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MATRIC NO: 19/LAW01/228

DEPARTMENT: LAW

COUSE CODE: POL102

1. **CITIZENSHIP**

**Citizenship** is the status of a person recognized under the [custom](https://en.wikipedia.org/wiki/Custom_(law)) or [law](https://en.wikipedia.org/wiki/Law) as being a [legal](https://en.wikipedia.org/wiki/Law) member of a [sovereign state](https://en.wikipedia.org/wiki/Sovereign_state) or belonging to a [nation](https://en.wikipedia.org/wiki/Nation). The idea of citizenship has been defined as the capacity of individuals to defend their [rights](https://en.wikipedia.org/wiki/Rights) in front of the [governmental](https://en.wikipedia.org/wiki/Government) authority. Individual states and nations recognize citizenship of persons according to their own policies, regulations and criteria as to who is entitled to its 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.
* How a Lebanese citizen can retain his/her citizenship in Nigeria

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 naturalization.

* (2) No person shall be qualified to apply for the grant of a certificate or naturalization, 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.

(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.

(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.

(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](https://en.wikipedia.org/wiki/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.

In Summary a Lebanese person can retain his/her citizenship status in Nigeria if he/ she is of good and unquestionable character and also if he/she lives up to the rules, laws, regulation of the country which are embedded in the constitution. Also he/she must also respect the constituted authorities governing the country.

How a Lebanese can lose his/her citizenship status in Nigeria

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.

Also, citizenship is involuntarily taken away by the government from an individual whose act and conduct has been confirmed to be inconsistent with the provisions of the constitution. Take for instance where:

* Such person(s) has committed an act of treason or an attempt to overthrow the government by force and being convicted by a court of law or tribunal may be deprived of his citizenship by the president although subject to the fact that such person is not a citizen by birth. **see S. 30 (2) of the 1999 constitution**
* Such person(s) has traded or assisted the enemy of Nigeria during the time of war with the intent to cause damage to the interest of Nigeria. **See S. 30 (2) (b) of the 1999 constitution.**

**Voluntary loss of citizenship include**

**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”** **S. 29** **(1)** 1999 constitution of the Federal republic of Nigeria.

From the above provision of the constitution, one can evidently say that renunciation is a voluntary act of relinquishing ones citizenship or nationality for another.

Historically, the right to renounce one’s obligation to his country was perpetually denied by the common law doctrine. This denial however continued till late 19th century when the United State passed into law her **Expatriation Act of 1868** and later the **Bancroft Treaties** which recognized the right to renounce one’s citizen.

However, the **Universal Declaration of Human Rights** in **(Article 13(2) and (Article 15 (2)** respectively, also recognizes both rights to leave any country, including one’s own and the right to change one’s nationality. The reason for the passage of these laws was to counter other countries’ claim that the U.S citizens born in their country owed them allegiance perpetually. See the American celebrated case of **Beys Afroyim v. Dean Rusk, Secretary of State.** This position made it to be the beginning of an explicit rejection of the feudal common law principle of perpetual allegiance across the globe.

Dated back to the 18th century, people from certain countries renounce their citizenship to avoid compulsory military services also known as conscription. This form of compulsory enlistment into military services in recent times has raised several objections on different grounds ranging from religious or philosophical grounds; political objection, for example to service for a disliked government or unpopular war; and ideological objection, for example, to a perceived violation of individual rights.

Those conscripted may evade service, sometimes by leaving the country. As of the early 21st century, many states no longer conscript soldiers, relying instead upon professional militaries. Many states that have abolished conscription therefore still reserve the power to resume it during wartime or times of crisis.

**Oath of allegiance**  
whenever a person pledges his allegiance or loyalty to another country other than his country, he advertently or inadvertently relinquishes his citizenship of his earlier country. This can overtly be carried out by joining the armed forces of the country or accepting jobs where an oath of allegiance or other form declaration of allegiance is required.

**Conditions/procedure for renunciation**

**Eligibility**

* Such person must be aged 18 years and above (exception to a married woman below age 18 (**S. 29 (4)(b)**)
* Such person must be of a sound mind
* Such person must have acquired or would likely be granted citizenship in another country
* Such person has no criminal or financial liability to the state

**The procedure for renunciation of citizenship in Nigeria**

* Visit to the appropriate authority i.e. the Ministry of interior, Nigerian immigration service or the Nigerian embassy in the country where the person resides.
* Fill the application form with complete information which must be signed and certified before a magistrate, notary public, justice of peace or commissioner of oath  
  Submit the application form(s) with the following documents:

1. Copy of the foreign passport
2. Copy of the foreign citizenship certificate or copy of confirmation that the applicant will becomes the citizen of a foreign country  
   Birth certificate
3. Citizenship certificate (if any)
4. National Identity card (if any)
5. Passport-sized photograph of the applicant
6. Nigerian passport or other traveling document
7. Marriage document (for female applicant below age 18)

Proof of acquisition of citizenship in another country  
**Note:** The president reserves the power to withhold the registration of any declaration and renunciation of citizenship during war in which Nigeria is physically involved and where it is in his opinion that such declaration will be contrary to public policy. **See S. 29 (3) (a) (b)** of the 1999 constitution.

