

**UNIVERSITY OF GHANA  
COLLEGE OF HUMANITIES**

**HUMAN RIGHTS TRAINING IN THE GHANA POLICE SERVICE:  
A STUDY OF DEMOCRATIC POLICING AND PROSPECTS  
FOR THE FUTURE**

**BY**

**SAMUEL KOFI ADU-DICKSON**

**(10704607)**

**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON,  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE  
AWARD OF PHD IN POLITICAL SCIENCE DEGREE**

**INTEGRI PROCEDAMUS**

**OCTOBER 2022**

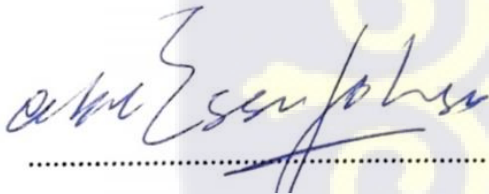
**DECLARATION**

I, Samuel Kofi Adu-Dickson, do hereby declare that except for references of other publications which are cited and duly credited, this thesis is an original work following a research conducted by myself into the subject matter of the title. The study, and this thesis were done under the supervision of a three-member committee led by Professor Abeeku Essuman-Johnson, with the support of Dr. Maame Gyekye-Jandoh, and Dr. Nene-Lomotey Kuditchar. That notwithstanding, I bear the sole responsibility for any lapses, weaknesses, omissions, and errors which might be found in this thesis.

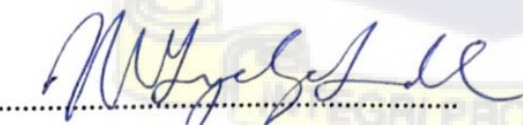
I also do declare, that this thesis has never been submitted by me or anyone else, in whole or in part, to the University of Ghana, Legon, or any other institution for the award of a degree, nor has any part of it ever been published.



.....  
SAMUEL KOFI ADU-DICKSON  
(Student)



.....  
PROF. ABEEKU ESSUMAN-JOHNSON  
(Lead Supervisor)



.....  
DR. MAAME GYEKYE-JANDOH  
(Supervisor)



.....  
DR. NENE-LOMOTHEY KUDITCHAR  
(Supervisor)

## ABSTRACT

A State's democratic credentials usually are reflected in the way its police agency carries out its work. The concept of democratic policing is aimed at delivering a policing service that ensures that citizens' guaranteed civil liberties, freedoms and rights, are respected and protected. Hence, the concept of fundamental human rights is the mainstay of democratic policing. For the police to demonstrate professionalism within the context of democratic policing, they need to have adequate knowledge of human rights. Providing police personnel adequate training in human rights was found to be pivotal in bringing democratic policing into practice. The purpose of this study, therefore, was to examine the level of human rights training in the police service, and how it contributed to democratic policing. Based on the concepts of the Cognitive Learning Theory, which were in consonant with the UN training standards, and from the standpoint of post-positivists assumptions, an appropriate methodology and design was adopted for the study. I employed an eclectic methodological roadmap drawn from Mark Saunders's research onion, and other suggested models. In a cross-sectional survey, primary data was collected through administration of questionnaires of 400 police officers across six regions in Ghana, and the conduct of six interviews with human rights trainers in all five police training schools. The descriptive analyses method was adopted. With the use of SPSS, data was statistically presented in the form of percentages, tables, and graphs, and described accordingly. The study found that human rights training in the police service did not meet the UN's prescribed standards, and also, the training's contribution to the realization of democratic policing, was minimal. Appropriate recommendations relating to findings made about key variables of the study have been suggested for the consideration of the Police Administration, and Government. (Key Words: democratic policing, civil liberties, human rights training).

## DEDICATION

With delight, I dedicate this work to a triad of cherished women in my life.

To my mother, *Florence Esi Eyide Appiah*, who is surely by now smiling down from the bosom of her Maker in Heaven over this success, for moulding me into the person I am today.

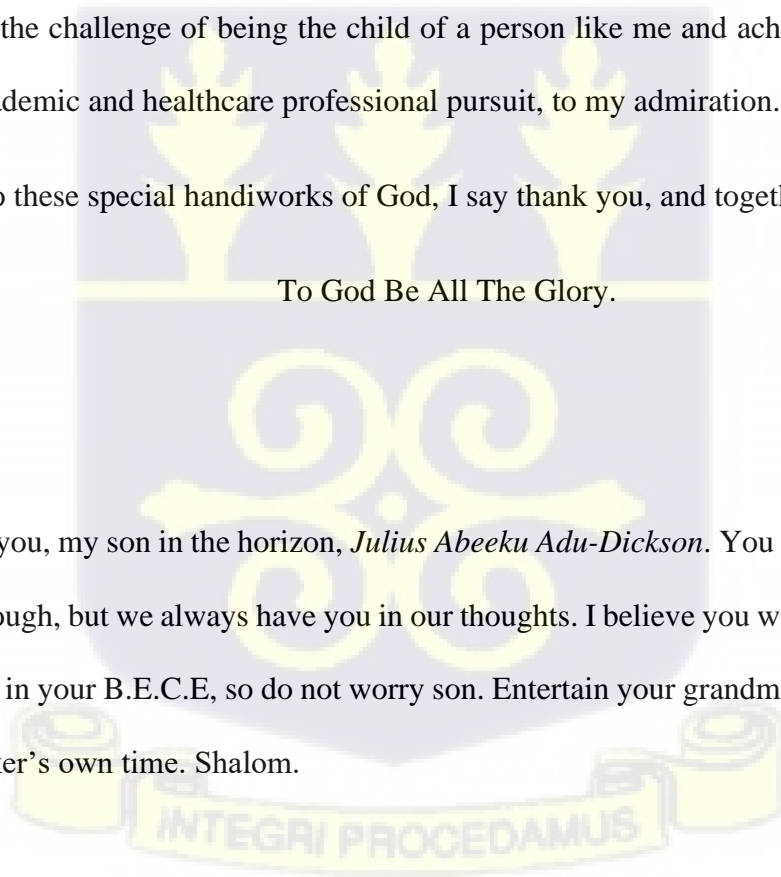
To my beloved wife, formerly Gloria Sarkiorkor Tagoe, but now proudly *Mrs Gloria Sarkiorkor Adu-Dickson*, for joyfully taking over the baton from my mother, and becoming my guardian and partner in life from now till the end of my life.

Then to my hardworking daughter, *Miss Juliet Maame Nyansoa Adu-Dickson*, for braving the challenge of being the child of a person like me and achieving success in your academic and healthcare professional pursuit, to my admiration.

To these special handiworks of God, I say thank you, and together we say,

To God Be All The Glory.

Now to you, my son in the horizon, *Julius Abeeku Adu-Dickson*. You are gone with the wind though, but we always have you in our thoughts. I believe you would have proven yourself in your B.E.C.E, so do not worry son. Entertain your grandma till I join you in our Maker's own time. Shalom.



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followed with keen interest all my academic endeavors. His encouragements, advice and directions, is what has brought me this far. I am also grateful to the Inspector General of the Ghana Police Service, for granting me the permission to conduct this study on his personnel. I thank the Regional Commanders of all the regions I visited, especially DCOP Adjem and DCOP Edward Oduro Kwarteng of the Ashanti and Volta Regions respectively, for the personal interactions they had with me, and the encouragement they offered me. I also thank Commanders of the Police Training Schools, especially Chief Supt. Anthony Fredua Agyeman of PTS-Kumasi, and Chief Supt. Anim of the NPTS, Tesano-Accra. My appreciation goes to all the Regional Staff Officers and PROs who extended courtesies to me, especially ASP David Fianko of the UER, ASP Felix Danku of the VR, ASP Godwin Ahianyoo of the AR, and DSP Appiah of the GRA. Also to Inspt. Samuel Narh of the Registry office at the national headquarters, for his tireless effort throughout the four months of the pendency of my application till finally securing the permission letter and personally handing it over to me. I pray for him to receive the same kindness whenever he finds himself in need.

