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1) How can a Lebanese retain or lose his newly acquired citizenship

A citizen is a member of a particular country who has rights because of being born there.

Citizenship is the state of being a citizen, along side with rights, duties, privileges of being a citizen. Also, it is the status of a person recognized under the custom or law as being a legal member of a sovereign state. The idea of citizenship has been defined as the capacity of individuals to defend their rights in front of the government's authority.

The concept of citizenship is composed of three main elements namely

1) Citizenship as legal status; here citizenship is defined by civil, political and social rights. Here the citizen is the legal person free to act according to the law and having the rights to claim the laws protection

2) The second considers citizens as political agents

There are several ways in which a citizen can acquire his or her citizenship

1) By birth: The provision of section 23 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 grandparents belong to one of these tribes, you can become a citizen of Nigeria by birth.

☆) If your parents or grandparents were citizens of Nigeria, you can be a citizen of Nigeria by birth, this applies even if you were born in another country.

2) By registration:, The provision of section 36 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/she satisfies these conditions;

☆) This person expresses and shows a clear intention of his desire 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.

3) 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 the following requirements:

☆) The person is of full age

☆) The person is of good character

☆) The person has shown a clear desire to be domiciled in the country

☆) The governor of the state where the person applying for citizen wants to reside has to confirm the desire of the community to assimilate this person

☆) The person should be capable of contributing to the well being of Nigeria and its citizens

☆) The person has lived in Nigeria for 15 years preceding the application date.

4) Dual citizenship; A person who is a citizen of Nigeria by birth can acquire the citizen of another country. Nonetheless, it is not a option for the people who became citizens of Nigeria by registration. Will have to renounce his or her other citizenship within 12 months. Nigerian nationality law allows dual nationality of people of Nigerian descent either through birth, they are allowed to hold public offices.

In Nigeria, some in Nigeria feel that dual nationality damages nationality unity of the country.

5) Renunciation deprivation of citizenship: A person who is of full age can renounce his or 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 naturalisation. Any citizen of Nigeria by naturalisation can be deprived of citizenship if it can be proved that they are enemies of the country. This includes conducting but deals with oro who fight against Nigeria and applies to traitors who have fought against Nigeria. The president can also make any decision regarding the citizenship of anyone in the country, even though it is not written in the constitution. However, this kind of decision should be submitted to and approved by the National Assembly.

HOW TO GET CITIZENSHIP IN A COUNTRY

1) By birth: a) Every person born in Nigeria after the date of Independence either of whose parents or any of whose grandparents belongs to a common 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. In this section the date of Independence means the first day of October 1960.

2).By registration: 1) Subject to the provision 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 be a religious minister

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

C) He has taken the oath of allegiance prescribed in the seventh schedule to this constitution.

2) The provision of this section shall apply to;

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

3) By Naturalisation: 1) subject to the provisions of the section 28 of this constitution, any person who is qualified in accordance with the provision of this problem may apply to the president for the same of a certificate of naturalisation.

B) No person shall be qualified to apply for the grant of a certificate or naturalisation, unless he satisfies the president that;

☆) He is a person of full age and capacity

☆) He is a person good character

☆) He has shown a clear intention to be domiciled in Nigeria

☆) He has taken the oath of allegiance prescribed in the seventh schedule to this constitution.

☆) 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 has immediately preceding the date of his application either :

A) resided in Nigeria for a period of 15 years or resided in Nigeria continuously for a period of twelve months, and during the period of 20 years immediately preceding that period of

12 months has resided in Nigeria for periods amounting in the aggregate to not less than 15 years. Subject to other provisions of this section a person shall for feif forthwith his Nigerian citizenship if not being a citizen of Nigeria by birth, he acquires or retain the citizenship of a country, other than Nigeria, of which he is not a citizen by birth. 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.

☆)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.

☆) 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 contrary to public policy.

☆) 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

☆) The president may deprive the 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 a citizen of Nigeria by birth of his citizenship, if he is satisfied from the records of proceedings of a court of law 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 being 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.

A Lebanese can lose his Nigerian citizenship in two ways

A) Voluntary

B) Involuntary

An involuntary loss may occur due to either automatic lapse of citizenship from the citizen for failure to take some action to retain citizenship or active withdrawal of citizenship by the country, voluntary loss is initiated by the citizen.

A voluntary loss is initiated by the citizen due to an initial cause undertaken voluntarily.

2) Social contract theory explains the evolution of states, what other theories explain the same and their strengths

A) 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 has both political and religious entity. The divine origin of state is gleaned from the old testament of the bible. In 1680, Sir Robert Filmer wrote a book entitled the Law of the free Monarchies, where is stated that Adam is the first king on earth and the kings subsequent to him are the descendants of Adam. The theory prevailed in the old age when religion and politics were combined in the person of the king. In ancient India the kings ruled over the people according to the injunction of the Dharma, which stood for both religion and politics.

In 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 .

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 emphasized on its supremacy over the church.

This is the oldest theory of state, It states that the state by God and the king was the representative of God on earth. The king was given the divine power and he was responsible to God alone .

Force theory: the exponent of this theory holds that wars and aggregate by some powerful tribe were the principal factor in the creation of state.

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.

According to Bernhadi, might is the supreme right and the dispute as to what is right is decided by the arbitrement of war, war gives a biologically just decision, since its decision rest on the very nature of things.

According to Edward Jenks "there is no 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 impact 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 are the historical examples of the creation of states by the use of force.

Marxian theory: 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. 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. This class antagonism was the root cause of the state when agriculture was learnt as an act of culture, there was ample food which resulted in private poverty. The insoluble contradictions as a result of division of labour, became so acute that it was not possible for any class to keep reconciled or to keep quarelling classes under control.

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. Thus, the state came in to ensure right of the dominant class to exploit the other classes. As the dominant classes kept changing hands so also changed the character of the state.

The Italian marxists Antonio Gramsci made a little departure from the Marxists tenet by stating that a state is the creation of a political party that holds on power. According to him the political party is the modern prince evidently using the expression of N. Machiavelli. He went to the extent of asserting that the party represents the national popular collective will and aims at the realisation of a higher and total form of modern civilisation.

Partriachal theory:

The principal exponent of this theory is Sir Henry Main. 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 partriachal family wielded great power and influence upon the members of the family. His writ was carried out in the household. This partriachal family was the most ancient organised social institution in the primitive society. Through the process of marriage, the family 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 common wealth which is called the state. Sir Henry Main'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.

Edward Jenks who is the other advocate of the partriachal theory is of the view that the foundation of the state was caused by three factors namely: male kinship, permanent permanent marriages and paternal authority, thus the salient features of the partriachal theory is that the families grew through the descendants of the father not the mother. The male child carried on the population through marriages with one or several women because both Monogamy and polygamy were the order of the day. The eldest male child had a prominent role in the house. Another important supporter of this theory was Aristotle, according to him "just as men and women unite to form families, so many families unite to form villages and the union of many villages form the state which is a self supporting unit.

Matriarchal theory; The chief exponents of the matriarchal theory are Morgan, Meclennan and Edward Jenks. According to them there was never any partriachal family in the primitive society and that the particular partriachal 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 made a thorough study of the tribes of Australia came to the conclusion that the Australian tribe were organized in some sorts of tribes known as totem groups. Their affinity was not on the basis of blood relationships, but through some symbols like tree or animal like totem group men were to marry all the women of another totem group. This will lead to polygamy and polyandry also. This matriarchal system continued until the advent of the pastoral age when the permanent marriage was introduced.