

THE EXERCISE OF POLICE POWERS AND ENFORCEMENT OF INTERNATIONAL HUMAN RIGHTS NORMS IN NIGERIA: AN APPRAISAL

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ABSTRACT

The police have the duty of prevention, investigation and prosecution of crime in the society. In the course of their duties, conflicts arise between the law officers and the civilians. In Nigeria, the police are known for the abuse of legal processes and the right of the citizens often culminating at excessive use of force, unlawful detention and in extreme cases which is rampant extra-judicial killing. This paper gave an exposition of some international legal instruments and standards applicable to law enforcement and how they help curtail abuse of the citizens' right. The paper found that there is gross abuse of human rights in the course of the duty of the police in Nigeria. It was noted that the police have an obligation to observe, ensure compliance and implementation of these international human rights norms. It was recommended that there should be training and retraining of the police in Nigeria especially in forensic and technologically driven investigation and prevention of crime. Furthermore, corruption in the Nigerian police should be curbed by giving more incentives like salary increase to the police. The paper concluded that implementation of these recommendations will improve police human right observance in Nigeria.

KEYWORDS: police powers, enforcement, international human rights, violations, Nigeria.

INTRODUCTION

The police are central to the protection and implementation of international human rights norms in Nigeria. This is as a result of the strategic importance of their function in society to protect life and property, prevent and detect crime, and apprehend and prosecute offenders (Police Act, 2020, s.4). In the course of their duties, violation of the human right of suspects occurs, thus undermining the human right of individuals guaranteed under the law (Amnesty International, 2020a). In Nigeria, abuse of human rights of citizen abound. It appears from the rampant nature of the violations that the police in Nigeria operate without regard to international legal instruments on human rights, many of which Nigeria is signatory and has domesticated, including the African Charter on Human and People's Rights.

The Universal Declaration of Human Rights 1948 and the African Charter on Human and People's Rights 1981 provides for various human rights which includes right to life, right to personal liberty, right to fair hearing etc. However in the course of performing their duties as law enforcement officers, there are abuses of the rights of citizen which take different forms but not limited to the following: extra-judicial killing, torture and unlawful detention. Various reports are replete with the horrendous accounts of extra judicial killings in Nigeria, particularly in the hands of members of the Nigeria Police Force (Madaki, 2012: 302). For instance, from 2000 to 2003, about 5,776 out of the 24,941 reported armed robbery suspects arrested by the Nigerian Police were summarily executed without trial and classified as "killed in combat" (ibid). Torture is a widespread means employed by the police to obtain information from suspects (Mpamugo, 1996: 29). About 69.5% of statements or confessions made by suspects during interrogation in custody are extracted under duress or torture (ibid). ‘

Suspects are arrested illegally and detained beyond the legal period allowed for the detention of pre-trial suspects (Ezeamalu, 2017). Most suspects are not even given fair hearing particularly at police stations when they are arrested (Ajomo & Okagbue, 1991:106). The objective of this paper therefore is to discuss the role of the police in the application of international human rights norms in Nigeria. The paper concentrates on Universal Declaration of Human Rights, and the African Charter on Human and Peoples' Rights. It discusses the history and types of international human rights law and their incorporation into Nigerian domestic law and analyses the content of international human rights law applicable in Nigeria, their place as standard for enforcement of laws in Nigeria by the police and the functions of the Nigerian police in the protection of human rights.

1. What is Human Right?

Human right is universal (Shiij, 1959:10). In other words, it is seen as that which is accruable to all human beings irrespective of sex, race, religion and colour (Henkin, 1985:1; Rosebaum, 1981: 5). Human rights dignify man and some school of thought postulates that human rights are issued from natural law (Cranston, 1973:1). It is a primary condition to civilized existence (Ransom-Kuti v. A.G. Federation, 1985: 211). They inhere in all human beings by virtue of their humanity alone.

Ezejiolor (1994:3) sees human rights as what is traditionally known as natural rights and these may be defined as moral rights which every human being at all times ought to have because of the fact that he is rational and moral as distinct from other beings. Eze (1984:10) defines human rights in terms of group rights and states that human rights are demands or claims which individuals or groups make on society, some of which are protected by law and have become part of law. Human rights have also been defined as those claims made by men, for themselves or on behalf of other men, supported by some theories, which concentrate on the humanity of man, on man as a member of the human kind (Dowrick, 1979: 12). The Black's Law Dictionary defines it as the freedoms, immunities and benefits that, according to modern values (especially at an international level), all human beings should be able to claim as a matter of right in the society in which they live (Garner, 2004:758).