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**LIST OF ABBREVIATIONS**

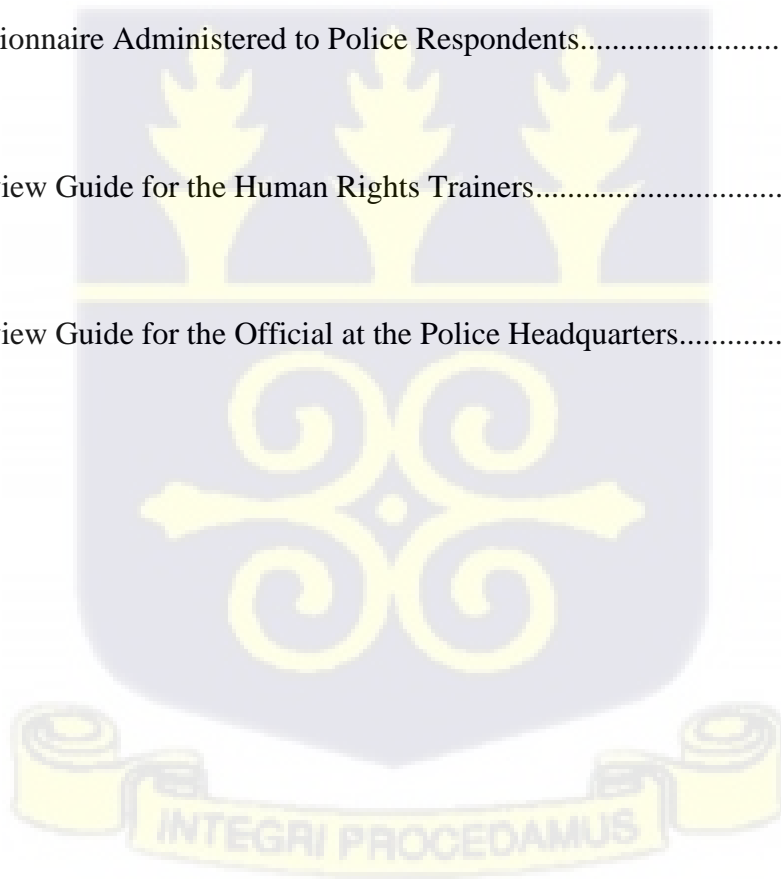
ACHPR	African Charter (or Commission) on Human and Peoples' Rights
ACJR	Africa Criminal Justice Reform
ACRWC	African Charter on the Rights and Welfare of the Child
AD	Anno Domini
AIDS	Acquired Immunodeficiency Syndrome
APCOF	African Policing Civilian Oversight Forum
AR	Ashanti Region
ARAP	Accountability, Rule of Law and Anti-Corruption Programme
ASP	Assistant Superintendent of Police
AU	African Union
BBC	British Broadcasting Corporation
BC	Before Christ
CAT	Committee Against Torture
CEDAW	Committee on the Elimination of Discrimination against Women
CERD	Committee on the Elimination of Racial Discrimination
CESCR	Committee on Economic, Social and Cultural Rights
CHRAJ	Commission on Human Rights and Administrative Justice
CHRI	Commonwealth Human Rights Initiative
C.I	Constitutional Instrument
CID	Criminal Investigations Department
CLT	Cognitive Learning Theory
CR	Central Region
CRC	Convention (or Committee) on the Rights of the Child
CSO	Civil Society Organization

DCOP	Deputy Commissioner of Police
DNA	Deoxyribonucleic Acid
DSP	Deputy Superintendent of Police
ER	Eastern Region
EUR	Upper East Region
FT	Functionalist Theory
GAR	Greater Accra Region
GPCSC	Ghana Police Command and Staff College
GPS	Ghana Police Service
HIV	Human Immunodeficiency Virus
HR	Human Rights
HRAC	Human Rights Advocacy Center
HRC	Human Rights Committee
HRLE	Human Rights and Law Enforcement
HRTI	Human Rights Training Instructor
IBR	International Bill of Rights
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
ICRC	International Committee of the Red Cross
ID	Identity number
IEA	Institute of Economic Affairs
IGP	Inspector-General of Police
MDO	Mentally Disordered Offenders
NGO	Non-Governmental Organization
NPTS	National Police Training School

NR	No Response
OAU	Organization of African Unity
OHCHR	Office of the United Nations High Commissioner for Human Rights
OIC	Officer in Charge
OSCE	Organization for Security and Co-operation in Europe
PBUH	Peace Be Upon Him
PIPS	Police Intelligence and Professional Standards Bureau
PLAN	Proportionality, Legality, Accountability, and Necessity
PRO	Public Relations Officer
PTS	Police Training School
RQ	Research Question
SAHO	South African History Online
SAS	Statistical Analysis System
SET	Selective Exposure Theory
SPSS	Statistical Package for the Social Sciences
STI	Sexually Transmitted Infections
UDHR	Universal Declaration of Human Rights
UEW	University of Education, Winneba
UG	University of Ghana
UN	United Nations
UNGA	United Nations General Assembly
UNHCHR	United Nations High Commissioner for Human Rights
UNICEF	United Nations Children's Fund
UNODC	United Nations Office on Drugs and Crime
USA	United States of America
VR	Volta Region
WAPCAS	West Africa Program to Combat AIDS and STI

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**CHAPTER ONE**  
**INTRODUCTION**

**1.0 Introduction**

This thesis discusses democratic policing in Ghana, and it is a result of a study conducted on the Ghana Police Service in six regions of Ghana. The study focused on examining the training of Ghanaian police officers on the concept of human rights, as well as their knowledge and understanding of same which is a prerequisite for democratic policing. This chapter among others, sets out the background to the study, statement of the problem, objectives of the study, significance of the study, and the organization of the thesis.

**1.1 Background to the Study**

Ghana has received much commendation from around the world for having sustained its fourth republican democracy and thus becoming “the epitome of democracy and good governance in Africa” (Sithole, 2012; Bekoe, & Burchard, 2016). The recognition has been deemed fitting because like many other African countries, Ghana has had a checkered political history. Prior to the current democratic dispensation, the past was plagued with intermittent military regimes. Some of which were bloody and very repressive where the desire for regime’s survival supplanted citizens’ rights and freedoms (Huaraka, 1988, p. 62; Library of Congress Country Studies, 1994). In a liberal democracy such as that practiced in Ghana, the supreme power is vested in the people, which by consent they grant to a government to exercise on their behalf in seeking “the preservation of their wealth, lives, liberty, and well-being in general” (Friend, 2020, p. 7). Hence, citizens’ primary expectation of their government is that it exercises state power in the supreme interest of the people, where everyone enjoys their constitutionally guaranteed rights and freedoms under the principle of the rule of law.

Governments exercise the powers vested in them and also fulfill citizens' aspirations mostly through the state agencies; and "the police are the most visible manifestation of government authority responsible for public security" (OSCE, 2008, p. 6). Therefore, the police by their actions could become the primary measure of a government's democratic credentials. In light of this, Mahesh Nalla asserts, "The strength of democracies is directly related to the extent to which its citizens enjoy liberty and freedom due to the ability with which police discharge their duties" (Nalla, 2009, p. 523). These facts have drawn special attention from individuals and organizations all around the world unto national police agencies and how they do their work.

Police agencies in democratic societies have now adopted the concept of *democratic policing* as "today's ideal" form of policing aimed at meeting citizens' expectations, while reflecting the fundamental principle of democracy: the rule of law (Lemieux, 2014). According to the Africa Criminal Justice Reform (ACJR), there is no universally accepted definition for democratic policing (Africa Criminal Justice Reform, 2019, p. 1). The United Nations Office on Drugs and Crime (UNODC), however, describe it as a concept of policing that "places great emphasis on serving the community, human rights protection, accountability and transparency" (UNODC, 2019, p. 3). The sine qua non of democratic policing is the respect and protection of people's fundamental human rights (Africa Criminal Justice Reform, 2019, p. 8).

The upholding of human rights principles in all police activities in modern democracies have generated in some circles the term "human rights-based policing" (African Policing Civilian Oversight Forum, 2018, p. 8). According to the UNODC however, "human rights-based policing and democratic policing are not two competing concepts, but instead, are two approaches with similar principles and mutually reinforcing features" (UNODC, 2019, p. 3). The linkage between the two, as expressed by the

UNODC, is made succinct by the ACJR when it examined the conceptual framework of democratic policing. For the ACJR, *rights-based* implies “a police service that respects, promotes and protects the human rights of all people, suspects and victims in particular, which is central to *democratic policing*” (Africa Criminal Justice Reform, 2019, p. 8). The centrality of human rights in democratic policing justifies the admonishing that “a democratic police service must train its staff in human rights” (Africa Criminal Justice Reform, 2019, p. 9).

The imperativeness of training the police also stem from a UN obligation on member states to provide human rights training to their police agencies. In line with this obligation, the UN itself has developed special training documents for member states to adopt in training their police. The training documents delineates the standards of how such trainings should be delivered. According to the UN, “Police officers in the line of duty want to know not just what the rules are, but also how to do their job effectively within the confines of those rules” (OHCHR, 2002, p. 17). Therefore, when they are trained in human rights in accordance with UN training standards, they would be equipped with the requisite knowledge, skills and attitudes (OHCHR, 2002, p. 5) needed *to do their job effectively* in the context of democratic policing. When police officers are equipped with these working tools, the expectation is that they would respect and protect citizens’ fundamental rights in the discharge of their duties, and not violate same.

In May 2010, the Ghana Police Service issued the Police Handbook. The aim was for the book to “serve as a quick reference for Police personnel in their day-to-day duties to enhance their competences and ensure efficient service delivery to the public” (Ghana Police Service, 2010, p. 6). The very first section of the handbook is titled “Protection of Rights and Freedoms of Persons”. The handbook explicitly provides,

“Police officers shall respect and protect human dignity, maintain, and uphold rights of all persons” (Ghana Police Service, 2010, p. 7). This move by the Police Service was deemed very appropriate and proactive as it showed that the Service acknowledged its obligation to respect and protect rights in discharging its functions. Accompanying the commendation was also the expectation that once the Service had expressed its resolve to respect and protect human rights, it would take steps to educate its personnel on how to achieve that in practice.

