ASSESSING POLICE BRUTALITY AND PERCEPTION OF YOUTHS' USAGE OF SOCIAL MEDIA

TOUITOU, TINA. C

PhD, Department of Mass Communication Babcock University, Ilishan-Remo, Ogun State.
Email: anatsuic@babcock.edu.ng

OWOLABI RUTH ONAJITE

Department of Information Resources, Babcock University, Ilishan-Remo, Ogun State.
Email: owolabir@babcock.edu.ng

CHARLES M. EKEH

Department of Mass Communication, Adeleke University, Ede Osun State, Nigeria.

EMMANUEL. O.U. IKPEGBU

Department of Mass Communication, Babcock University, Ilishan-Remo, Ogun State.
Email: ikpegbue@babcock.edu.ng

Abstract

In light of the ENDSARS protest movement that occurred in 2020, there is clear distinction between the duties of the Nigeria Police Force (NPF) and the actions in which they execute. For a very long time the NPF has had its powers unchecked as police brutality has become one of the main social issues in the country over the years, this has caused an outcry and revolution from the citizens but in more recent times social media has become the major communication tool to spare head the campaign against police brutality in Nigeria. Based on this the research study employed descriptive survey research design; and adopted purposive non-probability sampling technique. The Taro Yamane formula was used to arrive at a sample size of 253.The research instrument used is a self-developed structured questionnaire. It was developed in line with the research objectives and is based on 5-Likert-type scale questionnaire structure. The finding showed that social media is a very effective communication tool being used in the fight against police brutality. The study recommended that the Police Force should be properly trained on relations with civilian on how to handle criminality without necessarily engaging in brutality. The study conclusion reflected on how important social media has been in the fight against police brutality and how it has become more than a social networking platform rather a platform for activism and campaign against police brutality.

Keywords: Nigerian Police Force (NPF), ENDSARS, Police Brutality, and Social Media.

INTRODUCTION

The term "police brutality" is commonly used to refer to various human rights violations by police. This includes beatings, racial abuse, unlawful killings, torture, or indiscriminate use of riot control agents at protests (Amnesty International, 2017). It refers to the unwarranted use of force by members of the police force against civilians. Thus, police brutality has been described as a conscious and deliberate action which a police officer undertakes towards suspects who are usually members of a 'powerless' social group such as members of a minority race. Essentially, police brutality extends but is not limited to any act of the officers, which

goes against the postulations in their code and system of conduct. Though the government had thought it wise to hand over arms and ammunition to help them better protect the citizens, it quickly backfired and opened an avenue for all sorts of atrocities in the force. According to Dalberg, (1887), opines that power tends to corrupt and absolute power corrupts absolutely. In many ways, one can see how this statement has come to apply in Nigeria. From the grassroots level of community affairs, to the highest level that is the Federal Government, there are reports of abuse and misuse of power; of office and position over time in Nigeria could be seen clearly now.

Common examples of police brutality include violence or physical attack, shootings, strip search, usage of Tasers or sun guns, and restraints (Hupy& Abraham, 2020).Asides physical brutality which is the most common forms of police brutality, it also covers physical or verbal assault during police procedures such as apprehending or interrogating a suspect which is done in such a way that it exceeds the amount of force necessary to create a safe environment whilst respecting the rights of a suspect. Hence, it covers the usage of language which is degrading and insulting to an individual.

By virtue of law, police officers are permitted to employ an amount of force which is legitimate and appropriate in a given situation. The activities of police officers hence amount to police brutality where such activity or response to a situation is. This however may create problems in interpretation where one is to determine just what amount of force is considered appropriate in a given situation. The distinction between reasonable and excessive force is often drawn by case-by-case examination. In other words, each event is examined by its unique circumstances. For example, the way that a police officer will apprehend two unarmed people who are caught shoplifting is not the same way that a person brandishing a loaded rifle will be treated. Other factors such as whether the police officer believed himself to be in danger, whether the suspect was unarmed, and lastly, what a reasonable police officer would have done in similar circumstances are also put into consideration (Hupy& Abraham, 2020).

