**CHAPTER ONE**

**UNDERSTANDING CIVICS AND ETHICS**

**Introduction**

Human being is a social animal who is endowed with instance of sociability (gregariousness). All his/her instincts are achieved and fulfilled in a society. Human being can make unhampered progress only in a well- organized society. Society enables him/her to achieve talents and qualities by virtue of which he/she can make progress and achieve superiority over other living beings. Along with this, a human being also makes efforts to resolve conflict and live in harmony with other social beings. He/she looks after the interests and requirements of his/her other fellow beings. Civics and ethical studies helps to resolve social conflicts in society and help human being to live in harmony with his/her other fellow beings.

Civics and ethical studies deals with the reciprocal relationships of rights and duties established among citizens, and between citizens and the state. It deals with the reciprocal roles and privileges that state and citizen have with respect to the economic domain, cultural domain, social domain, developmental domain and environmental domains of the society.

**LESSON ONE:ORIGINS AND DEFINITIONS OF CIVICS AND ETHICS**

The word civics comes from Latin word “civita-tes” which means citizen or of citizens. The word citizen is to mean a person who is a member of a particular country by birth or Naturalization (getting a right of citizen ship through legal process). This is to say that a citizen refers to a person who has certain rights and privileges, and who is expected to render (provide) services and duty expected from him / her by being a member of a citizen of a given country. This implies the state of being the ownership of certain rights and duties.

Civics as an education for the first time delivered in ancient Greek-city-state i.e. Athens. During those times its main concern was preaching Athenians about the “good life”.

The concept civics has been defined by many authorities in varies ways. The working definitions come from the tasks or activities of the subject. Accordingly, civics has the following working definitions:

1. Civics education is a branches of social science which deals with the rights and responsibilities of citizens;
2. It studies the theory and practice of free and open democratic society;
3. It is the intensive study and understanding of political institutions such as law-making institutions, executive bodies, law interpreting body etc.
4. It is the study of the purpose of government, the nature of the law, and the way private behavior affects the public order and the political system;
5. It also studies the international socio-economic and political conditions. i.e. civic competence. It is the capacity or ability participates effectively in political, economic and social affairs.
6. Civics education is an education for the wide spread participation of citizen in the overall affaires of their nation.
7. It is also deals with the knowledge and skills that you should acquire in order to be competent and responsible citizen

In the modern times with the whole world becoming a single unit, the need for world fraternity has enormously increased and so civics has assumed greater importance in the field of study. Generally, as a field of study, civics can be defined as a branch of social science which studies about “the right and duties of citizens” the term rights refers to privilege claimed or enjoyed by citizens. Right enables citizens to use their mental and physical faculties provide with them. On the Other hand duties indicate the obligation that has to be fulfilled by the citizen. Shortly, it is responsibility discharged by citizens. Both the terms duty and right are very interrelated because, for the citizens, to have certain rights at the same time they are required to discharge certain duties. As a whole the purpose of education is to create active citizens who could directly participate in political, economic and social and cultural in a given society.

**LESSON TWO: RATIONALES OF CIVIC AND ETHICAL STUDIES**

As education is concerned with the formation of the human person as a whole in a changing world, a well-organized civics and ethical education responds to societal needs in terms of providing citizens with many intellectual abilities, social virtues and moral qualities.

Civics and ethical education provides realistic and firsthand knowledge and experience on improvement of daily living in home, school and community and participation in the affairs of the country in democratic manner. The major goals of civics and ethical education are the following.

1. Building civic competence in citizens. It is to mean the capacity and ability to participate effectively in the political, economy and social system of their country. It is to gear common form of participation.
2. Promoting the culture of civic responsibility- is the commitment to fulfill the obligation of citizenship
3. Promoting the culture of civic right. Civic right refers to the political rights and freedoms you are entitled to enjoy. It as a citizen of your country.
4. Promoting civic virtue; this means the attitude, filling, and behavior citizens should develop. That is civic and ethical education is aimed at creating good citizens who is acquainted with the necessary moral values of their society.
5. Develops an intelligent understanding of the structure and working of civic and political institutions of their state and helps the students to appreciate the role of different institutions and their contributions to the maintenance of world peace.

Furthermore, one of the most important goals of teaching civics and ethical studies is to produce good citizens.