Nsirimovu (1994: 24) illustrates human rights as follows: The term human right means the conditions of life which men have right to expect by virtue of being a human being. The concept involves not a statement of fact but rather yardstick against which conditions in practice may be measured. Nor does the supposed existence of rights necessarily imply the existence or even possibility of laws to enforce or protect rights though in practice this may sometimes be the case. Rights are the ideals and distinguishing marks of a civilized society. The fundamental concept embraced in over-arching concept of rights may be identified as justice, equality, freedom and self-determination.

Upon coming into being of the Universal Declaration of Human Rights in 1948, human rights have been reinforced almost globally. Every human being in every society is entitled to have basic autonomy and freedom (Henkin, 1985: 7). Hence they can make a fundamental claim that a constituted authority observe or refrain from the doing of certain things that may be against their human dignity (Forsythe, 1991: 1). These rights are ineffective until they are enforced legally. Human rights impose duties both on the individual and the government. However the main responsibility to observe and protect human rights lies on the government (Nickel, 1987: 3).

Some of the human rights recognized under the Constitution of the Federal Republic of Nigeria are (i) right to life (s.33), (ii) right to the dignity of the human person (s.34), (iii) right to personal liberty (s.35), (iv) right to fair hearing (s.36), (v) right to private and family life (s.37), (vi) right to freedom of thought, conscience and religion (s.38), (vii) right to freedom of expression and the press (s.39), (viii) right to peaceful assembly and association (s.40), (ix) right to freedom of movement (s.41), (x) right to freedom from discrimination

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(s.42), (xi) right to acquire and own immovable property anywhere in Nigeria (s.43), and (xii) compulsory compensation for acquisition of property (s.44).

2. History and Types of International Human Rights Law (IHRL)

The Universal Declaration of Human Rights was the first instrument on the Bill of rights that made provisions for fundamental rights of mankind. There is also the International Human Rights Covenants: the International Covenant on Civil and Political Rights (ICCPR) and International Covenant on Economic, Social and Cultural Rights (ICESCR). These three human rights instruments form the international bill of rights. They address various human rights issues ranging from personal, legal, civil, political, subsistence, economic, social and cultural rights (Agbara, 2017: 28).

Scholars identify three generations of rights. The first generation of rights comprises the provisions of ICCPR. These include right to life and personal integrity, due process of law and a humane penal system, freedom to travel within as well as outside one's country, freedom from expression, religion and conscience, cultural and linguistic rights for minorities, the right to participate in government and free elections, the right to marry and the right to equality and freedom from discrimination.

The second generation rights embodied in the ICESCR has to do with economic, social and cultural rights. These rights are to be progressively realized by nations within the limit of available resources. These rights include: right to work, right to enjoy just and favourable conditions of work, right to join trade unions, the right to social security, right to protection for the family, for mothers and children, and right to have an adequate standard of living. Others include the right to the highest attainable standards of physical and mental health, right to education and the right to partake in cultural life.

The third generation rights are said to be collective and include: peoples' right to development, the right to a healthy environment, the right to peace, the right to the sharing of a common heritage and humanitarian assistance (Welch, 1984: 26). These rights form the basis of human rights laws in different countries. Other international human rights instruments (Mayer, 1981:34) include:

- (i) International Convention on the Elimination of all forms of Racial Discriminations (ICERD).
- (ii) The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW).
- (iii) The Convention Against Torture and Other Cruel, Inhuman and Degrading Treatments.
- (iv) The Convention on the Protection of all forms of Rights of all Migrant Workers and their Family (ICRMW).
- (v) The International Convention on the Protection of all Persons from Enforced Disappearance (CPED).
- (vi) African Charter on Human and Peoples' Rights.
- (vii) Convention on the Rights of the Child.
- (viii) Convention on the Elimination of all forms of Discrimination Against Women.

The paper shall however, concentrate on the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Rights.