The #EndSars protest was led purely by youths, fuelled by social media, and organized without a formal leadership structure. In the previous years of the political history of Nigeria, the ongoing protests are the sort of environment that would have inspired a military coup. The #5for5 demands of the #EndSars protest resulted in an immediate concession from the government; however, the implementation of their demands remains to be seen. The style of the #EndSars protest may inspire copycat youth-led, social media-fuelled and leaderless protests across West Africa, ushering in a new type of protests in the region. On more reasons why social media cannot be discountenanced, an incident that occurred earlier in the year 2020 shall be reviewed. A video was released in which the local police officers in the city of Ibadan, speaking in Yoruba, asked a woman inappropriate questions about her relationship with an armed robbery and kidnapping suspect, following a raid at his house including queries about whether the suspect had taken her virginity and whether he was her sugar daddy. In late July, the Nigerian police force released a statement online saying it had arrested three police officers and one civilian alleged accomplice for the "dehumanizing treatment" and harassment of a woman. The Police said the three police officers were arrested for their role in the "discreditable

conduct and incivility to a member of the public."

The resultant effect was an outcry of and for revolution from the people. 'STOP POLICE BRUTALITY', they chorused in unison. The banners they held up read 'STOP KILLING US', 'END POLICE KILLINGS', 'THE POLICE IS NOT YOUR FRIEND'. What is however considerably shocking, is the wave of silence that followed, closely ensued by even more unscrupulous activities by even more 'bodies', agents, 'organs' and 'arms' of the Government. Then the 'head' of government declared the constitutionally granted right to protest the inadequacies of the system, illegal. The masses who had fought at the forefront of the battle lines against bad governance with regards to the extra judicial killings by those sworn to protect the citizens, retreated and joined forces with their equally agitated counterparts who had taken on the duty of ensuring that the world was watching, through the instrumentality of the internet, and more particularly; social media.

As a result of the impenetrable nature of the internet, individual answerability continues to be a struggle, consequently paving way for the infusion of literally any content that opens an avenue for numerous formulators of propaganda. Which also lead to prevalence of a plethora of false information on the internet which inevitably makes it difficult to separate the grain from the shaft (truth from falsehood). To add fuel to the fire, this is the era of virtual reality and image manipulation, which does nothing other than to give even more reason to question what truly is real. It is against this backdrop, that this study is framed.

Even more so police brutality is tied to bad governance. This is why the fight against police brutality more often than not, goes hand in hand with protests against bad governance. Such protests have been seen to occur frequently (as the fight for a better Nigeria is one that precedes for many years). After all, it is constitutionally provided that in a democratic system, citizens can arise to criticize the actions and inactions of those they appointed to stand as their representatives. However, with the recent developments, the fight has taken a different toll. As a result of the even more capricious acts of the government, affairs have been taken almost entirely to the social media; although prior to this, protesting on the internet (via social platforms) has always complemented live action. This is because social media platforms like Facebook, Twitter and Instagram make it very easy and fast to post videos showcasing brutality and/or assault in real time, as they are happening. In turn, the availability of this video evidence has helped to checkmate police denial whenever they are investigated or prosecuted for their misdeeds.

A good example of social media standing as a pivotal tool is notable in the events that unfurled in October 2020. Nigerians who had had enough came together to fight for the disbandment of the Special Anti-Robbery Squad (SARS, SARS, a sub division of the Department of Criminal Investigation (DCI), is known for the use of guns to intimidate and reduce the courage of Nigerian youths. Not only does this body physically abuse, assault, and extort unsuspecting youths, they also illegally detained some and killed others in the process. The use of social media was a key drive in the sustenance of the protest which lasted twelve days. Twitter and Instagram particularly served as the major reference points for information dissemination as regards updates on the protest venues as well as a reference point for those that wished to

understand why the trends #ENDSARSNOW #ENDPOLICEBRUTALITY amongst many others, were all over the internet. To some, the news obtained from these applications formed the totality of their knowledge of the situation. Additionally, the platforms served as an avenue for solicitations as well as advocacy, to such an extent that the attention of international bodies and Nigerians in Diaspora was caught and sustained.

