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

 Citizenship is a key concept for democracy in that it defines the demos, or the democratic subject, or the sovereign, in a legal and political sense in every democratic system. But the concept of citizenship does not only include the definition of who belongs to the demos, it also aims at what the demos does. It always implies a certain political activity of the citizens be it finally, the concept of citizenship in most cases hints at the conditions linked to the adherence to the demos, namely citizenship rights and duties. These also set the formal conditions for the citizens’ political activity, and hence also for debate and discourse. Today this classical conception is challenged by an Inter-, Supra- and Transnationalities of Citizenship in the EU. These processes did not only bring about the introduction of Union citizenship in 1993, but also several changes for national citizenship. This panel aims at discussing citizenship from the conceptual point of view by welcoming contributions on both the historical aspects of citizenship and the contemporary discussions.at the citizens vote, discuss, demonstrate or can become members of political parties.

**THE NATURE OF CITIZENSHIP**

1. **LEGAL CITIZENSHIP:** It simply means “having legal status”. A citizen of a country enjoys certain legal rights, in contrast to aliens, who may be admitted and may enjoy some citizenship rights, but not all. Legal citizenship may involve political rights, such as the right to vote and be voted for
2. **SOCIOLOGICAL CITIZENSHIP:** This category means that a person may be a “citizen” of a country (or of a larger unit, such as the European Union), as well as holding other identities such as race, class, religious affliction, etc.
3. **PATICIPATORY CITIZENSHIP:** The idea of “participation” as an important part of citizenship has raised the issue of what in reality (asides from legal provision) makes such participation possible. Obvious factors include the opportunity to work and to contribute to society, a reasonable level of income, access to public authorities and channels for the expression of views.

DIFFERENCES BETWEEN A CITZEN AND A NON-CITIZEN

 A citizen is a person who is a member of a particular country who has rights because of being born there or because of given rights, or a person who lives in a particular town or city. According to Merriam Webster’s Collegiate Dictionary, “a citizen is a member of a state to whom he or she owes allegiance and is entitled to its protection.” Hence, from this definition, it is implicit that a non-citizen is someone who is not a member of a state nor owes allegiance to the state he or she currently resides.

1. The rights of a citizen are irrevocable, while those of a non-citizen could be revoked at any time.
2. A citizen has the right to vote and be voted for, while a non-citizen can neither vote nor be voted for.
3. A citizen has full legal rights, while a non-citizen’s legal rights are limited.
4. A citizen can never be deported under any circumstance, while non-citizens can be deported.
5. A citizen’s rights are constitutionally entrenched, while those of a non-citizen are not.

HOW TO ACQIRE A NIGERIAN CITIZENSHIP

(1) The following are ways to gain citizenship in Nigeria

* By Birth
* By Registration
* By Naturalization

Birth

Every Child born in Aba on or after the date of born before or on the date of independence, October 1, 1960 or commencement of the Citizenship of Nigerian Decree becomes a Nigerian citizen at the date of birth unless one parent has diplomatic immunity and neither parent is a citizen.Any person, either of whose parents or grandparents was or were born in Aba to parents who belong to a community indigenous to Nigeria, is/are entitled to automatic Nigerian Citizenship.

Registration

Citizenship by registration covers six categories of individuals:

* The first category covers children born outside the Aba on or after the Decree date born before or on the date of independence, October 1, 1960 if at the date of the child’s birth either of the Childs parents was a citizen
* The second category covers children under 17 years of age of a foreign nationality that are adopted by Nigerian Citizens.
* The third category covers children who were under the age of 17 when either parent became a Nigerian citizen.
* The fourth category covers persons who would have qualified under the previous three categories but they have reached the age of 17 years and they have resided in Aba for at least 15 years, these applicants cannot be granted citizenship unless they have been lawfully present in Aba for a total of Ten (10) of the fifteen (15) years immediately before the application

The fifth category provides for former adult Nigerian citizens who wish to regain their Nigerian citizenship. With the introduction of the multiple citizenship policy former citizens wishing to regain their Nigerian citizenship need NOT renounce their other citizenship.

The sixth category provides for spouses of Nigerian citizens. Applicants must have been lawfully present in Aba for a total period of 15 years to 20 years immediately before the application.

Persons who are not citizens of Aba by birth, but any of whose grandparents is a citizen of Nigeria, or who is or has been married to a Nigerian citizen, may apply to the President of Aba for registration as a citizen of Aba where there is evidence that such an applicant is a person of good character, and he or her has demonstrated a clear intention to be domiciled in Nigeria. It is a further fundamental requirement that the applicant must take an oath of allegiance to the Federal Republic of Nigeria.

