

**NIGERIA**

POLICE BRUTALITY AGAINST YOUTH IN IBADAN METROPOLIS,

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Abstract

This study investigates police brutality amongst youth within Ibadan metropolis, focusing on its prevalence, causes, and impacts, particularly on youth aged 18–30. The research examines the systemic factors contributing to police violence, including inadequate training, entrenched impunity, and insufficient accountability, using Social Conflict and Strain Anomie theories as frameworks. Highlighting the 2020 #ENDSARS protests as a case study, the research explores the disproportionate targeting of urban youth by law enforcement and the social consequences of such actions. Findings reveal a disconnect between

police operations and constitutional mandates, exacerbated by poor working conditions, internal conflicts, and the use of torture-induced confessions.

Keywords: Police
Brutality, EndSars,
Law Enforcement,
Citizens and Human
Rights

Recommendations emphasize comprehensive police training, anti-bias initiatives, legislative reforms, and community policing to foster transparency, accountability, and public trust. The study also underscores the need for adopting body cameras, implementing whistleblower protections, and leveraging data-driven analysis to prevent abuse.

While the research relies on secondary data and a small sample size, it provides insights into the systemic challenges and socio-political implications of police brutality in Nigeria. The study contributes to policy discussions on safeguarding human rights and advocates for a collaborative, multifaceted strategy to address police misconduct and rebuild community-police relations, ensuring a more equitable justice system.

Introduction

Undue and excessive use of force on crime suspects by Police officers in the process of carrying out their official duty of preventing and arresting crime is extra judicial. This extra judicial treatment more often than not, involves brutality which violates fundamental human rights as spelt out in the global Criminal Justice System (Aborisade and Obileye, 2018). This brutality frequently leads to maiming and death and invariably involves physical beatings such as kicks, slaps, baton, torture, and entanglement, extortion, property destruction, illegal incarceration, physical and mental abuse, the indiscriminate use of riot control tools at protests and within police cells, and close-range shootings that almost always result in the death of suspects are all examples of severe treatment (Amnesty International, 2014). Police brutality has become very prevalent in Nigerian society recently, and this behavior is in stark contrast to the provisions of the International Human Rights Law, which forbids treating people unfairly because of their race, gender, age, sexual orientation, political beliefs, ethnicity, nationality, physical appearance, disability, or any other status. However, under the guise of crime suspicion, this brutality is primarily melted out to young people in Nigeria, especially in urban centers, tertiary institutions, and commercial hubs like the city of Ibadan (Iheriohanma and Emenyonu, 2018).

The target population has been those between the ages of eighteen (18) and thirty (30), who are in the early stages of maturity, which extend from late adolescence to late twenties and beyond. Typically, this group is made up of young people whose lives are symbolically characterized by hope, vigor, and innocence (Amnesty International, 2020). Police brutality toward people in this age group was demonstrated during the #ENDSARS protest in Nigeria in 2020. This event rocked Nigerian cities like Lagos, Ibadan, Port-Harcourt, and others, with the case of the Ibadan metropolis taking a terrible turn of arson, killing, and cannibalism in its wake. Youths reportedly killed policemen in uniform; burnt,

roasted, and reportedly ate the bodies in full view, which grievously questioned the relationship of youth (Amnesty International, 2021).

Unlawful use of power by the police has a negative impact on the society that should benefit from the duties of the police as ingrained in the Criminal Justice Administration. Of course, the police, as a law enforcement agency, play a vital role in securing lives and property and are therefore the first point of call within the Criminal Justice System in any modern society (Ezeamalu, 2017). In order to prevent and deter crime within the bounds of the law, maintain laws and order, and apprehend suspected criminal elements within the community, puts the police in close contact with the public. Yet, despite this and their purported friendliness, the police frequently employ severe extortion and torture on suspects in order to obtain information. Because of this, the name Nigeria Police was changed from Nigerian Police Force to Nigeria Police (Neder, 2017).

The phrase ‘police is our friend’ has lost its meaning due to the global inhumane and degrading treatments faced by the populace. This trend however has been a common and challenging problem in many countries. Police brutality is excessive, illegal and unprovoked use of force by law enforcement agents against individuals or a group of people. Since time immemorial, the Nigerian police force especially a department known as Special Anti-Robbery Squad (SARS) has developed a reputation for brutality manifested in harassment, extortion, rape, extrajudicial killings, accidental discharge, torture and other notorious acts against innocent citizens. Police brutality in Nigeria has assumed an epidemic proportion with no exception to boundaries. Several factors have underpinned the problem of police brutality in Nigeria including inadequate training and distrust between the force and the public. The menace of police brutality is rampant in Nigeria because of a lack of adequate institutional training. It has been well established that due to insufficient training, many police officers believe that oppressing unarmed citizens using excessive force is the only way to perform their duties successfully (Ole and Akinleye, 2022).

The activities of the police as an institution are meant to be guided at the national and international level by conventions, standards and treaties (Universal Declaration of Human Rights, International Convention on Civil and Political Rights and International Convention on Economic, Social and Cultural Rights). In spite of state prohibition against torture and custodial misconduct by the police, torture has been reported as being commonly used in police custody across

formations and divisions across Nigeria, which is a major reason behind deaths in custody (Soladoye and Ojo, 2020).

Police brutality is not unique to Nigerian society; it occurs in the majority of other nations as well, as police have at various points in time brutalized their populace. Although the law is unbreakable and no one is above the law, the fact that some Nigerian police officers who had broken the law had been prosecuted while others had not raised questions about how well the country's police force was performing its duty to the people (Oluwaniyi, 2011). Out of the 127 members of the World Internal Security Organization, the Nigerian Police Force was listed as having the worst internal security, closely followed by Kenya, Uganda, and the Democratic Republic of the Congo (Ezeamalu, 2017)). Despite the Ghana Police Service's issues, it received a good rating, showing that it performed well when compared to the policing systems of other African nations (Anne-Marie, 2019).

Police brutality in countries like the Philippines, Brazil, Iran, and the United States of America has also resulted in the deaths, torture, and wrongful detention of several civilians. For instance, in accordance with figures from the Philippines National Police, between July 1, 2016, and January 21, 2017, a total of 7,025 drug-related homicides of suspects were committed by law enforcement and unidentified armed individuals, or about 34 deaths per day. This suggests that police violence is a worldwide problem. However, as was already indicated, the grave issue is that Nigeria has the worst record of police brutality, which makes it necessary for this research to concentrate on Nigerian police brutality (Sewell, Feldman, Ray, Gilbert, Jefferson and Lee, 2020).

As demonstrated in Iran during the protests against the increase in fuel prices in 2019, when approximately three hundred and four (304) people died and others were injured as police crushed the protesters with lethal force, police had been employed as a tool of brutality by several governments (Alang, McAlpine and McClain, 2021). Iranian authorities unlawfully detained thousands of people, especially young people, and some of those detained vanished from detention without an official explanation. These detainees were also subjected to torture and other cruel treatment while they were being tried. Similar to this, the Brazilian state of Rio de Janeiro recorded almost 8,000 occurrences of police officers being killed while on duty between 2006 and 2015 judging by data from the Institute of Public Security (Alang, McAlpine and McClain, 2021). Out of the 1,275 recorded homicides by police officers while on duty between 2010 and 2013 in the city of Rio de Janeiro, indications suggest that 99.5% of the victims were

men, 79% were black, and 75% were aged between 15 and 29 predominantly youth (Alang, McAlpine and McClain, 2021).

In a similar line, Human Right Watch highlighted an incident that took place early in the year when the Kenyan government enacted a dark to dawn curfew to stop the Covid-19 virus from spreading. A few hours before the curfew began, the police were spotted using batons to beat individuals, kicking them, and using other inhumane methods. Unfortunately, close to a hundred people died. Because police were observed robbing stores and making personal contact with customers while doing so, it was assumed that police brutality contributed more to the transmission of the virus than the Corona Virus itself (Lawrence, 2023).

Although the Ghana Police Service on Africa's west coast has a higher ranking than other African police forces, it has also engaged in brutality and other forms of violence against its inhabitants in an effort to get information from them. Public mistrust and discontent are evident in the Ghana Police service's operations (Alang, McAlpine and Hardeman, 2020). Additionally, it is made clear that police brutality is an instrument of oppression of Ghanaians, that the police have received from the colonial masters. The Nigerian Police Force, like the Ghana Police Service, was established by the colonial masters as a tool for tax collection and other forms of repression against the colonial government (Akinyetun, 2021). Could this be the cause of or a contributing factor in police brutality, especially in former colonies? However, the Federal Republic of Nigeria's Constitution and Administration of Criminal Justice both consider using violence by law enforcement as part of their duties to deal with crimes. In lieu of these observations, the Nigerian President signed the Anti-Torture Law into law in 2017, which means that the Nigeria Police and other government institutions must uphold the principle of respect for human dignity (Okoye, 2021). For instance, anti-torture law is a product of Article 5 of the Code of Conduct for Law Enforcement Officials adopted by the General Assembly of the United Nations (1979) which reads inter-alia:

No law enforcement official may inflict, instigate or tolerate any act of torture or other cruel, inhuman, or degrading treatment or punishment, nor may any law enforcement official invoke superior orders or exceptional circumstances such as a state of war or a threat of war, a threat to national security, internal political instability or any other public emergency as a justification of torture or other cruel, inhuman or degrading treatment or punishment.

The case of Nigeria is therefore based on widespread reports that the Nigeria Police mostly uses the confession strategy while conducting its investigation. In line with reports, 59% of respondents believed that the Nigerian police use a baton to get confessions from suspects, while 58% said that knives and other dangerous instruments like cutlass were used to coerce confessions from suspects (Akinyetun, 2021). This lack of professionalism has also been linked to the lengthy military administration, poor police training, and deficient facilities within the Nigerian Police, all of which have led to a rise in crime and eroded public trust in the police (Aniche and Iwuoha, 2022).

This background set the basis for this research. Hence the objective is to unravel the implications of police brutality and civil violence on the societal peace and economy in Nigeria using the end SARS protest as a case or focus of study. This is premised on the belief that the knowledge of both the economic and civil psychological effects would heighten the governments (federal and states) awareness of the cost and reasons why preventive and proactive governance should be entrenched. This would open up more research interest in the study focus hitherto not thoroughly engaged.

The aim of this study is to explain and assess Police brutality within Ibadan metropolis.

The specific objectives are:

- 1 To know the causes of police brutality in Ibadan metropolis.
- 2 To know why youths are targets of police brutality in Ibadan metropolis.
- 3 To examine the disposition of youths towards police brutality in Ibadan metropolis.
- 4 To examine how brutality directed on combating crime been viable in Ibadan metropolis?

The following research questions were raised to guide this study:

1. What are the causes of police brutality in Ibadan metropolis?
2. Why are youths the target of police brutality in Ibadan metropolis?
3. What is the disposition of youth towards police brutality in Ibadan metropolis?
4. How has brutality in combating crime been viable in Ibadan metropolis?

Literature Review

Conceptual Review

The goal of this study is to understand why the Nigerian Police decide to use brutality as a crime-prevention and investigation tool, and why young adults are typically their targets. The Social Conflict and Strain Anomie Theories were the theories used to explain this research study. This work reviewed previous works on the following sub-headings:

- 1 Concept of Police and Police Brutality
- 2 Nature of Police and Police Brutality
- 3 Nigeria Police Force and the Challenges of Law Enforcement
- 4 Causes of Police Brutality
- 5 Inadequate Laws
- 6 Insecurity and Conflict
- 7 Racial and other form of Discrimination
- 8 Impunity
- 9 Indicators of Police profiling youths as Suspects
- 10 Disposition of youth towards the Police
- 11 Youth confidence and Policing
- 12 Police structure location and historical functions
- 13 Effectiveness of Police brutality in combating crime.

The Concept of Police and Police Brutality

Police is an agency of government that is responsible for maintaining public order and preventing crime. Policemen are the government officials most proximate to crime; temporally and procedural, and are the leading figures in crime-prevention/control and in the law-enforcement process. In general, the responsibility of law enforcement agencies is to detect crimes, apprehend the perpetrators, and provide evidence that will convince judges and juries that the perpetrators are guilty beyond a reasonable doubt. Police also refers to a socio-political and quasi-legal institution charged with the responsibility of enforcing criminal law and the maintenance of law and order (Nwakanma, 2022).

Moreover, policing is the measures and actions taken by a variety of institutions and groups (both formal and non-formal) in the society to regulate social relations and practice in order to secure the safety of members of community as well as conformity to the norms and values of society. It is therefore a sub-set of control processes which involves the creation of system of surveillance coupled with the threat of sanction for discovered deviance (Idowu and Chukwudi 021).

Civil society organizations across the globe have been a leading vanguard in ensuring a peaceful and free society, though meeting with hitches within and sometimes outside the national boundaries. For instance, the administration of privacy rights often affects the gathering of information on brutality and similar allegations against the police and other law enforcement agents. In other words, the confidentiality attached to public information makes it most time difficult to access, sometimes resulting in retaliation and harassment of investigators by the law enforcers and promoting cover-ups of documents and rights abuses. As observed, people's efforts are been limited due to lack of criminal prosecution, the ineffectiveness of internal and civilian complaint mechanisms, limitations of civil suits, lack of transparency, attack on corps monitors and insufficient training of officers. As expected, human rights abuses are to be exposed, tried by the court of law and not undermined. In this sense, it is plausible to argue that even prostitutes and drunkards have the same right to protection as others including convicted criminals (Idowu and Chukwudi 2021).

Nature of Police and Police Brutality in Nigeria

The police in Nigeria are State officials charged with responsibility for 'law enforcement and order maintenance' in society. To discharge these twin responsibilities, the police are empowered to use force, indeed violence. National constitutions and statutes, international conventions and rules; police departmental orders and professional ethics regulate the use of force or violence by police. But despite these provisions, the police in most societies use force and violence beyond the limits permissible by law (Chinedu, 2023)

There are two dimensions of police violence. These are police use of violence against the citizens and citizen's use of violence against the police. The incidence, extent and pattern of both forms of violence in different communities are determined by social, political, economic and institutional factors. Police violence is generally conceived in terms of police brutality, torture, homicide, unnecessary use of excessive force, lethal use of firearms including extra-judicial executions of suspects, and sometimes-innocent citizens by the Nigerian police. In Nigeria, police violence is widespread. Its manifestations include beating and kicking of citizens, unnecessary use of restraints such as handcuffs and leg chains, unnecessary use of lethal firearms against suspects and members of the public, torture of suspects in order to extract confession or extort gratification (Asemah and Nwaoboli, 2022).

A further conceptualization of what policing is, shows that it is paramilitary in nature and it is so constituted to comprise able-bodied men and women, trained with the sole purpose of defending the status quo. That is, enforce the laws, values and ideologies that justify, legitimize and defend prevailing distribution of power and wealth in society. However, police brutality is one of the major obstacles to the prospect of the Nigerian police being a positive factor in pro-social change initiatives.

The police in Nigeria, with the backing of autocratic leaders and repressive laws, frequently acted outside the rule of law. Often, they were laws unto themselves, maiming, killing and detaining persons arbitrarily and with impunity. In Nigeria, police repression had been institutionalized since colonial rule. However, police repression became increasingly intensified under the successive military regimes after 1966. It has been observed, police repression has persisted, and in most cases intensified. For instance: The Nigeria Police Force is still largely vicious and corrupt (Adedokun, 2022).

Political opponents of governments and military administrations - usually workers, students, radicals and human rights activists, continue to suffer excessive and recurrent waves of brutalities, abductions, unwarranted searches and violations of privacy and private family life, extra-judicial killings, bodily injury, intimidation, harassment and loss of personal liberties in the hands of the police and sundry state "intelligence" and security agencies in the country (Madubuike-Ekwe and Obayemi, 2018).

Nigeria Police Force and the Challenges of Law Enforcement

In a healthy democracy, the law and the provision it makes for the detection, arrest, trial and punishment of offenders is an expression of the will of the public; it constitutes the institutionalized norms of society. It is the society that elects members of parliament in order to frame the law, that appoint judges and magistrates to interpret and enforce that law and that recruits police forces to be the more active protectors of that law (Asemah and Nwaoboli 2022).

Unfortunately, Nigerian government and the security system of the country have failed and need to be reshaped. The ongoing debate in Nigeria about the creation of state police is connected to the present insecurity situation and the failure of the security system in the country. In this regard, it was stated that, "one issue that has continued to generate controversy and heated debate with regard to the practice of federalism in Nigeria is the issue of states having their

individual police force or departments. It was the former Lagos State governor, Asiwaju Bola Tinubu, who first flew the kite during his first term as governor. He posited that the security of the state was porous thereby giving room for criminality and that there was the need for a state police force to effectively combat the ugly trend of crime in Lagos State”.

Furthermore, there are serious problems with the country’s judicial system that hamper its ability to protect life, property and liberty of the people, and this has brought about a general loss of confidence in Nigeria’s laws, law enforcement machinery and judiciary. A study conducted on ‘crime prevention and control in Nigeria’, has found that, “concerning crime prevention in most of the Nigerian cities, 65% of the informants agreed that a lot is being done in modern times to stem the tide of crime in these cities”. Majority of the respondents said that: Even with the advances made thus far by government, the impact of the police on combating through such slogans as “fire for fire”, “operation sweep”, etc. have only been cosmetic. There is a great deal more to combating crime than providing a stronger police presence or security operatives as well as providing more and better alarm systems (Madubuike-Ekwe and Obayemi, 2018).