Theoretical Review

In this study, the hypodermic needle theory is used to shed more light on the subject ofdiscussion.

Hypodermic Needle Theory

The basis of this theory (also known as the magic bullet theory and hypodermic syringe model) is that the mass media is viewed as having a direct, powerful, and immediate effect on its audiences and furthermore, an intended message is directly received and wholly accepted by the audience (Nwabueze, 2020). It also is one of the earliest theories in mass communication. While this theory has gained a considerable degree of acceptance, there have been counterarguments to its postulations, perhaps the most famous of which is that by Lazersfeld who argued that media did not act totally as a 'magic bullet' and that the audience had the power to make decisions for themselves (Lazersfeld, 1944). Also, they had the power to decide the manner in which content would be utilized. This theory is relevant to the study because firstly a key objective of this research work is to discover how youths react to news about police brutality which is shared via social media and the extent to which they utilize the information.

The theory's key postulation is that media has a powerful and direct effect on the audience. Hence, this can be linked to this work in the sense that the perception of youths is central. In other words, if the theory states that media influence the perception of an audience in a direct and immediate way, what are the ways through which the youths receive this information? Could it be said to be in a direct and immediate way? And if so, when this information is received, what is being done with it? Will the information be shared any further or disregarded by the target youths in question? Summarily, the theory aims to address the way in which these messages are sent and received by youths on respective sides.

Empirical Review

Many of the studies used in this study are often recent in light of the fact that these events have developed in recent times.

In their study on How Social Media Challenges Governance, Ruppel and Arowobusoye (2020) made it known that the EndSARS movement which had gained global momentum, was in no way related to the corona virus related Severe Acute Respiratory Syndrome (SARS). They speak of it as it rightfully was and still is; a protest against the excesses of the government, a stand against police brutality. The movement started as a Security Sector Reform movement but organically morphed into a cry for good governance in Nigeria. The study also took account of the position social media held as a tool for advocacy by those who were also actively and physically involved, those that could not tender physical help and those that chose the World

Wide Web as their own personal platform for data circulation.

Adebayo (2018) in her study on How a Social Media Movement Against Police Brutality Prompted Nigerian Government to Act, attributed the reason for the overhaul of SARS to the months-long social media campaign known as #EndSARS by activists protesting alleged human rights abuses by the squad. Interestingly this is in reference to the protest held in 2018. Okunola (2020) in his study titled Nigerians Are Turning to Social Media to Condemn Widespread Sexual Violence, Inequality, and Police Brutality stated that online protests have become a veritable tool for Nigerians to demand accountability from leaders. He touched on the protests that ensued in October 2020 by tracing it to the report that went viral, regarding a 16-year-old girl Tina Ezekwe who was killed when police opened fire on a bus stop in Lagos, Nigeria's commercial capital. To add even more salt to the injury, the incident happened during a COVID-19 nighttime curfew. The article is predicated mostly on acts of violence against women that garnered widespread terror, which in turn aided the protests against police brutality, bad governance and the state of the country's criminality.

Obia (2020) in his research, '#EndSARS, a Unique Twittersphere and Social Media Regulation in Nigeria', looked at the role that Twitter played in the protests, and the implications for social media regulation. He began by giving a historical preview of the Special Anti-Robbery Squad from the year of its initiation, till the commencement of the very first set of protests against the body in 2016. The study affirmed that the #EndSARS movement actually began on Twitter in this same year. Vincent Obia also identified the genesis of the more recent protests which began on 3 October 2020 after a video was shared on Twitter purportedly showing SARS officials killing a man and fleeing with his vehicle in the Delta region, Southern Nigeria. This is what yielded the decentralised and youth-led protests against police brutality that broke out within and outside Nigeria.