3. Incorporation of IHRL into Nigerian Domestic Law

By virtue of section 12 of the Constitution of the Federal Republic of Nigeria 1999, international instruments to which Nigeria is party must be domesticated in order to be applicable in the country. However, the non-domestication of an international treaty does not detract from the obligation Nigeria has undertaken under that instruments in respect of other nations in international law as long as Nigeria is a signatory to that instrument and have

ratified or acceded to the treaty as the case may be (s.27 Vienna Convention on the Law of Treaties 1969). In *Treatment of Polish Nationals and Other Persons of Polish Origin or Speech in the Danzig Territory* (1932) the Permanent Court of International Justice in its advisory opinion stated “it should, however, be observed that a state cannot adduce as against another State its own constitution with a view to evading obligations incumbent upon it under international or treaties in force” (Eke, 2020).

Nwande (2017: 18) distinguished between a nation’s domesticated rights and every other right, which a nation has not recognized as follows:

There is a clear distinction between ‘fundamental rights’ and ‘human rights’. Human rights are rights, which were derived from the wider concept of natural rights. They are rights which every civilized society must accept as belonging to each person as a human being irrespective of citizenship, race, and religion and so on. Thus, human rights have now formed part of international law. Fundamental rights on the other hand, remain in the realm of domestic law. They are fundamental because they have been guaranteed by the fundamental law of the country, that is, the constitution.

Several international human rights instruments have been domesticated in Nigeria, which includes the African Charter on Human and Peoples’ Rights 1981 and the UN Convention on the Rights of the Child 1989. This paper is however, limited to the Universal Declaration of Human Rights (UDHR) and the African Charter on Human and Peoples’ Rights (ACHPR), and we shall analyze the provisions of these instruments together except where any of the instruments provide a different right. Both instruments provide as follows:

a) Equality before the law

This right provides that every person is equal before the law and therefore should not be treated differently no matter the status of the person. In other words, there should be equal protection before the law (Art. 1 & 2 UDHR; Art. 3 ACHPR).

b) Right to life, liberty and security of person.

c) No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

d) Right to liberty.

e) Right to fair hearing (Art. 10 & 11 UDHR; Art.7 ACHPR), which comprises:

i) right to appeal to a competent national organ against acts of violation of fundamental rights as recognized or guaranteed under the law.

ii) right to be presumed innocent until proved guilty by a competent court or tribunal.

iii) right to defence, including the right to be defended by counsel of one’s choice

iv) right to be tried within a reasonable time by an impartial court or tribunal.

v) right not to be condemned for an act that does not constitute an offence at the time it was committed.

f) Freedom of thought, conscience and religion (Art. 18 UDHR; Art. 8 ACHPR).

g) Right to freedom of opinion and expression (Art. 19 UDHR; Art. 9 ACHPR). This right includes freedom to hold opinion without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

h) Right to free association and peaceful assembly (Art. 20 UDHR; Art. 10 ACHPR). No one should be compelled to belong to any association.

i) Right to own property (Art. 17 UDHR; Art. 14 ACHPR). Nobody should be arbitrarily deprived of his property.

j) Right to freedom of movement and residence within borders of a state (Art. 13 & 14 UDHR; Art. 12 ACHPR).

k) Right to private and family life (Art. 16 UDHR; Art. 12 ACHPR).

Although, the African Charter on Human and Peoples’ Rights have been domesticated in Nigeria, these rights mentioned above have also been enshrined in the constitution as fundamental human rights (Chapter IV of the 1999 Constitution of Nigeria). However, some of the rights provided in the Universal Declaration of Human Rights and the African Charter

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on Human and Peoples' Rights may not be enforceable in Nigeria as a result of Chapter 2 of the 1999 constitution. The rights that may be enforceable in Nigeria by the national assembly by virtue of the domestication of the African Charter on Human and Peoples' Rights include the following:

- 1) Right to economic, social and cultural development (Art. 22 ACHPR).
- 2) Right to freely dispose of their wealth and natural resources (Art. 21 ACHPR).
- 3) Right to work under equitable and satisfactory conditions and receive equal pay for equal work (Art. 15 ACHPR).
- 4) Right to enjoy the best attainable state of physical and mental health (Art. 16 ACHPR).
- 5) Right to education (Art. 17 ACHPR).
- 6) Right to a standard of living adequate for the health and well-being of the person and the family including right to food, clothing, housing, medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond the control of the person (Art. 25 UDHR).
- 7)

4. Functions of the Police and Protection of Human Rights in Nigeria

4.1 History of the Nigerian Police Force

The police is the civil force of a State responsible for maintaining public order (Nwande, 2017: 21). A police officer in Nigeria is any member of the police force appointed or deemed to be appointed under the Nigerian Police Act. The word 'police' is derived from the Greek word '*politeia*', which means 'government'. It refers to the segment of government that deals with the protection of life and property, preservation of public tranquility and maintenance of order, and the prevention and control of crime (*MihirAdlikary v. State* 1983).