**Characteristics of a Good Citizen:** A good citizen is who: believes in equality of opportunity for all people; values, respects and defends basic human rights and privileges guaranteed by our constitution; respects and upholds the law and its various agencies; understands and accepts the democratic principles; puts the general welfare above his own welfare; exercises his civic responsibility and discharges them to the best of his capability; accepts his civic responsibility and discharges them to the best of his capability; realizes the necessary connection of education with democracy; assumes a personal responsibility for the wise use of natural resources; understands cultures and ways of life other than his own; supports all efforts to prevent war, but is always ready to defend his country against tyranny and aggression; cultivates qualities of character and personality that have a high value in his culture; recognizes taxes as payment for community services and pays them promptly; in a responsible family member and assumes his full responsibility for maintaining the civic standards of his neighborhood and community.

In general the significance of civic and ethical studies includes: to make citizen aware about the fundamental rights freedoms and duties, to initiate citizens to participate actively in the political activities of the government, to produce competent and responsible citizens who actively take part in the overall development of the country, to develop the culture of democracy and avoid the culture of passivity and apathy, to make citizen think rationally and critically, and to make citizen feel responsible to their actions and conducts.

**LESSON THREE: COMPETENCES OF GOOD CITIZENS**

Active or effective participation of citizens in the multifaceted problems of thesociety is an imperative. Any kind of participation may not be successful and bring change in the society. What is required is informed decision and action. For that citizens need to have competences which include civic knowledge, civic skills and civic attitudes. Simple membership to a certain state or political society does not qualify a person to be a good citizen. Every one of us are having Ethiopian citizenship status just because we are born from our parents. Good citizenship needs qualifications beyond mere membership to a country.

As the roles of good citizens are multifaceted and many, there are minimum competences that are required from them. These are civic Knowledge, civic skills and civic attitudes.

**Civic knowledge** implies general information and awareness about the social, Cultural, political, environmental, historical and economical conditions and realities of the past and the present and also the challenges and prospects ahead of the country. Citizens need to know their country, its people, history, culture, resources and the like. To that end, knowledge of history, politics (democracy, constitutions, state and government), sociology, globalization, environment, philosophy, and economics is very valuable.

The source of information is not limited to formal education where you learn through reading books and documents. Informally you can also get information, through media, internet, attending meetings, and so on.

The pursuance of knowledge for the sake of knowledge doesn’t infer civic knowledge. Civic knowledge is instrumental to bring change of attitude and ultimately leads to taking appropriate action. So, we learn not for the sake of learning, but we learn for action.

**Civic attitudes** involve those character traits, or dispositions which are engrained in the mind of citizens. Civic attitudes or orientation will develop once citizens acquired civic knowledge. In order to discharge ones responsibility, for example, community service, citizens need to develop positive out look and concern for the community. Altruistic qualities are required to help the poor and vulnerable ones in the community.

**Civic Skills**: Civic skills are the third elements which are required from good citizens. These involve skills of decision making, communication, conflict resolution, compromise, persuasion, creativity and the like.In order to participate effectively, thus, Citizens are required to have competence of civic knowledge, attitude and skill.

**LESSON FOUR: THE CONCEPT OF CITIZENSHIP**

A ‘citizen’ is a member of a political community, which is defined by a set of rights and obligations. Citizenship, therefore, represents a relationship between the individual and the state, in which the two are bound together by reciprocal rights and obligations. Citizenship is a politico-legal status and an identity. Thus, there is an objective dimension of citizenship: specific rights and obligations which a state invests in its members, and a subjective dimension: a sense of loyalty and belongingness.

Citizenship is a relationship between individual and the state by which the former owes allegiance and the latter owes protection. This relationship is determined by law and recognized by international law. The citizen is a citizen only through the state. Hence, citizenship means a full and responsible membership of the state. In social sciences, it has been used to denote the status of individuals in the development of the modern state.

**MODES OF AQUIRING AND LOSSING CITIZENSHIP**

**Modes of Acquiring Citizenship**

A person may acquire the citizenship of a state in accordance with the rules of municipal law (a law that applies within the given state- for instance, Ethiopian municipal law applies within Ethiopia only). It implies that municipal law determines as to who may be a citizen of a particular state. Modes of acquisition of citizenship are, therefore, not uniform. They differ from state to state. The following are the modes by which citizenship may be acquired:

1. **Citizenship by Place of Birth**. For most people, citizenship is a matter of birth. Those people whose birth takes place within territorial limits of a state acquire the nationality of that state. This principle is called *jus soli* (the law of the soil). The United Kingdom, the United States and many states of Latin America follow the principle of *jus soli*. Children are citizens of the nation in which they are born, no matter what the parents’ nationalities are. Thus a child born to Ethiopian parents in the United State is citizen of the United States.

