

Urgent Need for Reform of Omani Nationality Law to Meet International Standards

Bader Al-Maskari

College of Law, Sultan
Qaboos University

bader808@squ.edu.om

Abdalwahab Kareem Hamed

College of Arts and National
Defense College/ Sultan
Qaboos University

dr.abdelwahab@squ.edu.om

Received Date:19/4/2026. Accepted Date: 3/6/ 2026. Publication Date:
25/6/2026.



This work is licensed under a [Creative Commons Attribution 4.0
International License](https://creativecommons.org/licenses/by/4.0/)

Abstract

This study provides a critical, analytical, and comparative examination of Oman's nationality law (Royal Decree No. 17/2025). Moving beyond descriptive overview, it analyzes the statutory gaps regarding statelessness, gender discrimination, and citizenship deprivation under both international law and the Omani Basic Statute. Utilizing a normative-comparative methodology, the paper evaluates Oman's framework against the 1961 Convention, CEDAW, and neighboring GCC legislations. It addresses administrative finality in nationality disputes by examining the constitutional friction between Article 4 of the Nationality Law and Article 30 of the Basic Statute. Finally, the study advances concrete, practical legislative drafts to harmonize domestic law with global human rights architectures.

Keywords: Omani Nationality Law, Statelessness, Judicial Review, Legislative Reform, Gender Equality. Human Rights and Citizenship.

الحاجة الماسة لإصلاح قانون الجنسية العماني ليتوافق مع المعايير الدولية

عبدالوهاب كريم حميد*
اكاديمية الدراسات الاستراتيجية
والدفاعية
جامعة السلطان قابوس

dr.abdelwahab@squ.edu.om

بدر المسكري*
كلية الحقوق
جامعة السلطان قابوس

bader808@squ.edu.om

تاريخ الاستلام: 2026 /4/19. تاريخ القبول: 2026 /6/3. تاريخ النشر:
2026/6/25.

المستخلص

تقدم هذه الدراسة فحصاً تحليلياً ونقدياً ومقارناً لقانون الجنسية العماني (المرسوم السلطاني رقم 2025/17). وتتجاوز الدراسة الطرح الوصفي العام لتحلل الثغرات التشريعية المتعلقة بانعدام الجنسية، والتمييز القائم على النوع الاجتماعي (الجنس)، وإسقاط المواطنة في ضوء أحكام القانون الدولي والنظام الأساسي للدولة في عُمان. وباستخدام منهجية مقارنة معيارية، تقيم الورقة البحثية الإطار القانوني العماني مقارنة باتفاقية عام 1961 (بشأن خفض حالات انعدام الجنسية)، واتفاقية القضاء على جميع أشكال التمييز ضد المرأة (سيداو)، والتشريعات المطبقة في دول مجلس التعاون الخليجي المجاورة. كما تناقش الدراسة قطعية القرارات الإدارية في منازعات الجنسية من خلال فحص التعارض الدستوري القائم بين المادة (4) من قانون الجنسية والمادة (30) من النظام الأساسي للدولة. وتخلص الدراسة في النهاية إلى تقديم مقترحات ومسودات تشريعية عملية ومحددة تهدف إلى إحداث مواءمة بين القانون الوطني وبنية حقوق الإنسان العالمية.

الكلمات المفتاحية: قانون الجنسية العماني، انعدام الجنسية، الرقابة القضائية، التعديل التشريعي، المساواة بين الجنسين، حقوق الانسان والمواطنة

* أستاذ مساعد دكتور
** أستاذ مشارك دكتور

1. Introduction:

The Omani Nationality Law, which is one of the most important legislation in the Sultanate of Oman, has enormous obstacles in implementing international human rights norms. This study critically examines Oman's nationality law, focusing on its historical evolution and the urgent need for reform to meet international legal standards and human rights principles. Nationality in Oman establishes a legal bond between individuals and the state, conferring rights and obligations. However, the core problem addressed in this research lies in the continued misalignment between Oman's nationality laws and international obligations, particularly regarding gender discrimination, risks of statelessness, and ambiguous deprivation-of-nationality provisions. This study investigates how these gaps undermine human rights protections and what reforms are necessary to ensure compliance with global standards. Comprehensive reform is essential to eliminate systemic discrimination, address gaps in protections against statelessness, and ensure alignment with international conventions, such as the 1961 Convention on the Reduction of Statelessness and CEDAW. By enacting these changes, Oman can strengthen its legal framework, promote inclusivity, and uphold global human rights standards. Such reforms will enhance equality and justice, fostering a more cohesive and equitable society in line with international norms.

The paper explores this issue through four sections and a conclusion. The first section provides an overview of the Omani National Law from a historical perspective and a human rights perspective; the second section explores the extent to which the Omani National Law provides an adequate solution for the statelessness issue ;the third section examines the extent to which certain aspects of the Omani National Law can be considered

discriminatory; the fourth section delves into the issue of arbitrary deprivation of nationality; and the final section provides a conclusion for the paper that highlights the urgent need to reform the Omani Nationality Law.

1.1 History of Oman National Law and the right of citizenship

The Omani Nationality Law, while aiming to establish national cohesion, has inadvertently created barriers for marginalized groups, particularly women and their children. These barriers result from restrictive provisions that fail to address statelessness and gender-based inequalities comprehensively. Reform is necessary to ensure alignment with international human rights standards and equitable treatment for all citizens (Alsalmi, 2020).

The Omani Nationality Law, while aiming to establish national cohesion, has inadvertently created barriers for marginalized groups, particularly women and their children. These barriers result from restrictive provisions that fail to address statelessness and gender-based inequalities comprehensively. Reform is necessary to ensure alignment with international human rights standards and equitable treatment for all citizens. Oman's nationality laws have undergone a series of refinements over time. The first national legislation on nationality was established in 1972. This foundational law was then superseded by a revised version issued by Royal Decree No. 3/1983, eleven years later. In 2014, Oman issued a new nationality law (Royal Decree No. 38/2014). Then, the new nationality law was promulgated by Royal Decree No. (17/2025). which remains the cornerstone of the country's nationality regulations up to the present time.

According to Article 19 of the Omani Basic Statute (No. 6/2021), the right to nationality is acknowledged as a fundamental right. The bill will control Omani nationality. It cannot be withdrawn or forfeited outside of the legal parameters (Royal Decree No.

6/2021). However, critics highlight that the absence of robust safeguards against arbitrary deprivation of nationality leaves individuals vulnerable to statelessness, undermining the foundational purpose of nationality laws. Statelessness deprives individuals of fundamental rights, including access to work, education, and healthcare. This vulnerability underscores the need for stronger legal protections to ensure citizenship rights are upheld universally (Schenk, 2024).

Omani citizenship holds significant weight as it grants access to a range of exclusive social, legal, and economic benefits, along with certain rights and freedoms. For instance, only Omani citizens can vote in parliamentary elections and enjoy full access to the country's free public healthcare system. In addition to national rights, Omani citizenship grants individuals the right to travel freely between states and to pursue diplomatic protection from the Omani government. These rights are associated with the rights and responsibilities that come with Omani nationality (Kesby, 2012). Migration policies often create stratified access to rights and entitlements, disproportionately disadvantaging women. Gender, class, and race intersect to place migrant women in precarious positions, limiting their access to social services and better opportunities. This stratification highlights systemic inequalities, emphasizing the need for inclusive and equitable migration frameworks (Piper, 2005).