Originally, the word 'police' was used in a wider sense to connote the management of internal economy and the enforcement of governmental regulation in a particular country. Later, the term began to be used in a limited sense to mean an agent of the state for maintenance of law and order and enforcement of the orders of a criminal court (Nwande, 2017: 21). The primary object of the police as conceptualized in present times is the prevention and detection of crime and the maintenance of public order. The police in this context can be seen as instrument for enforcing the rule of law. Police can therefore be said to be persons under the government, employed for maintenance of law and order in the society, in accordance with the rule of law (Nwande, 2017: 24).

In Nigeria, the police system existed even before the arrival of the colonialists. Each independent kingdom prior to colonial rule had a system of policing. The Igbos in Eastern Nigeria for instance, used the system of age grade to check crimes and punish offenders. The age grade groups were also used to enforce village laws, customs and traditions as well as collecting taxes and fines from villagers for the good governance of the village. In Hausa states, the system of governance was highly centralized before the advent of the British colonialists. The *dogarai* who were bodyguards of the emirs performed full police functions for the empire, which include checking crimes and disciplining offenders. They were also responsible for collection of taxes on behalf of the emirs (Nwande, 2017: 24).

In the Yoruba kingdoms, the *Ilari*, *Emese* or *Ogunren* were the police officers. Their duties were to apprehend criminals and collect taxes for their Obas or Onis. The Nigerian police force was created by the colonialists out of a thirty-member consular guard formed in 1861 in Lagos Colony, which later transformed into an armed paramilitary called the Hausa Constabulary formed in 1879. In 1896, the Lagos police was established. Earlier, the Niger Coast constabulary was formed in Calabar. The Royal Niger Company set up a constabulary in 1888 in Lokoja (Nwande, 2017: 24).

The amalgamation of the Northern and Southern protectorates of Nigeria in 1914 brought about the merging of the Royal Niger Company constabulary and the Niger Coast Constabulary into Northern and Southern Nigeria Police. In 1930, the Northern and Southern Police were merged to form the Nigerian police force with Lagos as the Headquarters. The Nigeria Police Act was enacted in 1943 by the British colonial government.

Following independence, the constitution of the Federal Republic of Nigeria created the Nigeria Police Force. It provides as follows:

There shall be a police force for Nigeria which shall be known as the Nigerian police force and subject to the provisions of this section no other police force shall be established for the federation or any part thereof. Subject to the provision of this constitution, the Nigerian police force shall be organized and administered in accordance with such provisions as may be prescribed by an Act of the National Assembly (s.214 constitution of the Federal Republic of Nigeria 1999).

4.2 Duties of the Nigerian Police

Section 4 of the Nigeria Police Act, 2020 provides for the duty of the police. The Nigeria police personnel are employed for the prevention and detection of crime, the apprehension of offenders, preservation of law and order, protection of life and property and the due enforcement of all laws and regulations with which they are directly charged. They shall also perform such military duties within or outside Nigeria as may be required of them by or under the appropriate authority.

Thus, the main functions of the Nigeria police are to protect lives and property of the citizens and enforce the laws and order in the society. According to Nwande (2017: 27) the following are among the duties of the police in Nigeria: (a) detecting and preventing criminal activity; (b) apprehending offenders; (c) participating in court proceedings; (d) protecting constitutional guarantees; (e) assisting those who cannot care for themselves, or who are in danger of physical harm; (f) controlling traffic; (g) resolving day to day conflicts among family, friends and neighbours; (h) creating and maintaining a feeling of security in the commonly; (i) investigating crimes; and (j) promoting and preserving civil orders.

4.3 Nature of human rights violations

In the course of performing their duties, the police often violate the human rights of Nigerian citizens in various forms as discussed below:

(a) Custodial violence and persecution in police cells

Nigeria uses the accusatorial system of criminal justice under which a suspect is presumed innocent until proven guilty by a court of competent jurisdiction. Therefore, the police should also presume a person in their custody innocent until proved guilty by the court (Art. 11 UDHR; Art. 7 ACHPR; s.36(5) constitution 1999). Police may impose only those conditions and restrictions that will ensure the appearance of the accused person at trial, prevent their interference with evidence and commission of likely offence on bail. However, a lot of allegations abound on police maltreatment of suspects ranging from detaining suspects illegally, beating, hanging, mock execution, beating, punching and kicking, burning with cigarettes, water boarding, near-asphyxiation with plastic bags, forcing detainees to assume stressful bodily positions and sexual violence, torture, detaining beyond permitted period, not permitting to wear proper cloths, and not providing food (Edefe, 2021: 83; Amnesty International, 2020b). This significantly affects the rights of suspected offenders in Nigeria.

