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Question 1:

How can a Lebanese retain or lose his or her newly acquired Nigerian citizenship

Solution.

First we shall start with how a Lebanese can retain his or her Nigerian citizenship. In the 1999 Nigerian citizenship in CHAPTER III UNDER THE SECTION (28) IN CITIZENSHIP 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
Meaning that one's citizenship can be retained by being of good CHARACTER.
One can keep their citizenship if they are of good behaviour. And not showing the wrong behaviour to Nigeria.
- (b) He has shown a clear intention of his to be⁹ domiciled in Nigeria; and
Meaning that the Lebanese individual would make extra and conscious effort to make Nigeria it's habitation. Nigeria is seen as it's place of residence .
- (c) He has taken the oath of allegiance prescribed in the seventh schedule to this constitution .
Meaning THE SEVENTH SCHEDULE OATH OF ALLEGIANCE entails the solemn swearing that one will be true in allegiance to Nigeria.

(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;

(c) 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;

(e) 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.

Secondly Under the 1999 constitution CH 3 OF SECTION (30)

DEPRIVATION OF CITIZENSHIP

1 IF 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 HAS, BEEN SENTENCED TO IMPRISONMENT FOR A TERM OF NOT LESS THAN THREE YEARS.

THE PRESIDENT MAY DEPRIVE A PERSON, OTHER THAN A PERSON WHO IS A CITIZEN OF NIGERIA BY BIRTH, OF HIS CITIZENSHIP, IF HE IS SATISFIED FROM THE RECORD OF THE 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.
- (b) The person has engaged in 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 of 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.

Question 2

Social Contract Theory explains the evolution of states, what other theories explain the same, and their strengths.

Solution.

Natural Rights

Natural rights, understood as those that are not dependent on the laws, customs, or beliefs of any particular culture or government,(and therefore, universal and inalienable) were central to the debates during the Enlightenment on the relationship between the individual and the government.

STRENGTH

- Natural rights are those that are not dependent on the laws, customs, or beliefs of any particular culture or government, and are therefore universal and inalienable (i.e., rights that cannot be repealed or restrained by human laws). They are usually defined in opposition to legal rights, or those bestowed onto a person by a given legal system.

- Although natural rights have been discussed since antiquity, it was the philosophers of the Age of Enlightenment that developed the modern concept of natural rights, which has been critical to the modern republican government and civil society.
- During the Enlightenment, natural rights developed as part of the social contract theory. The theory addressed the questions of the origin of society and the legitimacy of the authority of the state over the individual.
- Thomas Hobbes' conception of natural rights extended from his conception of man in a "state of nature." He objected to the attempt to derive rights from "natural law," arguing that law ("lex") and right ("jus") though often confused, signify opposites, with law referring to obligations, while rights refers to the absence of obligations.
- The most famous natural right formulation comes from John Locke, who argued that the natural rights include perfect equality and freedom, and the right to preserve life and property. Other Enlightenment and post-Enlightenment philosophers that developed and complicated the concept of natural rights were John Lilburne, Francis Hutcheson, Georg Hegel, and Thomas Paine.
- The modern European anti-slavery movement drew heavily from the concept of natural rights that became central to the efforts of European abolitionists.

Natural Rights And Social Contract in relation to one another .

Although natural rights have been discussed since antiquity, it was the philosophers of the Age of Enlightenment that developed the modern concept of natural rights, which has been critical to the modern republican government and civil society. At the time, natural rights developed as part of the social contract theory, which addressed the questions of the origin of society and the legitimacy of the authority of the state over the individual. Social contract arguments typically posit that individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority of the ruler or magistrate (or to the decision of a majority), in exchange for protection of their remaining rights. The question of the relation between natural and legal rights, therefore, is often an aspect of social contract theory.

Thomas Hobbes' conception of natural rights extended from his conception of man in a "state of nature." He argued that the essential natural (human) right was "to use his own power, as he will himself, for the preservation of his own Nature; that is to say, of his own Life." Hobbes sharply distinguished this natural "liberty" from natural "laws." In his natural state, according to Hobbes, man's life consisted entirely of liberties, and not at all of laws. He objected to the attempt to derive rights from "natural law," arguing that law ("lex") and right ("jus") though often confused, signify opposites, with law referring to obligations, while rights refer to the absence of obligations. Since by our (human) nature, we seek to maximize our well being, rights are prior to law, natural or

institutional, and people will not follow the laws of nature without first being subjected to a sovereign power, without which all ideas of right and wrong are meaningless.

The most famous natural right formulation comes from John Locke in his *Second Treatise*, when he introduces the state of nature. For Locke, the law of nature is grounded on mutual security, or the idea that one cannot infringe on another's natural rights, as every man is equal and has the same inalienable rights. These natural rights include perfect equality and freedom and the right to preserve life and property. Such fundamental rights could not be surrendered in the social contract. Another 17th-century Englishman, John Lilburne (known as Freeborn John) argued for level human rights that he called "*freeborn rights*," which he defined as being rights that every human being is born with, as opposed to rights bestowed by government or by human law. The distinction between alienable and unalienable rights was introduced by Francis Hutcheson, who argued that "Unalienable Rights are essential Limitations in all Governments." In the German Enlightenment, Georg Hegel gave a highly developed treatment of the inalienability argument. Like Hutcheson, he based the theory of inalienable rights on the *de facto* inalienability of those aspects of personhood that distinguish persons from things. A thing, like a piece of property, can in fact be transferred from one person to another. According to Hegel, the same would not apply to those aspects that make one a person. Consequently, the question of whether property is an aspect of natural rights remains a matter of debate.

Thomas Paine further elaborated on natural rights in his influential work *Rights of Man* (1791), emphasizing that rights cannot be granted by any charter because this would legally imply they can also be revoked, and under such circumstances, they would be reduced to privileges.