2. THEORIES OF STATE FORMATION APART FROM SOCIAL CONTRACT INCLUDES

Political thinkers have attempted to explain the origin of the state in various ways. When, where and how the state came into existence have not been recorded anywhere in history. Therefore, the political thinkers were compelled to adopt various hypotheses, many of which are now discredited in the light of modern knowledge. Among the many theories which are concerned with the origin of the state the following are explained in this chapter.

1.      The Theory of Divine origin

2.      Social Contract Theory.

3.     Force Theory.

4.     Evolutionary Theory.

* 1. Force theory: The **force theory** is the idea that government originates from taking control of the state by force and is often found in a **dictatorship**—a type of government characterized by one-person or one-party authoritarian rule. Historically, this has been achieved in some cases through forcible invasion or occupation when a more dominant people or state takes control of the political system of a less powerful people or state, imposing its governmental system on that group. New governments can also be formed by force during revolutions or coups within a country. A coup is the overthrow of an established government, and the resulting leader or dictator is most often a military figure. An example of the force theory occurred in Cuba in 1959, when revolutionary Fidel Castro and a small force of guerrilla soldiers defeated the national army and took control of the government. In some cases, governments created by force take on some characteristics of a monarchy, with government power handed down within the dictator's family. Examples are the Assad regime in Syria and the Kim regime in North Korea. 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. “FORCE CAN BE USED TO MAUINTAIN PEACE IN A STATE.
  2. EVOLUTIONARY THEORY:Government originates from a family or clan-bound structure, which can explain the formation of the world's first political structures. These earliest and very loosely formed governments were the result of a shift from hunter-gatherer societies to more settled agricultural societies. As families joined to form clans and clans joined to form villages, the need for leaders and a central organizational structure developed. These leaders helped determine how to address still unfamiliar issues, such as water rights for crop irrigation and the distribution of other resources. They also provided an increased sense of safety and security for the society. In many early societies, these first states developed monarchies, with rule based on membership in a ruling family. In modern times, some governments continue to be led by a succession of members from the same family. For example, in the monarchy of Saudi Arabia, the king has been descended from the Āl Saʿūd family since 1744. The historical evolutionary theory holds the view that the state has originated through a gradual evolutionary process. State is neither the handiwork of God, nor the result of superior physical force, nor the creation of a resolution or contract, nor does the mere expansion of family.it treat the state as a product of historical development like any other human institution. The key factors which played a part in the evolution of the state are natural social instinct, kinship and family, religion, force, economic needs and activities. We can identify the following stages through which the state has evolved over the years.
* Tribal state: the oriental empire- Roaming tribes generally settled down in regions where nature was bountiful and responsive to the needs of man. These states were essentially power and property states, built on wealth and military force. Each tried to expand and dominate others. Wars and instability was the order of the day.
* City state: The next stage in evolution of state took place with birth of city states in ancient Greece around 1000BC. When Greeks settled in Europe they got organized in local communities.
* Roman Empire: by the close of the first century B.C, the Greek system of government came to the replaced by the World Roman Empire and entire western world got united under a single political regime (Empire).
* Feudal state: upon the disintegration of Roman Empire, its territories fell into the hands of powerful nobles-big land owners. Land tenure came to be accepted as the basis of man`s status in the society.
* The Church vs. the state: by the time Roman Empire got itself established as potent authority. When the empire fell to pieces, it was in a position to step into its place and to give Europe peace and order. The church even asserted its supremacy over the temporal kings. This led to the emergence of conflict between the church and king.
* Renaissance and Reformation: renaissance was at the period in Europe between the 14th and 16th century. Renaissance implied the revival of the classical learning and involved the transitional movement in Europe which changed the medieval outlook into modern one. The coming of reformation, which can be described as an indirect result of renaissance further gave strength to the spirit and forces of nationalism.
* Birth of the nation state- politically the modern age dawned with the emergence of absolute monarch in various states of Europe which now came to be nation states and which had over thrown the feudal states. The rise of nation state in England, the American Revolution of 1776 and French revolution of 1789, gave strength to the concept of nation state fortified with the spirit and philosophy of nationalism. The unification of Germany (1864-71) gave further strength to the concept of nationalism.
  1. Divine right theory: **divine right theory**, government originates with power vested in an individual by God or gods. Generally, monarchs lead governments of this type. This theory was followed in ancient times, including by the ancient Egyptians and Maya. The idea of divine right experienced a resurgence in western Europe in the 16th to the 18th centuries, when King James I of England, several French monarchs, and other rulers asserted that their authority came directly from God—and thus could not be challenged. Russian czars, such as Peter the Great, believed their autocratic rule was God-given, and they used their power to gain territory, wage war, and impose taxation on their subjects. This is the oldest theory of the state. Advocates of this theory believe that kings rules by God`s will, order and authorization. The divine theory of the state is propounded by almost all religious of the world. The Old Testament records that the king is appointed by God and God has the sole power to remove him. King is regarded as the incarnation of lord Vishnu according to several Hindu scriptures.

During the 17th and 18th centuries the divine theory of the state was highly propagated. The reasons for the decline and rejection of the theory were that politics was separated from religion and the church was separated from politics. Another reason is the birth of nationalism and the consequent appearance of democracy. Historians and scholars attempted to explain the origin of state in terms of family and thus put forth the patriarchal and matriarchal theories of evolution of state. In the contemporary age of liberal democracy, no one gives any real importance to the theories of divine origin of state and the divine rights of the monarchy.