2. **Citizenship** **by Descent**. Nationality of a state may also be acquired by a person on the basis of the nationality of either parent. Thus a child may become a national of that - state – of which his parents are nationals. This principle is known as *jus sanguinis* (law of the blood). Germany, France, and Ethiopia confer nationality on the basis of this principle. Under *jus sanguinis* children take their parents nationality regardless of where they are born .For example, a child born to Ethiopian parents in France is a citizen of Ethiopia. Note that many states recognize the principle of *jus soli* as well as the principle of *jus sanguins*. The USA and United Kingdom are typical illustrations.

3. **Citizenship by Naturalization.** It is a process by which a state grants its citizenship foreigners as a result of some voluntary acts and interaction of the individual. A person may acquire citizenship through naturalization in different ways. The most important ways are the following.

 As a result, the person to be naturalized should satisfy some specific criteria set by the particular state in to which he applying to be a citizen.

The *pre –requisites* vary from country to country, but they more or less are:

* Length of residence, which varies from 1 to 10 years, with five years the commonest. This means that in order to acquire foreign citizenship, one has to reseed in that country at least for five years.
* Age of the applicant, which varies from 18to 25 years. This means that a person who applies for foreign citizenship should be at least 18 years of age.
* Health status. This implies that a person applying for foreign citizenship should be physically and mentally healthy. He has to be free from physical and mental defects.
* Criminal records of individuals. This means that individuals who apply for foreign citizenship should be free from criminal records. Individuals should be free from such crimes as drugs smuggling, genocide, hijacking and terrorism.
* Moral character. This means that a person applying for the foreign citizenship should be morally good. Other requirements are:

Others may also use additional grounds for granting their citizenship to foreigners

1. lawful entry for residence
2. Ability of national language, etc…
3. Nationality origin
4. Educational; qualification

***I. Naturalization through application (registration)***– this method of naturalization involves a direct application of a foreign individual seeking citizenship in a given state. Here, the individual approach the appropriate authority of that state. It also refers to conferring citizenship an individual who has migrated to the state and voluntarily accepts from the individuals the fulfillment of certain requirements. Official grant of citizenship is controlled by laws passed by the parliament and almost all countries have certain articles in their constitutions regarding these affaires.

For the most part, natives and naturalized ones have identical rights and duties, but there are distinctions as well –like for example in USA a naturalized citizen has no right to be president or vice president. Moreover, in some cases native-born citizen may have more or wider rights than naturalized citizens. For instance, under the Electoral laws of 1956& 1969, & the Revised Constitution of 1955, only Ethiopian subjects by birth were given the right to vote & to be elected . In these three legal documents, naturalized citizens or those who have acquired the Ethiopian citizenship by way of naturalization did not enjoy the right to vote& to be elected. This means that native –born Ethiopians or those who obtained Ethiopian citizenship by birth have wider rights than naturalized citizens. Thus, you can say that in Ethiopia native and naturalized citizens did not have the identical rights.

Naturalized citizens are also more vulnerable to de naturalization or loss of their citizenship. Thus, citizenship will be granted only when the individual satisfies the requirements.

***II. Naturalization through marriage-*** one can also acquire citizenship through marriage (when the spouses do have different citizenship). This means the individual who has married the citizen of that state assumes the citizenship of his/her partner. Naturalization through marriage has an international acceptance. Status of citizenship won’t be taken away in case the partners get divorced.

***III. Naturalization through legitimizing*/Adoption** –this is a process by which stateless children are legitimate or legally acquired citizenship through parenthood or guardianship to citizen of that state.An illegitimate child has the right to get his guardian or adopter citizenship by legitimation or recognition.

***IV****.* **Citizenship by special case:** Citizenship can be given to an individual or collectives without undergoing all the legal procedures related to acquisition of citizenship.

**V**. **Reintegration (Restoration)**: A person who has lost his/her citizenship due to some reasons may get it back if he/she fulfills some conditions as laid down by the laws of the state.

**VI. Citizenship by Political Case:** The political case refers to acquisition of citizenship by conquest or merger of territory. Citizenship by political case is possible when:

1. The people of annexed state are incorporated into the territory of the victorious state; they acquire citizenship of the victorious state.
2. Due to the merger of one state with another state, citizens of the merged territory will become citizens of the new state in which they are merged.

**VII. Option:** This is a modern development due to the direct participation of the inhabitants in their status of citizenship. In voluntary partition, cession or exchange of territories option is given to the inhabitants to choose only the citizenship of one state. Example, when the territory of India was divided into Pakistan and India.