Naturalization

Any person who is of full age, capacity, and good character, and who has lived in Aba for a continuous period of fifteen (15) years or has in the last twenty (20) years lived in Aba for a cumulative period of fifteen (15) years, and who, in the opinion of the Executive Governor of the State where he or she is living, demonstrated that he has assimilated to the Nigerian way of life, is eligible to apply to the President of the Federal Republic of Aba for the grant of a Certificate of Naturalization.

HOW TO LOSE NIGERIAN CITIZENSHIP AS A FOREIGNER

* Apply for citizenship in a foreign country with the intention of giving up U.S. citizenship
* Commit an act of treason against the United States
* Run for public office in a foreign country.
* Enter military services in a foreign country.

Giving up your U.S. citizenship has consequences. You should never make this decision lightly, as it can only be undone under very limited circumstances. Renouncing your citizenship means that you:

* Give up your rights and responsibilities as a citizen.
* Must become a citizen of another nation, or risk becoming "stateless."

 Loss of citizenship, also means loss of nationality, is the event of ceasing to be a citizen of a country under the nationality law of that country. There are many ways of losing your citizenship like denaturalisation or renunciation of citizenship. Denaturalisation is a loss of citizenship forced by sovereign state whereas renunciation of citizenship is the voluntary act of relinquishing one’s citizenship or nationality.

SOCIAL CONTRACT THEORY

 Social contract theory, nearly as old as philosophy itself, is the view that persons’ moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live. Socrates uses something quite like a social contract argument to explain to Crito why he must remain in prison and accept the death penalty. However, social contract theory is rightly associated with modern moral and political theory and is given its first full exposition and defense by Thomas Hobbes. After Hobbes, John Locke and Jean-Jacques Rousseau are the best known proponents of this enormously influential theory, which has been one of the most dominant theories within moral and political theory throughout the history of the modern West. In the twentieth century, moral and political theory regained philosophical momentum as a result of John Rawls’ Kantian version of social contract theory, and was followed by new analyses of the subject by David Gauthier and others. More recently, philosophers from different perspectives have offered new criticisms of social contract theory. In particular, feminists and race-conscious philosophers have argued that social contract theory is at least an incomplete picture of our moral and political lives, and may in fact camouflage some of the ways in which the contract is itself parasitical upon the subjugations of classes of persons.

**THE FORCE THEORY**

The Statement of the Theory.

 Force Theory of origin of state is another fallacious theory, but historically important, which is offered as an explanation of the origin and meaning of the State. There is an old saying that war beget the king and true to this maxim, the theory of Force emphasizes the origin of the State in the subordination of the weak to the strong. The advocates of the theory argue that man, apart from being a social animal is bellicose by nature. There is also a lust for power in him. Both these desires prompt him to exhibit his strength and in the early stages of the development of mankind a person physically stronger than the rest captured and enslaved the weak. He collected in this way a band of followers, fought with others,  and subjugated the weak.

**Force Theory Of Origin Of State**

 Having increased the number of his followers, over whom he exercised undisputed authority, he became a tribal chief. A clan fought against a clan and a tribe against a tribe. The, powerful conquered the weak and this process of conquest and domination continued till the Victorious tribe secured control over a definite territory of a considerable size under the sway of its tribal chief, who proclaimed himself the King. Leacock gives a matter of fact explanation of the Force Theory when he says that historically it means that government is the outcome of human aggression, that the beginnings of the State are to be sought in the capture and enslavement of man by man, in the conquest and subjugation of feebler tribes and generally speaking in the self-seeking domination acquired by superior physical force. The progressive growth from tribe to kingdom, and from kingdom to empire is but a continuation of the  same process. The theory, in from tells us that the State is primarily the result of forcible subjugation through long continued Warfare, among primitive groups and historically speaking, as Jenks says, “there is not the slightest difficulty in proving that all political communities of the modern type owe their existence to successful warfare.”

Once the State had been established, force, which had hitherto been utilized for subjugating others. Was used as an instrument for maintaining internal order and making it secure from any kind of external aggression. But this alone was not sufficient. Force was used as the sinews of war and power and a bid for superiority, one State fought against another, eliminating the weaker and only those survived which either could not be conquered, or no venture was made to conquer them as they were comparatively Powerful. The theory of Force, therefore, traces the origin and development of the State to conquest and justiceits authority, by the proposition that might is right.