A worrying spectacle in Ghana however, was the frequent reportage of police officers violating people’s human rights. The public have always registered their displeasure, and the police “has come under severe criticism following incidents of police brutality” (Mensah & Frimpong, 2020, p. 88). A phenomenon which the UN’s prescribed human rights training documents are aimed at addressing. The incessant violations of people’s rights, made some to question whether personnel of the Ghana Police Service were provided with any form of human rights training. In case they were, then one may wonder the kind of training they go through before they are finally sent into the field (Mensah & Frimpong, 2020, p. 88).

Regarding the former question, some studies conducted before and immediately after the police’s adoption of the handbook, suggested personnel lacked adequate knowledge on human rights. Examples were Yiribaare (2006) and Ofori (2011) who upon their findings made some recommendation in that regard. Whereas Yiribaare recommended for “basic and post-basic training” in human rights for the police (p. 63), Ofori admonished that “the Police Service must incorporate human rights education in the curriculum of the Police Training School” (p. 126). Subsequent events suggested that those recommendations were welcomed by the Police Administration. In 2013, the then

Ashanti Regional Police Commander and a Deputy Commissioner of Police at the time, Mr. Augustine Gyening (now a retired commissioner of police), delivered an address at a workshop which acknowledged the linkage between the triadic issues of *human rights violations, human rights education, and the respect and protection of human rights (i.e., democratic policing)*. At that sensitization workshop, which was for police instructors, Mr. Gyening indicated that the training curriculum had been reviewed and issues such as Human Rights feature prominently in the new syllabus (*The Chronicle*, 2013). According to the police chief, the incorporation of human rights and others in the syllabus was “to ensure that all trainees and serving policemen are abreast with these emerging issues and are better equipped with the requisite knowledge to address such issues in their line of duty” (*The Chronicle*, 2013). He added that the Police Service had adopted a *zero-tolerance stance* towards human rights abuses, and therefore “entreated the instructors to instil these core values in trainees before they come into contact with the civilian public” (*The Chronicle*, 2013).

The former Inspector-General of Police (IGP) Mr. James Oppong-Boanuh - in his 2015 thesis on the topic “Tackling Human Rights Abuses by the Police” – made some submissions which seemed to corroborate the claim above that the police service had incorporated human rights training in its activities. According to him, the Service had “institutionalized human rights education”, and also organizes “frequent sensitizations workshops on issues pertaining to democratic policing and protection of human rights” (Oppong-Boanuh, 2015, pp. 43 & 49). His submissions again highlighted the tripartite nature of issues concerning police and human rights, which are *human rights abuses, human rights training, and democratic policing (i.e. protection of human rights)*. These were the beliefs of this study; that in the context of international standards, human rights violations is addressed by standardized human rights training, which then facilitates

democratic policing where citizens' rights are respected and protected. Although the Police Service had reported incorporating human rights in its syllabus since 2013, the worrisome spectacle of police officers brutalizing innocent civilians and violating people's rights meanwhile continued unabated (Obeng, 2007; US Department of State, 2016; Ghanaweb, 2019; US Department of State, 2020). This gave the indication that there must be some underlining issues accounting for that which needed to be unearthed. It was therefore an apt call when Oppong-Boanuh (2015) submitted that, "The problem of police brutality in developing countries deserves concern to researchers" (Oppong-Boanuh, 2015, p. 3). These issues, coupled with the clarion call on researchers to help explore the challenges, were the motivation behind the conduct of this study.

### **1.2 Statement of the Problem**

The Ghana Police Service plays a critical role in Ghana's democratic dispensation and is "the first, and often only, contact that members of the community will have with the country's criminal justice system" (Commonwealth Human Rights Initiative, 2007, p. 32). Its role is summed up as a "function of governance responsible for the prevention, detection and investigation of crime; the protection of persons and property; and the maintenance of public order and safety" (Commonwealth Human Rights Initiative, 2018, p.14).

Before they are sent out into the field to perform these multiple functions, freshly recruited or enlisted personnel undergo mandatory preparation at various police training institutions for a specified period of time (Ebbe, n.d., pp. 7&8). The training is aimed at equipping the personnel with all the relevant knowledge, skills, and attitudes they need (OHCHR, 2002, p. 5) in order for them to be able to carry out their mandate in full compliance with the law - including human rights laws. This is imperative because

both national and international laws guarantee everyone fundamental human rights, and as such, it is expected that in carrying out their work, the police will be knowledgeable and skillful enough to identify, respect, and protect these rights (Commonwealth Human Rights Initiative, 2018, p. 14). The steps taken by the police service to incorporate human rights training into its curriculum was commendable. It showed the service's willingness to deliver democratic policing where citizens' rights would be respected and protected by the police. However, a look through the literature revealed some contradictions and inconsistencies regarding the training of police officers in human rights as well as their knowledge of the concept.

As stated earlier in the background, the claim was made at a workshop for police instructors in 2013 by now a retired commissioner of police, Mr. Augustine Gyening - that human rights had been "featured prominently in the new syllabus" of the GPS (*The Chronicle*, 2013). At the same function, another senior police officer and a Chief Superintendent at the time, Mr. Jones Bantari, corroborated that information when he noted that "modern day's policing is to protect the right of the public", and therefore, "When new recruits come back from School, they become abreast with the Human Rights issues to enable Ghana become the lead in modern Policing" (*The Chronicle*, 2013). These two senior police officers' statements suggested that indeed the Ghanaian police officer was receiving some form of human rights training. Meanwhile, some studies conducted in 2014 – a year after the reported adoption of human rights training by the police – revealed mixed signals in terms of knowledge of police officers in human rights.

In one of those studies, Afrifa (2014) asserted, "Police officers as part of their training in the various police training depots spread around the country, were given knowledge on human rights" (p. 59), and therefore, "They had good understanding of human

rights” (p. 76). He supported this assertion with a quotation from a respondent who said, “As part of our course taken at our police colleges we study human rights so by the time you graduate you should be very conversant with the basic human rights every human being has to enjoy” (p. 59). In another study, Afari (2014) submitted that though “the police themselves admitted knowing all about the rights of the suspects”, evidence from his study on the contrary revealed that “many of them did not know that beating up suspects amounts to abuse of their rights” (p. 54). This made some respondents of his study “to conclude that the police had no knowledge about the rights of the suspects” (p. 54). In the end, Afari (2014) recommended, “Human rights education should be an integral and compulsory part of the basic and regular training of police” (p. 60). He added, “Operational training in all areas of law should include relevant human rights standards, including their practical application” (p. 61).

Afari (2014) was not the only researcher who advanced the recommendation for human rights at basic training. Opong-Boanuh (2015), whose study looked into the role of the then PIPS in “tackling human rights abuses by the police”, also made a similar recommendation. As his second recommendation, he submitted, “The PIPS directorate should ensure that the police are respectful of human rights by advising the GPS to introduce several human rights courses as part of the basic training programmes in the police service” (p. 57). These two recommendations suggested that human rights was not “featuring prominently” at the time at police basic training as had earlier been claimed in 2013, as mentioned above. After these initial contradictory signals, Mensah (2018) provided empirical information that presented some certainty on the matter. In his study, R. O. Mensah visited the Accra Police Training School, and the Winneba Police Command and Staff College, and accessed the curriculum used at these training

centers. Among the subjects he ascertained were being taught was *Human Rights* (Mensah, 2018, p. 35). This put to rest the question of whether police officers are given training on human rights. Mensah (2018), however, did not examine the level of human rights education provided at the training schools in order to ascertain if they met international standards. That was not part of the objectives of his study. That missing information, meanwhile, was very important because incorporating human rights training into police curriculum should not just be for the purposes of nomenclature, but rather to achieve a substantive end. That would mean not just any kind of training should be provided, but an effective one that can produce expected results. This explains why according to the ACJR, “The police need to be trained in the theoretical knowledge and practical skills that enable them to perform their policing duties in line with human rights standards” (Africa Criminal Justice Reform, 2019, p. 10). Corroborating this position, Opong-Boanuh (2015) argued, “Effective training of all police officers in human rights *is vital* in ensuring that the conduct of policing conforms to international human rights standards” (p. 57).

The UN, which is the chief architect of human rights training for police officers, has detailed how such trainings must be carried out and what should go into the training in order for the trainees to acquire the needed knowledge, be able to apply the relevant skills, and also develop a positive attitude towards human rights. The UN human rights training standards cover key issues such as the competence of the trainers, the contents of the curriculum, and the teaching methods to use. Therefore, if the GPS boasts that it adheres to international standards in its activities, then it should be examined to see if that is reflected in its human rights training as well. The importance of evaluating a training programme was underscored by Doe (2013), who after his study on “Human

Rights and Policing”, suggested the need for “a further study that could look into the training of police officers to evaluate whether the training contents meet today’s needs” (Doe, 2013, p. 64). Indeed *today’s needs* - in the contexts of *democracy and human rights* - is democratic policing, which also has effective human rights training as its linchpin. The question then arose of the effectiveness of the human rights training the GPS provides to its recruits at the various police depots. In almost all the studies reviewed, the subject of human rights training for the police came up at a certain point in the discussions. However, there was not much light shed – if any - on the level of the human rights training the police service provides. Especially, as to whether it met the international standards which other studies have at one point mentioned, or referred to. This was the problem in literature this study set out to address.

