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***POL 102***

**HOW CAN A LEBANESE LOSE HIS OR HER NEWLY ACQUIRED NIGERIAN CITIZENSHIP**

Citizenship is the status of a person recognized under the custom or law as being a legal member of a sovereign state or belonging to a nation. The idea of citizenship has been defined as the capacity of individuals to depend their rights in front of the governmental authority. Individual states and nations recognize citizenship of persons according to their own policies, regulation and criteria as to who is entitled to its citizenship.

A person may have multiple citizenships. A person who does not have citizenship of any state who does not have citizenship of any state is said to be stateless, while one who lives on state borders whose territorial status is uncertain is a border-lander. Nationality is often used as a synonym for citizenship in English – notably in international law – although the term is sometimes understood as denoting a person’s membership of a nation.

Nigerian nationality law is the law of Nigeria which concerns citizenship and other categories of Nigerian nationality. There are three ways to acquire a Nigerian citizenship, these are:

* By Birth
* By Registration
* By Naturalization

A mature Lebanese can acquire his/her citizenship either by registration or naturalization, but he/she must first meet the following qualifications:

* He/she must be of good character
* He/she has shown a clear intention of his desire to be domiciled in Nigeria
* He/she must be a person of full age and capacity
* He/she has taken the Oath of Allegiance prescribed by the Seventh Schedule to the constitution

The loss of one’s Nigerian citizenship is in two (2) main categories; voluntarily or involuntarily. Voluntary renunciation of Nigerian citizenship is permitted by law. All that is needed is that the individual contact the Embassy for details and the required paperwork. While in the involuntary category, there are a number of ways one can lose his/her citizenship. Some include:

1. *Registered or Naturalized citizens voluntarily acquires the citizenship of a foreign country*: It is not permitted for registered or naturalized citizens of Nigeria to voluntarily acquired citizenship to another foreign country.
2. *Naturalized citizens before seven years of residenc*e: the period of time required for any foreigner who wanted to become a naturalized citizen of Nigeria is fifteen (15) years or more. Citizenship cannot be granted to anyone who has resided in Nigeria for less than fifteen (15) years.
3. *Sentences to three (3) years imprisonment or more*: any registered or naturalized citizen of Nigeria who commits a crime and is sentenced to prison for three (3) years or more will automatically have his citizenship revoked.
4. *Registered or Naturalized citizens convicted for the act of disloyalty to the Federal Republic of Nigeria*: Registered or Naturalized citizens discovered to have displayed any act if disloyalty or treason such as; selling the country’s/government’s secret, aiding the enemy in times of war, etc., will have his/her citizenship revoked.

**SOCIAL CONTRACT THEORY EXPLAINS THE EVOLUTION OF STATES, WHAT OTHER THEORIES EXPLAIN THE SAME AND** **THEIR STRENGTHS**

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. Social contract theory is rightly associated with modern moral and political theory and is given its first full exposition and defense by Thomas Hobbes. 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.

Social contract theory says that people live together in society in accordance with an agreement that establishes moral and political rules of behavior. Some people believe that if we live according to a social contract, we can live morally by our own choice and not because a divine being requires it. Social contract creates political theory by capturing the concept that individual obedience is not necessary when making a congruent decision; hence it is necessary for the citizens to make decisions based on the individuals’ choice but not through political influence.

Social contract, in moral and political philosophy, an actual/hypothetical compact, or agreement, between the ruled and their ruler, defining the rights and duties of each. In primeval times, according to the theory, individuals were born into an anarchic sate of nature, which was happy or unhappy according to the particular version. They then, by exercising natural reason, formed a society (and a government) by means of a contract among themselves. Theories of the social contract differed according to their purpose: some were designed to justify the power of the sovereign, while others were intended to safeguard the individual from oppression by a sovereign who was all too powerful.

CONSENT OF THE GOVERNED

An early critic of social contract theory was Rousseau’s friend, the philosopher David Hume, who in 1742 published an essay “Of Civil Liberty”. The second part of this essay, entitled “Of the Original Contract”, stresses that the concept of a “social contract” is a convenient fiction. Hume argued that consent of the governed was the ideal foundation on which a government should rest, but that it had not actually occurred this way in general.

NATURAL LAW AND CONSTITUTIONALISM

Legal scholar Randy Barnett has argued that, while presence in the territory of a society may be necessary for consent, this does not constitute consent to all rules the society might make regardless of their content. A second condition of consent is that the rules be consistent with underlying principles of justice and the protection of natural and social rights, and have procedures for effective protection of those rights (or liberties). This has also been discussed by O. A. Brownson, who argued that, in a sense, three “constitutions” are involved: first, the constitution of nature that includes all of what the Founders called “natural law”; second, the constitution of society, an unwritten and commonly understood set of rules for the society formed by a social contract before it establishes a government, by which it does establishes a government, by which it does establish the third, a constitution of government. To consent, a necessary condition is that the rules be constitutional in that sense.

TACIT CONSENT

The theory of an implicit social contract holds that by remaining in the territory controlled by some society, which usually has a government, people give consent to join that society and be governed by its government, if any. This consent is what gives legitimacy to such a government. Other writers have argued that consent to join the society is not necessarily consent to its government. For that, the government must be set up according to a constitution of government that is consistent with the superior unwritten constitutions of nature and society.

EXPLICIT CONSENT

The theory of an implicit social contract also goes under the principles of explicit consent. The main difference between tacit consent and explicit consent is that explicit consent is meant to leave no room for misinterpretation. Moreover, you should directly state what it is that you want and the person has to respond in a concise manner that either confirms or denies the proposition.

VOLUNTARISM

According to the will theory of contract, a contract is not presumed valid unless all parties voluntarily agree to it, either tacitly or explicitly, without coercion. Lysander Spooner, a 19th century lawyer and staunch supporter of a right of contract cannot be used to justify governmental actions such as taxation because government will initiate force against anyone who does not wish to enter into such an agreement is not voluntary and therefore cannot be considered a legitimate contract at all.

Modern Anglo-American law, like European civil law, is based on a will theory of contract, according to which all terms of a contract are binding on the parties because they chose those terms for themselves. This was less true when Hobbes wrote Leviathan; at that time more importance was attached to consideration, meaning a mutual exchange of benefits necessary to the formation of a valid contract, and most contracts had implicit terms that arose from the nature of the contractual relationship rather than from the choices made by the parties. Accordingly, it has been argued that social control theory is more consistent with the contract law of our time, and that certain features in the social contract which seem anomalous to us, such as the belief that we are bound by a contract formulated by our distant ancestors, would not have seemed as strange to Hobbes’ contemporaries as they do to us.