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Global citizenship programme

Image: Shutterstock With computers coming for all our jobs, the wise worker knows that if you can't beat them, you should join them. Do you have what it takes to work in this lucrative industry as a programmer? Find out with this quiz! ARE you more of a developer or designer? 5 Minute Quiz 5 Min PERSONALITY What type of colleague are you? 5 Minute Quiz 5 Min TRIVIA From Typewriter to Boombox: Can you identify these old-school technologies? 6 Minute Quiz 6 Min PERSONALITY What is your millennial work? 5 Minute Quiz 5 Min TRIVIA Can you identify these technology companies from their logos? 7 Minute Quiz 7 Min PERSONALITY What % Cowboy Are You? 6 Minute Quiz 6 Min PERSONALITY What programming language should you learn? 6 Minute Quiz 6 Min PERSONALITY What % military equipment are you? 5 Minute Quiz 5 Min PERSONALITY There are four types of Facebook users: Who are you? 6 Minute Quiz 6 Min PERSONALITY Is Your Job White, Blue, Pink or Green-Collared? 5 Minute Quiz 5 Min What Do You Know About Dinosaurs? What is an octane rating? And how do you use an appropriate name? Luckily for you, HowStuffWorks Play is here to help. Our award-winning website offers reliable and easy-to-understand explanations of how the world works. From fun quizzes that bring joy to your time, to captivating photography and fascinating lists, HowStuffWorks Play offers something for everyone. Sometimes we explain how things work, other times we ask you, but we always explore in the name of fun! Because learning is fun, so stay with us! Playing quiz is free! We send quizzes and personality tests to your inbox every week. By clicking Register, you accept our privacy policy and confirm that you are 13 years of age or older. Copyright © 2021 InfoSpace Holdings, LLC, a System1 company Entries and exits of Chinese citizenship are described in the Chinese Nationality Act, which was passed by the National People's Congress and came into force on September 10, 1980. The law contains 18 articles that largely explain China's citizenship policies. Here's a quick breakdown of these items. According to Article 2, China is a unitary multinational state. This means that all nationalities, or ethnic minorities, that exist in China have Chinese citizenship. China does not allow dual citizenship, as stated in Article 3. Article 4 stipulates that a person born in China to at least one parent of Chinese nationality is considered a Chinese citizen. On a similar note, Article 5 states that a person born outside China to at least one Chinese parent is a Chinese citizen, unless one of these parents has settled outside China and acquired foreign nationality status. According to Article 6, a person born in China to stateless parents or relatives of uncertain nationality who have settled in China will have Chinese citizenship. A Chinese national who voluntarily becomes a foreign national in another country will lose Chinese citizenship, as mentioned in 9. In addition, Article 10 stipulates that Chinese nationals may renounce their Chinese citizenship through an application process if they have settled abroad, have close foreign relatives or have other legitimate reasons. However, state officials and active military personnel cannot renounce their Chinese nationality in accordance with Article 12. Article 13 stipulates that those who once held Chinese citizenship but are currently foreign nationals can apply for the restoration of Chinese citizenship and renounce their foreign citizenship if there are legitimate reasons. They cannot retain their foreign nationality when they are accepted. Article 7 of the Nationality Act states that foreigners who comply with the Chinese Constitution and laws may apply to be naturalized as Chinese citizens if they meet one of the following conditions: they have close relatives who are Chinese nationals, they have settled in China, or if they have other legitimate reasons. Article 8 describes how a person can apply for naturalization as a Chinese national, but will lose his or her foreign nationality upon approval of the application. In China, local public security offices will accept citizenship applications. If applicants are abroad, citizenship applications are processed at Chinese embassies and consular offices. After submission, the Department of Public Safety will review and approve or reject applications. If approved, it will issue a citizenship certificate. There are other more specific rules for the special administrative regions of Hong Kong and Macau. The Cosmopolitans: The Coming of the Global Citizen (Columbia Global Reports, November 2015) is the first book by Atossa Araxia Abrahamian. It is an intriguing and well-reported look at the evolution of nationality and citizenship, and how it quickly becomes a marketable commodity to the well-to-do jet-set of the world, while remaining heartbreaking out of reach for those who need it most. The book is based on lectures on global citizenship in Toronto and Singapore, where Abrahamian learned that, for about \$250,000, she could become a citizen of the small Caribbean nation of St. Kitts and Nevis; to the little-known Comoros Islands, where the stateless peoples of the Gulf States are bought en masse by their governments. Abrahamian discussed with Quartz the story behind the book; its own personal relationships with the concepts of citizenship and nationality; and the future of global citizenship as a movement with major political and economic implications. This interview has been condensed and edited for clarity. Quartz: You wrote at length about it in Les but for readers who have not yet had a chance to check it out, what was the inspiration to take on this project? Atossa Araxia Abrahamian: I have three citizenships, three passports. And I grew up in a truly international environment where people's passports didn't necessarily reflect where they had spent the most their time of life, or even where their families were from where, or even from where they considered themselves. My parents both worked at the UN, so that's not surprising. Many of these families moved around a lot. On top of that, I was in Switzerland, in Geneva, where something like 30 or 40% of the population was born abroad. Everyone was everywhere. People do not identify as much with