### **1.3 Purpose of the Study**

The purpose of this study was to examine the level of human rights training in the police service, and how it contributed to democratic policing.

### **1.4 Objectives of the Study**

In examining the level of human rights training in the police service and how it contributed to democratic policing, the study was focused on four objectives.

These were, to:

- 1) Examine the extent to which human rights training in the police service met United Nations’ prescribed standards.
- 2) Explore personnel’s knowledge and practical understanding of the concept of fundamental human rights.
- 3) Determine the correlation between the training offered, and personnel’s knowledge on human rights.

- 4) Ascertain how much the human rights training provided in the service, contributes to the realization of democratic policing.

### **1.5 Justification of the Study**

The administration and operations of the Ghana Police Service have attracted many publications from individuals, organizations, and the academia. Dr. Emmanuel Kwesi Aning, for instance in his paper titled “An Overview of the Ghana Police Service”, presented useful information on “the structural and developmental processes that had taken place in the Ghana Police Service (GPS) since colonial times” (Aning, 2006). Under the auspices of The Institute of Economic Affairs (IEA), Professor Raymond Atuguba also tackled the issues of realistic reforms in the GPS in his presentations (Atuguba, 2007). *Police legitimacy* has been a subject matter that has also been dealt with quite well by scholars like Justice Tankebe and K. O. Addo. While the former highlighted the stronger role that “procedural fairness” also plays in police legitimation (Tankebe, 2008a; Tankebe, 2008b). The latter examined the effects of both perceptions and different public-police corruption experiences on confidence in the police as well as police legitimacy (Addo, 2017). Beside these, some NGOs and international bodies such as the Amnesty International, the Commonwealth Human Rights Initiative (CHRI), and the Human Rights Advocacy Center (HRAC) have issued many publications on the GPS. The publications of these bodies usually focused on police human rights violations, and accountability mechanisms for police misconducts (Commonwealth Human Rights Initiative, 2007; 2018; Human Rights Advocacy Center, 2018). All these efforts, however, were not exhaustive of the nuanced issues which bedeviled the GPS and which also required attention. One such issue was the focus of this thesis.

In the contexts of academic research, researchers have investigated the most germane issues regarding police operations that concern society. Notable among the researched issues were police violence and human rights abuse, knowledge on human rights, accountability, training, and community policing. On the subject of police and human rights, previous studies had looked at the issues from different angles. These included the duties the police perform and how they impact on people's human rights (Doe, 2013); the observance of human rights standards by the police in the course of discharging their duties (Adu-Takyi et al, 2013; Adjei, 2014); the different forms and dimensions of human rights abuses in the police service, and the challenges faced in curbing them (Afari, 2014; Oppong-Boanuh, 2015; Boateng et al, 2018); the police service's colonial experience as one of the causative factors for the problem of police brutalities (Ansah-Koi, 1986; Boateng & Darko, 2016); and the perception of the public on police human rights violations related to arrests and detentions (Ofori, 2011). What was found common among these studies was that, knowledge of police officers on human rights and also human rights education in the service were raised during discussions of the issues of police brutalities.

With regards to police officers' knowledge on human rights, the issue had received some attention from researchers, though it must be noted that an in-depth investigation was yet to be done. That explained the contradictory positions of previous studies on the matter (Yiribaare, 2006; Ofori, 2011; Afari, 2014; Afrifa, 2014). This study built on the previous works and took its investigation further. The study collected and exhibited empirical data that accurately showed the level of police officers' knowledge on the concept of fundamental human rights. An in-depth investigation into this matter was a very important task to undertake. This was because, in her study on police officers' knowledge of new legislation on diversion in respect of mentally disordered offenders

(MDO), Botchway (2017) confirmed that police officers' knowledge and understanding of legislation reflect on their attitudes and conduct. These acknowledgements also added to the uniqueness of this study and its justification.

*Police accountability* remained one area which is explored more by NGOs - such as the work of Accountability, Rule of Law and Anti-Corruption Programme (ARAP, 2017) - and less by academic studies. Nonetheless, mention can be made of Boyuo (2012) who did some work on that issue albeit only on the perception of the public and the police themselves on the matter.

Though many of the previous studies cited above mentioned *training* at some point as a prerequisite for curbing police rights violations, not much research was found to have been conducted on that subject matter. One study that explored that area was R. O. Mensah's 2018 research. He assessed the curriculum, scope of training and the pedagogical practices as this study did. However, his focus was on the broader view of the training practices in general, and how well trainees could apply their training in actual police work. His study also examined challenges faced by the training institutions and proffered measures to address them. Meanwhile, sifting through all the issues discussed in the previous studies on *police and human rights violations, knowledge, accountability, and training*, one thing was found missing after a careful consideration. Which was, the *quality* of human rights training in the GPS. Before Oppong-Boanuh (2015) advised that the police introduced human rights at its training schools, reports had it that that was already happening. Even after Mensah (2018) had confirmed that indeed the police had human rights as a taught subject at the police depots, commentaries and researchers continued to recommend that the police introduced human rights in its curriculum. What one could deduce from that was that perhaps the human rights training being delivered was not making the desired impact in the field.

Therefore, it was expected that researchers would feel the need to examine the nature of the training provided in order to ascertain whether it was sufficient in terms of UN's prescriptions for police agencies. Prior to this study, there had not been any study conducted to specifically assess the standard of human rights training provided to police personnel as compared with international standards. That unexplored angle of the issues was what this study addressed. This study revealed information on the nature of human rights training provided at police training depots and compared it with what the UN prescribes. The uniqueness of this study also lies in the fact that it undertook assessment of the *competence of teachers* who were responsible for human rights training at the various police training schools, as well as the *contents of the human rights training modules*, and *methodology* they used in training. Until this study was conducted, these issues remained void in academic literature and therefore justifies the conduct of this study.

### **1.6 Significance of the Study**

The significance of this study is drawn from the generic importance of research. In July 2016, Professor Joseph Atsu Ayee – a renowned political science researcher from the University of Ghana - chaired an event on the theme “The Most Important Problems Confronting Ghana: A Presentation and Discussion of IEA’s Survey Results” (Institute of Economic Affairs, 2016). Without offering any further details on the essence of the event, one could palpably deduce from the theme how important the said survey would be for policy makers, especially the government. Research such as this thesis gives “policymakers hard data on which they can base their decisions” (Unite for Sight, n.d.). Just to drive home the point, at the 7<sup>th</sup> network meeting of the Centre of Africa Excellence in Accra, the then Deputy Minister of Education, Mr Samuel Okudzeto Ablakwa, observed that research had enlightened the Ministry of Education on issues

regarding teaching children in their mother tongues (Forson, 2016). The former IGP acknowledged that research could help the police improve on its activities, that was why he admonished that “the problem of police brutality in developing countries deserves concern to researchers” (Oppong-Boanuh, 2015, p. 3). Having established the relevance of research, it is worth noting that the significance of this study does not only benefit the Police Service but also other individuals like researchers, and the society as a whole.

The police service being the primary focus of this study, the benefits it can derive from this study is the first to be discussed. The importance of this thesis to the police service can be viewed from two major perspectives. That is, benefits that can be derived in the short term, and those that can accrue in the long term. The *mission* statement of the GPS is “to deliver services in crime prevention, detection, apprehension and prosecution of offenders, consistent with the expectations of Ghanaians for safe, secure and peaceful communities.” Its *core values* include: “Commitment to personal and professional development of staff at all levels; Treatment of all people with dignity and respect; Demonstration of professionalism; Encouraging positive interaction with the public; and full commitment for human rights” (Ministry of the Interior, 2007; Ghana Police Service, 2017). To be able to “deliver services that meet the expectations of Ghanaians” means there is a significant reduction – if not total elimination – in incidences of police brutalities or wanton violation of people’s human rights. This idea is in line with the *core values* of “treating all people with dignity and respect”, “demonstrating professionalism”, and being “fully committed to human rights.” Achieving this goal requires police personnel to have the requisite knowledge, skills and attitudes of human rights which they should derive from a standardized human rights training. Therefore

with the findings of this thesis, the police service can recognize the shortfalls in its current human rights training policy, which in some ways had been argued as being a contributory factor for personnel's violations of rights. The recommendations proposed by this study, when acted upon by the police administration, can lead to addressing issues of training instructors, curriculum, and methods of training. When as a result of this study, the police reforms its human rights training to appropriately meet international standards, it will mean its personnel will receive adequate knowledge and understanding of the concept and the skills in practicing it. Subsequently, that change will reflect in the improved way personnel treat individuals and the public. Personnel will be better equipped to recognize, respect, and protect people's fundamental human rights in their daily operations. By so doing, the police service will be making advances in the realization of its *mission* of "delivering services that meet the expectations of Ghanaians." Likewise, it will help bring practical meaning to the service's *core values* of "Commitment to personal and professional development of staff at all levels", and "Demonstration of professionalism." Beyond the afore discussed short and medium term benefits, this thesis can also in the long term become significant in the police service's realization of its *vision*; which is "to become a world class Police Service capable of delivering democratic services up to the standards of international best practice." This is because meeting the *standards of international best practice* fundamentally starts with providing *internationally recognized human rights training standards* which has been explored and delineated in this thesis.