(b) Arbitrary Arrest and Illegal Detention

Detention means deprivation of personal liberty except as a result of conviction for an offence, whereas imprisonment means deprivation of personal liberty as a result of conviction for an offence. In free societies, the law is zealous of the liberty of citizens and does not permit detention unless there is a legal sanction for it (s. 35 Constitution of the Federal Republic of Nigeria 1999).

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(c) Torture and Brutality

Human rights abuses through torture and brutality have left many people injured physically, mentally and psychologically as they go through experiences in police custody in Nigeria. Brutality encompasses both physical and verbal assaults, harassment and restraints from exercise of constitutional rights (Art. 1 Convention Against Torture 1984). Brutality also occurs in the form of extra-judicial killings or summary execution of suspects (Madubuike-Ekwe & Obayemi, 2019: 9). During criminal investigation, human rights are abused where the investigator resorts to torture to extract confession. Various methods used include beating with sticks, iron bars, wires and cables; sticking pins or sharp objects into private part of suspects; shooting of suspects on the limbs, and use of cigarette lights to inflict burns on suspects. Other practices include arresting a relation as substitute for wanted suspects. These practices apart from violating the human rights of suspects, create an indelible negative impression of the investigator among victims and the society at large (Adebowale, 2015).

5. The Role of the Nigerian Police in Implementing International Human Rights Norms

The role of the police in implementing international human rights norms in Nigeria cannot be over-emphasized. The police are the watchdog of security and protection of life, so a lot rests on them to ensure the human rights of citizens are observed and adhered to. One of the ways the police ensure the implementation of these international norms is through the observance of international standards for law enforcement (OHCHR, 1997). These standards are as follows:

(i) Ethical and Legal Conduct

The Standard provides that the law enforcement officials shall respect and obey the law at all times. They shall at all times fulfill the duty imposed upon them by serving the community and by protecting all persons against illegal acts, consistent with the high level of responsibility required by their profession.

Law enforcement official shall not commit any act of corruption. They shall vigorously oppose and combat all such acts. All police action shall respect the principles of legality, necessity, non-discrimination, proportionality and humanity.

(ii) Policing in Democracies

Limitations on the exercise of rights and freedoms shall be only those necessary to secure recognition and respect for the rights of others and for meeting the just requirements of morality, public order and the general welfare in a democratic society. Every law enforcement agency shall be representative of and responsive and accountable to the community as a whole.

(iii) Non-discrimination in law enforcement

Law enforcement shall respect and protect human dignity and maintain and uphold the human right of all persons. All persons are equal before the law and are entitled without discrimination, to equal protection of the law.

(iv) Police Investigations

In investigations, the interviewing of witnesses, victims and suspects, personal searches, searches of vehicles and premises and the interception of communications: (a) everyone has the right to fair hearing; (b) no pressure, physical or mental shall be exerted on suspects, witnesses, or victims in attempting to obtain information; (c) torture and other inhuman and degrading treatment is prohibited and (d) investigations shall only serve to identify victims, recover evidence, discover witnesses, discover cause, manner, location and time of crime; identify and apprehend perpetrators.

(v) Arrest

The Pocket Handbook of Standard for Law Enforcement (OHCHR, 1997) provides that no one should be subjected to arbitrary arrest or detention. Deprivation of liberty shall only be in accordance with the law. It further provides that anyone arrested should be informed at the

time of the arrest, reasons for his arrest and informed of the charges against him and promptly brought before a judicial authority. Detention without trial should be the exception rather than the rule. All arrested or detained persons shall have access to a lawyer or other legal representation and adequate opportunity to communicate with that representative.

(v) *Detention*

The Pocket Hand Book provides in respect of pre-trial detention that all persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person. Further, no detainee shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment or any form of violence or threats. Detained persons shall only be held in officially recognized places of detention and their family and legal representatives are to receive full information. Decisions about duration and legality of detention are to be made by a judicial or equivalent authority. Furthermore, no one should take advantage of detained persons to make him confess or incriminate himself or another person. Detainees should have the right to contact outside world, visit for family members and to communicate privately with a legal representative.