Complains and criticism against the activities of Nigeria police is not a recent phenomenon, it was stated that, “at the present time, pressure upon the police is mountain irresistible and from every quarter, it comes from politicians, government minority groups and local communities, from the general public and the media. They all want changes in policing - more efficient policing, stronger policing, more responsive policing, and some no policing at all.”

In Nigeria for example, it was identified during a workshop on ‘the police and social justice’ organized in 1994-1997 that political and social instability, economic insecurity, poor accountability by holders of public offices, inconsistencies and lack of continuity in government programme’ constitute major constraints and defaults to social justice in the country. Others include; poor working condition and lack of adequate welfare for police force (Akinlabi, 2017).

Similarly, it has been mentioned that: the police force suffers from poor funding, poor remuneration, lack of modern facilities, and corruption among some policemen, inadequate personnel and poor training”, which so also hampers the smooth running of law enforcement as one of their primary functions.

From the above therefore, the following are identified as the major challenges faced by the entire Nigeria Police institution for effectively carrying out the task of law enforcement in Jos North Local Government Area of Plateau State in particular, and Nigeria in general, thus:

(a) Corruption and Political Influence

Corruption is one of the most widely pervasive problems of Africa. In developing countries, corruption is really regarded as a crime, even though it is specified. Corruption is preserved in Nigeria, it is found being practiced by the rich and the poor, the height and the lowly. Corruption in Nigeria is attributed to the growing spin of materialism and the craze for wealth. In support of this, Vision 2010 (1997:32) stated that: “the ordinary Nigerian appears helpless in the face of weak and selective application of sanctions against the perpetrators since the law enforcement agencies have themselves become infected with corruption” (Akinlabi, 2017).

Nigeria’s legacy of mismanagement and corrupt governance has encouraged many people to find a way of sharing the national cake instead of helping to bake it. By 1999, corruption was practically institutionalized. Over time, the judiciary became intimidated, as the rich and powerful manipulated laws and regulations to their advantage. The police take the lead in corruption, particularly the shameless type of bribe giving and taking. It is known to the majority of the low and high that bribery and corruption are so widespread and of daily occurrence; that it is the rule rather than an exception, and it is now assumed that no citizen can obtain justice from the police except by bribery. It does not matter that you are innocent or that you are the complainant to the police. You must have to give something to a Nigeria police officer; otherwise, a complainant may end up being the suspect to be charged to court. In this connection, states that: through intimidation, some people offer bribe in simple matters that do not constitute a breach of law. Many members of the public often do not want to be involved in case such as reporting accidents on the high ways and crime they have witnessed. They believed that the police could turn the case against them after receiving bribe from the suspect (Madubuike-Ekwe and Obayemi, 2018).

Corruption among the police started right from the level of recruitment, such as it was reported that, “no fewer than 234 police recruits undergoing training at Kaduna Police Training College have been dismissed from the training for various offences ranging from forgery, theft and leprosy”. Similarly, not less than 812 policemen including 17 officers up to the rank of Deputy Superintendent of Police in Nigeria faced one disciplinary action or the other during the year (1996) for extortion and bribery. Observation shows that, “if the police are corrupt, the society in which they operate bears the greater blame”.

The hostility of the public towards the police and the public image of the Nigeria police can be traced to the fact that police came into existence during the colonial period and were used as a paramilitary force to enforce colonial policies. After independence the trend of political influence on the police continued, the Nigeria police force was very badly used against political opponents of the ruling National party of Nigeria and against the masses of the people in the period 1979-1983. The police arrested thousands of members of other political parties”. Political interference with the activities of the police has a long history in Nigeria and is still in existence.

Presently, in order to rig elections and to intimidate their opponents, politicians in Nigeria use the police. The most significant fact about Nigeria is not only that it is an underdeveloped neo-colonial economy, but that its society is so badly cleft along social, economic and political lines that conflict is almost a built-in endemic of the political system. It is significant to note that to have a well-ordered society, there must be an honest and law-abiding police force that will set examples and carry through the necessary reforms in the attitude of Nigerians towards discipline and conforming to the law.

Summarily, the police are a tool in the hands of the political class, and so if any member or associate of that class commits a crime, it is difficult to enforce the law as it is required. Again, they take orders from the politicians in office. So, politically motivated crimes are always treated differently in the eyes of the law. The police have the challenge of operating with obsolete laws, and so regulations to check contemporary crimes are not adequately provided for by our laws. Thus, effective enforcement of the law is difficult to achieve. The police also have the problem of lack of adequate and modern equipment to carry out the function of law enforcement effectively in the face of contemporary crimes (Asemah and Nwaoboli, 2022).

(b) Poor Condition of Service and Lack of Modern Police Equipment

So much had been said about the deplorable condition of the Nigeria police. The police should not be blamed always for the state of insecurity in the country; it is unrealistic of anyone to expect decent behavior from anyone who is made to work under the condition and situation which our police personnel do. The police are not satisfied with the low level of logistic and financial support currently provided for the police force, a factor which affects morale and the effective functioning of the force, despite the overwhelming responsibilities entrusted to the force”. Furthermore, Vision 2010, (1997:35) stated that: The condition of service in the police force, including basic salaries, allowances office and

residential accommodation, is very poor and has tended to aggravate the problem of corruption within the force (Madubuike-Ekwe and Obayemi, 2018). Similarly, discouraging salary, condition of service, rank-mobility, promotion-criteria and procedure, distrust and non-usage of outside help (e.g. research), are some of the human problems that affect the performance of the force. If one considered the statement, ‘the pedagogy of the oppressed’, that, “the oppressed usually let off the steam of their wrath and frustration on their fellow oppressed”. We therefore concluded that the situation in which the Nigeria police found themselves may be part of the reasons why they engage in unethical behaviors. A practical example of the condition of the Nigeria police is the description of the challenges facing Mpape police station located in Abuja were four discarded shipping containers served as operational based for the police force (Adedokun, 2022).

Observations showed that “police personnel manage one patrol vehicle and were expected to provide security to people in the country”. It was further discovered in the station that: It was a ship wooden structure constructed in to a police counter and charge room. The station has no rushing water no drainage system. No person, suspect or even criminal should be kept in this kind of place. The conditions are terrible for humans to live in. The situation in Mpape is the reality of too many police stations in the country (Chinedu, 2023).

In addition, the police officers complain of poor salaries, which are irregularly paid, no life insurance policy, indecent and insufficient barracks, lack of equipment, absence of motivation packages, among others. In the face of hazardous duty, they perform and are expected to perform.

It was observed that “*armed robbers in Nigeria operate almost freely in the society, using deadly weapons without being challenged and detected by the police and where the police are fully informed, they give excuses that they do not have weapons to fight armed robbers*” (Idowu and Chukwudi, 2021; Chinedu, 2023).

(c) Inadequate Personnel, Training and Illiteracy

Concerning the inadequate police personal, it has been observed in a workshop organized at Ilorin, Kwara State, in April 1997, that the Nigeria police is presently under staffed, especially at the lower cadre (rank and file). Because of this demand placed on the force (partly as a result of the creation of State and Local Government council Areas, and vacuum created by dismissal and retirements) commissioned officers are now performing the statutory duties of the rank and file. The workshop therefore recommended that the embargo on recruitment of personnel be lifted (Madubuike-Ekwe and Obayemi, 2018).

In support of the forgoing Vision 2010, it indicated that “whereas the United Nations prescribes an ideal police-population ratio of 1:400, the current ratio in Nigeria is 1:700. It was mentioned further that it is not only in number that the police force is deficient, its quality is also poor”. The above is an indication that shortage of police personnel has been a problem in Nigeria long before now. The current security situation in the country is an indication that additional police personnel are needed in the country. In support of the above, it was observed at Maitama police headquarters that: As many as 278 of the station’s total strength of 327 personnel are security guards to top government officials and politicians, the station is left with only 47 police personnel to cater for the security demands of the less privileged ones in the Area (Adedokun, 2022).

The Nigeria police force experienced endemic problems with recruiting, training, inefficiency and indiscipline, and it lacked expertise in specialized field. In this regard, education and monetary rewards enhance one’s social prestige. Since many in the police force have neither good education nor income, their prestige suffers. During a workshop on ‘police and social justice’ organized in September 1996, at Owerri, Imo State. It was observed that there is lack of standardized career development of the police personnel. There is need for the training and retraining of the police to be adequately funded to meet the need of the society. There is ignorance, both in the population at large and in those agencies that deal directly with the people about the nature of police organization and police work and of the problems involved in managing them. The overt lack of knowledge of the laws in security duties has informed a gross misapplication by security operatives in Nigeria. In addition, on the part of the citizens, the level of illiteracy and apathy to security matters hence failed to exercise the fundamental right appropriately. Prevention and elimination of crime is truly a problem of education, educating each man and woman to find within him or herself, worthwhile values by which he or she can live.

In connection to the above, a study conducted on ‘violence specific and burglary specific fear’, discovered that “lifestyle patterns and routine activities of individuals are also important in signaling criminal opportunity, and therefore, rational levels of fear in general, increased exposure, increased target attractiveness, and diminished guardianship are expected to heighten the respondent's fear’ (Akinlabi, 2017)).

The Causes of Police Brutality.

Police brutality has a long history and is entwined with their primary mission of protecting the lives and property of residents. The police are an arm of the criminal justice system. The British colonial rulers who were trained to suppress anyone who refused to comply with British colonial rules and pay taxes created the Nigerian Police (Nwakanma, 2022). This training thus represents the evolution of the Nigerian police's response to alleged lawbreakers, showing how brutality has become ingrained in the force as a way of upholding law and order in Nigerian society. Police violence may also result from the lack of professionalism displayed by the force, as well as from the officers' personal problems and working conditions (Nwakanma, 2022). Furthermore, it is thought that nations with high rates of police brutality are more likely to have insufficient laws and a lack of political will to put them into effect, which leads to racial or other forms of discrimination, insecurity, or entrenched impunity. Based on reports, governments frequently violate citizens' human rights, including their freedom of expression and the right to assemble in peace, and as a result, they permit the use of force by the police in response to protests and demonstrations, frequently resulting in the loss of human life and property (Idowu and Chukwudi, 2021). This however was evident recently in Nigeria by the #EndSARS protest of year 2020. It is interesting, but not surprising, that the majority of police officers are unaware of the scope and bounds of the authority they should exercise in a certain circumstance. This indicates that police brutality is still a problem in Nigeria (Chinedu, 2023).

Inadequate laws.

Nations around the world have laws that forbid using torture to coerce useful confessions from suspects. Intriguingly, the problem is not the lack of or inadequacy of laws, but rather the lack of political will to carry them out. As a result, even if a law already exists, it is not effective because there is no political will to do so (Asemah and Nwaoboli, 2022).

Although the President of the Federal Republic of Nigeria signed the Anti-Torture Bill into law, prohibiting any law enforcement agency, including the Police and the like, from using force that may cause physical or mental harm to suspects during and after arrest, mandatory power granted to the Police has been grossly abused, even after the signing into law, impugning the law which stipulates freedom from torture and cruelty, inhuman and degrading treatment (Adedokun, 2022)

Furthermore, Nigeria's Free Speech Bill was signed into law, but its implementation has had little to no impact. The freedom of expression as well as reporting cannot exist in countries where the government restricts free and fair journalism and where journalists are detained by the government. Ironically, the police have regarded innocent people as suspects and have detained them for sharing important information with the officers while also wanting peace, protection of lives and property inside their society. This means that, contrary to what is frequently stated, the judiciary, which makes up the second part of Nigeria's criminal justice system, has been compromised in many situations. The judiciary and the press are also not immune from police repression, notwithstanding the legislation (Madubuike-Ekwe and Obayemi, 2018).

In response to the provisions of the Police Act and the Administration of Criminal Justice Act, 2015, the police are charged with enforcing the law, but there is a restriction on the enforcement. The Federal Republic of Nigeria's 1999 Constitution, as amended, recognizes the Human Rights of its citizens, and the government plays its role through the police in maintaining law and order and the protection of lives and property of its citizens within the bounds of the constitutional. These issues emerge in many areas of law where the rights of the person and those of the State have led to heated debates within democracy and the enforcement system, despite the fact that the law clearly outlines each citizen's rights (Akinlabi, 2017).

In a nutshell it has been reported on numerous occasions that the civil and political rights of Nigerian citizens acknowledged by the Constitution, located primarily in Chapter 4 of the Constitution, have frequently been revoked. These rights include:

1. Right to life.
2. Right to the dignity of the human person.
3. Right to personal liberty.
4. Right to fair hearing.
5. Right to private and family life.
6. Right to freedom of thought, conscience and religion
7. Right to freedom of expression and the press.
8. Right to peaceful assembly and association.
9. Right to freedom of movement.
10. Right to freedom from discrimination
11. Right to acquire and own immovable property anywhere in Nigeria.

12. Compulsory acquisition of property.

The police are considered as the protector of citizens' rights, and as such, they have the authority to either adhere to or infringe these fundamental human rights. The police's immediate obligation is to safeguard the lives and property of citizens, to defend the law, and to maintain order because legality, freedom, and individual liberties fall under their purview (Dambo, Ersoy, Auwal, Olorunsola, Ononode, Arikewuyo and Joseph, 2022). In this regard, the Police and the Administration of Criminal Justice Act, 2015 gives the police the confidence to exercise their authority while carrying out their legal obligations. These authorities include the ability to make arrests, conduct searches and seizures, hold people in custody, and, under some conditions, use force. Therefore, exercising these rights may have a direct or indirect impact on the citizen or their property. Though more frequently than not, the police violate citizens' rights in a direct manner than any other government organization (Akinyetun, 2022). Unfortunately, as opposed to the written law on a paper, policing might be seen as legislation in display. Laws that are substantive, procedural, and restorative, concerned with legality but also with due process and doing justice, are given life by legal realism.

A person's right to life is guaranteed by Section 33 of the Constitution, which states that no one shall be intentionally or inequitably deprived of that right. The enjoyment of all other rights depends upon the right to life, which is the mother of all rights. Therefore, the pursuit of other rights would be an exercise in futility without life (Dambo, Ersoy, Auwal, Olorunsola, Ononode, Arikewuyo and Joseph, 2022). These wrongdoings include extrajudicial executions, torture, and wrongful detention. There are numerous horrifying tales of extrajudicial killings in Nigeria, especially at the hands of Nigeria Police officers, in various press reports. Unless their lives or the lives of others are in immediate danger, police officers, soldiers, and other sister security agencies are prohibited from using lethal force, such as firing live ammunition at people, unless other options are not immediately available to deal with the situation (Akinyetun, 2022). Unfortunately, the police have violated countless Nigerians' right to life; some contend that after spending a few days in police jail for minor offenses, residents are labeled armed robbers. Thus, 5,776 out of 24,941-armed robbery suspects detained by the Nigerian Police between 2000 and 2003 were summarily executed without a hearing and were deemed "killed in combat". There have been a lot of reports of police killings in

Nigeria, while some of the murders take place at police checkpoints and while on patrol, others are perpetrated in cold blood within police stations or when detainees are being harassed and questioned (Amnesty International, 2021).

Section 34 of the Constitution guarantees everyone the right to human dignity. It expressly forbids torture and other cruel or inhumane treatment. The Constitution outlaws all forms of forced or mandatory labour as well as slavery and servitude. However, section 8 (1) of the Administration of Criminal Justice Act (ACJA), 2015 states that a suspect shall be accorded humane treatment, having regard to his right to the dignity of his person, and not be subjected to any form of torture, cruel, inhuman, or degrading treatment. Unfortunately, these types of inhumane treatment are meted out to offenders in police custody or prison (Amnesty International, 2020).

Consequently, certain research findings have demonstrated an elevated incidence of torture and other inhumane treatment by the Nigerian police. In particular, it became apparent that the police applied torture the most, to extract confessional admissions from suspects, and it has since become a common practice in Nigeria's police law enforcement apparatus (Otu, 2012). Based on findings, 69.5% of confessional statements made by suspects during police investigation sessions are not freely given (Otu, 2012). As reported by victims and as documented by Human Rights Watch, repetitive and severe beatings with wooden sticks or planks and metal rods are a regular form of police brutality in Nigeria. Other reported acts of brutality include strapping the arms and legs tightly behind the body, hanging by the hands and legs from a beam or a pole, resting concrete blocks on the arms and back while suspended, dousing the victim in tear gas, shocking them with electricity, threatening to shoot them in the foot or leg, burning them with an electric iron or cigarette butts, slapping and kicking them with their hands and boots, and using abusive language (Ezeamalu, 2017). The use of pliers or electric shocks on the penis, inserting of broom bristles into the penis, hitting the penis with cable wire, and the spraying of tear gas on genitalia are all other common instances of molestation and rape of female detainees (Ezeamalu, 2017). Countless potential lives have been lost as a result of the police's aggression, and many more, particularly young ones, have been rendered disabled.

Every individual has the right to their personal liberty, as stated in Section 35 of the Constitution, and no one can be deprived of it unless the following circumstances apply and it is done in line with the legal process which indicates

that no one shall be denied their freedom by being incarcerated or subject to another form of confinement until the rule of law is upheld (Chaney and Robertson, 2013). Although the constitution acknowledges the legal requirement to hold a suspect in custody pending trial, that requirement also specifies a time limit for that detention and swift resolution of case is necessary. Anyone who is unlawfully detained or arrested has a right to compensation and an official apology from the appropriate authorities, such as a police officer, magistrate, or judge, depending on the circumstances (Alang, McAlpine, McCreedy and Hardeman, 2017). A defendant has a right to a timely trial after being charged with a crime, particularly within a period of one day or two days determined by whether a court with sufficient jurisdiction is situated within a 40-kilometer radius. If a person is not tried within a specific amount of time—two months for those in detention and three months for those out on bail—they will either be freed unconditionally or subject to reasonable restrictions that will ensure they show up for trial at a later time only if the court finds that a longer period would be reasonably be granted (Alang, McAlpine, McCreedy and Hardeman, 2017) . This clause in the Constitution and the Administration of Criminal Justice recognizes the right to bail of everyone who has been charged with a crime and is expected to appear in court.