The general public will also derive some benefits from this study. First, the thesis provides the public with a clearer picture of what the situation within the Police Service is - on the issues of personnel's training, knowledge, and understanding of fundamental human rights. This exposé affords the general public the chance to appreciate the

situation and make informed contributions through appropriate means such as discussions at stakeholders' forums or material donations to the service to help address the issues of police human rights training and violations. Then also, when the police service makes advances in its delivery of democratic policing, it will inure to the general public's benefit because people's rights will be respected and not violated with impunity as before.

The last category of beneficiaries to be mentioned here are those in academia. For students, scholars and other researchers, this thesis could serve as a reference point for any discussions that would be held on the subject of how adequate or inadequate the Police Service trains its personnel on human rights. The thesis has provided much data to support its findings, which has also then provided some clarity and definity on the subject matter. This will be very useful to other researchers who can reference this study with some degree of conviction. The issues of police human rights violation, knowledge, and training are nuanced. There are still many aspects closely related to the issues explored in this study that remain to be studied. This thesis and its findings add to the discourses and also creates the bases for other researchers to investigate the other areas mentioned in this thesis but not explored. Finally, many other students who are interested in the subject matter of this thesis may just read it for the purposes of information, and enlightenment. In whatever ways that one looks at it, this thesis is very useful in many regards.

### **1.7 The Locus of the Study in Political Science**

This study is rooted firmly in the discipline of Political Science. This is because it focused on three things which are all elements of political studies namely; *human rights*, the *police service*, and *democratic policing*. Globally, one of the major sub-disciplines under Political Science is *International Relations*. Within this sub-

discipline, the United Nations as a body – including its emergence, activities, and relevance – feature prominently as areas of study. The founding of the UN among others was influenced by the idea of *fundamental human rights*. That is why the UN prioritises its protection and promotion on the international stage. Therefore, a study about human rights is a study in international relations which is a political issue. A more detailed discussion on the UN and human rights is held in this thesis under section 2.1. Another area of study which is linked to Political Science is *Bad Governance and Development*. Discussions in this area include the influences state governments sometimes exert on state agencies such as the police service which gets them to violate peoples’ rights; as an example of bad governance. The *police service* is a key stakeholder on the issue of *good or bad governance*. A more detailed discussions on this is held under sections 2.2 and 2.3 of this thesis. The final thing to mention is the issue of *democratic policing*. The fulcrum of democracy is *the rule of law*; which also implies all citizens enjoy their fundamental rights as enshrined in national constitutions. The police agency meanwhile is the main state agency that enforces the law; and how they enforce it have consequences on whether citizens can enjoy their constitutional rights. This is where democratic policing comes in. The nexus between democracy, the police service, and democratic policing, is discussed under section 2.4 of this study. From the afore raised points, a study such as this which explored issues pertaining to human rights, the police service, and democratic policing, cannot be denied *Political Science* as its rightful home.

### **1.8 Organization of the Thesis**

This thesis, which constitutes a report of the study conducted, is presented in seven chapters. The first introductory chapter which has this very section as its last section is opened with the *background of the study* in the first section. Other sections following

the first one include: *Statement of the Problem, Purpose of the Study, Objectives of the Study, Justification of the Study, Significance of the Study*, and the penultimate being *The Locus of the Study in Political Science*. Chapter Two - also headlined the Literature Review - follows right after this very section. As one of the most important chapters of the thesis, it provides in-depth discussions on all the relevant issues concerning the topic studied. Some of the issues discussed in that chapter include: the *Concept of Human Rights, the Ghana Police Service, the Problem of Police Brutalities in Ghana, Standards of Human Rights Training For the Police, the Concept of Democratic Policing*, and also a review of other *Studies on the Police and Human Rights*.

The Theoretical Framework used to undergird the study is discussed in the third chapter. That chapter's discussions explain how the concepts of the *Cognitive Learning Theory* is relevant to the international standards of human rights training, which was the primary focus of this study. Other theories including the *Selective Exposure Theory* and the *Functionalist Theory*, and how their concepts relate to this study, are also detailed out in Chapter Three. The chapter ends with the research questions which were drawn from these theories. Methodology and Research Instruments headlines Chapter Four. Here the philosophical underpinning of the study begins the discussions followed by the research approach and design adopted for the study. The chapter also explains the research method and the tools used for data collection. The other sections in that chapter cover pertinent research issues such as population, target population, sample size, sampling technique, sampling protocols, and data analysis. After the section on data analyses comes the actual data presentation and analyses in the next chapter, Chapter Five. In that chapter, data collected is presented in different forms and analyzed under themes which seek to answer the research questions of the study. In that regard the analyses highlight what the data portrays about issues such as: the extent to which

human rights training in the police service meets United Nations' prescribed standards, as well as the knowledge and practical understanding of personnel on the concept of fundamental human rights. Data are also presented in the fifth chapter on ancillary issues such as respondents' gender, rank distribution, educational level, and other relevant background information.

A detailed discussion of deductions made from the data presented is held at Chapter Six under the heading Research Findings and Discussions. The findings made are discussed in reference to the objectives of the study - which also reflect the research questions. Therefore as much as possible, the discussions are tailored to also follow the same thematic sequence as was arranged in the preceding chapter of data presentation and analyses. This mode of discussion was adopted in order to facilitate easy linkage between the data presented in the antepenultimate chapter and the corresponding findings made in chapter six. This thesis is rounded up in Chapter Seven where a summary of the findings is provided, and conclusions drawn from the whole study are made. The conclusions highlight the thesis's key arguments and propositions. The final seventh chapter also has the recommendations advanced by this thesis for the consideration of stakeholders. At the very end of the chapter is a suggested area for further studies which draws the curtain on the substantive study.



## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

In this second chapter, literature is reviewed on the major subject matters of the study. *Human rights* is the main theme that runs through the entire thesis. Therefore, the review commences with a section on an overview of the concept of human rights. Discussions in that section will cover issues such as the evolution of human rights, the concepts and principles of human rights, the promotion and protection of human rights, and human rights categorization. Being the agency that the research focused on, the Ghana Police Service becomes the next subject for discussion and so follows in the next section. The review looks at some important issues regarding the Service, including its history and the various national and international legislations that put obligations on the police to protect human rights. The discussions in that section meanwhile commences with a philosophical look at *the nature of man* which necessitated the idea of policing. The social problem which motivated the conduct of this research was the issue of police brutalities in Ghana. A discussion on that matter follows next - after an overview of the Police Service. In that third section, the review delve into the problem of police violations, touching on issues such as reports and examples of police brutalities, their effects on the Service itself, as well as the various attributions that have been assigned as being the causative factors. The fourth section of the review is dedicated to the very concept that underlie the conduct of this study. Which is, the concept of *democratic policing*. The review in that section, describes what constitute the concept, and also highlights the principles that guide the operationalization of democratic policing. The discussions in that section ends with a look at the role human rights training plays in democratic policing. Right after that, the main issue at the centre of this thesis'

exploration - which is the standards of human rights training - follows in the next section. Discussions in that section review all the relevant documents regarding the *standards of human rights training* as prescribed by the United Nations. The key standards which any effective human rights training exercise is expected to uphold, are highlighted and thoroughly explained. The sixth section is dedicated to discussing other previous studies on topics relating to the police and human rights. The discussions examine what other scholars have presented on issues such as: the knowledge of police officers on human rights, police officers violations of human rights, and the training of police officers in human rights. In the end, the discussions conclude in that section by clearly establishing the gaps which existed in literature on these matters, prior to the conduct of this study. The review rounds up in the seventh section with a discussion on how to effectively assess a police human rights training programme. In that penultimate section, an exploration is conducted in literature for ideas on what experts had suggested as the best approach to conducting a study as this. The final section of this chapter summarizes the highlights of the discussions had on the various themes, and that literally closes the chapter.

## **2.1. An Overview of the Concept of Human Rights**

This section discusses how the idea of *human rights* evolved through the centuries till its current status. It also looks at what in the contemporary world is referred to as *concepts* and *principles* of human rights, as well as their *categorization*, and the promotion and protection of human rights.