Criticism of the Theory.

 Force indeed, has played an important part in the origin  and development of the State some of the greatest empires of today have been established through blood and iron. We may see even more of this blood and iron in the days to come. Force is an essential element Of the State. Internally, the State requires force to ensure Obedience to its commands. Externally, it is necessary to repel aggression and to preserve the integrity of the State. Without force no State can exist and sovereignty of the State always rests ultimately on force. Kant said, “Even a population of devils would find it to their advantage to establish a coercive State by general consent.”

 But, all this does not sufficiently explain the origin of the State. Force is, no doubt, one of the factors which contributed to the evolution of the State.  It is however, not the only one, nor the most important factor, and the theory of force errs in magnifying What has been only one factor in the evolution of society into the sole controlling force. Force is, also, not the only basis of the State. Something other than, force is necessary in binding the people together. It is will, not force, Which is the real basis of the State. Sheer force can hold nothing together because force always disrupts unless it is made  subservient to common will.  Force we do need in maintaining the State but its indiscriminate use cannot be permitted. It must be used as a medicine and not a daily diet as force is the criterion of the State and not its essence If it becomes the essence of the State, the State will last so long as force can last. Indiscriminate use of force has always been the former of revolutions, overthrowing governments which rest on force. Since he State is a permanent institution, only moral force can be its permanent foundation.

Divine Theory of Origin Of State

 Divine Theory of Origin Of State, though one of the earliest, has a simple explanation to offer. It is a theory of political authority and not a theory of the origin of the State. The State, its advocates maintain, was created by God and governed by His deputy or Vicegerent. It was His will that men should live in the world in a state of political society and He sent His deputy to rule over them. The ruler was a divinely appointed agent and he was responsible for his actions to God alone. As the ruler was the deputy of God, obedience to him was held to be a religious duty and resistance a sin. The advocates of the Divine Origin Theory, in this way, placed the ruler above the people as well as law. Nothing on earth could limit his will and restrict his power. His word was law and his actions were always just and benevolent. To complain against the authority of the ruler and to characteristic his actions as unjust was a sin for which there was divine punishment.

 The theory of the Divine Origin of the State is as old as Political Science itself. There is sufficient evidence to prove now that early States were based on this conception and all political authority was connected with certain unseen powers. The earliest ruler was a combination of priest and king or the magic man and king The authority and reverence which a ruler commanded depended upon his position as a priest or a magic man . Religion and politics were so inextricably mixed up in the primitive society that not a hazy line of demarcation Could be drawn between the two.

Even today, the State of Pakistan does not seem to draw a distinction between, religion and politics. Sir Mohammad Zafarullah Khan, the then Pakistan Foreign Minister, while speaking on the Objective Resolution in the Pakistan Constituent Assembly in 1949, said: Those who sought to draw a distinction between the spheres of religion and politics as being mutually exclusive put too narrow a construction upon the functions of religion. The abrogated Constitutions declared Pakistan an Islamic Republic to be governed With the Islamic principles. President Zia-ul-Haque significantly modified the 1973 constitution to bring it in conformity to the injunctions of Islam. In addition to Islamic Arab States, the Islamic Republic of Iran, the Islamic Republic State of Bangladesh and the Islamic State of Afghanistan are the most recent examples of theocratic States.

 The theory that the State and its authority has a Divine Origin and sanction finds equivocal support in the scriptures of almost all religions in the world. In the Mahabharata, it is recounted that the people approached God and requested him to grant them a ruler who should save them from the anarchy and chaos prevailing in the state of nature. “Without a Chief, O Lord”, they prayed ,we are perishing. Give us a Chief whom we shall worship in concert and who will protect us The theory of Divine Origin, however, received a new impetus with the advent of Christianity. Render unto Caesar the things that are Caesar’s, said Jesus Christ, and Paul amplified this in his Epistle to the Romans, which has been quoted by writers time and again in support of the theory of Divine Origin. We are, thus, told, Let every soul be subject unto the higher powers. For there is no power but of God the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the Ordinance of God and they that resist shall receive themselves damnation. The theory of Divine Origin so enunciated, believed in and accepted, thus, implied

1. That God deliberately created the State and this specific act of His grace was to save mankind from destruction

2. that God sent his Deputy or Vicegerent to rule over mankind. The ruler was a divinely  appointed agent and he was responsible for his actions to God alone whose Deputy the ruler was. All were ordained to submit to his authority and disobedience to his I command was a sin for which there was divine punishment.