The rationale underlying the aforementioned rights suggests that everyone has the right to their own personal freedom and that this freedom cannot be taken away from them except in specific circumstances and in line with legal procedures which enables a person who may be falsely accused to avoid punishment that any term of incarceration would inflict while awaiting trial; it ensures easy access to lawyers and witnesses; and it provides unrestricted opportunity for defense preparation (Holmes and Smith, 2008) The presumption of innocence that is guaranteed by the Constitution to every person accused of a crime would lose its meaning and force, however, unless the right to bail or to freedom before conviction is preserved, protected, and permitted.

However, there are exceptions under Section 35 of the Constitution which stipulates that a person may be denied his constitutional rights to liberty without repercussions. Execution of the sentence or order of the court in relation to an offense for which the accused has been found guilty, noncompliance with a court's orders, and bringing a person before a court on the court's orders when there is a reasonable suspicion that they committed a crime are among these exceptions but if doing so is necessary for a person's education and welfare, it is

also legal to deprive them of their freedom if they are underage (Worden, 2015). For the sake of providing for their care, treating them, or ensuring the community's safety, individuals with infectious or contagious diseases, those who are mentally ill, addicts of drugs or alcohol, and others may be detained without their consent. Whereas, the police have the authority to detain people who they suspect of committing crimes, there are evidences that this authority is frequently abused (Lyle and Esmail, 2016). Majority of police arrests made in Nigeria are seldom ever justified by any suspicion that the victims have committed a crime, where untold suffering has been inflicted on people, judging by allegations of violence made by police officers with the Special Anti-Robbery squad, thus, seen all the constitutional safeguards provided in Section 35 are obeyed in breach (Reynolds-Stenson, 2018).

A person is entitled to a fair hearing within a reasonable time by a court or other tribunal established by law constituted in such a way as to ensure its independence and impartiality when determining his civil rights and obligations, including any question or determination made by or against any government or authority, as provided in Section 36 of the Constitution (Fridkin, 2017). Under this right, the twin pillars of justice are established: that a man must be given an opportunity of presenting his own side of a case (*audi alterem partem*) and that a man should not be the judge of his own cause (*nemo iudex in causa sua*). This right is a collection of other rights that are jointly so significant that they are sometimes referred to as fundamental human rights, including the independence of the tribunal and the impartiality of the judge, these include:

1. The right to have proceedings and decisions held in public.
2. The right to make representations before administering authority.
3. The right to have the decision of administering authority reviewed by a higher organ.
4. The right to be tried in public within a reasonable time.
5. The right to be presumed innocent until proved guilty.
6. The right to be informed promptly in the language that he understands and in detail of the nature of the offence.
7. The right to be given enough time to prepare his defence.
8. The right to defend himself in person or by a legal practitioner of his own choice.
9. The right to examine the witnesses called by the prosecution and to bring his own witnesses before the court.

In performing their duties, police officers have inadvertently infringed many, if not all, of these rights. For instance, the Constitution and the ACJA both regulate the police's ability to provide bail. A person who is detained without a warrant for a non-capital offense must be charged in court within 24 hours or released on bond, under Section 30(1) of the ACJA (Umobong and Molokwu, 2022). This part of the law is not followed by the police personnel despite advertisements and banners stating that bail is free, police officers still demand payment from suspects or their loved ones in order to release them on bail which such warnings have not stopped corruption in the bail process at police stations (Goold and Bradford, 2016). Any individual who is detained after being arrested must be presented in front of a court of law within a reasonable amount of time, as stated in Section 36(4) of the Constitution. However, in practice, people who have been arrested are detained for a number of weeks or months before being freed or charged. As a result, prison cells become crowded and needlessly congested (Umobong and Molokwu, 2022, Goold and Bradford, 2016).

Also, Section 36(6) mandates that anyone incarcerated be quickly notified of the nature of the offense in a language they can comprehend as well as be given sufficient time and resources to prepare their defense and unfortunately, a study done by the Nigerian Institute of Advanced Legal Studies reveals that the police regularly violate this right. Based on a report, 9.5% of the suspects claimed they were not apprised of the reason for their arrest until they appeared in court, compared to 34.8% who were informed upon entering the police station, 18.2% who were not informed until after questioning, 1.2% who were informed at the time of the formal charge, 3.1% who were informed just before being asked to make a statement, and 6.8% who were informed after having spent time in custody, the report also reveals that 73.6% of those arrested were not informed of the details of the nature of the offence at the time of their arrest (Sheptycki, 2000).

The police's ability to prosecute people in court under Section 23 of the Police Act serves as additional proof that they disrespect this right to a fair hearing and in reality; the police are in charge of majority of the criminal suspects' prosecutions in magistrates' courts. The magistrates' court hears cases with felonies that carry sentences of less than five years in jail, including theft, homicide, and general assaults (Uhunmwangho and Epelle, 2011). The complaint in this case is that the police who prosecute suspected criminals are

inexperienced or unqualified. Additionally, there is a conflict between their investigative and prosecutorial responsibilities, which evidently violates one of the natural principles of justice that says an accuser cannot also serve as the judge. The charge of corruption has been added on top of this and has been demonstrated that police ask for and receive bribes from defendants in order to less diligently pursue their cases (Ojo, 2014). In violation of the Constitution, the Nigerian police parade criminal suspects—those who are presumed innocent unless proven guilty by a court of competent jurisdiction—before the media. On occasion, the police may even publish group photos of these individuals on social media.

The right to privacy in one's home, mail, phone calls, and telegraphic communications is guaranteed under the Constitution. By doing so, the police must stop listening to people's phone calls and refrain from searching or seizing their homes or personal belongings. Unfortunately, attempts to seize citizens' mail and correspondence from their homes and offices still happen frequently in our nation (Obaro, 2014)). The police can typically enter private residences to make an arrest or conduct criminal investigations, but they must first acquire a search warrant from a judge, magistrate, or justice of the peace when performing their job, police frequently violate this right. Without a search warrant, they break into private residences and scavenge the suspect's home without any restrictions (Alemika, 2013). As reported by Amnesty International, Special Anti-Robbery Squad (SARS), agents have also been charged with stealing from or seizing property from the family of suspects who are being held without charge in addition to seeking bribes, people claim that SARS agents forcefully withdrew money from their bank accounts and also took their vehicles without a warrant. SARS officers entered detainees' residences and forced entry into locked furniture and drawers as well as boxes. When conducting investigations, these officials occasionally remove valuables like watches, jewellery, and shoes that may never be returned to the owner (Nsirim and Nwakanma, 2022). The victims of these crimes frequently fail to report the incidents because they are afraid to do so and don't know who to report it to because the police, they should be able to trust with such information are also those who are responsible for continuing the crime. This further demonstrates how police violate citizens' constitutionally protected rights to their private lives and to maintain their families (Alemika, 2013).

Insecurity and Conflict

The police are essential to maintaining law and order in any democratic society. The residents expect the police to strive hard to uphold law and order in carrying out their constitutionally mandated tasks, which entails that they always act impartially, fairly, and honestly in their line of duty (Onwunyerimadu, 2022)). As a result, when the police carry out their legal obligations, the public does not anticipate any discrimination.

The upkeep of peace and order is a key constitutional duty of the police, although it has been noted that this duty has resulted in the suppression of both people's individual and collective acts. Residents require an environment that is conducive to social harmony, tranquility, and economic growth in order to enjoy their lives (Oluwafemi, Oderinde and Adedire, 2023). Under to the Nigerian Police's constitution, they must maintain this environment that Nigeria has distinguished itself as a leader in the world community, particularly in the West African area and across the entire African continent that boasts a professional and effective police force (Oluwafemi, Oderinde and Adedire, 2023). Nigeria was highly regarded and internationally recognized, as seen by the prosecution of ECOMOG and ECOMIL forces and police/military interventions in crisis situations in African nations including Sierra Leone, Ivory Coast, Liberia, and Sudan (Onyeozili and Agozino, 2021). The Nigerian Police has been a significant contribution to peacekeeping operations across Africa, but the state of domestic security keeps becoming worse, one cannot help but draw the conclusion that the Nigeria police performance is far below the expectation many people place on them when one considers the volume of high-quality protections provided by the Nigerian police for the entire population as well as the level of confidence and encouragement it enjoys from these people (Ezeji, 2021). The poor performance of the Nigerian police is caused by a number of concomitant issues; also, the low level of awareness about the rising level of insecurity in the nation is disturbing. There are a number of security issues that affect every part of the nation among them is terrorist attacks in significant areas of the Northern region (Ejalonibu, Ezechi, Osolafia, Nandi and Tongsi, 2021).

Threats to national security are key concerns for the government, which has led to significant budgetary allocations for security. In the absence of effective police performance, violent crimes like terrorism, kidnapping, armed robbery and banditry, suicide bombing, religious killings, ethnic clashes, politically motivated killings, and other types of criminal activity are becoming more common in some places.

Although they are expected to be moral as law enforcement officers, morality among the police is not a virtue; conversations have shown that corruption and extortion among the police is a big problem. Officers ultimately sacrificed efficient and effective performance of duty on the altar of corruption and unethical behavior in their attempt to satisfy society's moral needs (Akuul, 2011). It is astounding that there are still security issues and that the Nigerian Police cannot protect people's lives and property, the cause of the country's insecurity has many causes, and they cannot be solely attributed to one aspect of the system. The government, the police, and the general populace are all different and there are numerous shortcomings, issues that exist with the police, which serve as roadblocks to the agency's poor functioning (Aubyn, 2022). The majority of Nigerians view the police as a group of uniformed, ineffective, and dishonest individuals who commit horrific crimes against the people they are paid to protect, including rape, extrajudicial killings, intimidation, mass murder, and other heinous crimes. The extrajudicial execution by police in July 2009 in Borno State of Boko Haram's leader, Mohammed Yusuf, is a factor in the current uptick in violence in that region of Nigeria (Aidnojie, Ikubanni and Oyebade, 2022). While the real criminals are operating freely in society and doing what they do in the best ways, it is equally typical for the police to wrongly accuse innocent people of being armed robbers. People who are either criminals or disappear from police custody without compelling justifications when combined with fraudulent post mortem results reported by the authorities (Iheriohanma, Oguchialu and Lasisi, 2020). Everyday police extortion targets innocent civilians, particularly those who drive cars. In their annual report, the Nigerian Police reported that a number of problems plagued the force, including a lack of funding, inadequate assistance from the government, poor service conditions, a lack of sufficient and enough training, and under-trained personnel (Eze, Ugwuoke and Igwe, 2022).

These issues are accompanied by those of police extortion, corruption, and other vices inside the police system, all of which contribute to the ineffectiveness of the system. Police corruption is a severe problem since they are expected to uphold moral standards as members of the legal system. The society is at the mercy and grace of the offender if the police who are paid with revenues to protect and detect crimes are themselves corrupt and also complicit in crimes (Saidu. Rasheed, Ahmad-Zakuan and Hajj-Yusoff, 2019) These factors, along with

a number of others, play a part in the nation's issues with conflict and instability as well as the police's poor reputation for brutality.

Racial and other forms of Discrimination

Although it is yet to be acknowledged in any Nigerian publications that police brutality is influenced by race, ethnicity, or religion, there was racial inequality in the stop and search suspicions of drivers in the United States of America, compared to other countries of the world (Agwanwo, 2014). As a result, some crimes are linked to a particular race. That is, despite marijuana's legalization, Blacks and Hispanics are likely to be stopped by a squad of police at a checkpoint before sundown, and it is not unlikely that contraband like marijuana will be found on them. However, White drivers would not be searched. Additionally, Black women experience every form of law enforcement assault imaginable. The most violent acts typically end in death. Today's national media coverage of police deaths of Black people is largely attributable to the #Black Lives Matter movement (Oikhala, 2020). While Black men's deaths at the hands of the police have received the majority of attention, Black women's interactions with the state through law enforcement are frequently violent. Furthermore, the police murder black women. The police assault them, injure them. They are wrongfully detained by the police, tried, found guilty, and imprisoned for acting in self-defence against the force of the police. State violence against black women is widespread, ongoing, complex, and persistent, although few legal actors appear to be concerned about it (Egunjobi, 2016).

Returning to Nigeria, and in keeping with the aforementioned, a former Inspector-General of Police named Ibrahim Coomasie once accused the Nigerian Police of "barbaric treatment of Nigerians" and provided reports from some female former detainees of sexual abuse by police officers, including being raped and having pepper spray applied to their genitalia, as proof. The male-dominated police always carry out this conduct on young women who wear the latest trends, who are then branded and assaulted by the police, calling them names and labeling them prostitutes, usually when they are stopped at a checkpoint at night (Ofili, 2015).

Police Impunity

Youths from all over Nigeria and Nigerians living abroad are protesting together to demand a stop to the assault, torture, extortion, and unlawful killings

committed by Special Anti-Robbery Squad (SARS) Officers of the Nigerian Police Force (Adefi and Achor, 2013). The Special Anti-Robbery Squad had to be disbanded as a result of pressure from Nigerian youths, SARS officers are notorious for torturing people and carrying out illegal killings. Human Rights Organizations and the media have chronicled instances of torture, extrajudicial executions, and other forms of abuse carried out by police for many years. The loved ones of those who had died also risk everything to recount the story of the brutality they suffered at the hands of SARS officers and to seek justice and Nigerians have used rallies and political campaigns to demand police reform in response to reports of brutality (Mercy and Nanji, 2015).

Indicators of Police Profiling Youths as Criminal Suspects.

Police must conduct themselves in a way that establishes their legitimacy in order to gain the support and approval of the general people which police must demonstrate via their daily actions why the public should obey or follow their instructions. The police's performance of this duty acts as the primary conduit between the force and the general public, aiding in efficient law enforcement and social control (Murphy, 2015).

Majority of the times, adolescent period is when young people develop their attitudes. Due to the effect of globalization, young people copy popular fashion and style that may be foreign to our culture. Police can see this as a confrontational act and tag any youths sporting such attire (Murphy, 2015). In accordance to the Nigerian Police, there are some items on the list that could help you pass for a fraudster (Yahoo boy). A young individual is already suspected if they have dreadlocks or any other non-low-cut haircut and has a higher chance of being a Yahoo boy or girl the more piercings they have (Slocum and Wiley, 2018). Other indicators of criminal behavior include colored hair, tattoos, a high-end phone, a fancy automobile, soiled jean, carrying a suitcase or a laptop bag, and walking by oneself or in a group of pals. This enhanced the anxiety associated with driving or walking along the street while aware that you are being observed or tracked and run the risk of being identified as a criminal. Innocent individuals are perturbed by the illegal monitoring that has been set up on the street in an attempt to catch or pursue moving or passing automobiles (Mercy and Nanji, 2015).

The Nigeria Police also conduct physical searches without a valid reason and expose young people to pointless interrogations and searches under the

pretense of stopping fraud, police drive about town picking up teenagers and then they demand that they get into their devices, review their emails and messages, torment them, and part with their money (Tankebe, 2013). Numerous children have died as a result of the various forms of torture used on those who were incarcerated, but in the majority of the cases, neither an investigation nor criminal prosecution of the offenders took place.

As seen, the Nigerian Police is also guilty of the crime it was intended to avoid and arrest. They have committed kidnapping, extrajudicial executions, theft, rape, rape, torture, unlawful arrests, humiliation, unlawful imprisonment, and extortion of Nigerians which criminal justice system's ability to administer justice is frequently hampered by the police's conduct (Sunshine and Tyler, 2003). It has been reported that police officers, who are generally still young, have trouble envisioning how young men like them drive nice, costly cars and lead such extravagant lifestyles because of this, the police may believe that everyone in their age group should be at the same financial level as them, or even better, that everyone should reach a specific amount of wealth by a certain age (Dirikx and Vanden Bulck, 2014).

Disposition of Youths towards Police

The Nigeria Police have a poor reputation in the eyes of the society, as was shown during the recent 'ENDSARS' protest between the population and the police. There has been a glaringly high level of mistrust, apathy, and suspicion, numerous allegations which have been made against the police by members of the public, alleging that after receiving information on criminals, the police then provide it to the criminals, who then use it against the informant once it has been released (Ogunfadebo and Abiodun, 2022). This lacks professionalism because it just serves to reinforce the broken trust and will never improve security information or goodwill between the people and the police. However, this hasn't stopped the public from assisting the police in gathering information and providing it to them so they may use it effectively. Sunday Omoniyi, a serial ritual killer who escaped from police prison in Ibadan, Oyo State, was recently apprehended again thanks to tips from local hunters in the region. Likewise, information from the public is where the police get the majority of their good fortune (Sunshine and Tyler, 2003).

Police must conduct themselves in a way that establishes their legitimacy in order to gain the support and approval of the general people. The daily acts of

the police must demonstrate why the general public should obey or follow their instructions and the police's execution of this act acts as the main conduit between the force and the population, aiding in efficient policing and social control (Haris and Jones, 2020). Youthful attitudes are formed from experiences, which may be favorable or unfavorable, and an adult's perception of such an incident could be affected for the rest of their life.