Conkling (2019) published a research work on 'How Social Media Effects (sic) College Students' Perceptions of Police Brutality' which aimed to study how social media affects the perception of police by college students. In the work, students' opinion on social and traditional media portrayal of police brutality was examined as well as opinions on the use of force. The study involved a convenience sample of about 40 students of the SUNY College at Brockport through a survey which was distributed via email. One of the hypotheses was that college students spent more time on social media than other forms of traditional media, which was proved to be true. Findings of the study were that the increase in the number of hours spent on social media increased the likelihood of a respondent disagreeing with the use of force used against a citizen.

Ülgen (2013) in his study titled 'Social Media vs Police Brutality' was carried out in 2013 and acknowledged the role which social media is increasingly playing in public discourse by holding public office holders and government in general accountable. It was also noted that social media has an edge over traditional media in that it provides news in real time. However, the researcher concludes that while social media has proved effective in documenting police brutality in various countries, it is not the solely effective way of attaining justice for aggrieved victims.

Mhaka (2020) published an article titled 'How Social Media Regulations Are Silencing Dissent in Africa' on the relationship between social media opposition to governance and the response in various African governments to these developments, especially from the perspective of those who have viewed the widespread sentiments as a threat to governmental stability. The #EndSARS protests of October 2020 in Nigeria were adopted as a case study of the pertinent issues, in which the armed forces opened fire on unarmed protesters, killing 12 of them. Through social media, various people called for the perpetrators to be brought to book while others, notably government-office holders and public officers sought for the regulation of social media. The Northern Governors Forum had for example, called for support for a social media bill which would curb 'subversive actions' and 'prevent the spread of fake news'. In this study, various countries' laws such as Lesotho, Angola, Zimbabwe, Swaziland, and Zambia are discussed and examined as they already had put in place various mechanisms to guard against social media abuse.

Specially, the study investigates

1) Examine the perception of Youths in Badore Eti-Osa Ajah L.G.A. in the Lagos State towards police brutality in Nigeria.

2) Examine the perception of youths on the use of social media against police brutality in Nigeria.

3) Examine the role social media plays against police brutality in Nigeria.

METHODOLOGY

The descriptive survey research design was adapted to a general perspective of how Nigerian youths perceive the usage of social media in the fight against police brutality. While, the study was limited to Badore Eti-Osa Ajah L.G.A. in the Lagos state, The Badore Eti-Osa Ajah L.G.A. in the Lagos state comprises of nine (9) "Wards" that made of: Victoria Island Ward H1 and H2, Ikoyi West Ward L1, Ikoyi East Ward L2, Obalande Wards M, Eti,Osa North East, EtiOsa South West, EtiOsa North East, Ward K1.

The total population in figure is 283,791 sourced from Wikipedia based on (2006 censorship). The samplesize was obtained through the Taro Yamane (1967) formula. Stratified random sampling technique was used to select a total of four hundred 400 respondents from each of the wards.

Each of the wards forms a stratum from which the respondents were randomly selected. The research instrument utilized was a self-developed structured questionnaire. It was developed in line with the research objectives and based on 5-point Likert-type scale questionnaire structure (SA= Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree). The face validity technique was adopted for this study and was conducted to ensure that the instrument provides sufficient data to meet the objectives of the study. The research instrument was proven to be reliable through results obtained from SPSS Cronbach Alpha Reliability test of 0.7.

Analysis of Data

The analysis and interpretation of data gathered from the administration of four hundred (400) copies of the research instrument. Two hundred and fifty-three (253) were retrieved and validated for analysis. The analysis, presentation and interpretation of quantitative data collected were done using the Statistical Product and Services Solutions (SPSS) variations in responses of the participants in the research work using tools such as frequencies and percentage distribution, mean and standard deviation, in order to give intended audience and future researcher modus operandi of arriving at results and making generalizations.