Omani nationality can be acquired in two ways under the current legislation: by law (native) or through a formal application process (naturalization). In the former, children born to an Omani father automatically acquire Omani nationality at birth (right of blood). No additional requirements are necessary (Omani Nationality Law, 2025, Art. 12). In contrast, children born to an Omani mother may be eligible for Omani nationality, but they must meet specific

provisions and conditions outlined in the Omani national law (Omani Nationality Law, 2025, Art. 12). Moreover, children born in Oman (right of territory) may be eligible for Omani nationality if they meet specific legal requirements (Omani Nationality Law, 2025, Art. 12). These gender-based provisions have been widely criticized for perpetuating discrimination and failing to protect children born to Omani mothers in cases where the father is stateless or unable to pass on nationality.

The second path to Omani citizenship is through naturalization, a formal application process. This naturalization can be divided into four categories:

- Aliens: who meet specific criteria, including age, language proficiency, residency duration in Oman, health status, and other requirements listed in Article 14 of Omani national law, can apply for Omani nationality through naturalization.
- Exceptional Circumstances: In exceptional circumstances, aliens may be granted Omani nationality by Royal Decree, bypassing the standard naturalization requirements (Omani Nationality Law, 2025, Art. 8).
- Marriage: Marriage to an Omani citizen can be a path to obtaining Omani nationality (Omani Nationality Law, 2025, Art. 15–16).
- Minor Children: Minor children (under 18) of a man who acquires Omani nationality may also be eligible to become Omani citizens (Omani Nationality Law, 2025, Art. 12).

It's important to note that there is a distinction in rights or privileges associated with them. While there are some distinctions between native-born Omani citizens and naturalized citizens, these primarily relate to specific political rights. For example, there may

be requirements for holding certain positions, like Prime Minister (Royal Decree No. 6/2021, Art. 56), or membership in the A'Shura Council (Spiro, 2011). Also, there are limitations on some basic social benefits offered by the government for naturalized citizens. For instance, some social accommodation rights require holding Omani nationality for a minimum of three years before becoming eligible (Royal Decree No. 81/1984, Art. 1.1.A). This differentiation has led to criticism that naturalized citizens are relegated to a "second-class" status, undermining their ability to integrate fully into Omani society and reinforcing systemic inequality within the nationality framework (Kingston, 2019).

1.2. The Right to Nationality: A Cornerstone of Human Rights

As a matter of fact, states have the sovereign right to govern their own territory and people. This includes establishing national laws and setting the criteria for acquiring citizenship (Spiro, 2011). While states retain discretionary power over their national laws and citizenship requirements, the right to nationality is recognized as a fundamental human right (Von Rutte, 2022). This because nationality ties an individual directly with the ability to exercise other rights and freedoms which are fundamental. State sovereignty is not complete any longer, as the increasing role of the universally recognized human rights means that these principles must be considered all over the world, including when states enact their domestic law, including the laws on nationality (United Nations General Assembly [UNGA], 1948).

Hence the need to propose nationality laws according to standard international legal instruments and human rights covenants. Many international agreements give importance to the right to nationality. To my understanding, specially Article 15 of the UDHR affirms that everyone has the right to nationality, and shall not be deprived of His nationality arbitrarily. Nationality has gradually assumed a

paramount significance as a human right under the international law and has been provided in codified form in the binding instrument such as the International Covenant on Civil and Political Right. The right to nationality is further emphasized in two key conventions: the 1961 Convention on the Reduction of Statelessness and the Convention on the Rights of the Child which came in force on the 2nd of September 1990. The evolving interpretation of the right to nationality has expanded its application in the context of marginalized groups, particularly women and children (United Nations, 1979). Article 9(2) of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) underscores the necessity for equal rights in the transmission of nationality between parents and children, irrespective of gender.

Scholarly literature such as Weil (2011), Spiro (2017), and Kälin (2014) provides essential analyses on the evolution of nationality as a human right, supporting the argument that domestic nationality laws must adhere to international principles prohibiting statelessness and discrimination. This provision obligates state parties to amend their laws and practices to eliminate gender-based discrimination, aligning domestic legal systems with international human rights norms. For Oman, addressing gaps in its nationality laws to meet such standards is essential for fostering inclusivity (Alsalmi, 2020).

The need to understand the Oman case study on nationality laws has shown that the right to nationality has gained increased recognition in the modern world (Kanchana, 2023). It is quite clear how Oman's legislation has evolved and how national rights are exercised within Oman and globally. International law establishes three key principles that limit a state's sovereignty over nationality regulations: the prohibition of statelessness, racial discrimination,

and arbitrary deprivation of nationality, which shall be thoroughly investigated hereafter (Al-Belushi & Al-Hooti, 2023).

One significant aspect of the right to nationality is its intersection with children's rights. The Convention on the Rights of the Child (CRC) obligates states to ensure every child's right to acquire a nationality, emphasizing the prevention of statelessness at birth. Article 7 of the CRC highlights the importance of birth registration as a mechanism for safeguarding this right (Worster, 2022). Oman's laws, while addressing some facets of children's right to nationality, do not fully integrate these principles, especially for children born to Omani mothers and non-Omani fathers. The lack of automatic transmission of nationality in such cases leaves many children vulnerable to statelessness, contradicting the commitments outlined in the CRC (UNICEF, 1989).

Furthermore, the right to nationality has implications for social and economic rights. Citizenship often serves as a gateway to accessing public services, education, healthcare, and employment. Individuals denied nationality or stripped of their citizenship are frequently excluded from these opportunities, creating cycles of poverty and marginalization (Bassel et al., 2021). Oman, like other states, must ensure that its laws facilitate the inclusion of stateless individuals and protect the socio-economic rights of all residents, as articulated in the International Covenant on Economic, Social, and Cultural Rights (ICESCR) (Choukroune, 2005).

Another critical dimension is the prohibition of arbitrary deprivation of nationality. This principle, enshrined in the 1961 Convention on the Reduction of Statelessness, restricts states from withdrawing citizenship in a manner that violates international human rights norms (United Nations, 1961). For instance, nationality cannot be revoked as a punitive measure without due process or on discriminatory grounds, such as ethnicity or political

affiliation. Oman's existing framework for deprivation of nationality, particularly its discretionary provisions under Articles 20 and 21, requires reform to align with these international standards (Kenny, 2020).

Incorporating explicit safeguards against arbitrariness would strengthen the legal protections afforded to Omani citizens. The recognition of nationality as a human right also intersects with regional frameworks, such as the Arab Charter on Human Rights (Almutawa, 2021). Article 29 of the Charter emphasizes the right of every person to a nationality and protection against arbitrary deprivation of the same. By adhering to these regional commitments, Oman has the opportunity to position itself as a leader in human rights compliance within the Gulf Cooperation Council (GCC) states. This requires systematic harmonization of its domestic laws with the principles outlined in the Charter, particularly in addressing gender disparities and statelessness (Allam, 2014).