Youth often first interact with the criminal justice system when they encounter the police, who serve as their point of entry into the system. Although there has often been tension and a lack of trust between police and youth in many societies, this is easily explained by the fact that, in comparison to older people, youth are more likely to break traffic laws, drive a car without a license, and otherwise act recklessly (Aladenika, Moshood and Ifeduba, 2023). The current bone of contention is the legitimacy of the police, as the average young person on the street frequently has to deal with police officers who engage in illegal activity such as extortion, refusal to look into reported crimes, nepotism, cronyism, and extortion, as well as improper arrests, sluggish prosecution of suspects, the provision of weapons to criminals, and direct involvement in robberies (Aladenika, Moshood and Ifeduba, 2023).

Based on studies, young people generally react in an unpredictable way when they interact with the police. However, studies in advanced western nations have found that young people are more likely to consider the police as legitimate when they believe they are being treated fairly within the law (Oriloye and Adebogun, 2022). It has been proven that young people are more likely to view police as legitimate when they believe they follow fair procedures. It was confirmed that procedural justice was more relevant than police effectiveness in predicting perceptions of police legitimacy because police performance was not a significant predictor of police legitimacy (Murphy, 2015).

In a study, procedural fairness is significant to young people in Nigeria. This differs from other studies conducted in other African nations. In those researches, adult samples from Ghana and South Africa were found to be more important for police efficacy and in comparison with earlier youth research; the analyses addressed political cynicism, criminality, moral neutralization, and perceptions of police corruption (Sunshine and Tyler, 2003, Dirikx and Vanden Bulck, 2014). Young people who had fewer views of police brutality were more likely to attribute legitimacy to the police than their counterparts who had higher experiences with police brutality, which is a feature that is related to the

acceptability of the police. Youths may have relied more on alternative policing due to the police's ongoing inefficiency and brutality, which caused them to rely more largely on their expectation of procedurally fair policing. In order to properly justify their evaluation of procedurally fair and effective policing, it is also possible that youths' high trust in the police is primarily vicarious, with little to no actual interaction with officers (Oriloye and Adebogun2022).

However young people have frequently claimed that police are in fact their friends, they have given police a high ranking when it comes to their validity. However, in other circumstances, the brutality of the police might harm their standing among young people. While delinquent youth view police as their foes, morally neutral youth will also regard policing highly (Haris and Jones, 2020).

Youths' Confidence in Policing.

In a recent study, public trust in law enforcement agencies can boost that agency's efficacy and the general public's acceptance of that agency's conduct. The ability of the police to provide a minimum level of protection for society's citizens has a distinct relationship with public confidence in the police (Alang, Hardeman and Judson, 2023). The perceptions that regular citizens have of the legitimacy of police conduct and the agencies that employ and supervise them are influenced by trust, which manifests in kindness, commitment, and a shared ethical framework. However, public cooperation with police in ways that support efficacy is more likely when the public regards police as trustworthy, yet such trust cannot be taken for granted (Alang, Mitsdarffer and VanHook, 2023). Due to its high likelihood of being taken for granted in most social interactions, trust is fragile. Its scope and very existence depend on a variety of elements both under and independent of police control. In countries that are highly divided, post-conflict, and post-authoritarian, a lack of trust in the police is all too frequent. Public faith in the police is, however, generally problematic whenever there are clear signs of social turbulence and relative socioeconomic inequality (Okanga, 2022). For instance, in Nigeria, interactions between the police and the populace are frequently fraught with dread, which is especially acute for the underprivileged and helpless. The historical significance, level of efficacy, and range of techniques adopted by the police when dealing with common people all contribute significantly to the explanation of the shortfall (Mattingly, Howard, Kruegger, Fleischer, Hughes-Halbert and Leventhal, 2022)

It is further demonstrated that these relationships undercut the critical role played by police in ensuring public safety and human rights protection, it has been said that trust "reduces complexity for individuals while providing them with a sense of security by allowing them to take for granted the majority of the relationships upon which they depend"(Mattingly, Howard, Kruegger, Fleischer, Hughes-Halbert and Leventhal, 2022)

. However, not all cultures or even certain civilizations have an equal distribution of the potential for public trust. People with more unstable lifestyles are less able to trust. Feelings of existential safety are inextricably related to trust, whether it exists or not. Therefore, in order to think about police reform, it is necessary to have a much better grasp of the concept of trust and how it relates to policing (Chinweobo-Onuoha, Tunca, Talabi, Aiyesimoju, Adefemi and Gever, 2022).

The primary purpose that reliable police are desired, based on prior studies, is that they have a position of power and influence over the average person due to their authority, mandate, training, and traditions, which make them "inherently offensive". The police are in a privileged position and have substantial authority since these privileges are not dispersed equally among people. Whether or not their acts are consistent with their official responsibilities, this puts them in a position of formal public trust. As a result, trust might exist in relationships but not in actual relationships (Dajo and Akor, 2021). Where such faith is lacking or absent in any way, it shows that the corresponding police are not deserving of that trust. However, a lack of trust can leave some groups of people more open to police harassment. It may have a big impact on how police work is done. Where there is limited or no policing by consent, policing is likely to take more arbitrary and violent forms further damaging public trust. In turn, two crucial components of police accountability—failing to be held accountable for their actions and failing to respond to community concerns—are devastating for public confidence in law enforcement (Chinweobo-Onuoha, Tunca, Talabi, Aiyesimoju, Adefemi and Gever, 2022). It fosters mistrust in them and creates a long-lasting reputation for being unreliable. It's been said that trust comes on foot and leaves on a horse.

As observed, there are numerous reasons why one should not trust the police. In fact, it will frequently be absolutely reasonable and fair to withhold confidence from the police, especially in cases when the demands and interests of the trusted security are better served by other arrangements. These factors include the structural connections between police and other groups, the traditional roles

and responsibilities carried out by police and how citizens have experienced them, the "tools of the trade" of police work, such as the technologies used, police attitudes and dispositions toward their work, and specific traits of police interactions with citizens (Adeniyi, 2022).

Police structural location and historical functions

It has been established that how the public views the police are influenced by the potential use of force in routine policing. Because of the result obtained or the method used to obtain that result, the police face the risk of being seen by a group or individual as being unjust or unfair when handling a situation. When the structural placement of the police in relation to specific groups, such as immigrants and native people, is taken into account, this effect is amplified. Conflict arises between the police and these groups when they deploy the force for social disciplinary reasons and they frequently view the police as a representation of everything foreign and dubious about the state (Bonnievolo, 2023).

In developing, authoritarian, and post-authoritarian societies, interpersonal distrust is often rational at an individual level to reduce risk from others or encouraged by the state through supporting extensive civilian spying networks. These processes of social distance and withholding of trust are evident in more striking form there. The entrenched nature of antagonistic relationships between the police and certain sub-groups of society are indicative of, among other things, the lack of, to use Bourdieu's term, a common or shared *habitus* 'a set of historical relations "deposited" within individual bodies in the form of mental and corporeal schemata of perception, appreciation, and action (Maclean, 2020). The apparent reasons for subordinate groups' mistrust of the police will be based on the particular behavior they engage in, which is supported by their shared narratives, personal experiences, and interpretative frames. Furthermore, the ongoing social and political exclusion of those groups historically most suspicious is likely to preserve these differences and make trust production difficult, especially trust based upon shared identifications. These differences between habits ensure that the meanings attributed by participants and witnesses of specific police-citizen encounters and of relationships between police and particular groups over time will frequently vary significantly (Bonnievolo, 2023 Maclean, 2020). Therefore, these discrepancies in interpretive stance must be addressed in order to ensure police accountability as part of the

process of fostering trust. The necessity for more explicit, contractual forms of accountability until broader bases for trust can be developed suggests that informal, communal modes of accountability are likely to be less promising in the short to medium term (Ojedokun and Badmus, 2022).

Researchers have found that some societies have done a better job than others at putting the principle of consent-based policing into practice. The Pelean Model of contemporary policing assumed that the police in 19th-century England would be able to gain the confidence and trust of the majority of the populace. Since then, many people have come to believe that police by consent is crucial to a democratic type of policing (Chinweobo-Onuoha, Tunca, Talabi, Aiyesimoju, Adefemi and Gever, 2022).

Contrarily, colonial countries historically made less of an effort to defend police actions and policies in terms of widespread popular support. Policing by consent has not only been a "man-made construct, an ideological conspiracy, deliberately manufactured as a rationalization, or a concealment for malevolent practices, suddenly revealed" in nations like England, but rather "it represents a concrete ideology, a major and substantive review of the relation between civil society and the police as affirmed by senior police officers, and repeatedly reiterated in a myriad of public and private statements. Police attribute their ability to "win over" the public to a mix of their "soft" service operations and their "hard" law enforcement and order maintenance tasks. Success also appears to have lied in the balance they were able to strike between the repressive and service functions they undertook (Ike and Jidong,2023). Public approval of the police has also increased due to the advocacy and at least partial execution of policies promoting bureaucratic structure, the rule of law, minimal force, non-partisanship, and accountability. Establishing faith in the police would appear to require a similar constellation of variables. In other types of civilization, the task is far more difficult. Divided, emerging, and authoritarian countries tend to lack or fail to construct a convincing policing by consent philosophy (Ojedokun and Badmus, 2022).

Police Commitment to Uphold Laws

A lack of public support for laws that are being implemented by the police will also make trust difficult to come by. When police are compelled to continually enforce unpopular laws, the public will eventually become less supportive of their overall obligations. In cases when laws are unpopular, civil unrest and even

insurrection may occur. This results in the apparent paradox that a weak police force with public support will be more effective than a strong police force with no support from the public in the long run (Igbinovia, 1985).

Public trust in the police is particularly challenged when traffic regulations are enforced, especially in democracies. In cases where harsh enforcement is likely to leave citizens unhappy if not managed carefully, it generates a high number of citizen contacts, especially with citizens who have historically supported police or who have other social or cultural tendencies in that direction (Maclean, 2020). Furthermore, in countries where police are used to support the political power of the regime, they frequently target political opponents and members of ethnic minorities while pretending to be acting in accordance with the law. Due to actual experience or direct contact with victims of police violence, these nations exhibit widespread community dread of both the police and crime. Fear of this kind is destructive of the possibilities for trust (Igbinovia, 1985).

The Effectiveness of Police Brutality in Combating Crime

Because the lives of the police officers and the civilians they have sworn to protect are at risk if they are hesitant or unskilled to use force in crime situations, the use of force by the police is essential in the process of preventing and arresting crime (Ike, Singh, Jidong, Ike and Ayobi, 2022). It is well known that police misconduct and the use of lethal force against citizens are concerning. Although the use of force by the police has a bad reputation, it is an unavoidable necessity and a recognized component of the policy drive for efficient policing in Nigeria. There are numerous instances where the police use lethal force against individuals. Before engaging in the behavior of using force, a police officer must comprehend the explanation for why force is required in the identification and capture of criminals (Sundaresan and Sharma, 2022).

When making an arrest, all reasonable means are permitted to be used to modify the arrest. The Nigerian Criminal Code provides that no more force than is required to ensure the suspect's identification, arrest, and custody may be employed (Dajo and Akor, 2021, Ike and Jidong, 2023)). Basically, when identifying suspects, making arrests, detaining suspects, or defending an officer or a third party, police action is required and permissible. However, the law governing police use of force states that they "may use deadly force, when necessary, that is, when the officer has a reasonable belief that the subject of such force poses an immediate danger of death or serious physical injury to the officer or to another person".

A review of the information above, any force used should not go beyond what a sane person would deem necessary to conduct the arrest, hold the subject, or defend the officer or other parties. In order to achieve the intended result, the police must work tirelessly to avoid abusing their authority when looking for criminals. The brutality and forced arrests with or without a warrant used by Nigerian police are well known. Even when they are not the real offenders, the majority of criminals or crime suspects acknowledge wrongdoing as a result of overt police abuse (Akinlabi,2016). The Nigerian police must be reasonable and responsible while employing force, and they must possess the requisite expertise. The police's level of training, which involves knowing the regulations and procedures on whether the use of force is authorized, the actual tool to use, how to assess a threat and how to counter a threat, and liability to the use of force, determines the level of reason and prudence. As a result, both the officer and the Department may face civil and criminal liability if they fail to abide with the Department's use of force policies and procedures (Obarisiagbon and Isoken, 2018). In essence, proper instruction on the laws and practices surrounding the use of force is required. Police officers must use force because they may not be able to predict when or if it will be necessary until the scenario arises (Obarisiagbon and Omagie, 2018). In contrast to maximizing performance in the use of force appropriately, preparing the officers through policy and procedure training in the use of force to recognize and capture criminals tends to lessen the liability on the officer and Department in use of force instances. It is also important to keep in mind that the suspects or criminal qualities may have an external influence on the police choice to use force. Studies have shown that sex and age discrimination exists in police use of force (Obarisiagbon and Aderinto, 2018).

It is suggested in a new book titled "Criminality of Women" that because of their responsibilities as moms and babysitters, women are better positioned than men when it comes to police use of force against criminals. They are treated leniently by the authorities for a variety of social and cultural reasons (Aborisade, 2021). Another aspect that affects the police's choice to use force is age. When they are detected, caught, and punished for their involvement in crime, the elderly are treated with pity, whereas young people are treated, using force (Aborisade and Oni, 2021).

Implications of Police Brutality in Nigeria

The police brutality has negative impact on the effective policing of the country Nigeria. The inhuman action has caused Nigerians to lose hope and faith in the Nigeria policing system. This thereby has resulted to people issuing various complaint either directly to the commissioner of police or to the police complaint commission. Also, citizens have frowned at the abuse of human right by taking to their social media handle to lay complain and express their displeasure about the activities of the police brutality in Nigeria via their Facebook, Twitter and Instagram account (Ojedokun and Badmus, 2022). When the youths of Nigeria are fed up about the incessant brutality of Nigeria police, they took to the street to express their displeasure by staging protest across major cities in Nigeria. This is as a result of the brutality of police and also no proactive measures were taken before the protest. After several complaints were made by affected citizens and no significant proactive measures were taken, the Nigeria youths took to the major cities in Nigeria to stage a protest about the issue. The protest was noticed in Lagos, Ibadan, Osun and other states in Nigeria. Un-armed protesters staged protest in an organized manner across the nation but unfortunately, the Nigeria Army was invited and they shot at the protesters in Lagos state while the protesters were holding their peaceful protest without arms in their hands but Nigeria flags, this led to the death of some protesters as announced and displayed by the social media. Had it been the Nigeria police had made significant changes earlier, the issues won't have resulted to the death of various Nigeria youths (Obarisiagbon and Omagie, 2018).

Lynching of Innocent Police Officer is another implication of police brutality, after the shooting at the Lekki toll gate in Lagos which resulted to the death of youths, the youths got angry and retaliated by taking to the street and destroying various police stations in Nigeria. This situation caused unrest in the country which later resulted to the lynching of some innocent police officers who luck ran out of them by hoodlums that hijacked the peaceful protest. Various police stations were burnt down and police men were attacked. The protest was hijacked by hoodlums after the Nigeria army shoot the peaceful protesters, this caused unrest and rancor in the society in which various private and government properties were destroyed and burnt down (Aborisade and Oni, 2021).

Lastly, economic crisis, looting of properties, increase in crimes, banditry, and kidnapping, the unrest in the society led to the citizens discovering various Covid-19 palliatives warehouses and going there in their mass to loot the palliatives. This menace did not end there but extended to other government and private

owned business. People practically loot other businesses causing many business owners, loss of millions of Naira to the incident, even the Lagos state government was not left out of the loss, they also lost so many properties. Furthermore, the police withdrew from their duty posts because of the incident of lynching and unrest in the society, which led to the increase in crimes, banditry and kidnapping because the security officers were not around to hold them. The un-cautioned police brutality led to various abuse of human right by some police officers, brutalizing citizens, engaging in raping citizens they supposed to protect, unlawful arresting of youths and detaining them, collection of bribes, and also killing innocent citizens by SARS and other police unit and officers (Umar and Maradun, 2023).

Empirical Review

The introduction of policing system in Nigeria has been widely suggested as the only solution for the curbing of the incessant security conundrum in the country. Police brutality is a recurrent incidence in Nigeria that has been attracting both domestic and international attention but not without implications. In a study titled Police Brutality and Civil Violence Implications on Societal Peace and the Economy: A Study of EndSars Protests in Nigeria examined the effects of police brutality, using the end-SARS case, and the consequences of its impact on the peace and economy of the Nigerian state. Adopting a qualitative research method, data collected from both the primary (in-depth interview) and secondary sources were textually analyzed. The findings revealed that the social and economic conditions of the country are adversely impacted as the ethnic division was deepened and the investment environment worsened respectively. The study, therefore, recommends that the Nigerian government should be more proactive in responding to citizens' complaints and compensate victims and businesses affected by the crisis among others (Edafe, 2021).

Also, in a study titled police brutality and human rights abuse: a study of the EndSars protest in Nigeria, the issue of police brutality and human rights abuse is an issue of global concern especially as it affects its operation within the shores of Africa, particularly in Nigeria. The way policemen treat members of the public on the highways and in custody are very alarming and disheartening because it is anti-human right preservation in nature. Members of the public are treated like animals and dehumanize by subjecting them to cruel treatment especially in a bid to extract confession from suspected criminals (Akinyemi, 2020). The study is

limited to police brutality and human rights violation, a study of the ENDSARS protest in Nigeria. The study made use of qualitative research method and this was based on case studies generated from the interviews conducted by Amnesty International across states in Nigeria on issues of police brutality and human rights abuse. The following recommendations are put forward for this study: there is the urgent need to improve the training of the police in terms of human rights observance (Talabi, 2023). The teaching of human rights education should be made compulsory at all levels of education in the country, most especially in Police Colleges and their academies. The police authorities must place emphasis on the teaching of human rights during their training of Constable Police recruits who are most often capable of committing violations of rights (Ikeke, 2023).