(vi) *The Use of Force*

In regard to the use of force, the Pocket Handbook provides that non-violent means are to be attempted first. Force is to be used when strictly necessary and is to be used only for lawful law enforcement purposes. It provides that no exception is to be allowed for unlawful use of force. Use of force should always be proportional to lawful objectives. It further provides that restraint is to be exercised in the use of force and that damage and injury are to be minimized. All officers are to be trained in the use of various means of differentiated use of force and are to be trained in use of non-violent means.

(vii) *Accountability for the use of force and fire arms*

The Pocket Handbook provides that all incidents of the use of force or firearms shall be followed by reporting to superior officers. Superior officials shall be held responsible for the actions of police under their command if the superior officer knew or should have known of abuses but failed to take concrete action. Furthermore, officials who refuse unlawful order should be given immunity. Officials who commit abuses of these rules should not be excused on the grounds that they were following superior orders.

(viii) *Permissible circumstances for the use of Firearms*

The Pocket Handbook provides that firearms are to be used only in extreme circumstances. It further provides that firearms are to be used only in self-defence or defence of others against imminent threat of death or serious injury and to prevent a particularly serious crime that involves a grave threat to life. Firearms can also be used to arrest or prevent the escape of a person posing such a threat and who is resisting efforts to stop the threat. However, firearm is to be used only when less extreme measures are insufficient. Intentional lethal use of force and firearms shall be permitted only when strictly unavoidable in order to protect human life.

(ix) *Procedure for the use of fire arms*

The Pocket Handbook provides that the officer is to identify self as police official and is to give a clear warning. The officer is to allow adequate time for warning to be obeyed. This shall not be required if the delay would result in death or serious injury to the officer or others.

(x) *After use of Firearms*

The Pocket Handbook provides that after the use of firearms, medical aid is to be rendered to all injured persons. The relatives or friends of those affected are to be notified and investigation is to be allowed where requested or required. Finally, a full and detailed report of the incident is to be provided.

If these rules are observed by law enforcement agencies, they would have played their role in implementing international human rights norms in Nigeria.

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CONCLUSIONS

This paper has appraised the Universal Declaration of Human Rights and the African Charter on Human and Peoples' Right and the various provisions of the two international human right instruments. It also appraised the functions of the police and how these international instruments on human right have impacted the discharge of the law enforcement duties of the police. The paper observed that despite the existence of these international instruments on human rights, which should guide the police in the discharge of their functions, the Nigeria police force has largely disregarded them. The non-observance of these international human rights instruments in Nigeria has occasioned the rampant abuse of human right by the police. The observance and protection of human rights ensures a just society that promotes the rule of law. A just society leads to a prosperous and peaceful state. Therefore, the protection of human rights benefits every citizen including the law enforcement officers and the nation at large, which is why it is the duty of everybody to ensure that human rights are respected in the society.

In order for the police to observe, safeguard and implement international human right norms, the following recommendations are made.

- a) Police reforms in Nigeria should address the problems of human rights violation in custodial matters and structural problems which have been identified as facilitating torture or ill-treatment and other human right violations.
- b) Incorporation and emphasizing of human rights standards particularly those relating to arrest and detention procedures, safeguard against discrimination and use of force and firearms into Nigerian police training manual/curriculum
- c) A review of the Police Act, to bring the laws governing the police into line with international standards.
- d) Identification and punishment of culprits who may flout the rules.
- e) Scientific investigation tools should be made available to the police to aid them in investigation of cases.
- f) The public should also be educated to know their rights and duties towards the police, and the police should understand that they have legal powers to control human rights violations and that it is their responsibility to protect human rights without submitting to any kind of pressures like media, public and politicians.
- g) Computerization, video recording and modern methods of record maintenance should be adopted by the police in Nigeria.
- h) Increased remuneration and incentive to work and good working environment for the police.
- i) Training and re-training of police officers and international exchange programmes to help police officer learn new methods of policing.
- j) Investigation and gathering of evidence should precede arrest. This will curb arbitrary arrests.
- k) Securing freedom of arrested/detained persons should not be with illegal conditions as failure to meet those conditions engender the violation of human rights of suspects.
- l) There should be an established check and balances within the police force that should monitor the abuse of human right across police formations in Nigeria. Stringent disciplinary actions should be taken against police officers who abuse the rights of suspects or detainees in police custody.

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