countries. What really shocked me when I moved to the United States — it was during the Iraq war in 2004 — everyone was saying, 'we are at war. And I thought, 'Are we?' I had never heard anyone speak like that before! It was really revealing. It made me realize, A) what a privileged education I had, and B) how different it was from this more nationalist way of thinking. Thus, the discrepancy between the passport and the person and the place made me curious about territoriality and sovereignty. Then, about a year after completing my graduate studies, I received an email from this social network called A Little World. I had just been dealing with boring immigration stuff to stay in the United States, because I'm not an American citizen, and A Little World invited all its members to a global conference on citizenship and residency. I thought it was a crisp unspoken thing, but then it turned out to be some kind of conference for people who wanted to buy passports. I've been there. I asked my editors to let me go, and it was fascinating! People were talking about selling citizenship as if it were a pair of shoes! And that's when it all clicked. I thought, Okay, so global citizenship is essentially a branded exercise. It's become very corporate. Cosmopolitanism has taken this corporate life even of its own, and the term global citizen is used in a way that you wouldn't necessarily think it would be. The ability of countries to openly sell their citizenship is a truly fascinating departure from this idea of a person, a country, a voice. QZ: You are a triple citizen! Canada, Switzerland and Iran, right? AAA: Yes. QZ: And two of them are what people in the passport sales business call good passports - Switzerland is the best in the world, according to some. Already having these two good passports, why do you like living in the United States? AAA: I love New York! I went to school here, and all my friends here. When you grow up in such a confused environment, everyone you know tends to move away. I don't really know that many people still in Switzerland. I know a handful of them, but I realized after university: Wow, most of my friends aren't actually in Switzerland! Some of their parents may be, but because most people with I went to school are not even Swiss, the place where I lived for 18 years is also a place where I feel socially like a kind of foreigner, a foreigner. So I guess the place where you settle as an adult is much more important than where you happen to be raised. QZ: And I'm sure in places like Geneva, where such of the population is involved in international business work, there must be a huge turnover! AAA: Huge turnover! Growing up, almost every year, it was like, Okay, who stays this year and who's leaving? What kind of new children do we get? It doesn't make you feel particularly rooted. QZ: But between this global demographic jet-set, either very rich or very politically connected, and people at the other end of the spectrum — the Syrian refugees, the bidoon, which you talked about in The Cosmopolitans, people who are just trying to get documents so that they can participate in a society and survive — is there a middle ground? Would an ordinary person want multiple passports? AAA: Totally. I'm sure you have friends, and I have tons of friends who are now trying really hard to find an Italian grandparent or a German grandparent to get that extra passport. And it's a great thing to have, it gives you so many opportunities and makes life so much less of a bureaucratic pain in the back. Some people are deeply offended by the nationality of convenience, but this is not insidious. You're just trying to live and work in another country. What's wrong with that? QZ: There are also security reasons for obtaining multiple passports, right? AAA: Yes, if you're from a place that's a bit politically unstable. Take, for example, if you are Egyptian or Libyan, a place in the world that is a bit volatile, politically, and you are rich, and you can afford to have a way out, it seems pretty wise. You don't necessarily need another passport to do it, but if it's a matter of we need to leave now, it's a very good thing to have. QZ: But not everyone can do it. Inequality was a fairly common theme that you encountered when writing the book. AAA: You turn on the television and you see it with the whole situation in Syria and the Mediterranean. All refugees who come to Europe often lack documentation. They make these very dangerous trips because they have to come in and apply for asylum directly. They can't ask for it outside. But a Libyan billionaire can simply buy a Maltese passport and fly first class and not have to deal with it all. I think what's interesting, and I don't think I really got into this book — Thomas Piketty's whole thesis on inequality. Basically, the existence of tax havens, the existence of vehicles to de-nationalize income, I think it speaks of a huge gap between rich and poor, because if there had ever been a moment in history when very, very rich people felt compelled to pay taxes in country, whatever country may be, these days are over! Now it's the Cayman Islands. People pay taxes in places where they may have gone on vacation a few times. And not only is there this gap between rich and poor, but there is also this gap between citizenship on paper and real belonging and the feeling of being part of a community. QZ: I think this is about the reaction people had to Eduardo Saverin defection detection. In Singapore. On the one hand, the absence of borders seems great in theory, but people were still upset that this guy tried to outsmart the U.S. government and deprive him of all those taxes. AAA: And it succeeded! The book itself kind of challenges the need of the nation-state, but it is because of the nation-state that there are these gaps and very intelligent and rich people can slip through the cracks. In fact, the nation-state is very alive and well, it's just a matter of who can get around, and what kind of loopholes exist and for whom? QZ: Yes, you have ultra-rich people trying to escape or disavow the constraints of the nation-state, and then you have the very poor who want some kind of national affiliation because then they can benefit from social programs that are, in part, funded by the taxes of the same ultra-rich. AAA: What I thought was