Insecurity has been a major rock blocking in the progress of our society, especially during democratic era, it has been identified to remain as a serious challenge facing most societies and approaches have been put in place to curve the situation, but remain adamant. The situation exceeded human rational thinking, in which bloods were spilled everywhere and economy is destroyed, and a long peaceful co-existence between the communities have been broken. It started like a joke, but later became a business that needs patronage; insecurity is no doubt an uncomfortable truth of our countries situation that is threatening to burst into doubt (Chiluwa, 2023).

Police brutality, use of torture as interrogative technique and other wanton abuses of human rights remain some of the major flaws of the Nigeria Police Force which have attracted public odium, opprobrium, and condemnation to the Force. Torture, described as one of the most extreme forms of violence, resulting to both psychological and physical consequences is sometimes considered as an indispensable interrogation mechanism for gathering strategic intelligence (Emeka, 2023). Empirical studies have shown that torture and other forms of violent abuse can have enduring negative effects on both survivors and perpetrators, and is ineffective for obtaining reliable information in interrogation. The activities of the police as an institution are meant to be guided at the national and international level by conventions, standards and treaties (Universal Declaration of Human Rights, International Convention on Civil and Political Rights and International Convention on Economic, Social and Cultural Rights). In spite of state prohibitions against torture and custodial misconduct by the police, torture has been reported as being commonly used in police custody across Nigeria, which is a major reason behind deaths in custody (Anyika, 2023).

In a study of Systematic Brutality, Torture and Abuse of Human Rights by the Nigerian Police: Narratives of Inmates in Ogun State Prisons, analyzed how Nigeria as a country deal with serious cases of abuse of police authority and human rights infringements by security agents in Nigeria and how often it stimulates intense public debate (Ndubisi, Isiwu and Ogbuka). Though, the research agreed that there have been consistent denials by the leadership of the Nigerian Police on the use of torture-based interrogations to elicit information from arrestees, and the paper also support that. However, extant literature affirms that the police rely on different forms of torture as principal means of investigation (Omreore, Nwwanzu and Edosomwan, 2023). Another study appraised the recurrent problem of brutality and abuse of human right by the Nigerian police. Triangulating both quantitative and qualitative methods of data collection which included questionnaires administered on 1000 accidentally selected inmates, 50 purposely selected in-depth interviewees and 10 officials of the five prisons in Ogun State who were key informants. The study found that the police rely heavily on the use of torture to elicit “confessions” from the victims’ “arrestees”. Former detainees reported experiences that included being bound and suspended mid- air in painful positions, kicked and beaten with machetes, gun butts, boots, fists, electrical wires, animal hides, and other instruments (Imoudu, 2022). The lack of capacity to conduct proper criminal investigation is responsible for the reliance of the police on torture induced confessions. Therefore, there is need for the government to improve on the capacity of the Police in their investigative responsibilities and encourage professionalism among its rank and file (Tshoose and Rapatsa, 2022).

Police brutality has led to loss of several lives, torture, exploitation, rape and other inhuman treatment meted on the victims. Furthermore, the violent attitude of some policemen has affected police-civilian relationships. Victims of police brutality developed lack of trust towards the Nigerian police and are unwilling to share some vital intelligent information that can help police in fighting crimes for the fear of being victimized (Olzak, 2021). The violent nature of some police officers during peaceful protests has created fear on the masses that are willing to peacefully protest against some of the unfavorable government policies, this has infringed the fundamental rights of the people to freely protest against government bad policies (Meijer and Wessels, 2019). There have been reported cases of police clampdown on members of now outlawed Indigenous People of Biafra (IPOB), Islamic Movement of Nigeria and the

#EndSARS protesters etc. The use of teargas and other weapons on protesters have different medical implications on the victims. The violation of human rights by Nigerian police has also dented the image of the Nigerian Police in International Community. Furthermore, the Nigerian police force over the years have been ranked as one of the worst police forces when compared to best global practices on policing and respect for human rights (Yunusa and Usman, 2022). The inability of the Nigerian Police Commission to adequately sanction men of the force who violate suspects' right has made some of those officers to act with impunity believing that nothing will happen as the saying goes (Yesufu, 2022). Police brutality has led to insatiable feeling of distrust as cases like this keep occurring. Relationships between Nigerian police and Nigerians are largely characterized by suspicion, prejudice, brutality and violence.

From research, findings showed that the police brutality had been in existence in Nigeria as far back as 1992. But not as if the earlier years were totally free from police brutality and misconduct but the most recognized and documented brutality of the Nigeria police force officially became noticed and unbearable from 1992 (Javidani, 2019). Furthermore, the findings also revealed that the deviant behavior of some civilians (citizens), that led them to commit crimes that resulted to police investigation and criminalizing of the offences, which led to their brutality in some cases was as a result of the cultural and structural organization of society (Nigeria) (Duru and Cochran, 2022). Findings also revealed that, as interactions between people, including violent encounters between civilians and police officers exist in the society, there is a reciprocal effect of the communication on the part of two related parties; each party embodies its own reflected appraisal of the self, which subsequently influences one's behaviors when engaging in interpersonal relationships (Thomas and Tufts, 2020). This interaction between the two parties at times brings disagreement and conflict which later in turn results to police officers brutalizing citizens either for communicating with him or her with no respect or addressing him rudely, which the citizens will in turn take offence for such brutality (Heard-Garris, Johnson and Hardeman, 2022). As it can be extrapolated from symbolic interaction, civilians and police both need to learn on how to behave in accordance to the norms, rules and expectations of a given society, especially Nigeria (De-Vylder, Anglin, Bowleg, Fedina and Link, 2022). Also, the more an officer is exposed to other officers' misconduct, the more susceptible he is to "slide further down the slippery slope" and taken the role of "brutal officer"–

also known as “reciprocal role-taking”. Finally, the incessant brutality of police force in Nigeria as resulted to gross complains by the general public, which most of the complains were not attended to on time which led to nationwide EndSars protest across major cities in Nigeria (Pryce and Gainey, 2022). Also, the police brutality has led to the death of some innocent civilians which were either unlawfully detained or accused and tortured, or died as a result of the EndSars protest (Ojedokun, Ogunleye and Aderinto 2021). Furthermore, the police brutality case in Nigeria had led to the death of some committed police officers due to the reciprocal effect of the EndSars protest. Also, findings have it that the unmonitored police brutality had caused unrest and rancor in Nigeria, death, bad economic experience and also resulted to looting of properties and increase in crimes, banditry and kidnapping and finally, abuse of human right (Jones-Brown and Williams, 2021).

Existing literature continues to consistently highlight the detrimental psychological effects of police brutality on black communities, revealing a strong correlation between exposure to such violence and increased levels of depression, anxiety, and hyper-vigilance. For instance, a research paper underscores that more than half of the black adults surveyed reported experiences of police brutality, with significant portions of these effects mediated by heightened vigilance—a coping mechanism against racial discrimination. This hyper-vigilance, while a protective response, unfortunately exacerbates mental health issues, further entrenching the negative impacts of police brutality on black individuals. The research advocates for policy changes and societal shifts to reduce the need for such vigilance among black communities, suggesting that broad structural changes in policing are necessary to address these mental health challenges effectively. (Alang et.al, 2022).

Similarly, using a unique socio-political context which demonstrates the complex interplay between colonial legacies and contemporary police practices. The work, through an island studies lens, identifies the distinct ways in which colonial histories have shaped policing practices in the region, leading to a form of brutality that disproportionately affects low-income communities. The study's qualitative approach, including in-depth interviews with victims, reveals six thematic elements that provide a nuanced understanding of police violence in this context. The findings emphasize the need for a deeper examination of how historical factors continue to influence modern policing, suggesting that any meaningful reform must address these underlying issues (Forde, 2023).

The EndSARS protests in Nigeria offer another stark example of the urgent need to address police brutality. The protests, sparked by widespread abuse by the Special Anti-Robbery Squad (SARS), brought international attention to the issue. However, the response by the Nigerian government has been largely criticized for its failure to implement substantive reforms. While the disbandment of SARS was a positive step, the continued prevalence of police brutality indicates that these measures were more superficial than systemic. Research analyzing the post-EndSARS period reveals a lingering skepticism among the public regarding the government's commitment to meaningful change, underscoring the need for more transparent and accountable law enforcement practices (Eson, 2023).

South Africa, too, grapples with the legacy of police violence, which has persisted despite the transition from apartheid to democracy. Katleho Mokoena's theological reflection on the issue calls for a transformation in policing that respects human dignity and embodies the principles of Ubuntu—a concept emphasizing communal values and shared humanity. Mokoena argues that the South African Police Service (SAPS) has failed to shed the violent practices of its predecessor, the South African Police (SAP), and that meaningful reform must involve both institutional changes and a cultural shift within the police force (Mokoena, 2023)

In Liberia, some authors used a comprehensive ethnographic study, points to the inadequacies of current police training programs, which fail to equip officers with the emotional intelligence and behavioral health awareness needed to prevent brutality. The study suggests that reform efforts must prioritize these areas to reduce incidents of police violence. The authors also highlight the importance of public education on police procedures to mitigate misunderstandings that often lead to unnecessary confrontations (Nebo and Nebo, 2022)

Police brutality has become a recurring issue in Nigeria, drawing significant attention both domestically and internationally. The implications of this pervasive problem extend beyond individual incidents, affecting societal peace and the economy. The study by Samuel Sunday Idowu and Ekene Celestina Chukwudi titled "Police Brutality and Civil Violence Implications on Societal Peace and the Economy: A Study of End-SARS Protests in Nigeria," provides an in-depth analysis of these effects, particularly in the context of the #EndSARS protests. Their research reveals that police brutality exacerbates ethnic divisions and deteriorates the investment climate in Nigeria, leading to broader socio-economic consequences. The authors argue that the Nigerian government's

failure to proactively address citizens' grievances has deepened the crisis, necessitating urgent reforms and compensation for victims and affected businesses. This study highlights the critical need for structural changes within the Nigerian police force to restore public trust and ensure societal stability (Idowu and Chukwudi, 2021).

Another paper focusing on the "Extra-Judicial Killings in Nigeria: Analysis of Police Crime Control Mechanism in the Apo 6 Case," explores the alarming rate of extrajudicial killings by the Nigerian police. Kpae points out that these killings are often protected by police authorities, who justify the actions by labeling victims as suspected armed robbers. This systematic abuse of power, coupled with government complacency or even complicity, has led to widespread human rights violations. The study emphasizes the urgent need for accountability within the police force and calls for an overhaul of the current policing practices to prevent further atrocities. The work reveals the systemic nature of police brutality in Nigeria and the significant challenges in addressing these issues due to entrenched corruption and the lack of political will (Kpae, 2023)

In a comparative analysis, indigenous research examined police brutality in Nigeria and the United States, revealing that both countries share a colonial legacy that has influenced their policing systems. Their study, "Police Brutality and Its Impact on Human Rights: A Comparative Analysis of Nigeria and the United States of America (2015-2020)," finds that police brutality in both nations is rooted in their colonial histories and perpetuated by systemic corruption within their respective police forces. The authors argue that while the contexts differ, the consequences of police brutality are similarly devastating, with significant human rights violations occurring in both countries. The study calls for comprehensive reforms in the Nigerian police force and enhanced training for U.S. police officers on racial and minority sensitivity to mitigate the incidence of police brutality (Oriloye and Adebogun, 2022).

The #EndSARS protests, which drew global attention to the issue of police brutality in Nigeria, also highlight the role of social media in mobilizing youth and sustaining social movements. A study focusing on "The Role of Social Media in Mobilizing Nigerian Youths during the #EndSARS Protests: Implications for Policy and Activism," demonstrate how platforms like Twitter and Facebook were instrumental in organizing and amplifying the protests. The study suggests that the strategic use of social media not only influenced government decisions but also shaped public discourse around police brutality. However, it also notes the

potential dangers of social media in spreading misinformation, which can exacerbate tensions and lead to unintended consequences. The study concludes that while social media can be a powerful tool for activism, it must be used responsibly to ensure that it contributes to constructive change (Okoye and Tokpo, 2023)

Collectively, these studies paint a grim picture of police brutality in Nigeria and its far-reaching consequences on society. The recurring theme of systemic corruption, lack of accountability, and the failure of the government to address the root causes of police violence which begs the need for comprehensive reforms. The existing literature lend one voice with calls for a re-evaluation of policing practices, both in Nigeria and globally, to ensure that law enforcement agencies protect the rights and dignity of all citizens, rather than perpetuating cycles of violence and oppression. As it shows a common theme: police brutality is not merely a series of isolated incidents but a systemic issue deeply rooted in historical, cultural, and institutional factors. Effective reform must therefore address these underlying causes, requiring a combination of legal, educational, and societal changes. As these studies reveal, without such comprehensive reforms, efforts to curb police brutality are likely to remain inadequate, leaving vulnerable communities exposed to continued violence and its associated harms.

Summary of Gap in Reviewed Literature

Research on police brutality among youths often explores the complex dynamics between law enforcement and young individuals, focusing on factors such as race, socio-economic status, and community relations (Geller, 2021). Numerous studies highlight the disproportionate impact of police brutality on youths from minority communities, particularly African American and Hispanic individuals. It has also been emphasized that the existence of systemic racism within law enforcement institutions remain contributing factor (Forde, 2023). Socio-economic conditions play a role in police-youth interactions, with scholars exploring how poverty, unemployment, and lack of access to education contribute to a cycle of violence and distrust (Aborisade, 2019)

Building positive relationships between police and communities is a recurring theme. Studies emphasize the importance of community policing, transparency, and accountability in reducing instances of police brutality. Literature often discusses the psychological impact of police brutality on youths, highlighting

issues such as post-traumatic stress disorder (PTSD) and increased distrust of authority figures (Aborisade and Gbahabo, 2021)

The role of media in shaping public perceptions of police brutality is also explored, with attention to how incidents are reported and the potential influence on public opinion and policy change (Agboga, 2021)

Theoretical Framework

Over the past few decades, researchers have been interested in the subject of police brutality and violations of human rights, but a great majority of them agree that theory-based study to specifically explain the brutality of police behaviour has just lately developed. Many different types of thinkers try to identify the victims of police brutality. The Social Conflict Theory and Strain Theory are the theories this study uses to explain its findings.

Social Conflict Theory

This theory was proposed by a German philosopher Karl Marx in the 19th century. It is a Marxist based social theory which argues that individuals and groups (social classes) within society interact on the basis of conflict rather than consensus. Through various forms of conflict, groups will tend to attain differing amounts of material and non-material resources (e.g. the wealthy vs. the poor). More powerful groups will tend to use their power in order to retain power and exploit groups with less power⁷⁷. The Social Conflict Theory is a Marxist oriented theory which proposes that social order is maintained by domination and power, rather than by consensus and conformity. Simply put, power is concentrated in the hands of a minority in society and is employed to harass, intimidate and exploit the powerless thereby creating and consolidating divisions in the society. In other words, people with wealth and power endeavour to maintain the status quo by any means possible which involves, most of the time, suppressing people without power and wealth. Here, the state exists as an instrument of the dominant class and the police are used by this class to preserve the inequality and exploitation the dominant class perpetrates. Hence, members of the dominated class, who being economically marginalized and politically powerless, are subjected to police violence and abuse than the members of the dominant class who possess greater power, prestige and wealth (Ferrare and Philippo, 2021).

Conflict theorists view conflict as an engine of change, since conflict produces contradictions which are sometimes resolved, creating new conflicts and contradictions in an ongoing dialectic. In the classic example of historical materialism, Karl Marx and Friedrich Engels argued that all of human history is the result of conflict between classes, which evolved over time in accordance with changes in society's means of meeting its material needs, i.e. changes in society's mode of production (Prayogi, 2023).

Based on the Marxist theory, the state serves as a tool for the dominant class, which includes racial, economic, and social groups. Political processes that highlight the interests of the wealthy in society give rise to government entities like the police. Based on their theories, the primary role of the police is to maintain the existing status quo of inequality and help the wealthy exploit the weak in order to stop their ability to oppose the exploitation they experience. Furthermore, it is found that those who were economically marginalized and politically weaker were more likely to report acts of police brutality and to "experience more serious acts of brutality" than those who were more powerful and had access to more resources (Prayogi, 2023).

This school of thought is an offshoot of the Marxist original tradition, and the colonialists' creation of the Nigerian Police, which was primarily done to satisfy their need to suppress civilian resistance, is evidence of this. Prior to the country's independence on October 1, 1960, the local police force's brutality and corruption were rampant. The need to uphold humiliating colonial regulations that provoked hostile responses from the populous, such as segregation, forced taxation, and the suppression of anti-colonial uprisings, formed the basis of the interaction between the Police and the general public (Oberschall, 1978).

However, it is evident that in the democratic Nigeria of today, social classes and economically significant groups have a significant impact on political decisions, including the legislature's consideration of criminal law and the subsequent implementation and interpretation of that law by the police and judiciary. Likewise, there are distinctions between how the police treat offenders with great influence and those with low influence. Wealthy victims are frequently accorded the same respect for human rights and dignity more than the poor, who are frequently the targets of various sorts of police violence (Oberschall, 1978).