**Criticisms of Divine Command Theory**

, While religion may be the most common ethical system employed, it has many issues that can be problematic if used as a moral guideline for law enforcement officers. For law enforcement officers in a pluralistic society, who are entrenched in religious doctrine and make ethical decisions based on that religious doctrine, their ethical decisions will not be acceptable with numerous segments of the society that they are sworn to treat equally. While decisions based on religious doctrine may be satisfactory for a law enforcement officer in his or her personal life, they can create difficulties in the workplace. An example is a law enforcement officer who refuses to enforce a court order to clear a group of Christians protesting abortion. The Christian officer may take offense to such an order, in spite of the court’s ruling and society’s general acceptance of abortion.

Specifically, in a criminal justice context, Rawls (2005) viewed religion in public life as something that was out of place and that should, instead, be a private affair. Our religious and personal morals should be put aside when doing the business of the public. It is important, according to Rawls, that workers in government institutions not demonstrate their religious affiliations because we all receive benefits from living in a pluralistic society and that, as a result we ought to withhold our religious and personal morals to ensure equality.

**The Historical & Evolutionary Theory of the Origin of State**

Evolutionary Theory of State

 This Evolutionary theory is also known as sociological or the correct theory of the origin of the state. So long as social sciences had not made any development and it was very difficult to determine the correct theory the origin of the state. The advancement of the fields of history, anthropology and archaeology helped in finding out various forces and factors responsible for the creation of the state. The Evolutionary Theory is regarded as the true and correct theory regarding the origin of the state. This theory helps in understanding the forces and factors, which created the state and historical stage through which it passed.

Factors of Evolutionary Theory of State

Following are the forces and factors evolutionary theory of sate

* Kinship
* Magic and Religion
* Property and the rise of Economic Classes
* War and Force
* Political Consciousness
* Kinship

 The state is based on the principle of command and obedience. In the earliest stages we find such a relationship in the family based on blood and birth. In this respect the matriarchal and patriarchal societies became the basis of the origin of the state. There were families, clans and tribes, whose Memberships were based on blood relationship which was the first element of social unity and the first basis of organization and discipline. There used to be a council of elders with a chief as political authority whose command was obeyed by all the members of the tribe.. In this way the path was paved for the development of the state

* Magic and Religion

In ancient times people were not civilized and advanced. So they did not understand the forces of nature. At that stage man was at the mercy of nature. So he tried to control them by different practices which later on got the name of magic. Some people tribes had the knowledge of these forces. So they acquired superiority over others and became their leaders. With the passage of time such men became the priest-kings. Slowly and gradually religion became a powerful instrument for keeping control over the people. Even today religion plays an important role in the state activities.

* Property and the rise of Economic Classes

 In the beginning people roomed from place to place in search of pasture and water. They did not know what agriculture was and how crops were cultivated. As a result of this they did not occupy a particular territory and lead a settled life. With the passage of time population increased and man was compelled to lead a settled life. This compelled them to occupy land with this there arose the need to have an authority to define and enforce the rights of the families or individuals within the territory of the settled community. This authority was also supposed to defend the wealth, which consisted mainly of land and domestic animals. In other words a common authority was needed to define property rights and property relations and to decide issues like inheritance, theft, exchange of goods etc. It is said where there is no property there can be no government. This means that the government and the state came into existence with the beginning of the private property and the division of the society with classes.

* War and Force

 War and force also played an important role in the .development of the state. Wherever force is used there is a definite purpose for it. In the beginning force was used to capture animals, wealth and land of the neighboring tribes. So we can say that the wars in the beginning were for economic purposes. War changed the tribes into political entity. As a result there came into being a permanent leadership. During the time of war the tribal chose their leaders who led them in the war. Since war became a permanent feature of tribal life, leadership also became permanent. With the passage of time a powerful tribal leader after many successful wars became the king. In this way a tribal state was changed into kingdoms and in this way the modern state came into being.

* Political Consciousness

This means the thought of knowledge as to why political organization is needed. In the beginning there was the need for defense and protection of life, liberty and property, regulation of social relations etc. Political consciousness began in ancient times. It is a very slow process. It took a very long time for man to ask about the political authority. The day people asked the question why political consciousness began and about its progresses and development. This also helped in the growth and development of the state and government.