### **2.1.1. The evolution of human rights**

*Human Rights* is almost a common slogan now. However, experts in the field reckon it is a specialized area of study. This thesis potentially may have an array of readership

therefore it requires that some historical account is given on the concept of human rights. Contemporary human rights is associated with the adoption of *the Universal Declaration of Human Rights* (UDHR) by the United Nations General Assembly on the 10<sup>th</sup> of December, 1948 (United Nations, 2008; Brown, 2016). That seminal document, pronounced a number of *rights* subsequent to which there have been many Covenants, Conventions, and Declarations, all adopted by the international community to expand the frontiers of the concept. Generally, human rights is explained as the basic or fundamental rights that every human being is entitled to. Many experts and organizations in the field have couched their own definitions to reflect their focus, as well as the general principles underlining the concept. I, for instance, see it as “A fundamental entitlement of every individual to *acceptable standards* of safety, freedom and respect for personal dignity, regardless of his or her background” (Adu-Dickson, 2016, p. 14). In this study meanwhile, based on the subject matter under investigation, I subscribed to the definition of the Office of the United Nations High Commissioner for Human Rights (OHCHR) which relates to law enforcement. In that context, human rights is defined as “Universal legal guarantees protecting individuals and groups against actions by *Governments* that interfere with fundamental freedoms and human dignity” (OHCHR, 2002, p. 13).

Before the adoption of the UDHR in 1948, there were many events in history some dating thousands of years prior which some scholars may argue require mentioning when tracing the evolution of human rights in a study at this level. Whereas the UDHR is cited for influencing contemporary human rights, the adoption of *Magna Carta* in 1215, is also cited as a significant event in the medieval times. Indeed, it is widely regarded “as the most famous concession of legal rights made by the English king to his subjects” (Helmholz, 1999, p. 297). It was a document which King John of England

was forced to adopt after a series of agitations and revolts against him. This led to the curtailment of the arbitrariness in which the king used his powers, and brought some *reliefs* and *rights* to the Clergy, the Nobles, and the serf; or the ordinary peasant person (Holt, 1992; Stenton, 1998; Helmholz, 1999). Magna Carta, which is a Latin word meaning Great Charter, contained 63 Articles. The document marked a decisive step forward in the development of constitutional government and legal ideas in England, and came to be recognized as part of the fundamental law of England. According to James Clarke Holt - a Professor Emeritus of Medieval History - three of its chapters still stand on English statute books (Holt, 1992). During constitutional conflicts period of later centuries, the Charter “came in time to stand as a symbol of the rule of law against tyranny by the state” (Helmholz, 1999, p. 299). Many countries like the United States and Canada benefitted by following the English model, hence, it is acknowledged that “the Magna Carta provided the foundation for individual rights in Anglo-American jurisprudence” (Stenton, 1998).

In fact, historiographically, human rights is traced way back thousands of years - even before the adoption of Magna Carta - if the yardstick was an event that brought some *reliefs* and *rights* to people. Just to mention a couple, in 2300 BC, the Sumerian king of Lagash, King Urukagina, granted some form of rights at the time to certain groups of people and individuals. His sweeping reforms implemented “laws that guaranteed the rights of property owners, eliminated most of the state tax collectors, and the abuse of the judicial process to extract money from citizens” (Kramer, 2016). It is argued, that “in this important code is found the first written reference to the concept of liberty” (Kramer, 2016). Mention is also made of the Solonian constitution in Athens in 594 BC which eased burden on workers. It led to the “cancellation of all debts, both public and

private, and decreed that in the future no more loans could be secured on the person of the borrower or his family, and that made future serfdom impossible” (Reynolds, 1942). The reforms, which was also known as the “shaking off of burdens,” ensured that enslaved debtors were freed (Duignan, 2010). Then there was also the Twelve Tables by the Romans in 450 BC. Also known as the Law of the Twelve Tables, the writing of the laws was occasioned by complaints from plebeians that court judgments were rendered according to unwritten custom, and hence “felt their legal rights were hampered” (Encyclopaedia Britannica, 1998d). The laws were to allow for “the protection of the rights of all citizens and permit wrongs to be redressed through precisely-worded written laws known to everybody” (Cartwright, 2016). In the middle ages, after 622 AD, the Islamic prophet, Prophet Muhammad (PBUH), adopted a document - the Charter of Medina - which was deemed to be “the first written constitution in Islam and the first documented case of constitutional law” (Yildirim, 2010; Rahman et al, 2015). It established security for women, provided stable tribal relations, and established a judicial system for “conflict resolution in Islam” (Yildirim, 2010). The document, also known as the Constitution of Medina, “lit the torch of freedom by establishing a Free State for a pluralistic community composed of Muslims, Jews, and pagans” (Khan, 2006). This granted some form of rights to all people living under the umbrella of that state authority, which also shows that the rights of people to belong to a religious grouping of their faith were recognized and respected at that time.

Back to the later centuries which recorded some very significant events in the evolution of human rights. The English, beside the Magna Carta, also in 1689 adopted the British Bill of Rights which became “one of the basic instruments of the British constitution” (Encyclopaedia Britannica, 1998a). The document’s long title was, An Act Declaring

the Rights and Liberties of the Subject and Settling the Succession of the Crown (Encyclopaedia Britannica, 1998a). The Bill of Rights aimed at a number of things, but in sum, it “limited the power of the monarchy, elevated the status of Parliament and outlined specific rights and liberties of individual citizens” (History.com Editors, 2020a). Among these are: *Freedom to elect members of Parliament without the king or queen’s interference; Freedom of speech in Parliament; Freedom from royal interference with the law; Freedom from cruel and unusual punishment and excessive bail, and Freedom from taxation by royal prerogative, without the agreement of Parliament* (History.com Editors, 2020a). Another important event was the adoption of the Declaration of Independence on the 4<sup>th</sup> of July, 1776, which “announced the separation of 13 North American British colonies from Great Britain” (Encyclopaedia Britannica, 1998b). The document is argued to be “the greatest of the great documents of American culture” (Encyclopedia, 2020). A proclamation in the document which gained much popularity and resonated with similar revolutions elsewhere, was the statement: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness” (Encyclopaedia Britannica, 1998b). The Declaration of Independence holds a significant historical landmark because it is recognized to contain “the first formal assertion by a whole people of their right to a government of their own choice” (Encyclopaedia Britannica, 1998b). The next significant event to look at was the adoption of the Declaration of the Rights of Man and of the Citizen. This was adopted during the French Revolution in 1789. This event in history occurred at a time when the French society was set-up in classes. Some privileges and rights were the preserve of the royal descendants and the bourgeoisie. The ordinary men, who formed the majority of the French society, only had limited

freedoms and rights. The revolution built the French society on the principle of *equal rights*. This principle was found in Article 1 of the declaration which states that “All men are born and remain free and equal in rights” (British Library, n.d.). Among the 17 Articles was also article 6 which provided that “All citizens were equal before the law and were to have the right to participate in legislation directly or indirectly” (Encyclopaedia Britannica, 1998c). The document gave much rights to all men, and effectively took power away from the monarchy and put it into the hands of the will of the people. Consequently, this became the bedrock of the 1791 French Constitution and served as its preamble. The Declaration of the Rights of Man and of the Citizen became “the credo of the new age” - as was suggested by Jules Michelet, a 19<sup>th</sup>-century historian (Michelet, 1967, p. 231).

Reverting to the contemporary times of the twentieth century, the evolution of human rights gained prominence with the immediate events leading up to the formation of the United Nations in 1945, and the subsequent adoption of the UDHR in 1948. This was the events of the holocaust and the Second World War. The mention of Adolf Hitler and the Nazi holocaust, generates a rather negative memory in the history of human rights. As unfortunate as that event was, it however played a very significant role in making human rights issues a global topic. Before that event, there had been times in history where certain steps had been taken to promote human rights. Those steps were largely national and regional based, like the various antecedents and revolutions discussed above. Adolf Hitler’s holocaust however, brought human rights unto the world stage in a manner that had never been seen before. The Nazi holocaust is cited for causing the Second World War, which took place between 1939 and 1945. It was at a time when Germany was ruled by Adolf Hitler and his Nazi regime. The regime

systematically murdered Jews most especially; as well as regime opponents, Gypsies, Germans who were mentally impaired or physically handicapped, homosexuals, faithfuls of some particular religions, and many more (History.com Editors, 2020b). By the end of the holocaust, about 6 million people were believed to have lost their lives at the hands of Adolf Hitler and his Nazi regime. This unfortunate event, got the world to form the United Nations in 1945 to primarily prevent the occurrence of such barbaric incident in future, and also to work towards the promotion of human rights on the global scale. This aspiration was expressed in the opening statement of the UN Charter which states:

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to *reaffirm faith in fundamental human rights*, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small (United Nations, 1945).

Drawing from this, the seminal document of modern-day human rights, the 1948 UDHR, affirmed in parts of its preamble that:

Whereas the peoples of the United Nations have in the Charter *reaffirmed their faith in fundamental human rights*, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, *the promotion of universal respect for and observance of human rights and fundamental freedoms*, ... (OHCHR, 1948).

It was following from the above, that the concept of *fundamental human rights* gained so much currency, leading to many discourses on the subject, including this thesis.

