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***ASSIGNMENT QUESTION 1***

Nigerian nationality law is the law of Nigeria which concerns citizenship and other categories of Nigerian nationality. Just like every other country Nigeria has its own law governing citizenship and other aspects of their nationality. It is known as Nationality Law. Based on the constitution of the Federal Republic of Nigeria, becoming a citizen of Nigeria is governed by the Nigerian Nationality Law. This law governs everything relating to citizenship and every other category of Nigerian nationality.

 Any individuals can easily retain or lose his or her Nigerian citizenship, The following are ways to gain citizenship in Nigeria
1. By Birth
2. By Registration
3. By Naturalisation.

Citizenship by Birth. This is for those who were born in Nigeria. Although being born in Nigeria does not automatically confer Nigerian citizenship.

Citizenship by Descent. This means at least one of the parents of the person is a Nigerian even if the person was born outside of Nigeria.

Citizenship by Naturalisation, Anyone who is of full age and has lived in Nigeria for at least fifteen years and has intentions to continue residing in Nigeria. Such a person must be familiar with the customs and language of Nigeria and must be able to support himself/herself.

Citizenship is the status of a person recognized under the constitution of a country or a sovereign state as being a legal member of such country or state. It gives the person holding the citizenship access to all the benefits and rights stated in the constitution of such country. Every country has its own law governing citizenship and other aspects of their nationality. It is known as Nationality Law. Based on the constitution of the Federal Republic of Nigeria, becoming a citizen of Nigeria is governed by the Nigerian Nationality Law. This law governs everything relating to citizenship and every other category of Nigerian nationality. There are four types of citizenship in Nigeria:

Citizenship by Birth. This is for those who were born in Nigeria. Although being born in Nigeria does not automatically confer Nigerian citizenship.

Citizenship by Descent, This means at least one of the parents of the person is a Nigerian even if the person was born outside of Nigeria.

 Citizenship by Registration. This type of citizenship can be obtained by any of the following persons: A foreign woman married to a Nigerian man. Anyone who is of age (17) born outside of the country whose either one or both grandparents is or was a citizen of Nigeria. A foreign child adopted by Nigerian parents. 4. Citizenship by Naturalisation. Anyone who is of full age and has lived in Nigeria for at least fifteen years and has intentions to continue residing in Nigeria. Such a person must be familiar with the customs and language of Nigeria and must be able to support himself/herself. ***How to become a citizen of Nigeria***

 Requirements for international e-passport in Nigeria There are three general ways of acquiring citizenship in Nigeria: By Birth By Registration By Naturalisation The provisions for obtaining Nigerian citizenship are stated in Chapter 3 of the Constitution of the Federal Republic of Nigeria 1999 known as the Nigerian Citizenship Act. By birth Section 25 (1) The following persons are citizens of Nigeria by birth-namely- (a) Every person born in Nigeria after the date of independence (October 1, 1960), either of whose parents or any of whose grandparents belongs or belonged to a community 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. (2) In this section, "the date of independence" means the 1st day of October 1960.

By registration Section 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; two people to testify to that which one should a Religious minister... (b) He has shown a clear intention of his desire to be domiciled in Nigeria; and (c) He has taken the Oath of Allegiance prescribed in the Seventh Schedule to this Constitution. Therefore one has to be in this category to be a citizen and to retain such citizenship.

Citizenship is based upon the Constitution of the Federal Republic of Nigeria, dated in 1989.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. Some of the ways a person can lose his or her Nigerian citizenship are by becoming a naturalized citizen of another country after age 18,
Joining the military of a foreign state, Joining the government of a foreign state, Performing some act to intentionally give up citizenship.

The Nigerian President can also deprive a naturalised citizen of his Nigerian citizenship if such person bags an imprisonment of three years or more within a period of seven years after he was naturalised.

***QUESTION 2***

***Social Contract Theory***
Social contract theory is another descriptive theory about society and the relationship between rules and laws, and why society needs them. Thomas Hobbes (1588-1689) proposed that a society without rules and laws to govern our actions would be a dreadful place to live. Hobbes described a society without rules as living in a “state of nature.” In such a state, people would act on their own accord, without any responsibility to their community. Life in a state of nature would be Darwinian, where the strongest survive and the weak perish. A society, in Hobbes’ state of nature, would be without the comforts and necessities that we take for granted in modern western society. The society would have:

No place for commerce
Little or no culture
No knowledge
No leisure
No security and continual fear
No arts
Little language
Social contract theory is a cynical, but possibly realistic, view of humanity without rules and people to enforce the rules. An example of a society in a state of nature can at times be observed when a society is plunged into chaos due a catastrophic event. This may occur because of a war, such as happened in Rwanda, or because of a natural disaster, such as what happened in New Orleans in the aftermath of Hurricane Katrina. In both of these examples a segment of society devolved from a country in which the rule of law was practised to a community in a state of nature. Rules and laws were forgotten and brute force dictated who would survive. Unfortunately, without laws and rules, and people to enforce those laws and rules, society devolves into a state of nature.