***Dual or Multiple Citizenship***

The luck of uniformity in municipal laws of state in determining citizenship gives rise to the problem of dual citizenship (a person having citizenship two states). For instance, naturalization after leads to dual nationality if the country of former nationality refuses to permit its citizenship to be lost or renounced. Dual or multiple nationality is also some times acquired under conflicting rule of Jus soli and Jus sanguine. This may occur, if a person is born in same foreign country, i.e. not a country of his/she parents, he/she would be the citizen of the county where he/she is born on the basis of Jus soli and at the same time, he/she becomes the national of that state of which his/ her parents are the citizens on the basis of the principle of jus sanguinis.

Assume that a person, named, kebede born in America to parents who are citizens of Ethiopia. And assume that America applies the rule of jus soil and Ethiopia applies the rule of jus sanguine. Then, Kebede has dual nationality, that is, the nationality of Ethiopia by the law of the blood and the nationality of America by the law of the soil. Thus the conflicting rules of jus soil and jus sanguine create dual nationality. You can say that this is one circumstance under which a person possesses dual nationality concurrently.

Another circumstance under which individuals hold two/dual nationalities at the same time is the collision between the jus sanguine laws in two countries. If a child is born to parents who are citizens of different states applying jus sanguine, she/he is the national of each state through his mother and his father. For instance, if an Ethiopian woman marries a Sudanese man and if Ethiopia and Sudan apply the same rule of jus sanguine, the child will be both Ethiopian and Sudanese through his mother and his father. Assume the birth place of this child was Kenya , and let us say that Kenya also applies the law of the soil , and then the child would have three nationalities; the nationality of Ethiopia through his/her mother, the nationality of Sudan through his/her father and the nationality of Kenya through the rule of jus soli, which is termed as multiple nationality.

**3. 4.2 Modes of Loosing of Nationality**

Loss of citizenship means remaining stateless to an individual who has not become a member of a national of any country. Various states adopt different principles on those citizens who relate the nation’s citizenship law. In most countries either by constitutional right or by common law a citizen can not be deprived of his right to citizenship. Loss of citizenship may result in loss of political right and protection of a state.

***The common ways of loosing citizenship include;***

***I***. ***Renunciation*** **(Expatriation)** – is a case when an individual losses his/her citizenship of a country voluntary and with out dictation of external force. The individual must have some reasons for terminating his/her citizenship to the former country. For instance, if a person acquires more than one state citizenship, in such cases he/she has an option to retain the citizenship of one state and to renounce the other.

***II. Deprivation :*** here, a citizen of a state may be deprived of his/her citizenship, if he/she is guilty of committing certain serious crimes against the state. Such as:

* + To make access national secrets to alien country
	+ To serve in another country’s armed forces
	+ Trying to overthrow the government by force
	+ Promising loyalty to another country
	+ Becoming naturalized in another country, etc.

These are not all and these are not uniform rules applied everywhere. Each state has its own grounds for removing its citizenship from its citizens. Thus, the causes or grounds of expatriation or denaturalization vary from country to country. For instance, under article 11 sub- articles “a” and “b” of Ethiopian nationality Acct of 22 July 1930, Ethiopian citizenship can be lost only by the acquisition of another nationality voluntarily, or obtaining another nationality by marriage, providing the husband’s national law conferred his nationality up on her. Other wise, neither the nationality Acct of 22 July 1930, the constitution of 1987 , nor the present constitution contain any provisions dealing with loss of nationality through commission of certain acts or enjoying in unlawful act/conduct.

**III. *Lapsing /Expiration***: - Citizenship may be lost, if the person stays outside of his/her country for a long and continuous period. For example, if an Indian citizen stays out continuously for more than seven years, the person will lose his/her Indian citizenship by the principle of lapse. The principle of lapse has no application according to the Ethiopian Nationality proclamation of 2003.

***IV. By substitution***- Citizenship may be lost when the original citizenship is substituted by another state, where it is acquired through naturalization. According to the Ethiopian Nationality proclamation article 20, Ethiopian nationality can be lost upon acquisition of other nationality.

 **Ethiopian Nationality Laws**

When we refer to Ethiopia’s case one can say there had been no written law governing citizenship until 1930. The way of acquiring citizenship was arbitrary. Children born to Ethiopians in Ethiopia were considered Ethiopians simply by custom & tradition. The first legal instrument in Ethiopia dealing with citizenship is the nationality Act of 22 July 1930.

This act emphasizes the principle of jus sanguine (the law of blood). It says that “Any person born in Ethiopia, or abroad, whose mother or father is Ethiopian, is an Ethiopian subject” This means that any person born any where from the Ethiopian citizen is an Ethiopian citizen. Here, the place of birth is immaterial. What matters here is the nationality of the parents. An infant who is found abandoned in Ethiopia unless proved to have a foreign nationality, be deemed to have been born to an Ethiopian parent and shall acquire Ethiopian nationality.