In addition, the right to nationality carries profound implications for political participation. Nationality is often a prerequisite for voting, holding public office, and engaging in civic activities. Denying individuals, the ability to acquire or retain citizenship undermines their capacity to contribute to national development and exercise their democratic rights (Bauböck, 2005). Oman's nationality law, with its restrictive criteria for naturalization and transmission of citizenship, may inadvertently disenfranchise segments of its population. To uphold the principles of equal participation, reforms must ensure that all residents, especially long-term stateless individuals, are afforded pathways to full citizenship (Beckman, 2006).

Finally, it is essential to recognize the role of nationality in promoting global mobility and security. Nationality not only

provides individuals with the legal protection of their state but also facilitates access to international travel and consular support. The absence of citizenship exposes individuals to risks of exploitation and abuse, particularly in contexts of cross-border migration. Oman's nationality laws should incorporate provisions that guarantee the protection of its citizens abroad while also offering safeguards for stateless migrants within its jurisdiction (Mégret, 2020).

2 The Problem of Statelessness in Omani Nationality Law

2.1: The Problem of Statelessness

The UN Refugee Agency estimates that statelessness impacts the security and dignity of over 15 million people worldwide (United Nations High Commissioner for Refugees [UNHCR], 2021). A stateless person is someone not considered a citizen by any state under their national laws (Fisher, 2016). Citizenship signifies a legal connection between an individual and a state. This relationship grants the individual and the state certain rights and imposes specific duties in return. For instance, citizens might have the duty to serve in the military, whereas the state has a responsibility to offer diplomatic protection to its citizens abroad. The challenge of statelessness arises when states struggle to reconcile their right to establish their own citizenship criteria with their international responsibility to prevent discrimination, arbitrary actions, and uphold international human rights standards (Institute on Statelessness and Inclusion [ISI], 2014). Statelessness not only affects individuals on an immediate level but also has generational impacts. Children born to stateless parents often inherit the same status, perpetuating cycles of exclusion and insecurity. This phenomenon is particularly concerning in countries with gender-discriminatory nationality laws that prevent

mothers from passing their nationality to their children (Beninger & Manjoo, 2022).

The lack of universal birth registration systems exacerbates this issue, as undocumented births often result in stateless children, especially in regions affected by conflict or natural disasters. Although Oman has not ratified the 1954 and 1961 Statelessness Conventions, the principles contained therein have attained a degree of customary relevance, obligating states to avoid practices that may arbitrarily create statelessness. In fact, there are various circumstances, at birth or later in life, that can lead to a statelessness problem. One reason for statelessness is the potential conflict between the nationality laws of different countries. Each state has the sovereign right to establish its own criteria for citizenship (Batchelor, 1998). This conflict can leave a child stateless if, for example, they are born in a country that doesn't grant citizenship based solely on birthplace (*jus soli*) and their parents' nationality law requires them to be born within the parent's home country (*jus sanguinis*) to acquire citizenship.

Statelessness can also arise due to state succession (Ziemele, 2014). When a country splits into a new country or a region secedes and becomes independent, the legal frameworks regarding citizenship may become ambiguous. Individuals from the original state may find themselves excluded from citizenship in the successor states due to the newly established nationality laws, leaving them stateless. The recent case of South Sudan's secession from Sudan exemplifies the challenges of state succession. The separation created complexities around nationality, leaving some individuals without nationality. Natural disasters and climate change-induced displacement have also emerged as newer factors contributing to statelessness. As communities are uprooted and

administrative systems collapse, individuals may lose access to documentation necessary for asserting citizenship (Cullen, 2020). Another problem that may lead to a large scale of stateless phenomena is arbitrary deprivation of nationality, which may involve the collective withdrawal or denial of nationality to certain groups on the grounds of discrimination such as language, religion, and ethnicity (UNHCR, 2013). Large-scale statelessness can also arise from the arbitrary deprivation of nationality. This occurs when a state revokes or denies citizenship to a group of people in a discriminatory manner, based on factors like ethnicity, religion, or language. This practice not only violates international human rights law but also fosters social instability by marginalizing entire communities and escalating tensions within multicultural societies (Foster & Baker, 2021). In many cases, stateless individuals are effectively "invisible" within their host states, unable to participate in civic life or access justice systems. This invisibility often perpetuates cycles of poverty and social exclusion, leaving stateless individuals vulnerable to exploitation, trafficking, and abuse. Organizations like UNHCR have highlighted the importance of community-based interventions to ensure stateless populations can access critical services and legal aid (UNHCR, 1961).

2.2 Statelessness and Oman's National Law

The prevalence of statelessness varies across the Arab Gulf States. While Kuwait faces a more significant challenge, other countries, like Oman, may have lower numbers. However, reliable data on statelessness in Oman might be limited, as official statistics have not been widely published by the authorities. Oman's national law has demonstrably undertaken significant efforts to address statelessness. These initiatives include:

First, Article 12(3) grants Omani nationality to a child born in Oman or abroad if their mother was a foreigner at the time of their birth, and also their father was Omani but subsequently became stateless, provided the parents' marriage was pre-approved by the Ministry. Second, Article 11(5) recognizes the right to nationality based on *jus soli* (right of the territory) for a child who was born in Oman with unknown parents. Third, Omani law grants citizenship to minor children of fathers who acquire Omani nationality, preventing them from becoming stateless (Omani Nationality Law, 2025, Art. 15). Also, minors retain Omani nationality even if their father renounces it, unless he specifically requests their Omani citizenship be revoked and they are granted citizenship in his new country (Omani Nationality Law, 2025, Art. 6). Fourth, Omani law offers a path to regaining citizenship for individuals who were previously deprived of it if the reason for deprivation no longer exists.

Article 12(1) of the Omani Nationality Law grants an absolute right to Omani fathers to transmit citizenship by blood (*jus sanguinis*). Conversely, under Articles 12(2) and 12(3), an Omani mother can only transmit nationality under conditional restrictions (e.g., if the father is unknown or became stateless).

From a comparative perspective, neighboring GCC states have initiated progressive structural shifts:

- United Arab Emirates: Under the updated Federal Decree-Law on Nationality, children of Emirati mothers can apply for citizenship upon reaching 18 years without the restrictive pre-conditions seen in Oman.
- Saudi Arabia: Recent amendments to the Saudi Nationality Law transfer the authorization power for naturalizing children of Saudi mothers to the Ministry of Interior, streamlining maternal transmission lines.

Oman's rigid stance maintains a patriarchal framework that clashes directly with Article 21 of its own Basic Statute, which guarantees non-discrimination and equality before the law.

Despite these positive measures, several gaps persist in addressing the broader issue of statelessness. Oman's nationality law does not comprehensively address cases of individuals born to stateless parents residing in the country. This lack of provisions exacerbates the vulnerability of families that lack recognized nationality and limits their ability to integrate into society. Furthermore, the law does not provide clear mechanisms to address the statelessness of individuals who have been historically excluded from state registration systems, such as long-term undocumented residents (Bianchini, 2020). The lack of clarity in legal definitions around "unknown parents" and the conditions for granting nationality to abandoned children creates additional barriers. For instance, in cases where parentage is disputed or documentation is unavailable, children may remain stateless due to bureaucratic delays or administrative loopholes. Oman's nationality law also lacks specific provisions for individuals displaced due to conflicts or climate-related migration, groups that increasingly face statelessness due to cross-border displacement.