DISCUSSION OF THE FINDINGS

Research Objective One: Perception of Nigerian Youths towards Police Brutality

The finding shows the knowledge of respondents on Social Media awareness creation about police brutality in Nigeria. 55.3% strongly agreed that social media creates awareness about police brutality in Nigeria, 43% agreed that social media creates awareness about police brutality in Nigeria, while 1.2% strongly disagreed that social media creates awareness about police brutality in Nigeria. This is in-line with the Campbell and Valera (2019) study titled 'The Only Thing New is the Cameras" The findings of the study proved that social media is a key medium for learning about police brutality through the viewing of the videos affect perception of police and created anxiety and fear ahead of future police encounters. It also supported by Perrin (2020) which stated that there is a direct relationship between social media usage and information regarding police brutality. Ulgen (2013), also noted that social media has an edge over traditional media in that it provides news in real time. However, the researcher concludes that while social media has proved effective in documenting police brutality in various countries, it is not the solely effective way of attaining justice for aggrieved victims.

The findings show the knowledge of respondents on police brutality been rampant in Nigeria especially towards the youths. The 56.1% of the respondents strongly agreed that police brutality is rampant in Nigeria especially towards the youths, 43% of the respondents agreed that police brutality is rampant in Nigeria especially among the youths, while 0.4% of the respondents disagreed that police brutality is rampant in Nigeria towards the Nigerian youths. Therefore, the study authenticated that police brutality is rampant in Nigeria. Vincent Obia (2020) also identified the genesis of the more recent protests which began on 3 October 2020 after a video was shared on Twitter purportedly showing SARS officials killing a man and fleeing with his vehicle in the Delta region, Southern Nigeria. This is what yielded the decentralised and youth-led protests against police brutality that broke out within and outside Nigeria. Siggworth (2019) report concluded that social media was a powerful and potent tool in discourse relating to police brutality and that it could foster accountability by the police to members of the public. In the study, possible risks and benefits of police interaction with the public were also identified.

The finding shows the knowledge of the respondents on social media as a vital tool for exposing the actions that constitute police brutality in Nigeria. The 44.2% of the respondents strongly

agreed that social media was avital tool for exposing the actions that constitute police brutality in Nigeria, 54.5% agreed that social media is a tool for exposing the actions that constitute police brutality in Nigeria, while 1.2%disagreed that social media is not a tool for exposing the actions that constitute police brutality in Nigeria. Therefore, that's proved that the social media is indeed a vital tool for the youths to expose police brutality in Nigeria. Mhaka (2020) in his study, various countries' laws such as Lesotho, Angola, Zimbabwe, Swaziland, and Zambia showed how they had put in place various mechanisms to guard against social media abuse.

Research Objective 2: Perception of Youths on the Use of Social Media against Police Brutality in Nigeria

The finding shows the knowledge of respondents on how social media make it easier for the youths to participate in the fight against police brutality in Nigeria. The 53.3% of the respondents strongly agreed that social media makes it easier for the youths to participate in the fight against police brutality in Nigeria, while 46.4% agreed that social media makes it easier to participate in the fight against police brutality in Nigeria. Therefore, based on the finding evidence has shown that social media is vital means of communication in creating awareness, exposing and fighting against police brutality in Nigeria.

As well as serving as a Source of information on police brutality. The Northern Governors Forum had for example, called for support for a social media bill which would curb 'subversive actions' and 'prevent the spread of fake news'. Mbakain this study, various countries' laws such as Lesotho, Angola, Zimbabwe, Swaziland, and Zambia are discussed and examined as they already had put in place various mechanisms to guard against social media abuse.

The finding showing the knowledge of respondents on how social media inspired the fight against police brutality in Nigeria, 50.9% of the respondents strongly agreed that social media inspired the fight against police brutality in Nigeria, 43% agreed that social media inspired the fight against police brutality in Nigeria, 2.4% are neutral, 2% of the respondents strongly disagreed that social media inspired the fight against police brutality in Nigeria.

Research Objective 3: Role Social Media Plays Against Police Brutality in Nigeria

This result shows the knowledge of respondents on how social media serves as a platform that unifies the voice of the people in the fight against police brutality in Nigeria. 43% of the respondents strongly agreed that social media inspired the fight against police brutality in Nigeria, 53% of the respondents agree that social media serves as a platform that unifies the voice of the people in the fight against police brutality in Nigeria, 1.6% of the respondents are neutral, while 1.2% strongly disagreed that social media serves as a platform that unifies the voice of the people in the fight against police brutality in Nigeria.