Therefore, it is generally accepted that impoverished offenders typically receive heavy punishment for their crimes, whereas wealthy offenders who have committed the same crimes as the poor may get off free or receive less penalty. This hypothesis is explained by stating that the police, a governmental body whose major responsibility is to maintain law and order in society, is frequently viewed as an instrument of oppression by the wealthy. They are willing "instruments" in the bourgeoisie's and the government's hands, there to protect them in the event of any resistance from the oppressed¹²³. This explains why the rights of the wealthy are typically of greater concern than those of the disadvantaged within the same society (Kuhne, 2020).

Social Conflict Theory and Police Brutality

Despite measurable evidence that the power dynamics of ethnic, racial, gender, and class divisions characterize the relationship between police and citizens, the social conflict theory is regarded as a macro-sociological theory, and it makes the claim that police officers' daily interactions with the populace are shaped and mandated by the elite class. This explains why the police are frequently employed as oppressive agents to punish the populace through indiscriminate arrest, torture, and violations of their rights. Since power belongs to the powerful minority who are kept safe and protected by the police in their houses, the less powerful in Nigerian society today have cried out for justice to be given in many places, but they can do little to nothing about it. The recent #Endsars protest in Nigeria and the outcry of the newly hired police officers who have not been paid for more than six months are examples of how this theory sees the police as members of the masses who have no say in the abuse of power to oppress the powerless majority of which they are a part.

Anomie Strain Theory

Strain theory is a sociological concept that seeks to explain deviant behavior by examining the gap between culturally prescribed goals and the legitimate means available to achieve those goals. This theory was developed primarily by Robert K. Merton in the mid-20th century.

According to strain theory, individuals experience strain or stress when they perceive a disjunction between societal goals and the means available to achieve those goals. Merton identified five possible ways individuals adapt to this strain, leading to various forms of deviant behavior: conformity, innovations, ritualism, retreatism and rebellion (Featherstone and Deflem, 2003).

Based on the Structural Strain Theory, crime is not simply a function of deprivation but the result of a disjuncture (lack of connection) between ends (goals) and the means to attain those ends. Merton argues that deviance results not from pathological personalities but from the culture and structure of society itself. He begins from the standard functionalist position of value consensus, that is, all members of societies share the same values. However, since members of society are placed in different position in the social structure, for example, they differ in terms of class position; they do not have the same opportunity of realizing the shared values, this situation can generate deviance (Bernburg, 2002).

In Merton's word, 'the social and cultural structures generate pressure for socially deviant behaviors upon people variously located in that structure'. People who aspire the cultural norm of economic achievement but are denied the education, capital, or other means to realize those ends will experience strain. According to Merton, there are three possible responses to this strain. First, the person may try what Merton calls innovation. Although the individual continues to accept the cultural value of success, he or she will employ illegitimate means, such as theft or robbery, to obtain money because legitimate means to achieve this end are not available (Murphy and Robison, 2008).

Another possible response is what Merton termed retreatism. The person gives up the pursuit of economic success and engages in self-destructive behavior, such as drug abuse. Finally, Merton identified the response of rebellion, wherein the person abandons the culturally dictated goal of economic achievement and engages in revolutionary activities or in attempts to reform the system. In Nigeria, just like in other modern societies, education is an important avenue for social mobility. Individuals who have a good education tend to have good jobs and are likely to attain occupational success. It is therefore difficult for people who have no access to good quality education, do not have social connection, and cannot attain a high level of education and occupational status to rise in society. There is a great temptation for individuals who cannot succeed through acceptable channels of mobility to employ socially prescribed means to attain their ends (Burton and Cullen, 2012).

From the forgoing, therefore, it is clear that the adoption of Anomie Strain Theory will provide support for the analysis on the security situation. Presently, in Nigeria, even those that are opportune to attain a high level of education are found committing crime. Due to the high level of unemployment and unbearable

state of poverty in the country many people are left with no other option than to resort to what Merton called innovation, thereby, become criminals.

Similarly, the activities of the militant groups in Niger delta, the Boko Haram in Maiduguri and Bauchi and other related groups can be regarded as what Merton terms as rebellion. A school of thought has proffered that until something realistic is done about poverty, ignorance and diseases that stare on the faces of average person in most of families in developing countries, there can be no crime control measure that will succeed in this place (Broidy and Agnew, 1997).

Property crime such as theft, arson, burglary, etc. is rapidly increasing and becoming one of the major problems of developmental process in Nigeria, commenting on the issue of Boko-Haram, it was stated that; we are living in the same country but these youth see the children of Politicians, Governors, Ministers and the rest of them riding expensive vehicles and the majority of the children of the poor are not getting three-square meals (Paternoster and Mazerolle, 1994).

In view of the above issue, Structural Strain Theory clearly described the causes of present security problems in Nigeria. Applying strain theory to the context of police brutality among youths, one might argue that certain individuals, feeling the strain of limited opportunities and social marginalization, may adopt deviant strategies as a means of coping with the frustration and achieving their goals. For example, a young person facing economic hardship and limited educational prospects might be more prone to innovative or rebellious responses, potentially leading to conflict with law enforcement (Agnew, 1992).

These connections are not mutually exclusive, and individuals within law enforcement may exhibit a combination of responses based on their personal experiences, attitudes, and perceptions of societal goals and means. Furthermore, societal factors, organizational culture, and systemic issues within law enforcement institutions play a crucial role in shaping how strain is experienced and expressed. It's important to note that strain theory is just one perspective among many in the field of Sociology, and individual behavior is influenced by a complex interplay of social, economic, psychological, and cultural factors. Additionally, the theory has been criticized for its simplicity and for not accounting for variations in individual responses to strain (Agnew, 1992).

Methodology

Methodology is the logic of scientific inquiry that establishes processes for carrying out an examination into a certain study area and the guiding principles for selecting a particular approach. It is an essential phase of a research effort against which the reliability of the outcomes or conclusions is assessed (Kothari, 2004).

Research Design

Research design refers to the strategy, framework, or methods the researcher wants to use to carry out the study. Data must be organized, gathered, and analyzed with a focus on relevance to the research goal. When an investigation is structured with the goal of finding variables and their connections to one another, this is referred to as research design. It is used to collect data in order to test hypotheses or provide answers to research questions and to define the study's procedures (Asika, 1991). This study adopts qualitative research method of cross-sectional descriptive design. This descriptive survey focuses on eliciting information about the nature and status of specific phenomena at a given time. It is concerned with describing the characteristics of particular individuals or group.

Population of the study

Ibadan is largely multicultural and home to a number of business and industrial enterprises. The Federal and State government services employ a sizable proportion of all government servants. In addition, Ibadan boasts a variety of educational institutions, including numerous basic and secondary public and private schools as well as a number of tertiary colleges.

The dominant ethnic group in the research region is Yoruba, although there are other ethnic groups present as well, such as Igbo and Hausa. Ibadan, the capital city of Oyo state, was chosen as the study location because it is home to several higher education institutions and the majority of the police formations. Ibadan is also the state's commercial center and is located close to Lagos, Nigeria's largest city for trade.

The participants in this study were young people, both male and female, from various walks of life in the metropolis of Ibadan and from three Police Area Commands. Demographic subgroups including age, gender, employment, education, and place of residence were used to categorize the young respondents.

The Three (3) Area Commands of the Nigerian Police located in the Ibadan Metropolis were also included in the research population as senior and junior ranking members.

Sample Size and Sampling Techniques

As mentioned earlier, the method adopted was cross-sectional descriptive survey to capture all relevant data from many sections of the research population. Firstly, the youths in the study population whose opinions were sampled were of the age range of fifteen (15) and thirty (30) years. The sample size for this study was Fifty (50) comprising of Forty (40) youths from different walks of life whose opinions were sampled and Ten (10) Police officers of different ranks.

The youths were divided into five categories:

1. 15 students from Tertiary Institutions within Ibadan metropolis
2. 10 Commercial transport workers (motorbike riders and cab drivers)
3. 10 Business centers owners in the commercial centres
4. 5 Socialites who were night clubbers.
5. Ten Police officers whose opinions were sampled were from two Area Commands in Ibadan metropolis- Iyaganku and Agodi.

A Multi-stage Sampling Technique was adopted by this research work to recruit youth respondents for this study.

Stage 1: Four (4) local government areas with commercial activities were purposively selected.

Stage 2: Simple Randomization done through simple balloting was used to select flash points, using Geographical Information System.

Stage 3: Business centers / cybercafé randomly selected

Description of Research Instruments

Two research instruments were employed to gather data from our respondents: In-depth Interview and Key Informant Interview

Table 1: Objectives, Research Questions and Interview Type

	Objective 1 and Research Question 1	Objective 2 and Research Question 2	Objective 3 and Research Question 3	Objective 4 and Research Question 4.
In-depth	✓	✓	✓	✓

Interview (IDI)				
Key Informant Interview (KII)	✓	✓	✓	✓

In-depth Interview

This was administered to respondents to collect information needed through qualitative research design. The interview schedule that was self-administered was divided into five sections:

- i. Socio-demographic section which includes age, marital status, educational status, income, employment, residence, religion;
- ii. The subsequent sections address questions on the objectives of the study which are: causes of police brutality; police profiling young people with particular dress style, material possession;
- iii. Attitudes of youths towards the police;
- iv. Police brutality as viable tool in combating crime Ibadan metropolis.

Key Informant Interview

Key Informant interview was conducted among high- and low-ranking police officers who worked in the different Police Area commands within Ibadan with only three police facilities chosen because they were located within the study area, these were, Iyaganku, Moniya and Agodi Area Commands of the Nigeria Police. The choice of Police Area Commands was informed by the wider coverage the Police Area Commands have, and the trends and types of crime in such areas were of interest to the researcher that was, crimes associated with youths.

Method of Data Collection

Data collection for this study involved the use of In-Depth Interview and Key Informant Interview to collect qualitative data used for the study.

Method of Data Analysis

The study used qualitative research methods. To accomplish the study's stated goals, researchers worked in teams to analyze the qualitative data.

The information was verbatim transcribed from a tape recording of the data, and descriptive analysis was used to look at the socio-demographic details of the

respondents, the reasons behind police brutality, how young people feel about the police, and whether or not police brutality is an effective method of fighting crime in Ibadan. In addition, cross-tabulation was adopted to know the extent to which police brutality has affected the activities of the criminal justice system in Nigeria.

The qualitative data derived from the Key Informant Interview was transcribed and arranged according to the research objectives. The transcriptions were then reviewed and relevant quotations that captured the objectives were noted and compiled. The relevant quotations that answer each objective were identified and placed based on the objectives they answered.

Ethical Consideration

The respondents' voluntary participation in the study was considered crucial for this research's objectives. Furthermore, participants are free to leave the study whenever they want. Before allowing respondents to take part in the study, their consent was acquired. In addition, without applying any pressure or coercion, the researcher gave the respondents enough information and assurances about participating in the study to enable them to understand the implications of doing so and come to a fully informed, deliberate, and freely given decision.

Results and Discussion of Findings

Demographic Data Analysis

The study's goals, which included themes such as "causes of police brutality," "youths as targets of police brutality," "the disposition of youth in Ibadan metropolis towards Police brutality," and "the effect of Police brutality in combating crime in Ibadan metropolis," were extracted from the researcher's description of the data. A total of fifty (50) respondents—40 (40) youngsters from various backgrounds and ten (10) police officers—of various ranks, including senior and junior ranks—participated in the study.

The researcher used two study tools to gather data: Key Informant Interviews (KII) with police officers and In-depth Interviews (IDI) with young respondents. Ten (10) respondents were chosen for the Key Informant Interview (KII), and forty (40) participants were chosen for the In-depth Interview (IDI). The aims and research questions guided the construction of the interview guide. Below is the research matrix:

Table 2: Research Matrix

	Objective 1 and Research Question 1	Objective 2 and Research Question 2	Objective 3 and Research Question 3	Objective 4 and Research Question 4.
In-depth Interview (IDI)	✓	✓	✓	✓
Key Informant Interview (KII)	✓	✓	✓	✓

Presentation of Data

Research Question One: What are the causes of police brutality in Ibadan metropolis?

Police brutality may be caused by a variety of things, including individual officer variances. Some people can have a poor pain threshold, family concerns, or other emotional problems, which doesn't really demonstrate professionalism on the part of police officers and staff alike. Even though many police officers during the Key Informant Interview (KII) did not openly admit that police brutality exists, as the interview progressed, they were able to unwind and exposed, accepting the truth that police brutality is a significant issue affecting the Police in terms of recognizing, figuring out, and drawing attention to the prevalence of police brutality in the city of Ibadan.

Research gathered through KII that:

Police brutality happens because of individual differences some police don't tolerate nonsense, though we no longer experience police brutality as much as before, I mean before the #ENDSAR protest. We've had series of lectures by our Area Commander in order to use professional means to handle suspect.

(KII, 2/07/22) Male. Ibadan. Police Officer. Age: 50 years.

In reality, Police brutality exists in Nigeria but Police brutality is not only peculiar to Nigeria, in America and in Asia there is nowhere that police brutality does not happen.

(KII, 2/07/22) Male. Ibadan. Police Officer. Age: 56 years.

Brutality does not exist, I say that because when someone commits an offence in your presence and you want to arrest him because Police has the right to arrest without warrant and he or she resists arrest and the police uses force for the suspect to comply, that force is what people call brutality, that's not brutality at all. Although there is difference between policing and individual character, just as we have bad eggs in all professions so there are bad eggs within the police.

(KII, 2/07/22) Male. Ibadan. Police Officer. Age: 35 years.

With an experience of over 21 years of service, I can assert that the Police do not brutalize, because at the point of arrest, the Police plead and arrest suspect but when the person resists arrest the police have the right to use maximum force, like you know in Nigeria, Nigerians don't like obeying laws.

(KII, 2/07/22) Male. Ibadan. Police Officer. Age: 45 years.

The word Police brutality is not totally true because we are part of the society, we are policing. The society looks at police as bad people and that is a general mindset and that is not correct, you cannot judge the activities of some members of the police and generalize that police are bad but at the same time I am not saying that the police is completely void of bad personnel and officers. We are from the society, so, are all sections that make up the society good people? We even have bad people in our places of worship like mosques and churches.

(KII, 3/07/22) Male. Ibadan. Police Intelligence Officer. Age: 45 years.

Some of us (police) who do not have good background, I mean home training, some come into the system to show their bad attitude giving us bad name.

(KII, 3/07/22) Male. Ibadan. Police Officer. Age: 40 years.

The above response from our KII respondents affirms the occurrence and prevalence of police brutality in Ibadan metropolis but elude the occurrences to different causes such as:

- Suspects resistance to arrest
- Police individual attitude to work, militating against professionalism of policing.

Inadequate Laws to Forestall Police Brutality

Nigerian has more than enough law to regulate crime and criminality because as you know we cannot have a completely free crime society. Nigeria Police has their Police regulation that sees to the daily conduct of police actions and in-actions.

(KII, 03/07/22) Male. Ibadan. Police Officer. Age: 39 years.

It is not that we are not following the law or there are inadequate laws but there are situations one will find himself that may lead to police using force to handle his suspect. When you arrest a suspect and you give him directives, he or she refuses to follow order, he or she does what suits them, then an officer has no option than to use force and you know we have different temperament as police officers. There are many good laws but when these laws are applied it will only be applied to some victims who are the scape-goats. There are some people who are exonerated. The disciplinary measure does not cut across all board, let us just leave it like that, no further explanation.

(KII, 03/07/22) Male. Ibadan. Police Officer. Age: 43 years.

We have the police regulation, but not everyone obeys rules and regulations, therefore, if an officer acts overboard, we punish them. Some of them are dismissed from the service. There are adequate laws but the enforcement is the problem and therefore, laws are not effective.

(KII, 03/07/22) Male. Ibadan. Police Officer. Age: 50 years.

Insecurity and Incessant Conflict:

The insecurity in Nigeria has made everybody become more vigilant. We don't play anyhow with the public anymore, otherwise, they will rubbish our work. We have lost many

officers and men to criminals. We just have to be forceful in the discharge of our duty. The laws are not the problem but the civil society do not respect the police. The insecurity issue in the country has brought about several mob actions against the police.

(KII, 3/07/22) Male. Ibadan. Police Officer. Age: 32 years.

Yes, there is insecurity and it is increasing every day. What led to insecurity is the outbreak of #endsars. The protest that started on 20th October 2020 made people think they have the right to do and undo. The high rate of unemployment has resulted to insecurity and is giving the Police sleepless night and the “*the pikin wey say him mama no go sleep, im too no go sleep*” (any child that says his mother will not sleep, he too will not sleep.

(KII, 03/07/22) Male. Ibadan. Police Officer. Age: 41 years.

The level of insecurity has increased in Nigeria. You remember from 2000 to 2009 there was nothing like kidnapping and banditry. These have made police use extrajudicial means to fight crime. We don't have enough man power if you follow the United Nations' standard, we are supposed to have a police man to 20 citizens. We are in need of more hands, hence the prevalence of insecurity, and the police is over stretched.

(KII, 04/07/22) Male. Ibadan. Police Intelligence Officer. Age: 41 years.

Racial and other form of Discrimination:

Foreigners behave themselves very well when they come in contact with the police. Nigerians do not even obey traffic light and will not stop if a police man stops them. But the foreigners are obedient although some of them usually commit crime but most of them are respectful to the police and are law abiding.