On the other hand, Omani nationality law has some areas for consideration that may create situations of statelessness. One example of a difference in how Omani nationality is passed down is based on the child's parents. Omani fathers can automatically transmit citizenship to their children, while Omani mothers can only do so under certain conditions outlined in Article 12 (2-3). Consequently, children born to Omani mothers and foreign fathers may become stateless, as Omani nationality is typically inherited through the father. An Omani child born to an Omani mother can only acquire Omani nationality if their father were Omani and

became stateless. Omani nationality law increases the risk of statelessness by restricting the transmission of citizenship to minor children for mothers who obtain Omani nationality, as this right is only for Omani fathers who obtain Omani nationality.

The last cause of statelessness is the Omani nationality law itself. While some children born by unknown parents in Oman are given Omani citizenship, others are born and cannot be accepted as Omani citizens because their parents are known stateless people; hence, they are bound to be stateless persons (Omani Nationality Law, 2025, Art. 12). Additionally, to pass on nationality to the children, Omani fathers must seek the minister's permission for marrying a non-Omani woman. Due to the increased pace of international migration and globalization, as well as integration and mixed marriages, this requirement tremendously increases the possibilities of children being stateless (United Nations High Commissioner for Refugees [UNHCR], 2015).

The restrictive criteria for naturalization under Article 14 further complicate efforts to reduce statelessness. For instance, the requirement for individuals to demonstrate significant financial resources or maintain long-term residency often excludes vulnerable groups who may have lived in Oman for generations. These barriers not only prevent stateless individuals from gaining nationality but also hinder their social and economic mobility (Cheong, 2022). In addition, the same Omani nationality law destabilizes the citizenship rights for children born to Omani mothers and foreign fathers under Article 18 due to strict conditions required to qualify for the Omani nationality. This legal disability greatly limits these children's opportunities to attend school, get medical treatment, work, and use other state services (Human Rights Watch [HRW], 2020).

However, such provisions prejudice family unity, which goes against Article 9 of the Convention on the Rights of the Child (UNICEF, 1989). For example, foreign husbands who are married to Omani women and seeking Omani citizenship may find it difficult to gain a residency permit or employment, and consequently are likely to have their families separated or have their children abducted. Furthermore, Articles 20 and 21 of the Omani Nationality Law allow for the stripping of nationality for both birth nationality and acquired nationality. The loss of nationality provision augments the risks of statelessness since the person loses Omani nationality and does not obtain another nationality; the reason for the deportation is different between the individuals born in Oman and those who acquired Omani nationality by naturalization (Molnar, 2021). However, it is unusual for countries to strip their native-born citizens of citizenship, especially when they hold no other nationality (Weissbrodt & Collins, 2006).

As an additional safeguard, Oman could consider aligning its nationality law with international best practices, such as those outlined in the 1961 UN Convention on the Reduction of Statelessness. This could include provisions for the automatic granting of nationality to children born in Oman if they would otherwise be stateless, as well as mechanisms to prevent discriminatory practices based on gender or ethnicity in the transmission of nationality (Jain, 2022). The issue of arbitrary deprivation of nationality is particularly problematic for naturalized citizens. If a naturalized citizen loses their Omani citizenship under the conditions outlined in Articles 20 or 21, without committing any grounds for such deprivation, they face the risk of statelessness. Article 14 of the Omani Nationality Law, which stipulates that Omani citizenship can only be granted once,

exacerbates this issue, as there is no recovery of nationality for these individuals. In conclusion, while Oman has made major steps in addressing the statelessness problem as explained above, significant gaps persist in its nationality law. To mitigate the issue effectively, the law should eliminate gender disparities in citizenship transmission to their family, simplify the naturalization process for stateless individuals, and limit the arbitrary power to revoke citizenship.

3 Some forms of Racial Discrimination Problem in Oman National Law

Discrimination is universally condemned as a violation of fundamental human rights. It is prohibited under both customary and national law and is opposed to the principle of equality among all humans. States must actively prevent and minimize nationality discrimination based on grounds prohibited by international law, including race, sex, religion, and ethnicity. Oman experiences two primary forms of discrimination: gender-based and nationality-based, with the latter affecting both native-born and naturalized citizens. To begin with, gender-based discrimination in nationality laws is prevalent globally, with at least 28 countries denying women equal rights to pass citizenship to their children compared to men (Equality Now, 2022).

Oman's ratification of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) imposed an obligation to amend domestic law to accord women equal rights with men in conferring nationality upon their children, as stipulated in Article 9(2) of the Convention (Royal Decree No. 42/2005). Oman has placed reservations on specific provisions of the CEDAW Convention, including Article 9(2), which mandates equal rights for women and men in conferring nationality to their children. Oman's reservation suggests a desire to maintain

sovereign control over its nationality laws, possibly to prevent dual citizenship, treating the matter as an internal affair (Oman Sultanate, 2010).

Omani nationality law aims to reduce gender discrimination, but certain provisions still perpetuate inequality, as will be detailed below. For instance, Article 12(1) grants Omani fathers the unconditional right to transfer citizenship to their children, regardless of their birthplace. However, Omani women face limitations in transmitting citizenship to their children. For instance, they can only do so if the child's father is unknown or if the Omani father subsequently becomes stateless. It is noticeable that Omani nationality law reveals gender discrimination by granting Omani fathers an unconditional right to transfer citizenship to their children, regardless of birthplace. On the contrary, Omani women's ability to transmit citizenship is subject to restrictive conditions. It is clear how Oman's national law is discriminatory as it transfers nationality to the child not because his mother is an Omani but mainly because his father was Omani and became stateless (Omani Nationality Law, 2025, Art. 12).

Such discriminatory provisions may incentivize stateless or foreign fathers to conceal their identity to facilitate their children's acquisition of Omani nationality under Article 12(3), leading to potential societal issues (Human Rights Watch [HRW], 2020). Additionally, this legal framework discourages mixed marriages, particularly those involving Omani women and foreign men, as the unequal treatment creates unnecessary legal hurdles for the family and reinforces patriarchal norms in Omani society (Zavareh, 2023). Another example of gender discrimination in Omani national law is the right to transmit the nationality between spouses as an Omani man married to a non-Omani woman or an Omani woman married to a non-Omani man. In the first case, the law grants an Omani man

(native or naturalized) the right to transfer citizenship to a foreign wife under specific conditions if they have been married for at least 10 years and remain living together, and other conditions stated in Article 16. However, in the second case, an Omani woman must maintain a marriage of at least fifteen years, among other requirements outlined in Article 15, to confer citizenship upon her foreign husband.

A clear disparity exists between the treatment of Omani men and women in spousal citizenship acquisition. The law's requirement of a longer marriage duration for Omani women to confer citizenship on their foreign husbands compared to the shorter period for foreign wives of Omani men constitutes explicit gender discrimination without a justifiable rationale. Such discriminatory provisions result in unequal treatment of foreign husbands married to Omani women. These men are denied access to various civil and political rights exclusive to Omani citizens, leading to significant challenges. The inability to obtain citizenship also restricts foreign husbands from participating fully in Omani society, leaving them dependent on temporary residency permits with limited rights (Paulussen, 2021).