The sharing content regarding police brutality in Nigeria, 40.7% of the respondents strongly agreed social media enable them shared content regarding police brutality in Nigeria, 55.7% of the respondents agreed social media have helped them shared content regarding police brutality in Nigeria, 1.3% are neutral, while 1.2% disagreed that they have shared content regarding police brutality in Nigeria.

Therefore, based on the respondents who were neutral and those who disagreed on the issues could be attributed to their lack of knowledge on the issue or due to their lackadaisical attitudes of the respondents towards the questions being asked.

The knowledge of respondents on how the use of social media contributes my voice in the fight against police brutality. 35% of the respondents strongly agreed that use of social media enables them contribute their voices on the fight against police brutality, 60.8% of the respondents agreed that use of social media empowered them contribute their voices on the fight against police brutality, 3.1% are neutral, 1.3% disagreed that use of social media enabled them contribute their voices on the fight against police brutality, while 0.4% strongly disagreed that use of social media enabled them contribute their voices on the fight against police brutality. Therefore, the study finding also reiterated that the use of social media enabled people to contribute their voice in the fight against police brutality.

CONCLUSION

Traditionally, the police controlled the facts and narrative provided to the public around their ability to protect public safety and their behavior in doing so. However, the nature of the relationship between the public and the police has been irrevocably altered by the public now having the ability to document and disseminate information on the activities of the police from the mundane to the abusive.

The study has shown clearly that there is the existence of police brutality, especially against the Nigerian youths, however this trend has been unaccounted for over the years. Hence the use of social media uncovered and exposed this ugly trend of police brutality, as well as the role social media played in creating awareness and inspiring a campaign against all forms of police brutality. The often inhuman, negative and unbecoming attitude of the police to civilian matters has made the police to be almost the most hated public institution in Nigeria.

Many Nigerians have concluded that the Police Force is not only wicked, but corrupt and insensitive to the affairs and feelings of the ordinary citizens whose interest they are supposed to protest. The study concluded that social media is a veritable tool in exposing and combating police atrocities, including brutality.

Recommendations

Based on the findings of this study the following recommendations were made;

1. Government should ensure proper monitoring of police officers, and sanction officers engaged in any form of brutality.

2. The Police Force should be properly trained on relations with civilian and how to handle criminality without necessarily engaging in brutality.

3.   Social media should be engaged in productive activities, just as it was used to uncover and combat police brutality.

References

1) Abend, G. (2008) 'The meaning of Theory' Sagepub. Retrieved from https://journals.sagepub.com/doi/10.1111/j.1467-9558.2008.00324.x

2) Action, J. (1887) Power tends to corrupt; and absolute power corrupts absolutely. *The Phrase Finder.* Available athttps://www.phrases.org.uk/meanings/absolute-power-corrupts-absolutely.html

3) Adebayo, B. (2018) How a social media movement against police brutality prompted Nigerian Government to Act. CNN. Retrieved Fromhttps://edition.cnn.com/2018/08/20/africa/nigeria-police-brutality-report/index.html

4) Agary, K. (2017, May 14). Police is not your friend. *Punch* https://punchng.com/police-is-not-your-friend/?amp=1

5) Albrechtslund, A. (2008). Online social networking as participatory surveillance13(3).

6) Amnesty International. (2018). Don't Bother, Just Let Him Die: Killing with Impunity in Papua. Amnesty Internatioanal. Pg. 9-10 https://www.amnesty.org.au/wp-content/uploads/2018/07/Dont-Bother-Just-let-HimDie.pdf. Access on 27 Dec 2021

7) Arisekola, S. (2020) Nigerians push to end police brutality after global George Floyd protests. Available at https://www.nbcnews.com/news/world/nigerians-push-end-police-brutality-after-global-george-floyd-protests-n1237629 Retrieved

8) Auxier B. (2020) 'Activism on social media varies by race and ethnicity, age, political party' Retrieved from https://www.pewresearch.org/fact-tank/2020/09/09/americans-think-social-media-can-help-build-movements-but-can-also-be-a-distraction/

9) Benkler, Y. (2006). The wealth of networks: How social production transforms markets and freedom. New Haven: Yale University Press.