(KII, 3/07/22) Male. Ibadan. Police Officer. Age: 47 years.

Nigerians are seen as the suspects not foreigners. Nigerians are not like the foreigners. Foreigners hardly commit crime, they make their vehicle paper, but when you stop a Nigerian and say bring your papers, they will start asking you: do you know who I

am? the Governor is my friend, the Chief Judge of Oyo State is my brother, the question sir is: bring your papers.

(3/07/22) Ibadan. Police Officer. Male. Age: 45 years. Ibadan. Police Officer. Age: 33 years.

We blacks are very stubborn by nature. The ordinary Nigerian is a crook, especially youth. Either you see them smoking Indian-hemp or you see them with hard drugs or they are engaged in cyber-crime, when they see police, they run. The foreigners are actually few compared with our population for instance when we are on patrol, when we stop a foreigner he will stop, but Nigerians will not stop even when they stop, they will argue with us that we don't have right to search them.

Foreigners have special form of immunity although this is based on the type of crime they commit. We apply discretion in dealing with foreigners because there are some types of crime when foreigners commit you need permission from their embassy before you can be able to arrest them and we the police may not have that time.

(KII, 04/07/22) Male. Ibadan. Police Officer. Age: 37 years.

According to the police regulation everybody is a suspect unless proven innocent by a court, we apply some detective techniques to know if an individual is a suspect. We don't look at colour whether you are white or black the judgemental rule allows us to suspect at random.

(KII. 3/07/22) Male. Ibadan. Police Officer. Age: 39 years.

Youth Agility, Disposition to Crime and Lifestyle

Youths have energy and agility to commit crime, run away, jump fence, break into houses, force locks open and physically attack victims. More so, they are not really reasonable these days though elderly people too commit crime especially ritual killing for money. The ways of life of some youths make us suspect them. When one lives above his means, the police can just assess somebody that his salary is not more than hundred thousand a month, driving a car of ten million we must ask him to explain himself. When someone goes to the beer parlour and

declares beer for everybody, we tend to suspect such a person how can one spend legitimate gotten money that way if not a criminal. We use our initiatives in dealing with this young people. Every criminal must leave a trace.

(KII, 3/07/22) Male. Ibadan. Police Officer. Age: 52 years.

Though I tell my men appearance does not make one a criminal. one may have dark lips or wear dread locks that does not make him a suspect. One may even be smoking Indian hemp that does not make him a criminal but possession of such thing is what makes it a crime. We catch youth with guns, they are not law enforcement officers some with knives, it is an offence, we call it 'going arm'.

(KII, 3/07/22) Male. Ibadan. Assistant Superintendent of Police. Age: 52 years.

Male and females commit crimes, however, in most situation, one finds that the female suspects are mostly accomplice. When these youths see police, they have a name they call us that say 'akay'. They give the girls drugs and whatever that is their possession, the ladies hide it inside their private parts and we as men cannot be checking their private parts since female police officers are not usually in patrol team.

(KII, 3/07/22) Male. Ibadan. Police Officer. Age: 35 years.

There is no need to be scared of the police when you do not commit an offence. But I have heard of my colleagues in school, in the past, that were harassed by the police they even had to sleep at police custody for no just cost. They were innocent of the offences they were charged for but they still have to pay for their bail even when it was boldly written on the board that bail is free. All these happened before I became a police officer.

(KII, 3/07/22) Male. Ibadan. Police Officer. Age: 41 years.

In- depth Interview (IDI) on Causes of Police brutality conducted on youths within the metropolis.

Transfer of aggression and mood

For The Causes of Police Brutality in Ibadan Metropolis, I strongly believe that the Nigeria police, saying they are our

friends is just a fallacy. Police will arrest you for no just reason. I think they work with mood, once one person makes them angry, they transfer the aggression to innocent suspect. They are not professional; they allow other issues to affect their judgement.

(IDI.5 /07/22) Ibadan. Student. Age: 25 years.

Police extortion and youths' refusal to comply

Police like money, may be because they are not paid well, you see them beg for money. A police man will be asking saying *anything for your boys?* They have made begging part of their job and the main job of protection of lives and property is relegated to the background.

(5/07/22) IDI. Ibadan. Student. Age: 22 years.

Police how they approach me will make me address them if they stop me as if I were a thief *I will give it to them like were (mad man)*. But you know these police, one cannot predict them when you are nice to them, they will suspect you, when you are harsh to them, they harass you.

(IDI 5/07/22). Ibadan. Self-employed youth. Male. Age: 28 years.

It appears they have financial target to give their *oga* (superiors) everyday, so because any offence you commit when you meet them, only with money they allow you to go. Who uses that money does it go to the government? Only God can help us.

(IDI.5/07/22). Ibadan. Student Female. Age: 22 years.

Inadequate Laws

When asked if the possibility of the inadequacy of the law has made it possible for brutality by the Police to progress, a respondent shared his thoughts;

The laws governing Nigeria are adequate, but the lawyers that interpret the law can misinterpret it to favour whoever they want. If you are poor and a nonentity, the law will catch-up with you but the rich and powerful will always go scot-free.

The laws are only good on paper. Insecurity and Conflict only worsening police brutality.

(IDI, 2/08/22). Ibadan. Youth business man. Male Age 30 years

Racial and other form of Discrimination

Another respondent agreed with the fact that police brutality has something to do with one's race. In his opinion, the Police treated him far worse than they did other citizens;

The police give special treatment to foreigners especially those with white skin. I cannot imagine why a fellow brother will be hostile to his fellow brother and treat outsiders with dignity and respect.

(IDI, 2/08/22). Ibadan. Artisan. Male. Age 28 years

Indicators of Police Profiling Youths as Suspects with Impunity

We are afraid to dress comfortably now because we don't know what the police will say or do to us. When the police look a youth starting from the head, once you wear dreadlocks, apply relaxer on your head, you wear big Polo shirts, dirty jeans and having tattoo on visible part of the body, big neck chains and for the young ladies wearing leg chains and crop tops will always let police see them as prostitute or crime suspects.

(IDI, 4/08/22). Ibadan. Hair dresser by profession. Female. Age 28 years

Suspects' resistance to arrest and individual attitude, non-professionalism of police officers were deduced as causes of police brutality by security operatives.

Research Question Two: Why are youth the target of police brutality in Ibadan metropolis?

Respondents revealed that youths are mostly targets of police brutality for myriads of reasons ranging from agility, energy, to youth restlessness.

We police believe that youth are more energetic and are exposed to various form of evil vices most especially in this era of the internet and social media they are able to move with trends that will usually beat our imagination as crime fighters Youth from my experience commit crime more than old people.

(KII, 03/07/23) Male. Ibadan. Police Corporal Iyaganku Police Command. Age: 40 years

Clothing and Dressing Style of Youths:

Dressing does not make anybody a suspect; you can have someone wearing dreadlock hair like a young guy, but he is not a criminal. But some people with their clean shave and calm face could be criminals. Mostly when you see people in groups in the afternoon or in the morning, all of them wearing the same type of tinted hair and dirty jeans, people that have jobs will not gather at that period of the day, doing nothing. Wearing dreadlock hairdo is not really the crime, even female police officers are allowed to wear dreads. The female youth don't really have issues with their dressing except if we catch them for prostitution and we don't really catch people for prostitution these days, although it is a crime.

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age: 35 years.

Youths have invented many new trends in crime. When you see a youth with expensive car and other possession you have to stop him and question him on how he got these things. It is not envy we are trying to prevent crime. If you see youths driving around town during working hours when others are at their offices, doing something meaningful with their lives, you have to stop them and ask them questions.

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age:35 years.

Appearance shows the manner. Show me your friend and I will tell you who you are. The way they dress is the way we approach them. This afternoon we arrested a young guy. Immediately he saw us he started running at a high speed. We thank God there was an hold up 10km ahead. We apprehended him. Suspecting a youth has nothing to do with his material possession.

(KII, 2/07/22) Male. Ibadan. Police Officer. Age: 45 years.

Dressing does not portray someone as a criminal. If I were not a police man I would be doing painting. I would have been on dread with my dirty jeans. People derive joy in what they wear although a Yoruba proverb says 'imura ni iseni lojo' meaning dress the way you want to be addressed.

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age: 35 years.

Display of Material Possession by Youths:

The ways of life of some youths make us suspect them. When one lives above his means, the police can just assess somebody that his salary is not more than hundred thousand a month driving a car of ten million we must ask him to explain himself. When someone goes to the beer parlour and declares beer for everybody, we tend to suspect such a person how can one spend a legitimately gotten money that way if not that he is a criminal. We use our initiatives in dealing with this young people. Every criminal must leave a trace.

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age: 35 years.

I tell my men appearance does not make one a criminal. One may have dark lips or wear dread locks that does not make him a suspect. One may even be smoking Indian helm that does not make him a criminal but possession of such thing is what makes it a crime. We catch youth with guns they are not law enforcement officers some with knives it's an offence we call it 'going arm'.

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age: 35 years.

Male and females commit crime the females are mostly accomplice. When these youths see police, they have a name they call us that say 'akay' they give the girls drugs and whatever that is their possession they ladies hide it inside their private parts and we as men cannot be checking their private parts since female police officers are not usually in patrol team.

There are different kind of crime like arson, kidnapping, rape and what have you. Due to ignorance people commit crime without knowing and ignorance in law is not an excuse.

(KII, 3/07/22) Male. Ibadan. Police. Age: 53 years

Youths' Physical Appearance:

The dressing can give a clue to who somebody is. The dressing and physical look like having tattoo on the skin, wearing crazy jeans, when we see youth with these, we interrogate them, if they prove stubborn then they face the music

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age: 35 years

You can identify criminal through dressing. If you have dressed anyhow, nobody will attend to you. When you see a young lady wearing dreadlock hairdo, they are mostly single mothers. The male youth are prone to crime than female. From one's look you can be able to know if that person is a criminal. Although, there are people that have a natural 'bad' look but when you interact with them you will know that they are just dark skinned and have dark lips and red eyes. When you stop people on the road you check for their countenance when you see them fighting mentally with you, The way people speak , you will be able to know where you tend to suspect them.

(KII, 3/07/22) Male. Ibadan. Police Inspector. Age: 35 years.

When I look at someone's eyeball to eyeball, I will be able to tell if that person is a criminal or not. That's how we have been trained I can't teach you that.

(KII, 3/07/22) Male. Ibadan. Superintendent of Police. Age: 45 years.

Use of Force on Young People

The youth commit crime more, not because of their energy because even older people commit crime. But the youth are more in population in Nigeria, that is why crime and criminality are always associated with the youth.

The Police fix their eyes on the youth because of the rate and types of crime youth commit like internet fraud, rape, kidnapping for ransom, juju etc. The elderly don't have the strength to do such crime. The police will always suspect male youth than the older men.

(KII, 3/07/22) Male. Ibadan. Police. Age: 35 years.

Youth see Police as threats, we are the internal security, the security closer to the people. We try to enforce law and order; they are not ready to abide by the law.

(KII, 3/07/22) Male. Ibadan. Police Sergeant. Age: 35 years.

You have to apply a little force because the kind of crime that happens now is not like the ones that happened in the past. You have to apply a little force when you apply a little force you will now be able to get a true confessional statement from them.

Because if you just use just soft words to interrogate them, they will be looking at you as a *mumu* (fool). You will not be able to get any tangible confession from them. Although the law does not allow you to harm your suspect, injure or kill your suspect. You can now leave the remaining for the law court.

(KII, 3/07/22) Female. Assistant Superintendent of Police. Age: 24 years.

IDI on youths as targets of police brutality:

The youth on the other hand, agree that the male youth are very daring and they are full of adventure. Out of their acts of adventure, the police come in contact with them than their female counterparts. Internet fraud is a common trend among the youth, so police see those male youth as “cash cows” so instead of charging drug dealers or internet fraudsters to court, they prefer to squeeze money out of them and set them free because they know they will still catch them some other time. This makes police brutality a lucrative act.

Research Question Three: What is the disposition of youth towards police brutality in Ibadan metropolis?

KII on the disposition of Youths towards Police Brutality. Police respondent on this question narrated:

We enter every society in peace it is only the guilty that will not feel safe and happy when they see a law enforcement officer. They don't feel happy and safe when they see police. They are into many vices due to the high rate of graduates turn out from the universities without commensurate jobs for them.

(KII 2/08/22) Inspector of Police, Male, Eleyele Police Command. Age 45

Another officer narrated further:

We don't have any reputation from the public, they don't value us again. After the '#Endsars' police is finished in Nigeria. We don't feel safe again around the youth and the older people. Yesterday they made attempt to attack us while we were on patrol. The people don't feel happy about the police and the

police too don't feel safe either. We are still building our society to be a police friendly society where we will have enough police to cater for our security needs. Youth don't feel happy when they see the police because majority of them commit crime so they are uneasy when they see the police. When one doesn't have illegal gun and drugs or any illegal stuff why should he be afraid of the police?

(KII 3/08/2022) Male. Aged 35. Sergeant Agodi Police Command

He stated further:

Youth don't relate well with the police especially those youth that participated in #Endsars movement. They see us as their enemies. When one has not committed any crime there is no need to be afraid of the police. Police don't feel safe in the community these days. They have even moved from their houses where people already know them as police officers to new environments. The way they kill police officers these days is alarming.

(KII 2/08/22) Male. Aged 35. Sergeant Agodi Police Command

A youth interviewed revealed:

I don't like to see police at all because of the experience I had with them on the street close to my house. They saw two ATM cards with me, one that belongs to my mother and the other for me. They had to take me to their station until I called my mother to come and bail me out of their custody.

(IDI,27/08/22). Ibadan. Female. Student. Age 19 years

Another experience of a youth is relayed below:

I was stopped by the police while driving home late at night. They didn't even ask for my identification before dragging me out of the car. One of them slapped me for 'disrespecting' him when I tried to ask what I did wrong. They only let me go after taking all the money I had on me.

(KII, 5/07/22) Male. Ibadan. Victim of Police Brutality. Age: 28 years.

Another young man affirmed that:

The police are unpredictable they can invade anywhere and just arrest at random so there is no way I will feel happy to see police in my locality. When I see police two things comes to mind who are they looking for and the second one is what are they looking for because they may be looking for a suspect or they have come to arrest at random. Police don't really come on routine patrol they only come to see what they can get, when we needed security when thieves came to the first house on the street, the police didn't come, though invited.

(IDI 2/08/2022). Youth business owner on Challenge round about Ibadan. Male. Age-30 years

Research question Four: How using brutality has been viable combating crime in Ibadan metropolis?

Police affirmed the use of force and brutality on the public as effective.

KII respondent narrates:

When a suspect resist arrest you have the right as a law enforcement officer to apply maximum force. This force makes people fear the police, thus making people to think twice before they commit crime.

(KII 2/08/2022) Female Police Inspector, Age :35 years

Another police officer confirmed:

Applying force has made the police achieve success in interrogation and investigation.

(KII 2/08/2022) Male Police Constable; Age 20 years

Another officer further revealed:

But I know if Police use moderate correctional processes, brutality will reduce. Police can apply force to deal with their suspects using discretion because what is attainable in one situation may be different from another. When you see your suspect, you don't pet him or her otherwise, they will just rubbish you, that's why you go with your handcuff. If the

offence is a serious one like murder, arson and kidnapping you use maximum force.

(KII 3/08/2022) Male Police Corporal; Age: 29 years.

Confirming Police use of force and being brutal with the public, a respondent revealed:

Though in advanced countries of the world you don't really need much force as it is attainable here in Nigeria, The Police in advanced nations of the world have modern equipment like the breathalyzer. Once you are caught, they tell you to blow your breath into it to confirm if you are a drunk driver so that they can charge you with drunk driving. If you are over-speeding, they have cameras that can capture your speed, they have good road and good radio system that when they call for back up, it will come on time but here before back up will come everything might have cooled down and the deed must have been done. If you beat traffic you don't need a judge to sit on your case those equipment has been set up to make police work easy but here, we don't have such things so we have to use the physical strength to control crime. For instance, last week around *Oke Bola* area one of my men was controlling traffic and a cab driver was told to stop because there was an on-coming truck and the driver shouted at the officer controlling the traffic to allow him go (*Oga we no go sleep for here o*). Unfortunately for the cab driver, he refused to obey the traffic controller and he just collided with the innocent traffic controller and the cab driver started shouting and people came around and started beating up the police traffic controller. I was called from the office I had to bring about 20 policemen to salvage the situation. Had we not come on time, the mob would have killed my officer. We need more force otherwise, the civilians we kill all of us.

(KII 2/08/2022) Male Assistant Superintendent of Police; Age: 38 years

Still on Effectiveness of Police brutality in combating crime, a youth affirmed the effectiveness of brutality:

Beating people to gain control and prevent crime is not legal so what is wrong can bring out positive response. Brutality only worsens the insecurity in the nation. When the youths protested in October, 2020, we observed that without the police on our street crime was reduced.

(IDI 30/08/2022) A Cold-Room Operator Age: 37 years

Another youth respondent negates the effectiveness of brutality:

Police brutality has not reduced the number of crimes in Ibadan. Crime rate is increasing every day. I wish police could change their strategy because brutality has not helped them in any way, we the youths see them as bad people and most police officers that don't stay in their barracks are always attacked.