Moreover, the differing nationalities of parents can contribute to family instability, particularly given the legal principle of parental filiation. The Omani nationality law exhibits further gender discrimination in the transmission of citizenship to children. While Omani naturalized fathers can automatically confer citizenship on their minor children, Omani naturalized mothers lack this right, constituting an unjustified disparity (Omani Nationality Law, 2025, Art. 15).

The Omani nationality law also discriminates between native-born and naturalized citizens. By granting exclusive political and civil rights to native-born Omanis as discussed above, the law creates a

two-tiered citizenship system, potentially fostering social divisions. These systemic inequalities not only violate human rights norms but also undermine social cohesion by perpetuating an "us versus them" mentality among Omani citizens (Dashti et al., 2020). The preceding analysis reveals that certain provisions within the Omani nationality law violate Article 21 of the Basic Statute, which guarantees gender equality (Royal Decree No. 6/2021, Art. 21). As the Basic Statute is the supreme law of the land, all subsequent legislation, including the nationality law, must obey its principles. However, it could be argued that while the assertion of equality for all citizens is admirable, it would be more precise to explicitly mention gender equality to avoid any vagueness (Al-Rabadi & Al-Rabadi, 2018; Joseph, 2010). Furthermore, these discriminatory provisions are in direct encounter with international conventions prohibiting gender-based discrimination. For example, Oman has yet to ratify or fully comply with key provisions of the 1961 Convention on the Reduction of Statelessness and the 1990 Convention on the Rights of the Child, both of which emphasize the elimination of discriminatory practices in nationality laws (Spiess & Pyne-Jones, 2022).

To sum up, while Oman has made steps towards gender equality, the Omani nationality law contains provisions that indirectly discriminate against women. Although the law does not explicitly mention gender discrimination, these disparities are evident in several areas. Failure to address these legal gaps risks international censure and could undermine Oman's efforts to present itself as a progressive nation committed to upholding global human rights standards. To resolve this, a comprehensive approach is necessary, including the unconditional ratification of international treaties such as CEDAW (Vijeyarasa, 2022).

3.1. Addressing Gender Disparities and Statelessness in Omani Nationality Law

Gender disparities in Omani nationality law are emblematic of broader systemic inequities that not only undermine the rights of women but also violate international legal obligations. The legal framework governing the transmission of citizenship in Oman disproportionately privileges paternal lineage, resulting in significant obstacles for children born to Omani mothers and non-Omani fathers. This discriminatory framework contravenes the principles of equality enshrined in Article 9(2) of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and perpetuates societal inequities by denying affected children full access to their rights as citizens. For comparison, states such as the UAE and Saudi Arabia have recently expanded women's ability to transmit nationality to their children under certain conditions, reflecting a regional shift toward greater gender equality. The ramifications of such legal inequalities extend beyond the individual, impacting entire families and communities. Children denied Omani nationality face considerable barriers in accessing essential services such as education, healthcare, and legal protections. They are often relegated to a precarious status, unable to secure stable opportunities for employment or social mobility. This issue is particularly acute in cases where the father's nationality is either unknown, disputed, or legally irrelevant, leaving the mother's nationality as the sole viable connection to statehood. Despite the pressing nature of these challenges, current laws continue to impose restrictive conditions that hinder the transmission of nationality through maternal lines.

Internationally, the trend has been to eliminate such gender-based disparities in nationality laws, as evidenced by reforms in various countries adhering to international conventions like the 1961

Convention on the Reduction of Statelessness. Oman's continued reservation to critical provisions of CEDAW reflects a reluctance to embrace these progressive changes fully, underscoring the need for targeted advocacy and legal reform. The lack of automatic nationality for children of Omani mothers and foreign fathers exacerbates the risks of statelessness, leaving affected children vulnerable to social exclusion and legal invisibility. Furthermore, this inequity implicitly discourages mixed marriages, particularly for Omani women, reinforcing outdated cultural norms that prioritize male dominance in familial and societal structures.

The legal framework governing naturalization processes in Oman also reflects inherent biases that disadvantage women and their families. Omani men married to foreign women are afforded more lenient pathways for their spouses and children to acquire citizenship compared to Omani women married to foreign men. For example, while the law imposes a ten-year residency requirement for foreign wives of Omani men, foreign husbands of Omani women must meet more stringent conditions, including a longer residency period and stricter criteria for demonstrating societal and economic contributions. Such disparities not only violate the principle of equality but also create unnecessary bureaucratic hurdles that perpetuate systemic discrimination. Addressing these disparities requires Oman to enact legislative reforms that place maternal and paternal transmission of nationality on an equal footing. Removing restrictive conditions that limit women's ability to confer citizenship on their children would align Oman's legal framework with international standards and mitigate the risk of statelessness. Additionally, such reforms would have far-reaching benefits for national cohesion, fostering a sense of belonging and inclusion among all segments of the population.

Statelessness remains another critical concern tied to gender inequalities in nationality laws. Children born on Omani soil who would otherwise be stateless must be granted automatic nationality, as mandated by international conventions like the Convention on the Rights of the Child (CRC). The absence of clear mechanisms to address the statelessness of children born to Omani mothers and foreign fathers highlights significant gaps in the law that must be urgently addressed. Legal reforms should prioritize granting nationality to such children as a matter of right, rather than through discretionary or conditional processes. This would not only fulfill Oman's international obligations but also ensure that all children born within its borders have the opportunity to thrive and contribute to society.

Moreover, establishing clear legal criteria for determining cases of unknown parentage is essential for preventing statelessness among abandoned or orphaned children. Such provisions should include expedited administrative processes that minimize delays and ensure that children at risk of statelessness are granted nationality promptly. These reforms must be accompanied by robust safeguards against gender-based discrimination in the application of nationality laws, ensuring that all individuals, regardless of their parentage, have equal access to citizenship rights.

Articles 19 and 20 of Decree 17/2025 grant the executive branch broad discretionary authority to revoke citizenship using vague thresholds such as "harming the interests of the Sultanate". This administrative mechanism creates a direct constitutional conflict. With regard to the deprivation of nationality, its constitutional friction, and the CEDAW Convention, the following table illustrates this:

Constitutional / Treaty Conflict	Legal Impact	Statute & Provision
----------------------------------	--------------	---------------------

Violates Article 30 of the Basic Statute, which guarantees the absolute right to resort to the judiciary.	Expressly immunizes nationality decisions from judicial review (sovereign acts doctrine).	Article 4, Omani Nationality Law
Violates Article 8 of the 1961 Convention and proportionality tests in international law.	Permits administrative revocation without mandatory safeguards against statelessness.	Articles 20 & 21, Omani Nationality Law

The implementation of these reforms also requires systemic changes in administrative and judicial processes. Transparent procedures, supported by independent oversight mechanisms, would prevent arbitrary or discriminatory practices in nationality determinations. Establishing dedicated legal aid programs to assist women and stateless individuals in navigating these processes would further enhance access to justice and equity. By addressing these critical issues, Oman can transform its nationality laws into a framework that reflects its commitment to equality, inclusivity, and international human rights standards. Such reforms would not only rectify existing inequalities but also position Oman as a leader in the region for progressive legal and social policies.