This nationality Act of 1930 was repelled by proclamation No. 378/2003 called *Ethiopian Nationality proclamation*. Just like the previous Nationality Act, The present Nationality proclamation adopts the rule of *jus sanguine* as far as acquisition of citizenship is concerned. According to “Article 6” of the constitution of FDRE and article 3 of the proclamation and any person shall be an Ethiopian national where both or either of his parents is Ethiopian. Paragraph two of the proclamation states that an infant who is found abandoned in Ethiopian shall, unless proved to have a foreign nationality, be deemed to have been to an Ethiopian parent and shall acquire Ethiopian nationality.

The Nationality proclamation also provides for another means of acquiring citizenship this is what we call naturalization. The rules governing this mode of acquiring nationality are stated under Article 5 of the proclamation. This rule state the conditions which have to be fulfilled by an applicant to acquire an Ethiopian nationality through ***registration***. Accordingly a foreigner who applies to acquire Ethiopian nationality by law shall:

* Have attained the age of majority and be legally capable under the Ethiopian law;
* Have established his domicile in Ethiopia and have lived in Ethiopia for a total of at least four years preceding the submission of his application;
* Be able to communicate in any one of the language of the nations/ nationalities of the country;
* Have sufficient and lawful source of income to maintain himself and his family;
* Be a person of good character;
* Have no record of criminal conviction;
* Be able to show that he has been released from his previous nationality or the possibility of obtaining such a release up on the acquisition of Ethiopian nationality of that he is a stateless person; and
* Be acquired to take the oath of allegiance stated under Article 12 of this proclamation.

 An oath of allegiance to be Ethiopian Citizen is stated as “*I. . . . Solemnly affirm that I will be a legal national of the FDRE and be faithful to its constitution.”*

There are also two ways of acquiring Ethiopian nationality through marriage and through being adopted. The provisions governing these modes of acquiring Ethiopian nationality by law are respectively article 6 and 7 proclamation 378/2003 in cases of ***marriage*** a foreigner who is married to an Ethiopian national may acquire Ethiopian nationality by law :

* The marriage is concluded in accordance with the Ethiopia laws or in accordance with the laws of any other country where the marriage is contracted;
* The marriage should be lawful marriage
* He/she should be released from his citizenship or is to be seen released or is a stateless person (this is to avoid dual citizenship); and
* He must be of age and legally capable
* There is lapse of at least two years since the conclusion of the marriage;
* He/she has lived in Ethiopia for at least one year preceding the submission of his application;
* He/she should takes the oath of allegiance

In case of ***adoption*** a child adopted by Ethiopian national may acquire Ethiopian nationality by law if:

* He/she has not attained the age of majority;
* He/she lives in Ethiopia to gather with his adopting parents;
* Where one of his/her adopting parents is a foreigner, such parent has expressed his consent in writing.
* **Beside *these by Making outstanding contribution*/special case**

An individual may acquire Ethiopian nationality eventhough he/she has not lived in Ethiopia or does not speak either of the Ethiopian languages , a foreigner who has made an ***outstanding contribution*** in the interest of Ethiopia may be conferred with Ethiopian nationality by law ( Art. 8)

***Ethiopian nationality may be lost for the following ground;.***

* ***Renunciation(Release)***

Any Ethiopian who has acquired or has been guaranteed the acquisition of the citizenship of another state has the right to renounce his Ethiopian nationality by informing the Immigration authority in the form prescribed. However, the renunciation may not be accepted if the person has not yet discharged his out standing national obligations or where he has been accused of or convicted for a crime and he has not yet been acquitted or has not yet served. (*Article 19 of the proclamation*)

* ***Upon acquisition of other nationality***

Any Ethiopian who voluntarily acquires another nationality shall be deemed his Ethiopian nationality. This is to avoid double nationality. Except under involuntary acquisition of another state’s citizenship, “***dual citizenship is not allowed under Ethiopian nationality low”.*** (*Provided under article 20 of the proclamation*)

***Note*** : a foreigner who was an Ethiopian national but later acquired foreign nationality may be re-admitted to Ethiopian nationality if he returns to domicile in Ethiopia, renounces his foreign nationality and applies to the immigration Authority for re-admission.

**Reference and Further Reading:**

Yadav, Nirmal. (2007). *Teaching of Civics and Political Science*. Anmol Publications: New

 Delhi.

Isin, Engin F. and Bryan S. Turner (eds.) 2003.*Handbook of Citizenship Studies*. London: Sage.