10) Bullock K. (2017) 'The Police Use of Social Media: Transformation or Normalisation?' Retrieved from https://www.researchgate.net/publication/316219409_The_Police_Use_of_Social_Media_Transformation_or_Normalisation

11) Campbell, F. and Valera ,P. (2019) 'The only thing new is the Cameras": A Study of U.S. College Students' Perceptions of Police Violence on Social Media' Retrieved from https://journals.sagepub.com/doi/abs/10.1177/0021934720935600

12) Clark, M. and Bland, D., et al. (2017) 'Lessons from #McKinney: Social Media and the Interactive Construction of Police Brutality' Retrieved from https://digital.library.unt.edu/ark:/67531/metadc991008/

13) Claxton T. (2018) 'Student perceptions of Police' Retrieved from https://digitalcommons.unf.edu/etd/832/

14) Conkling, C. (2019)'How social media effects (*sic*) College Students' Perceptions of Police Brutality' Retrieved from https://digitalcommons.brockport.edu/honors/247/

15) Custers, K., & Van den Bulck, J. (2013). The cultivation of fear of sexual violence in women processes and moderators of the relationship between television and fear. Communication Research, 40(1), 96-124.

16) Dalberg, J. E., & Acton, L. (1887). Letter of April 5, 1887. Acton-Creighton Correspondence.

17) Edwards, B. (2007) 'Media: effects on attitudes toward Police and fear of criminal victimization' Retrieved from https://dc.etsu.edu/etd/2048/

18) Fallik, S. & Deuchar, R., et al. (2020) 'Policing through Social Media: A Qualitative Exploration' Retrieved from https://www.researchgate.net/publication/340164437_Policing_through_social_media_A_qualitative_exploration

19) Franklin, A. & Perkins, R., et al (2019) 'The Influence of Police Related Media, Victimization, and Satisfaction on African American College Students' Perceptions of Police' Retrieved from https://www.frontiersin.org/articles/10.3389/fsoc.2019.00065/full

20) Famitibe, O.F (2021) Youth usage of social platform in creation of awareness on Police Brutality (unpublished project work, Babcock University.).

21) Hatter, S., (2020) 'How crime-based media affect perceptions of crime, race, and fear of crime' Retrieved from https://scholarworks.waldenu.edu/cgi/viewcontent.cgi?article=9889&context=dissertations

22) Hazen, J & Horner, J. (2007). Small Arms Survey. JSTOR. Retrieved from https://www.jstor.org/stable/pdf/resrep10752.11.pdf

23) Hymon, D., (2020) 'Use of Force Citizen Complaints, Use of Force Violations, and Early Intervention' Retrieved from https://scholarworks.waldenu.edu/dissertations/8211/

24) Lai, W. T., Chung, C. W., & Po, N. S. (2015). How do media shape perceptions of social reality? a review on cultivation theory. journal of communication and education, 2(2), 8-17

25) Lazarsfeld, P. F. (1944). The controversy over detailed interviews an offer for negotiation. *Public opinion quarterly*, *8*(1), 38-60.