4 The Problem of Arbitrary Deprivation of Nationality

The significance of the right to nationality and its protection cannot be overstated. However, Omani nationality law includes stipulations of discretion empowering the state to deprive individuals of their citizenship, regardless of whether they were born or naturalized as Omani citizens. However, numerous international treaties, such as the 1961 Convention on the Reduction of Statelessness, particularly Article 8, explicitly prohibit the arbitrary deprivation of nationality, dictating that a Contracting State shall not deprive a person of his nationality if

such deprivation would render him stateless. Several criteria need to be met to justify the deprivation of nationality as non-arbitrary. These standards are delineated in the UN Human Rights Council report on Human Rights and Arbitrary Deprivation of Nationality (Human Rights Council [HRC], 2013).

A major standard for non-arbitrary deprivation of nationality is that it must not be discriminatory and must not render an individual stateless. An application of these criteria to Omani nationality law shows discriminatory practices between native-born and naturalized citizens. The law imposes firmer conditions for naturalized citizens to preserve their citizenship compared to native-born citizens. International jurisprudence, including decisions of the European Court of Human Rights, confirms that deprivation of nationality must meet strict proportionality tests, balancing state interests against fundamental individual rights including the right to family unity and protection from statelessness.

Furthermore, the Omani law permits for the deprivation of nationality without guaranteeing that the individual will not become stateless. This discrepancy is particularly concerning in cases where women are victims of gender-based violence or in instances of parental abandonment, leaving the children at heightened risk of statelessness (Bellizzi & Nivoli, 2023). Moreover, the legal framework governing nationality deprivation must be clearly defined within the internal law. The standards for such deprivation must be clear. However, some provisions of the Omani nationality law grant the state discretion to revoke citizenship, employing unclearly defined grounds like "harm to the interests of Oman" as outlined in Article 20(1) (Omani Nationality Law, 2025). Such broad and subjective criteria make a substantial risk of abuse. For instance, these grounds could be applied

inconsistently, leading to unequal treatment of individuals based on their political affiliations, personal beliefs, or ethnic backgrounds. Such discretion undermines trust in the legal system and opens avenues for potential human rights violations.

Another crucial standard for non-arbitrary deprivation of nationality is commitment to due process rights. This demands fair and transparent procedures, including written decisions and the opportunity for independent judicial review (HRC, 2013). Unfortunately, Oman's legal framework fails to maintain due process rights in cases of nationality deprivation. Articles 20 and 21 grant the state broad discretionary powers without providing affected citizens with the chance to appeal to an independent judiciary, as specified in Article 4 of the Omani Nationality Law, which states that the courts are not the competent authority to deliberate citizenship issues and conflicts relating thereto (Omani Nationality Law, 2025).

The absence of a right to appeal for citizens facing nationality deprivation increases the risk of statelessness, a serious issue the international community attempts to diminish. Additionally, Article 4 of the Nationality Law seems to contradict Article 30 of the Basic Statute of the State, which states that litigation is a protected and guaranteed right for all people (Royal Decree No. 6/2021). This legal structure is basically inconsistent as no secondary law can override the constitution. This issue is further complicated by the lack of transparency in administrative processes. Individuals stripped of nationality often face lengthy delays and insufficient communication from authorities, leaving them in legal limbo. This lack of procedural fairness not only violates international human rights norms but also exacerbates the vulnerability of affected individuals, particularly those with limited access to legal representation (Paulussen, 2021). In contrast to

Oman, European Union Member States, even when countering terrorism, highlight adherence to the European Convention on Human Rights and other international standards in cases of nationality deprivation. This entails essential safeguards such as requiring criminal court participation, rigorous procedural safeguards, non-discrimination, and prevention of statelessness (Parliamentary Assembly of the Council of Europe [PACE], 2019). Additionally, international best practices emphasize rehabilitation rather than punitive measures in addressing threats to state security. Oman's reliance on deprivation of nationality as a response to perceived threats neglects the long-term social consequences, including alienation and marginalization of affected individuals. Judicial oversight is stressed, and any deviation from these requirements renders the deprivation arbitrary (PACE, 2019).

Another crucial standard to be considered legitimate is that the deprivation of nationality must work for a clear and lawful purpose that aligns with the principles of international human rights law (HRC, 2013). Most international agreements severely restrict circumstances allowing nationality deprivation. For instance, the 1961 Statelessness Convention imposes strict limitations, mainly when the consequence is statelessness (Macklin, 2014). An application of this standard to the Omani nationality law reveals a substantial discrepancy from international human rights standards. Up to now, Oman is not a party to the 1954 Convention on the Status of Stateless Persons or the 1961 Convention on the Reduction of Statelessness (United Nations High Commissioner for Refugees [UNHCR], 2020).

Another vital standard for non-arbitrary deprivation of nationality should be using the least intrusive means of achieving the desired outcome (HRC, 2013; UNHCR, 2020). It is questionable whether depriving someone of their nationality is the most effective or least

harmful way of addressing dangers to state interests or national security, given the availability of substitute countermeasures. Taking into consideration, individuals deprived of their nationality often face severe challenges in terms of residence and basic rights. Furthermore, in some states, this action can have overwhelming consequences, encompassing the withdrawal of nationality from their children (Brandvoll, 2010; Lambert, 2015). Omani nationality law lacks provisions to protect individuals against collective punishment. For example, the revocation of nationality often impacts family members, including children who may lose their access to education, healthcare, and social services. Such collective repercussions violate the principles of individual accountability enshrined in international human rights frameworks (Arnell, 2020). An application of this standard to the Omani nationality law reveals that alternative punitive measures, such as those outlined in the Omani Penal Code and other relevant legislation, could be employed to address actions harmful to the state's interests rather than revocation to nationality deprivation, especially when such action might result in statelessness. Finally, a fundamental standard for non-arbitrary deprivation of nationality is proportionality. In international law, proportionality is not absolute but requires a careful assessment of several factors, including the legitimacy of the objective, the necessity of the deprivation, and a careful weighing of its benefits against its potential harms. From a human rights and international law perspective, any deprivation of nationality that risks rendering an individual stateless is commonly considered disproportionate.

To determine whether a deprivation of nationality is proportionate, several standards should be considered. Firstly, the deprivation must serve a legitimate objective aligned with international human rights law (United Nations Special Rapporteur, 2022). Secondly,

the effect of the deprivation should be carefully weighed against the pursued aim. Thirdly, the short- and long-term impact of losing nationality on the individual's fundamental rights, including those of their family, should be measured. Finally, a human rights-based proportionality analysis should be conducted in combination with the right to family life, as protected in Article 17 of the International Covenant on Civil and Political Rights 1966, Article 8 of the European Convention on Human Rights 1950, and Article 3 of the Convention on the Rights of the Child 1989, which prioritizes the best interests of the child. To illustrate, while deprivation of nationality can be considered proportionate in cases of serious crimes like treason or espionage punishable by death or life imprisonment, it will be disproportionate for less serious crimes with shorter sentences. The Omani nationality law, precisely Articles 20 and 21, employs a vague and ambiguous term "harm to the interests of the state" without clarifying exact actions or crimes, raising worries about proportionality. The absence of judicial review to evaluate proportionality exacerbates this problem.