### 2.1.2. Concepts and principles of human rights

It goes without saying, that human rights has today gained a global acceptance, albeit, with some disagreements. The contention has got more to do with the *concepts* of human rights, and less with the *principles* (Andreopoulos, 2005). Right from the outset of the drafting of the UDHR, the differences among the participants on the conceptualization of human rights became pronounced (Brown, 2016). The difficulty arose from the fact that the world's population is made up of people with very vastly different belief systems and orientation. Different religious beliefs with opposing doctrines; different societies with varied social life-styles; different continents with diverse cultural practices; and many more. The different conceptions and theories of human rights were formed from these racial, cultural, and religious perspectives. According to Andreopoulos (2005), debates arising out of these differences revolved around a range of issues such as “the meaning of human dignity, the importance of contextual factors (especially cultural) in the determination of the content and range of rights, the relationship of the individual to the state and to society, the potential challenges to the sovereign prerogatives of member states, the connection between rights and responsibilities, and the role of spiritual values in individual and societal welfare” (Andreopoulos, 2005). Over the course of time, there have been two main contesting approaches when it comes to the concept of fundamental human rights. These are *universalism*, and *cultural relativism* concepts (Hajiyeva, 2019). The UDHR provides at Article 2 that; “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status” (OHCHR, 1948). Proponents of the universalism concept wholly uphold this belief and they maintain that the provisions of the UDHR should be applicable to every

individual irrespective of the person's cultural background or society (Hajiyeva, 2019). On the other hand, those who propose the relativism concept of human rights, argue for the recognition that there are different cultures and practices across the world. As such, "based on morals, ethics, and customs of each human society... .. what is viewed as good in one society may be viewed as morally wrong in another" (Hajiyeva, 2019). The problem however has been that, some of these society-specific customs and cultural practices, may be in conflict with human rights tenets. For instance, in some cultures in Africa, the Middle East, and Asia, women and people associated with some caste do not enjoy the same rights in society as the men, or as other caste members do. Such practices obviously are not consistent with Article I of the UDHR which states that "All human beings are born free and equal in dignity and rights" (OHCHR, 1948). Thusly, cultural relativists argue that societal rights should take prominence over individual rights.

The debate over individual rights verses societal rights on the international stage, led to the adoption of other Regional human rights Charters in attempt to find middle ground. In Africa for instance, the Organization of African Unity (OAU), on 27<sup>th</sup> June, 1981, adopted the African Charter on Human and People's Rights (ACHPR). The preamble of the African Charter sets out the rationale for its adoption. It states in parts:

...to promote and protect human and *peoples' rights*...; .... having due regard to the Charter of the United Nations and the Universal Declaration of Human Rights...; Taking into consideration the virtues of their *historical tradition and the values* of African civilization which should inspire and characterize *their reflection on the concept of human and peoples rights*...; Recognizing on the one hand, that fundamental human rights stem from the attributes of human beings, which justifies their national and international protection, and on the other hand that *the reality and respect of peoples rights should necessarily guarantee* human rights... (African Union, 1981).

Even within the African context, the Charter recognized there are cultural differences and so made provisions for that. Article 17 (3) of the ACHPR provides that, “The promotion and protection of *morals and traditional values recognized by the community* shall be the duty of the State.” All these notwithstanding, the ACHPR acknowledges the *universality* of rights. This was expressed in part of the preamble which states, “*Convinced* that it is henceforth essential to pay a particular attention to the right to development and that civil and political rights cannot be dissociated from economic, social and cultural rights *in their conception* as well as *universality*...” (African Union, 1981).

Contrasting the African Charter with the European Convention on Human Rights, the rationale underlining the preamble of the European Convention matches with the provisions of the UDHR in terms of the conceptualization of human rights. The European human rights document, which is titled the Convention for the Protection of Human Rights and Fundamental Freedoms, was adopted on the 4<sup>th</sup> of November, 1950. The preamble states in parts:

Considering the Universal Declaration of Human Rights....., ....aims at securing the *universal* and effective *recognition and observance of the Rights therein declared*..... Reaffirming their profound *belief in those fundamental freedoms* which are the *foundation of justice and peace*... ....and are best maintained on the one hand by an effective political democracy.... .....as the governments of European countries which *are like-minded* and have a *common heritage of political traditions, ideals, freedom and the rule of law*..... (Council of Europe, 1950).

Proponents of the relativism concept of human rights contend that, the provisions of the UDHR were drawn based on the West’s ideology of society (Hajiyeva, 2019). Some scholars have drawn on the theories of Karl Marx to advance this argument. Marx saw ideology as ideas that reflect the interest of a particular class at a particular time, citing

*religion* as an example. Marx theorized that “religion is an illusion... used by oppressors to make people feel better about their distressed life due to poverty and exploitation” (Cline, 2020). Thus, describing religion as the “opium of the masses” (Cline, 2020). Cultural relativists in similar vein, hence argue that human rights have been conceptualized to suit the way of life of the West.

The other major component of contemporary human rights which enjoyed relative unanimity across continents, is the *principles* (or characteristics) of fundamental human rights. The five key principles stipulate as follows:

*Universality*: that every individual is entitled to enjoy rights simply because he or she is a human being. For that it means rights are inherent.

*Inalienability*: that no individual’s rights can be taken away from him or her. Meaning, people cannot be deprived or dispossessed of their rights unlawfully.

*Indivisibility*: that rights cannot be ranked in a hierarchical order of importance. Meaning, one right cannot be enjoyed at the expense of other rights. All rights are equally important.

*Interdependence/Interrelatedness*: that the enjoyment or deprivation of one rights, leads to the enjoyment or deprivation of another rights. In other words, the realization of one rights often depends in some way, on the fulfilment of other rights.

*Non-Discrimination*: that no policies or practices should negatively affect an individual’s enjoyment of rights as a result of that person’s peculiar circumstances, such as race, gender, et cetera.

### 2.1.3. The promotion and protection of human rights

The United Nations being the body through which the UDHR came, has been the main entity spearheading the promotion of human rights. The UN has done this by first engineering the conversion of the provisions of the UDHR into legally binding documents. This was because although the UDHR received overwhelming support from the UN membership, it was a non-legally binding document, and as such could not guarantee that members would adhere to its provisions. After years of negotiations, the provisions of the UDHR were split into two major legally-binding documents, which the UNGA adopted on 16<sup>th</sup> December, 1966. They were: the *International Covenant on Civil and Political Rights (ICCPR)* (OHCHR, 1966 b), and the *International Covenant on Economic, Social and Cultural Rights (ICESCR)* (OHCHR, 1966 a). These two Covenants, together with the UDHR and the Optional Protocols to the ICCPR, comprise what is known as the *International Bill of Rights (IBR)* (OHCHR, 1996). The UN High Commissioner for Human Rights (UNHCHR), describes the IBR as representing “A milestone in the history of human rights, a veritable Magna Carta marking mankind's arrival at a vitally important phase: the conscious acquisition of human dignity and worth” (OHCHR, 1996, p. 9).

The introduction of legally binding instruments like the Covenants and many subsequent Conventions, present some deterrence to the wrongful use of State power. State governments are now very much mindful of the possible consequences of their actions, and that alone gives reprieve to people who otherwise would have suffered rights violations. There have been times where some States have been sanctioned with suspensions, payment of reparations among others. There have also been times where some former Heads of States have been dragged to international courts for their roles in the violations of people's human rights. Examples include: *the former Liberian*

*president Charles Taylor, the former Khmer Rouge leader Nuon Chea, Peru's Alberto Fujimori, former Congolese Vice President Jean-Pierre Bemba, and the former Ivory Coast leader Laurent Gbagbo, who has been acquitted of charges of crimes against humanity and released in 2019 (Council on Foreign Relations, 2020). All these have been possible due to the existence of these binding treaties.*

Democratic governance creates a better environment for the promotion and protection of human rights, and so the UN has encouraged member states to aspire and adhere to the principles of democracy. Democratic nations have institutional structures that help to implement human rights provisions, and more especially, in the protection of people's human rights. This is imperative because governments are the duty bearers tasked by the UN to ensure the protection of human rights within their jurisdictions. The preamble of both the ICCPR and ICESCR make this acknowledgement, and state in part that: "Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,..."

Article 2 of ICCPR also adds that;

1. "Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

Human rights is institutionalized in law and so governments' efforts at human rights protection also involves ensuring that legal systems and human rights provisions are adequate and adhered to by all individuals, especially State agencies.

Article 2 of ICCPR makes it clear, that;

2. Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such laws or other measures as may be necessary to give effect to the rights recognized in the present Covenant.