26) Maxson, C., (2003) 'Factors that affect public perception of police' retrieved from https://www.ncjrs.gov/pdffiles1/nij/197925.pdf

27) Mhaka, T., (2020) 'How Social Media regulations are silencing dissent in africa' retrieved from https://discoverafricanews.com/social-media-regulations-silencing-dissent-in-africa-by-tafi-mhaka/

28) Morrow, S., (2019) 'Social & News Media's effects on law enforcement' retrieved from https://www.researchgate.net/publication/333827561_social_news_media's_effects_on_law_enforcement

29) Motley, R., Chen Y., et al. (2020) 'Exposure to community-based violence on social media among black male emerging adults involved with the criminal justice system' retrieved from https://cpb-us-w2.wpmucdn.com/sites.wustl.edu/dist/7/497/files/2018/07/Motley-2020_Exposure-to-Community-Based-Violence-on-Social-Media-among-Black-Male-Emerging-Adults-Involved-with-the-Criminal-Justice-System.pdf

30) National Institute of Justice, (2014). Perceptions of treatment by police: impacts of personal interactions and the media. available at https://nij.ojp.gov/topics/articles/perceptions-treatment-police-impacts-personal-interactions-and-media Retrieved

31) Nwabueze, C. J. (2020). Role and impact of internet and ICTS. *The Dynamics of Changing Higher Education in the Global South*, *188*.

32) Okunola, A., (2020). Nigerians Are turning to social media to condemn widespread sexual violence, inequality, and police brutality. Available at https://www.globalcitizen.org/en/content/nigerians-social-media-gender-violence-police/

33) Ruppel, S., &Arowobusoye, O., (2020). #EndSars: How Social Media Challenges Governance – the Case` of Nigeria. Available at https://blog.prif.org/2020/10/27/endsars-how-social-media- challenges-governance-the-case-of-nigeria/ Retrieved

34) Schultz, J., (2019) '*Media coverage of law enforcement and effects of the image created*' Retrieved from https://scholar.dominican.edu/senior-theses/127/

35) Sigworth, R., (2019) '#SpeakUp: Using social media to promote police accountability in Tanzania, Uganda, and Kenya' Retrieved from https://www.africaportal.org/publications/speakup-using-social-media-promote-police-accountability-kenya-tanzania-and-uganda/

36) Skolnick, H., & Fyfe, J., (1993). Above the Law: Police and the excessive use of force. Retrieved From https://www.ojp.gov/library/abstracts/above-law-police-   and-excessive-use-force

37) Soladoye, A., &Ojo, O., (2021) 'The Impact of Social Media on Police Brutality Awareness In Nigeria' Retrieved from Https://Www.Researchgate.Net/Publication/348280094_Impact_of_Social_Media_on_Police_Brutality_Awareness_in_Nigeria

38) Tanes, Z., &Cemalcilar, Z., (2010). Learning from SimCity: An empirical study of Turkish adolescents. Journal of adolescence, 33(5), 731-739.

39) Thornhill, M., (2017) 'Black and Blue: Competing Social Constructions of Police On Instagram and Twitter' Retrieved from https://aquila.usm.edu/masters_theses/314/

40) Tucker, H., (2020) 'The moderating influence of social media on the relationship between perceptions of police and community violence among African American Men' Retrieved from https://scholarworks.waldenu.edu/dissertations/7205

41) Ülgen, S., (2013) 'Social Media vs Police Brutality' Retrieved from https://carnegieeurope.eu/2013/08/20/social-media-vs-police-brutality-pub-52738

42) Wacker, J., (2008) 'A definition of theory: research guidelines for different theory-building research methods in operations management' Retrieved from https://www.sciencedirect.com/science/article/abs/pii/S0272696398000199Journal of Operations Management Volume 16 Issue 4

43) Walsh, J., & O'Connor, C., (2018) 'The effect of social media on policing and perspectives on police behaviours' Retrieved from https://onlinelibrary.wiley.com/doi/abs/10.1111/soc4.12648

44) Williams C., and Fedorowicz J., (2019) 'Does social media promote the public's perception of the Police: Survey Results on Trust Cultivation' Retrieved from https://www.researchgate.net/publication/332085273_Does_social_media_promote_the_public's_perception_of_the_police_Survey_results_on_trust_cultivation

45) Wilson, F., & Omar, M., (2019) 'The effect of fake News on Nigeria's democracy within the premise of freedom of expression' Retrieved from https://www.researchgate.net/publication/340255686_Fake_News_Proliferation_In_Nigeria_Consequences_Motivations_And_Prevention_ThrougH_Awareness_Strategies