5 Recommendations for Legal Reforms in Oman's Nationality Law

- Amend Omani legislation to grant automatic nationality to children born on Omani soil who are at risk of statelessness in accordance with the 1961 Convention, while establishing clear procedural criteria to protect children of unknown parentage and creating national mechanisms to monitor and document stateless populations to preserve their legal dignity.
- Institutionalize full equality by enabling Omani mothers to transmit nationality to their children unconditionally and without

complex administrative barriers on an equal basis with fathers in compliance with Article 9(2) of CEDAW, while harmonizing residency periods and naturalization requirements for foreign spouses without gender-based disparities.

- Restrict the grounds for nationality revocation exclusively to severe offenses that directly threaten national security, such as high treason, while eliminating vague statutory terms like "harming state interests" and subjecting all such sovereign administrative decisions to direct, independent judicial review to guarantee procedural due process.
- Review and ease the financial and statutory residency thresholds imposed for naturalization by lowering the required period of stay, particularly for long-term residents and stateless individuals who maintain deep-rooted social, cultural, and economic ties to Omani society, thereby facilitating their full societal integration.
- Expedite Oman's accession and ratification of the 1954 and 1961 Statelessness Conventions, while concurrently working to formally lift the state's reservations to key provisions of the CEDAW Convention, thereby aligning the domestic legislative framework with international human rights jurisprudence.
- Proposed Amendment to Article: 12 Omani nationality shall be automatically granted to any child born to an Omani father or an Omani mother, inside or outside the Sultanate, at the time of birth, without distinction based on gender.
- Proposed Replacement of Article 3: The Administrative Judiciary Court shall have exclusive jurisdiction to review all appeals and disputes arising from the application, acquisition, withdrawal, or deprivation of nationality. No administrative decree stripping nationality shall take effect until it is verified by a final judicial ruling.

- Proposed Addition as Article 21 (bis): Under no circumstances shall any citizen, whether native-born or naturalized, be deprived of Omani nationality if such deprivation results in rendering the individual stateless, in accordance with the Sultanate's commitment to international human rights standards.

6 Conclusions

This study focused on the suitability of Omani Nationality Law against international human rights standards like the Statelessness Conventions, ICCPR, CEDAW, and CRC. It highlighted several areas where the law does not conform to these principles, including the challenge of statelessness, racial bias in the legislation, and the provisions allowing the stripping of Omani citizens of their nationality under certain conditions. While Oman has made some advancement, these gaps highlight the pressing need for targeted reforms to ensure compliance with international norms. This study concludes that aligning Oman's nationality framework with international standards is not only a legal necessity but also a social imperative essential for ensuring equality, preventing statelessness, and strengthening national cohesion. The Omani Nationality Law needs to be reformed to allow the law not to be implemented in a manner that causes a person to become stateless, contrary to the provisions of the 1954 and 1961 Conventions on Statelessness. Additionally, it must eliminate gender-based discrimination, particularly as provided under CEDAW, to ensure that women and their children are not disproportionately affected by legal inequalities. The law should also ensure that persons are not arbitrarily deprived of their nationality, contrary to the provisions of the ICCPR. Amending the law to conform to the aforesaid international human rights standards enshrined in these conventions means that this particular law will also reflect international best practices, ensuring equality and non-

discrimination. Such amendments will further reinforce Oman's commitment to human rights as promoted in Oman's Basic Statute of the State.

References

- I. Abdulkadir, M. I. (2021). The role of law clinics in the fight against statelessness by the United Nations High Commissioner for Refugees (UNHCR) in Nigeria. *International Journal of Clinical Legal Education*, 28(1), 119–153.
- II. Al-Belushi, M. A. K., & Al-Hooti, N. A. (2023). Safeguarding Oman's cultural heritage: Legislative perspective. *Journal of Arts and Social Sciences [JASS]*, 14(2).
- III. Allam, W. (2014). The Arab charter on human rights: Main features. *Arab Law Quarterly*, 28(1), 40–63.
- IV. Almutawa, A. (2021). The Arab court of human rights and the enforcement of the Arab charter on human rights. *Human Rights Law Review*, 21(3), 506–532.
- V. Al-Rabadi, R. F., & Al-Rabadi, A. N. (2018). Inequality analyses of gendering Jordanian citizenship and legislative rights. *Journal of International Women's Studies*, 19(6), 359–373.
- VI. Alsalmi, H. S. (2020). Oman's Basic Statute and Human Rights: Protections and Restrictions: With a Focus on Nationality, Shura, and Freedom of Association. Walter de Gruyter GmbH & Co KG.
- VII. Arnell, P. (2020). The legality of the citizenship deprivation of UK foreign terrorist fighters. *ERA Forum*, 20(4), 513–527.
- VIII. Bassel, L., Monforte, P., Bartram, D., & Khan, K. (2021). Naturalization policies, citizenship regimes, and the regulation of belonging in anxious societies. *Ethnicities*, 21(2), 259–270.
- IX. Batchelor, C. A. (1998). Statelessness and the problem of resolving nationality status. *International Journal of Refugee Law*, 10(1-2), 156–183.
- X. Bauböck, R. (2005). Expansive Citizenship-Voting beyond territory and membership. *PS: Political Science & Politics*, 38(4), 683–687.

- XI. Beckman, L. (2006). Citizenship and voting rights: Should resident aliens vote? *Citizenship Studies*, 10(2), 153–165.
- XII. Bellizzi, S., & Nivoli, A. (2023). Gender discrimination in nationality laws: A systemic type of violence against women. *International Journal of Gynecology & Obstetrics*, 163(1), 323–324.
- XIII. Beninger, C., & Manjoo, R. (2022). The impact of gender discrimination on statelessness: Causes, consequences and legal responses. *African Human Mobility Review*, 8(3), 17–40.
- XIV. Bianchini, K. (2020). Identifying the stateless in statelessness determination procedures and immigration detention in the United Kingdom. *International Journal of Refugee Law*, 32(3), 440–471.
- XV. Brandvoll, J. (2010). Deprivation of nationality: Limitations on rendering persons stateless under international law. *Norwegian Center for Human Rights*, 195–218.
- XVI. Brennan, D. (2020). Feminist foresight in statelessness: Century-old citizenship equality campaigns. *The Statelessness & Citizenship Review*, 2(1), 43–67.
- XVII. Cheong, A. R. (2022). Deportable to nowhere: Stateless children as challenges to state logics of immigration control. *Positions: Asia Critique*, 30(2), 245–275.
- XVIII. Choukroune, L. (2005). Justiciability of economic, social, and cultural rights: The UN Committee on Economic, Social and Cultural Rights' review of China's first periodic report on the implementation of the International Covenant on Economic, Social and Cultural Rights. *Columbia Journal of Asian Law*, 19, 30.
- XIX. Cullen, M. (2020). Disaster, displacement and international law: Legal protections in the context of a changing climate. *Politics and Governance*, 8(4), 143–153.

