or Her Newly Acquired Nigerian Citizenship?**

RENUNCIATION AND DEPRIVATION OF CITIZENS

 A person of full age can renounce his/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/she gets 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/she proves disloyal. The statement of his/her disloyalty should be proved in a court of law.

The citizens 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 organizations who 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.

**Loss of citizenship**, also referred to as **loss of nationality**, is the event of ceasing to be a citizen of a country under the nationality law of that country. It is a blanket term covering both involuntary loss of citizenship, such as through denaturalization, as well as voluntary renunciation of 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.

2.**In The Theory Of Social Contract, What Other Theories Explain The Evolution Of A State And Their Strengths**

Theories on the Origin of State

* Essay on the Divine Origin Theory
* Essay on Patriarchal Theory as the Origin of the State
* Essay on Matriarchal Theory as the Origin of the State
* Essay on Force Theory of Origin of the State
* Essay on the Social Contract Theory
* Essay on Marxician Theory of Origin of the State

Explanation

1. **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.

*History of Divine 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.”**

 2. **The Patriarchal Theory as the Origin of the 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.”**

 **3. The Matriarchal Theory as the Origin of the 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.

 **4. Force Theory of Origin of the 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.

**5. The Social Contract Theory:**

*Genesis of the Theory:*

The most famous theory with regard to the origin of the state is the social contract theory. The theory goes to tell that the stale came into existence out of a contract between the people and the sovereign at some point of time.

According to this theory, there were two divisions in human history – one period is prior to the establishment of the state called the **“state of nature”** and the other period is one subsequent to the foundation of the state called the **“civil society”**. The state of nature was bereft of society, government and political authority. There was no law to regulate the relations of the people in the state of nature.

.Thus according to Locke, the state of nature was not a lawless condition, but was an inconvenient condition. Each man had to protect his own right and there was no agreed-upon judge to settle disputes about the application of the natural law to particular controversies. Realising this, men decided to make a “compact” with one another in which each would give to the community the right to create a government equipped to enforce the natural law.

*Nature of Social Contract Theory:*

According to the social contract theory the state was the creation of the people living in a state of nature which was a lawless and order-less system. The slate of nature was controlled by unwritten laws prescribed not by men but by nature. The exponents of the theory gave conflicting views about the nature of the state of nature. Some considered it gloomy, while others painted it as bright like paradise.

*Rousseau’s Theory of Social Contract:*

Jean-Jacques Rousseau, the third player of the game of social contract theory, struck a middle course between the two English counterparts. His book Social Contract published in 1762 reconciles the authority of the state and liberty of the individual. His state of nature had an overflow of idyllic felicity.

. **6. Marxician Theory of Origin of the State:**

The Marxists are of the view that the state is a creation by the class-struggle with the help of force.

So it is altogether a different theory of origin of state with the recognition of force which we have studied as a theory of origin of state.

The Marxists began with the primitive society where there was no surplus wealth to quarrel with and so there was no state.

With the passing of time, society was getting split over hostile classes with conflicting interests.

The most dominant class that controlled the mode of production came to establish the state to ensure its dominance over the other classes who did not own the modes of production. The state thus became an instrument of domination and oppression of one class over the other classes.

*Criticism of Marxist Theory of Origin of State:*

**The Marxist theory of origin of state as based on class struggle is subjected to the following fierce criticism:**

In the first place, it is nowhere stated in history that state in its origin is linked with the class struggle.

In the second place, there might be different class interests, but it is difficult to say that these classes were at arms as the Marxists have us to believe. The classes, on the other hand, cooperated with each other and contributed in their way in the composite development of the state.

In the third place, the Marxist theory is not original, but secondary because it carries the old wine of the force theory in a new Marxist bottle. Force has been discarded as unsatisfactory theory in the creation of the state.