(IDI 20/09/2022). NYSC Member. Ring road Ibadan. Age:25

Summary, Conclusion and Recommendations

Summary of the Findings

Based on the results of Research Question one, this study concentrated on the existence of police brutality and use of force as well as the harm it has done on youth in Ibadan. In response to the analyses, police brutality occurs in Ibadan, and youths are frequently the victims. As a result, action must be taken to address the issue of brutality in order to increase public confidence in the creation of a rational environment that fosters the security of citizens' lives and property, which is their primary responsibility in society. The only way to determine if police brutality genuinely occurs and targets young people is to understand the reasons for it. The results showed that police violence exists in several ways. Finding out the reasons behind police brutality is the next logical step to take since it has already been proven that it occurs. It is thought that insufficient legislation contributes to shoddy enforcement of laws prohibiting police violence (Keys,). Recognizing that police violence is a result of poor political and inadequate legal systems. The laws are insufficient, and the ones that are in place forbidding extra-judicial punishment and police abuse are not strictly adhered to. It is evident that laws that handle crime are selective; often, those who can bribe their way out of trouble avoid being arrested and imprisoned. The Federal Republic of Nigeria's Constitution contains laws that forbid torturing suspects. These laws are not being adhered to strictly enough. The #EndSARS protest that erupted across the country in 2020 put an end to all

socio-economic activity in Nigeria because pockets of police brutality were still present after the President signed the anti-torture Bill in 2019 (Hesselink and Haefele, 2015).

Even while the police claim that there is no such thing as police brutality, one can infer from their own words that the police, like other branches of government, contain bad apples. The police in Ibadan have more bad apples than any other government agency, regardless of the study's findings, nevertheless.

Findings showed that rising levels of insecurity have frequently resulted in police violence, as reported by respondents and illustrated by the capture and murder of the leader of the Islamic sect Boko Haram. The struggle of the Nigerian Police to hold the various parts of the country together as a result of the street demonstrations against police brutality and the increased crime rates that followed led to the police abusing those who were supposed to be under their protection through various extra-judicial tactics and arm-twisting (Aborisade and Oni, 2021).

Findings indicated that the Police believe Nigerians are more likely to be crime suspects than foreigners. Even though there are some undesirable immigrants, the police focus their attention primarily on Nigerians, which is plainly a departure. During the key informant interviews, one of our Police respondents said since Nigeria is widely regarded as the poorest country in Africa, Nigerians would do anything to survive, as demonstrated by the fact that the majority of internet fraudsters are Nigerians and that the police focus more of their attention on Nigerian youths than on foreigners (Pillay, 2022).

Using the United States of America as an example, there has been racial imbalance in the stop, search, and suspicion of drivers in other regions of the world. In other words, despite marijuana being legal, Blacks and Hispanics are more likely to be stopped by a police squad at a check point before sunset, and it's not improbable that contraband like marijuana will be found on them. White's vehicles wouldn't be searched. Furthermore, Black women are assaulted by the cops in every way imaginable. The most severe types of violence frequently result in fatalities. This goes against Michelle's research findings (Aborticide, 2023).

Research Question Two: Why are youth the target of police brutality in Ibadan metropolis?

Stereotypical Police Profiling of Youths

Security personnel pointed to the suspects' (mostly young people's) resistance to arrest, individual attitudes, and police officers' lack of professionalism as the root causes of police brutality, as explained in literature, that youths frequently form their attitudes during adolescence. Young people are now more likely to follow trendy fashion and style that may be foreign to our culture as a result of globalization (Olaseni and Oladele, 2023). Any young person dressed in this way could be classified as deviant by the police since they perceive it as hostile. The Nigerian Police said there are a few characteristics that could make you appear to be a scammer (Yahoo boy). You're already a suspect if you wear dreadlocks (or any other hairstyle that isn't low cut). You are more likely to be a Yahoo boy if you simply have your earlobes pierced. Other criminal indicators include having colored hair, tattoos, and even having a respectable phone, a great car, ragged clothing, and a bag pack.

Findings showed that youth are the main victims of police brutality for a variety of reasons, including youth restlessness, agility, and vitality. The youthful population is energetic, agile, and exposed to contemporary trends in mischief that are better envisioned than thought possible (Asenebi, 2023).

Clothing and youth's lifestyle

The results of this study showed that dressing does make one a suspect, but young people believe that they are always attacked by police because of how they dress, even most police officers agree that one's appearance reflects his manners. The police believe that young people with low-cut hair and a clean shaved beard are less likely to draw their suspicion than young people with tinted hair, tattoos, and multiple body piercings (Iseolorunkanmi, Awolesi, Henry, Gbenga, Akinojo and Olanrewaju, 2023). They also believe that young people with these characteristics are more likely to wear jewelry on their legs, nose, belly button, waist, eyelids, and other parts of their bodies besides their ears for women, as well as a neck chain for both sexes. As a result, how someone is dressed, where they are located, and when they are found will all influence how the police accuse someone. When an individual or group is observed at a checkpoint during the day with coloured hair and tattoos all over their bodies, the authorities may assume that they are not a big threat, but if they are seen at night, they may have a lot of questions to answer. Police suspect young people even based on how they smell, including the brand of cologne they use and whether they are smoking or using other strong narcotics (Aboh, 2023). Youths

have created several new tendencies in crime, according to the police. Youths are stopped and questioned by the police when they see them in possession of an expensive car and other costly items. Even though, there is freedom of movement and association, if police observe young people driving around town during working hours with their cars, while others are at work or engaged in productive activities, they will stop them and ask them. This research also shows that among other possessions, material possessions like iPhones and Mercedes Benz cars are the most likely to raise suspicion (Chizoba, 2023). Police feel that ill-gotten riches are typically squandered carelessly and that crime suspect leaves evidence, thus finding a young person at the bar announcing free drinks for everyone present will raise suspicion. Police frequently question young people driving costly vehicles during genuine traffic stops to inquire about their sources of money (Arisukwu, Igbolekwu, Oyeyipo, Iwenumor, Abrifor and Olorunsola, 2022). The police assert that they are not acting in this way out of jealousy but rather because they feel that young people of a certain age shouldn't be living at a certain financial level. The literature does illustrate how police accuse youths based on their material possession (Richard and Eboini, 2022).

Female youths are also targets in gender bias. This study agrees with Ibrahim Coomasie, a former Inspector General of Police, who once accused the Nigerian Police Force of "barbaric treatment of Nigerians", citing examples of female former detainees who had experienced sexual abuse by police officers, including being raped and having pepper spray applied to their genitalia. Young girls who wear the latest fashions are frequently targets of police harassment and are often referred to be prostitutes when they are sighted at night at police checkpoints. This act is always carried out by the male police (Ogbuanya, Ugwu, Kwento, Enyanwuma, Anyigor and Oko, 2023).

Youths' Physical appearance

The police respondents to our survey concur that physical appearances can raise suspicion. Physical characteristics such as dark lips, dark complexion, the colour of the teeth, red eyes, and bruises or healed bruise-marks on the face can raise suspicion. The nature and type of crime that a young person is suspected of doing depends equally on their gender. Male youth commit more crimes than their female counterparts, who are typically accomplices. As stated in IDI, the police have relied on their subjective perceptions that people who are too dark and/or have a particular appearance are usually suspects (Iloka, 2023).

Youths are dynamic and full of ambition, whether that ambition is directed positively or badly, is another debate. Police believe that young people are more likely than older people to commit crimes such as ransom kidnapping and computer fraud because older people lack the necessary strength to carry out such crimes. They must accept the consequences if they try to elude arrest. Police believe that by subjecting suspected adolescents to harsh treatment, you can force them to confess to their crime and extract a truthful confession from them (Ekeke, 2023).

Although the police believe that hitting or inflicting other types of harm on suspects is against the law, they are forced to do it because they believe that young people who are suspected of committing crimes are typically under the influence of drugs; therefore, a little discomfort will force them to confess to the crime they are suspected of, regardless of whether they are forced to do so while being administered duress (Ozuru and Onyenajua, 2023). The majority of our population is young; thus, security efforts are focused on them. Young people also popularize cyber fraud, which is a huge issue for both the police and other security organizations.

Research Question Three: what are the dispositions of youths towards police brutality in Ibadan metropolis?

There were a range of responses when it came to how young people felt about the police. The respondents' prior experiences served as the foundation for these opinions. Due to a negative encounter, an interviewee held a position that signals he does not want to continue having contact with the police. The police are perceived by youth as their foes and as bullies from the government (Uwaezuoke and Obiamalu, 2023). Those with guts don't even stop at police checkpoints since they think the officers are just wasting everyone's time, especially the young people. The cops have treated the young people in some extremely terrible ways. The police search their phones for phony communications, seize their technology, including computers and phones, and demand the receipt to verify that they are the true owners of those products. Many teenagers complained that the police had falsely accused them in order to gain support from the public. Youths had been discovered at crime scenes and taken to the station as suspects, even though they were completely innocent of the crime for which they had been held responsible (Amnesty International, 2021).

The police, on the other hand, said that since the #endsars protest, the youth in Ibadan no longer respect them and instead view them as evil individuals who are not a part of the human race. A female police officer claimed that she no longer wears her uniform to work; instead, she wears another cloth when going to work and changes into uniform once she enters office. In another similar situation, a male police officer claimed that he had to relocate from his home to a new location for safety because everyone in the neighbourhood knew he was a police officer; therefore, he had to leave and ensure that no one knew he was a law enforcement official in his new residence. The police blamed unemployed youth for the harassment they experience on a daily basis, claiming that if the youth were gainfully employed, they might not view the police as their opponents and the police might not view the youths as suspects (Amnesty International, 2021).

Research question Four: How has police using brutality viable in combating crime in Ibadan metropolis?

Brutality has both increased respect for and fears of the police, making potential offenders hesitate before committing any crimes. Police have successfully conducted investigations and interrogations by using force; violence has significantly lessened the workload for officers. a variety of results from police respondents. More force must be used because young people who make up the civilian population would have killed numerous police officers (Sewell, Feldman, Ray, Gilbert, Jefferson and Lee, 2020). Based on responses, employing the most amount of force possible on the suspect aids police officers in solving serious crimes like murder and arson, Police respondents assert that they lack sufficient manpower, non-lethal tools including water cannons, shields, batons, and surveillance cameras, as well as adequate crime prevention and protection equipment. Given that they are not engaged in hostilities, as was made clear in KII, there may not even be a need for AK-47s on our streets (Alang, McAlpine and McClain, 2021).

This contradicts claims made by young people advocating for a change in the way the police get information from them because violence has not stopped or reduced crime in Ibadan; instead, the crime rate is rising daily. The police are still viewed negatively by young people as a collection of nasty people. They disagree that any police officer has good intentions because they falsely accuse them in order to harass them and exert control over them through bullying, which is against the law in relation to the youths, who also note that they can live without

the police because the streets were calm and safe during the #endsars era (Alang, McAlpine and Hardeman, 2020).

Summary of KII And IDI

These Key Informant Interviews (KII) reveal two contrasting perspectives on police brutality in Ibadan. Police officers acknowledge that some of their colleagues engage in misconduct but argue that it is unfair to generalize this to the entire force. They emphasize the complexity of the issue, pointing to broader societal problems and individual backgrounds as contributing factors. On the other hand, victims' accounts expose the real and immediate dangers posed by police brutality, highlighting the abuse of power, extortion, and physical violence that can occur during routine encounters. Both perspectives suggest that, while not all police officers are guilty of brutality, the impact of those who are can be profound and damaging to both individuals and the community as a whole.

Conclusion

This study examined the prevalence, causes, and effects of the police's excessive use of force as Nigeria's main law enforcement agency. It is an exploratory discourse on the ramifications of police brutality. It explores contributing elements to this problem such as systemic biases, inadequate training, and a lack of accountability systems. The study underlines the significance of putting new policies in place to stop instances of police brutality, such as extensive training programs, caution, community policing, amendment of laws, and data-driven analysis. The study proposes the use of these methods to safeguard citizens' rights and safety while developing confidence between police and communities, particularly the youth who are most affected.

The systematic brutality of the police affects virtually every Nigerian, though at different levels, as the impact weighs down more on the poor. The operations of the Nigeria Police Force bear almost no resemblance of the requirements of the Nigerian law. The activities of the police marked variance with protecting human life, safety, and security, as it rather endangers the people they ought to protect. It is evident that lack of capacity to conduct proper criminal investigation is responsible for the reliance of the police on torture-induced confessions. As a result of the multitude of police stations in the country and the manner of development of the authority and responsibility of these police stations and divisions, there has been little supervision and control of this problem.

Urgent measures are therefore required to return policing in Nigeria to the path of lawfulness, respectability, and public confidence. At present, there is no accountability for crimes committed by the police. The police is controlled at the federal level and its officers are not answerable to the local populations. The best approach to solve this dilemma of unlawful arrest and detention is through intelligent legislation in respect of the laws governing detention for investigative purposes. Other suggestions include, proper training and retraining of police office, deployment of advanced forensic techniques for investigations, improvement in the capacity of the police in their investigative responsibilities, encouragement of professionalism within its rank and file as well as effective punishment of erring officers as deterrence to others.

Moving forward, a multifaceted strategy is essential. It is crucial to put in place comprehensive training programs that emphasize de-escalation methods, cultural sensitivity, and human rights knowledge. Adopting transparency measures like body cameras is crucial to fostering accountability and public confidence in law enforcement. To make sure that the legal system serves as a moral compass, legislative measures that harmonize use-of-force guidelines with internal human rights norms must be sought. Initiatives for community policing can improve the rapport between law enforcement and the communities they serve, fostering a climate of cooperation rather than conflict. Moreover, information on police encounters and instances of use of force should be gathered and analyzed to aid in the development of fact-based decisions. Campaigns to educate the public on the rights of citizens and ways to report wrongdoing can provide people the authority to hold law enforcement accountable. In summary, combating police brutality requires a collaborative effort from the public, policymakers, civil society, and law enforcement organizations. Society may endeavor to make the world a safer and more just place for everyone by promoting a culture of respect, accountability, and openness.

Recommendations

Based on the history of the Nigeria Police Force, its current track record, the way in which it is accepted and viewed by the people of Nigeria as well as its international reputation based on renowned research and the views of many observers, it is evident that changes are overdue and necessary. Based on the

findings of this work anchored on the objectives and aim of the study, this work recommends the following:

1. **Comprehensive Training:** Comprehensive training is often advocated as a crucial measure to address and prevent police brutality. This approach involves a thorough and multifaceted training program for law enforcement officers to equip them with the skills, knowledge, and attitudes necessary to handle various situations with professionalism and respect for human rights, by adding de-escalation tactics, knowledge of human rights, cultural sensitivity, and knowledge of mental health to police training programs. Comprehensive training should be part of a broader strategy that includes effective supervision, accountability measures, and a commitment to transparency.
2. **Accountability Mechanisms:** Create impartial monitoring agencies to look into and handle accusations of police wrongdoing. Make sure that fair and open procedures are used to hold officers accountable for misconduct.
3. **Transparency and Body Cameras:** impose a requirement that police officers wear body cameras while interacting with the public. This fosters responsible behaviour, encourages transparency, and offers documentation in the event of a dispute.
4. **Community Policing:** Emphasizes building positive relationships between law enforcement and the community. Training includes communication skills, conflict resolution, and strategies for officers to work collaboratively with community members to address concerns and prevent crime. Create community engagement initiatives that promote cooperation between local populations and police. This can promote communication, mutual respect, and teamwork in the fight against crime and public safety issues.
5. **Legal Reforms:** Ensures officers have a thorough understanding of constitutional rights and legal limitations on their authority. It also emphasizes the importance of respecting the rights of individuals during interactions and investigations. Promote legislation and rule reforms that let officers who engage in misconduct to be dealt with quickly. This can entail checking to see if use-of-force guidelines adhere to global human rights norms.
6. **Anti-Bias Training:** Implicit bias refers to unconscious attitudes or stereotypes that influence judgments and decisions. Training should

address these biases to prevent unfair treatment based on factors such as race, gender, or socio-economic status. Officers learn to recognize their biases and develop strategies to mitigate their impact on decision-making. To address unconscious prejudices that may affect how police personnel interact with the public, implementation of routine anti-bias and anti-discrimination training is needed.

7. **Crisis Intervention Teams:** they are specialized programs designed to improve the way law enforcement responds to individuals experiencing a mental health crisis. CIT programs aim to reduce the likelihood of violent encounters and enhance the safety of both individuals in crisis and law enforcement officers. CIT programs often involve collaboration between law enforcement agencies, mental health professionals, advocacy groups, and community stakeholders. Partnerships with mental health providers facilitate a coordinated response and ensure that individuals in crisis receive appropriate care. Therefore, create specialist groups that are prepared to deal with scenarios involving mental health crises to lessen the possibility of needless use of force.
8. **Data Collection and Analysis:** To find patterns and areas that want improvement, collection and evaluation of data on police encounters, complaints, and use of force occurrences should be embarked on.
9. **Whistle-blower Protection:** it is a crucial component in the fight against police brutality as it encourages individuals within law enforcement agencies to come forward with information about misconduct, corruption, or abuse without fear of retaliation. Whistle-blowers play a vital role in exposing wrongdoing, promoting transparency, and holding accountable those who violate the law or engage in abusive behaviour. Measures should be put in place to prevent reprisal against police who report misconduct, motivating them to speak up without fear.
10. **Public Awareness Campaigns:** a public awareness campaign against police brutality is a strategic effort aimed at informing, educating, and mobilizing the public to address and combat instances of excessive force, misconduct, or abuse by law enforcement agencies. These campaigns play a crucial role in fostering transparency, accountability, and change within the criminal justice system. Also inform the public about their rights, how to deal with the police, and how to report instances of police abuse.

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