In general, even without the calamities of natural disasters and war, Hobbes assumed people would strive for more wealth and power in what could be described as a “dog eat dog” society, where, he believed, people will do whatever is required to survive in a state of nature, where rules and laws are non-existent. This would mean that people will act in “wicked” ways to survive, including attacking others before they are attacked themselves. With rules in place, people feel protected against attack.

In a state-of-nature society, the strongest would control others that are weak. Society would have no rules or laws forbidding or discouraging unethical or immoral behaviour. People would be forced to be solely self-interested in order to survive and prone to fight over possession of scarce goods (scarce because of the lack of commerce).

For Hobbes, the solution is a social contract in which society comes to a collective understanding — a social contract — that it is in everyone’s interest to enforce rules that ensure safety and security for everyone, even the weakest. Thus, the social contract can deliver society from a state of nature to a flourishing society in which even the weak can survive. The degree to which society protects the weak may vary; however, in our society, we agree to the contract and need the contract to ensure security for all.

The social contract is unwritten, and is inherited at birth. It dictates that we will not break laws or certain moral codes and, in exchange, we reap the benefits of our society, namely security, survival, education and other necessities needed to live.

According to Pollock (2007), there are five main reasons that laws are required in society:

The harm principle: to prevent the serious physical assault against others that would be victimized.
The offence principle: to prevent behaviour that would offend those who might otherwise be victimized.
Legal paternalism: to prevent harm against everyone in general with regulations.
Legal moralism: to preventing immoral activities such as prostitution and gambling.
Benefit to others: to prevent actions that are detrimental to a segment of the population.
Problems with the social contract theory include the following:

It gives the government too much power to make laws under the guise of protecting the public. Specifically, governments may use the cloak of the social contract to invoke the fear of a state of nature to warrant laws that are intrusive.
From the time that we are born, we do not knowingly agree to a contract and therefore do not consent to the contract. An outflow of this thought is a movement entitled the “Sovereign Citizens” or “Freemen of the Land.” The FBI identifies these movements as individual citizens who reject government control and “the government operates outside of its jurisdiction. Because of this belief, they do not recognize federal, state, or local laws, policies, or regulations.” (US Department of Justice, 2010). The FBI considers these movements as domestic terrorist threats (FBI, 2011).
If we do accept the contract and wish to abide by it, we may not fully understand what our part of the contract is or ought to be.
Contracts can be unfair for some. For example, the poor do not get the same benefits of the contract.

While social contract theory does not tell people how they ought to behave, it does provide a basis to understand why society has implemented rules, regulations, and laws. If not for the social contract theory, our understanding of the need for these rules would be limited.

Specifically for law enforcement, social contract theory is important to justify the power that law enforcement can exert over the population as a whole (Evans and MacMillan, 2014). The power imbalance, held by law enforcement, is part of the contract that society has agreed upon in exchange for security. Where the contract can be problematic is when the power used by law enforcement exceeds what is expected by society under the contract.

***Conception of moral rules, according to Social Contract Theory:***
Rational self-interested individuals in a state of nature will realize that they can do better if they come together and make agreements. These agreements are the justified moral rules, where one gives up some part of their liberty for selfish benefit (don't harm anyone, don't steal from anyone, keep one's agreements, limited beneficence, etc.)

***State of nature:***
Time and place where there is no organized society and where people are completely free to do whatever they want.

***Four conditions of the state of nature*** that make it a state of war, according to Hobbes:
People are primarily self-interested; People have similar basic needs; Scarcity of things needed; Rough equality of power.

***Advantages of Social Contract Theory:***
Because life in the state of nature is so dreadful, people will propose moral rules - limitations on one's freedom that each person accepts for his/her own benefit. Rules of morality emerge as a tool that allows people to escape the misery of the state of nature and obtain the benefits of social living. Moral rules are ones that would be agreed upon by everyone so that all can live together and have a better life.

***Two objections to Social Contract Theory (incomplete; morality is prior to the contract):***
1) incomplete: What about irrational beings (animals, children, cognitively impaired humans, future generations)? Seems to give wrong reasons for why it's wrong to harm such beings, or none at all.
2) Morality is prior to the contract: According to Hobbes' social contract theory, rape and torture would not be right/wrong in the state of nature, but most people would think that they are wrong even in a state of nature. Likewise, kindness to children or sharing with the poor/hungry would be virtuous even if there were no social agreements. Social contract theory cannot explain these judgments.

The Social Contract is the most fundamental source of all that is good and that which we depend upon to live well. Our choice is either to abide by the terms of the contract, or return to the State of Nature, which Hobbes argues no reasonable person could possibly prefer.

Social contract attempts to explain the formation as well as maintenance of societies or states as a result of implied contract between individuals and groups. Social contract is an intellectual tool aimed at explaining necessary relationships between individuals and their government. States acted in competition with one another just the way individuals acted in state of nature as they had self interest and no rights. This made them compete with one another. States were in conflict because there was no sovereign state. Different activists gave different terms as far as social contract is concerned.

Social contract was developed in early western political thought. It was seen as an intellectual expression to European political thoughts where kings, vassals and lords, were considered in formation of political, legal and military affairs.

You could argue that a social contract underpins modern (representative) democracies. In a simplistic sense, societies reliant on popular sovereignty could claim that there is a contract/ obligation between the people (who make up society) and its government and representatives