- XX. Dashti, A. A., Johar, H. A., Al-Maamari, S. N., & Alabdullah, H. H. (2020). Hatred versus tolerance: The effect of the media on the notion of citizenship in Kuwait and Oman. *Global Media and Communication*, 16(3), 271–291.
- XXI. Equality Now. (2022, July 7). The reality of sex discrimination in nationality laws in a disrupted world. https://equalitynow.org/news_and_insights/the-reality-of-sex-discrimination-in-nationality-laws-in-a-disrupted-world/
- XXII. Fisher, B. L. (2016). Discrimination and statelessness in the Gulf Cooperation Council states. *Michigan Journal of Gender & Law*, 23(2), 269–310.
- XXIII. Foster, M., & Baker, T. R. (2021). Racial discrimination in nationality laws: A doctrinal blind spot of international law? *Columbia Journal of Race & Law*, 11(1), 83–142.
- XXIV. Haghani, S. (2023). New legislative improvements in reducing statelessness of children born of Iranian women's transnational marriages: Two steps forward, one step backward. *Middle East Law and Governance*, 15(2), 218–242.
- XXV. Human Rights Council. (2013). Human rights and arbitrary deprivation of nationality: Report of the Secretary-General (Report No. A/HRC/25/28). United Nations General Assembly.
- XXVI. Human Rights Watch. (2020). Submission to the Committee on the Rights of the Child review of the Sultanate of Oman's periodic report for the 88th Pre-Session. https://www.hrw.org/sites/default/files/media_2020/12/Oman%20CRC%20Submission%20November%202020.pdf
- XXVII. Institute on Statelessness and Inclusion. (2014). The world's stateless. <https://files.institutesi.org/worldsstateless.pdf>
- XXVIII. Jain, N. (2022). Manufacturing statelessness. *American Journal of International Law*, 116(2), 237–288.

- XXIX. Joseph, S. (2010). Gender and citizenship in the Arab world. *Al-Raida Journal*, (129-130), 8–18.
- XXX. Kanchana, R. (2023). Oman: Recent developments in the protection of the rights of migrant workers and of women. *Yearbook of Islamic and Middle Eastern Law Online*, 22(1), 298–303.
- XXXI. Kenny, C. (2020). Legislated out of existence: Mass arbitrary deprivation of nationality resulting in statelessness as an international crime. *International Criminal Law Review*, 20(6), 1026–1067.
- XXXII. Kesby, A. (2012). *The Right to Have Rights: Citizenship, Humanity, and International Law*. Oxford University Press.
- XXXIII. Kingston, L. (2019). *Fully Human*. Oxford University Press.
- XXXIV. Lambert, H. (2015). Comparative perspectives on arbitrary deprivation of nationality and refugee status. *International & Comparative Law Quarterly*, 64(1), 1–37.
- XXXV. Macklin, A. (2014). Citizenship revocation, the privilege to have rights and the production of the alien. *Queen's University Law Journal*, 40(1), 1–54.
- XXXVI. Mégret, F. (2020). Homeward bound? Global mobility and the role of the state of nationality during the pandemic. *Frontiers in Political Science*, 2, Article 582409.
- XXXVII. Molnar, T. (2021). The prohibition of arbitrary deprivations of nationality under international and EU law: New perspectives. <https://core.ac.uk/reader/42939210>
- XXXVIII. Omani Nationality Law, Royal Decree No. 38/2014. (2014).

- XXXIX. Oman Sultanate. (2010). Initial periodic report of states parties (Report No. CEDAW/C/OMN/1). Committee on the Elimination of Discrimination against Women.
- XL. Parliamentary Assembly of the Council of Europe. (2019). Withdrawing nationality as a measure to combat terrorism: A human rights-compatible approach? (Recommendation 2163). <https://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-EN.asp?fileid=25241&lang=en>
- XLI. Paulussen, C. (2021). Stripping foreign fighters of their citizenship: International human rights and humanitarian law considerations. *International Review of the Red Cross*, 103(916-917), 605–618.
- XLII. Piper, N. (2005). Gender and Migration (Policy Analysis and Research Programme, Paper No. 7). Global Commission on International Migration.
- XLIII. Prameswari, Z. W. A. W., Agustin, E., & Felicia, S. A. (2023). A review of Indonesian nationality law: Progress toward the achievement of SDGs for every child. *Journal of Southeast Asian Human Rights*, 7(1), 45-68.
- XLIV. Royal Decree No. 42/2005 Ratifying the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). (2005).
- XLV. Royal Decree No. 6/2021 Promulgating the Basic Statute of the State. (2021).
- XLVI. Royal Decree No. 81/1984 Acquisition of Government Lands Regulation. (1984).
- XLVII. Schenk, N. M. (2024). The right to a nationality: A defence of basic rights for stateless persons [Doctoral dissertation, University of Leicester].

- XLVIII. Spiess, L., & Pyne-Jones, L. (2022). Children at risk of statelessness in the fight against terrorism. *The Statelessness & Citizenship Review*, 4(1), 33–65.
- XLIX. Spiro, P. J. (2011). A new international law of citizenship. *The American Journal of International Law*, 105(4), 694–746.
- L. UNICEF. (1989). Convention on the Rights of the Child. <https://www.unicef.org/child-rights-convention>
- LI. United Nations. (1961). Convention on the Reduction of Statelessness. United Nations Treaty Collection. <https://treaties.un.org/>
- LII. United Nations. (1979). Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). <https://www.un.org/womenwatch/daw/cedaw/>
- LIII. United Nations General Assembly. (1948). Universal Declaration of Human Rights (Resolution 217 A).
- LIV. United Nations High Commissioner for Refugees. (2015). Compilation report – Universal periodic review: 2nd cycle, 23rd session the Sultanate of Oman. UPR Info. https://upr-info.org/sites/default/files/documents/2015-10/unhcr_upr23_omn_e_main.pdf
- LV. United Nations High Commissioner for Refugees. (2020). UNHCR guidelines on statelessness No. 5: Loss and deprivation of nationality under Articles 5-9 of the 1961 Convention on the Reduction of Statelessness. <https://www.refworld.org/policy/legalguidance/unhcr/2020/en/123216>
- LVI. United Nations High Commissioner for Refugees. (2021). Q&A: The world’s 15 million stateless people need help. <https://www.unhcr.org/news/stories/qa-worlds-15-million-stateless-people-need-help>

- LVII. United Nations Special Rapporteur. (2022). Position of the United Nations Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism on the human rights consequences of citizenship stripping in the context of counter-terrorism. Office of the High Commissioner for Human Rights.
- LVIII. Vijayarasa, R. (2022). Three decades of CEDAW Committee General Recommendations: A roadmap for domestication, reporting and stronger accountability for women's rights. *Max Planck Yearbook of United Nations Law Online*, 25(1), 797–826.
- LIX. Von Rutte, B. (2022). Beyond sovereignty: The rights to nationality in international law. In *The Human Right to a Nationality* (pp. 87–120). Brill Nijhoff.
- LX. Weissbrodt, D., & Collins, C. (2006). The human rights of stateless persons. *Human Rights Quarterly*, 28(1), 245–276.
- LXI. Worster, W. T. (2022). Customary international law requiring states to grant nationality to stateless children born in their territory. *The Statelessness & Citizenship Review*, 4(1), 113–152.
- LXII. Zavareh, S. M. H. N. (2023). The effects of marriage and divorce on women's nationality in the Iranian law. *Khazanah Hukum*, 5(1), 33–44.
- LXIII. Ziemele, I. (2014). State succession and issues of nationality and statelessness. In A. Edwards & L. van Waas (Eds.), *Nationality and statelessness under international law* (pp. 217–241). Cambridge University Press.