curious, too, is that I spent a few weeks in Kuwait with bidoon militants. They say to themselves: We are indigenous! We feel Kuwaiti! They feel very invested in this national project. And, on the other hand, you have these very rich Kuwaitis who are like, Oh, whatever, I'm going to live in Dubai or London. It's a little heartbreaking. You would think that countries would see that it is in their interest to welcome people who feel very much part of a country and who want to highlight the nation's narrative. Countries don't do that. That's what I think when Republicans, or even some Democrats, complain about undocumented immigrants, my God, if you just give these people documentation they would be impressive, exceptional, taxpayer citizens! Who feel deeply grateful and deeply connected to their country, because they came here by choice. QZ: Ahmad Abdul Khaleq, an Emirati bidoon that you feature prominently in the book, really fits into this narrative. AAA: Yes, so Abdul Khaleq's family is from Balochistan [in southwestern Pakistan]. For some reason, he says because they simply did not sign or obtain a passport from the beginning when the UAE was created - they missed the opportunity to declare themselves citizens, and were then turned down or were unable to complete and file and have the documents approved to become citizenship. As a result, they are stateless. A lot of cans are very poor. In fact, he had a good job. He worked for the police, so it's not like he's indigent, in trouble or anything. But he was still undocumented, and was not recognized as a citizen, and certainly did not appreciate the very generous benefits that Emirati citizens get. At one point, he became involved in the movement for the rights of cans. After the Arabs, the UAE is cracking down on any kind of dissent, and he was part of a group that demanded certain democratic rights at a very fundamental level. It did not go too well. A lot happened, but eventually Abdul Khaleq ended up in prison. When he went out, he was then under pressure, he said, to obtain a passport from the Comoros Islands with his family. What he did because he says he was not able to get his license plates renewed on his car and other administrative things, otherwise. He was fundamentally unable to lead a normal life until he took that Comorian citizenship. Once he had citizenship of the Comoros Islands, he found himself in a really embarrassing situation where he was, once again, thrown in jail, and the authorities told him, and I paraphrase here: You are a criminal, we do not want you here. Also, you're a stranger, so get out. They gave him the choice of going to some pretty bad places: Afghanistan, Pakistan, other places. Places he really didn't want to go. He eventually ended up in Thailand. This guy had never left the country before, he had never flown before, he had never had a passport! And he finds himself on a plane to Thailand with a passport from the Comoros Islands. A citizen of the world without knowing it. All he wanted was to live a normal life in the Emirates. Things went well, as well as they could be - he is now in Canada. He did very well for himself, he got asylum. But this kind of the dangers of arbitrarily documenting people with national citizenship or national ideas when they do not belong in any way, form or function to where their passport says they belong. QZ: You say arbitrarily, but does any of you think it was part of a conscious plan by the Emirati government to get the so-called undesirables out of the country? By giving them that citizenship that ultimately doesn't really help them do anything? AAA: I really don't know about the Emirates. They're really secretive about these things. When I was in Kuwait, they announced that they were going to basically do the same thing, documenting something like 100,000 bidoon with comoros passports. I spoke to one of the ministers who had announced it, and he said, Yes, we are going to deport all the criminals. Thus, the Comoros would essentially become a penal colony for Kuwait. It was so funny, he said about 10% of them would be evicted, but don't worry, we'll give them homes and health care in the Comoros Islands. It was really absurd, and I don't know if they're going to go all the way, and if they are, how they're going to do it. But according to this minister, yes, it was part of Kuwait's plan. We do not know exactly what the plan is now, but a year ago, that was what he said. QZ: This Syro-French-Kuwaiti businessman you presented in the book, Bachar Kiwan, he makes Comoros a destination tourism for the Gulf States, isn't it? AAA: I guess he was modeling it in the passport markets for St. Kitts and Dominica — selling citizenship to the rich. Perhaps if all these people could participate, or if these governments bought citizenship for them, the Comoros would attract more investment. QZ: So you can be a citizen of the world and still have love for a particular country. Particular, can be a nationalist and an internationalist? AAA: The Stoics and ancient Greeks imagined cosmopolitanism as concentric circles of belonging. You have yourself and your family, your city, your kingdom. You can extrapolate to a circle that is a nation, and maybe the EU, or if you are pan-Africanist, you have an African circle, and then the whole world. I think the biggest political issue for me is, okay, if we are citizens of the world, how do we manage redistribution. Where do we pay taxes? For what, to whom, for what purpose? I don't think anyone has really understood yet. Piketty talks about a global wealth tax, but we don't know how that's really going to happen. One way to do that might be to tax financial transactions, but I don't even know! It's way above my salary. But I think that's the central issue as markets become more global and people become more global, you still need a redistribution mechanism. Libertarians love global citizenship because you're out of crochet for it, right? If you're not rooted, you're like, I don't have to pay taxes. This is why Gérard Depardieu did not want to pay taxes in France: I am a citizen of the world. So I think that's the key question for me. Right now, we need countries and democracies to implement that. Because no one else does. No one has found a better way. Better.

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