It is in line with this obligation that the Chapter Five of Ghana's 1992 Constitution, was dedicated to *Fundamental Human Rights and Freedoms* (Government of Ghana, 1992). In rounding up the discussion on the concept of human rights, it is perfunctory to make mention of the idea of human rights *categorization*. A look at human rights provisions reveal that "human rights laws oblige governments to do some things, and also prevent them from doing others" (OHCHR, 2000, p. 10). This influenced the categorization of the provisions of the UDHR into civil and political rights; and economic, social and cultural rights. Civil and political rights are also referred to as *1<sup>st</sup> generation* rights or *negative rights* (Adjei, 1995, p. 19). They are referred to as *1<sup>st</sup> generation* rights because they are deemed to be very primary. They constitute articles 3-21 of the UDHR, and basically form the ICCPR. Fulfilling these rights – example, right to life - does not normally require the State taking actions, hence they are referred to as being negative rights. The State is required only to prevent the breach of these rights. Economic, social and cultural rights are on the other hand referred to as the *2<sup>nd</sup> generation* rights or *positive rights* (Adjei, 1995, p. 19). They are referred to as *2<sup>nd</sup> generation* because they are deemed as being secondary or consequential. They constitute articles 22-28 of the UDHR and basically form the ICESCR. To fulfil these rights – example, right to education - requires the State to take some necessary deliberate actions like building schools, hence being referred to as positive rights. Having shed some light on the

concept of human rights, the next section focuses on the Ghana Police Service (GPS): the agency for which reason I conducted this study.

## **2.2 An Overview of the Ghana Police Service**

A philosophical trace of the rationale for policing which is rooted in the nature of man, begins the discussions in this section. Subsequent sub-sections look at how the Ghana Police Service as an institution evolved overtime to its current state, and also the mandate among other things it is supposed to operate with. The section ends with a brief on the legal obligations – both national and international – that require the GPS to uphold the tenets of fundamental human rights in its operations.

### **2.2.1 The nature of man: rationale for policing**

In his study on the “Emergence of Private Security Organizations in Ghana”, Agyapong (2017) traced the global historical antecedents that necessitated the provision of security services (policing) in human society. He submitted that in the feudal era, “private property was very vulnerable”, and that “seizure and plundering of private property of the weaker by the stronger was common practice” (Agyapong, 2017, p. 20). His submission about the strong preying on the weak is shared by me because it reflected the philosophies of the renowned English philosopher, Thomas Hobbes, about *human nature*. Hobbes theorized that without a political community, man would be in a *state of nature* where “man would be selfish, and concerned with his own welfare in an uncertain world... generating a state of conflict between men: a condition which is Warre; every man, against every man” (Orbell & Rutherford, 1973, p. 383). Hobbes expressed the ideas that because people acted from self-interest, if society broke down and men had to live in a *state of nature*, life would be “solitary, poor, nasty, brutish,

and short” (Yale University Press, 2013). According to Hobbes, the natural world was a place where only the strong would survive because of man’s *selfish* nature, and hence argued that unless men by rational calculation, “institute a government over themselves that will keep all of them under control” (Orbell & Rutherford, 1973, p. 384). In *Leviathan*, Hobbes set out his doctrine of the foundation of States and legitimate governments through the “social contract” theory, leading to the establishment of a civil society (Yale University Press, 2013). Hobbes is largely regarded as the founder of the modern social contract tradition which later has become the foundation of most Western political philosophy (Friend, 2020). Drawing from the above philosophies of *the nature of man* and the *social contract* theory, the institution of policing in contemporary world is therefore meant to bring *social order*, so that human beings can live among themselves in relative peace and social justice. The United Nations in its own statement acknowledged that, “The 'social contract' - one of the most influential concepts in the study of ethics and politics as theorized by Hobbes, Locke and Rousseau - provides a useful framework for understanding the unique relationship between the police and society” (UNODC, 2019). This makes the police agency an important element in the realization of the social contract between the populace and the government. Unfortunately however, policing in Ghana: just as in other countries like the USA in recent times: has in many instances not brought the peace and social justice the populace desired. The major social problem which necessitated the conduct of this study, is the frequent reportage of police brutalities and wanton violations of people’s fundamental human rights. This phenomenon is an affront to the social contract the society has with the government, and by extension the GPS which is an agency of the State. Before discussing the issue of police brutalities in Ghana, there is the need to have a brief about the GPS.

### 2.2.2 The Ghana Police Service

The Ghana Police Service has in its history - since the colonial times - existed in various forms under different legal frameworks. Some of the legal frameworks included: the Police Regulations, 1922; the Police Force (Volunteer Police Reserve) Regulations, 1939; and the first major post-independence police law, the Police Service Act (Act 284) of 1965 (Aning, 2006). In its current state, the Ghana Police Service draws its establishment and mandate from the 1992 Ghana Constitution. Article 200, clause (1), of the constitution provided for the establishment of the GPS, and added at clause (3) that the Service shall be equipped and maintained to perform its traditional role of maintaining law and order. The police service is by this constitutional provision, therefore mandated to *maintain law and order* in the country. The constitution did not go further to pronounce the functions of the police service. Instead, it tasked the Police Council at Article 203 (2) to make regulations for the performance of its functions under the constitution, which should include (3) (a) the control and administration of the Police Service and (d) the authority and powers of command of officers and men of the Police Service. Except that before coming into force of this constitution, there already existed the Police Service Act, 1970 (Act 350) which had delineated the functions of the police service and many other things. The constitution therefore provided at PART – IV, Article 31 (2), that “where anything is required or authorised by this Constitution to be prescribed or provided for by or under an Act of Parliament, it shall be deemed to be duly prescribed or provided for *if it has been prescribed or provided for by or under an Act, Decree, or a Law in force immediately before the coming into force of this Constitution.*” The above constitutional provision then gave effect to the already existing Police Service Act, 1970 (350), which continues to remain in force to date. This law is so central to the operations of the Service, and according to Kwesi Aning,

it is “probably the most important single legislation governing the Ghana Police Service after the diverse constitutional provisions” (Aning, 2006, p. 11).

Under the heading “Functions of the Service”, the Act 350 states at section 1(1) that, “It shall be the duty of the Police Service to prevent and detect crime, to apprehend offenders, and to maintain public order and the safety of persons and property” (Ghana Legal, 2012). This provision in the Act requiring the police “to maintain public order and the safety of persons and property”, relates directly to the rationale for policing as discussed above under the *nature of man*. The police in performing these functions so described, required the exercise of some authority and *police powers*. The Criminal Code of 1960 (Act 29), and the Criminal Procedure Code, 1960 (Act 30), provide personnel of the Police Service with much of those powers to carry out their functions (Government of Ghana, 1960a; 1960b). Making reference to these laws, the police can *arrest, detain, search*, and even *use force* and act in many ways that can have implications for people’s fundamental human rights. Beside the criminal codes of 1960 (Act 29 and Act 30), Article 203 clause 3(d) of the 1992 constitution also grants the Police Council some authority to make regulations in respect of *the authority and powers of command of officers and men* of the Police Service. Exercising these *powers* come with some risks of veering into excesses. There is a general acknowledgment that, “In the special context of human rights enforcement, the enjoyment or otherwise of the fundamental freedoms of the individual citizen largely depends on the manner in which the Police discharge their statutory functions” (Aning, 2006, p. 25). Meanwhile, the 1992 constitution and other international human rights conventions, place obligations on the police to ensure the respect and protection of people’s fundamental human rights in the conduct of their operations. An in-depth look at the various legal provisions that oblige the police to respect and uphold human rights follows in the next sub-section.

### 2.2.3 Legal obligations on the police to protect human rights

The call for the police in Ghana to respect and protect people's fundamental human rights, is not a request attempting to court the benevolence of the Service. It is a call arising from legal obligations that bind the police to do so. The first point of reference for these legal obligations is the 1992 constitution of Ghana. Article 12 clause (1) - which is the first item under the human rights provisions - instructs that "The fundamental human rights and freedoms enshrined in this chapter shall be *respected and upheld* by the Executive, Legislature and Judiciary *and all other organs of government and its agencies...*" One may even argue, that among all the organs and agencies of government mentioned, the Police Service is the most crucial when it comes to fulfilling the aspirations of this article. Per their mandate and functions, the police are the primary agency responsible for internal security, and so interface with the public on a daily bases, while wielding the power to arrest, search, detain, et cetera. A look at some of the human rights provisions in the constitution show that the police stand the highest risk - among the governmental agencies - to fall foul of these provisions. For instance, article 13 (1) states that, "No person shall be deprived of his life intentionally....", and provided some exceptions that follow due process of law. Article 14 (1) also states that, "...no person shall be deprived of his personal liberty...", and provided circumstances that will prevent arbitrariness. Article 15 (2) provides that, "No person shall, whether or not he is arrested, restricted or retained, be subjected to - (a) torture or other cruel, inhuman or degrading treatment or punishment..."

In recognition of the risk for the police to be excessive in their conduct, the 1992 constitution and the Police Service Act 1970 (Act 350) empowered the Minister for Interior and the IGP, to make some regulations and issue Service Instructions to guide the operations of the Service, and its personnel. Pursuant to these provisions, the

Minister for Interior and the IGP have made some regulations and issued Service Instructions that place legal obligations on the police in respect of human rights protection. One of such documents currently in use, is the Police Handbook issued in May 2010 by the then IGP. The aim of the handbook as expressed in its preamble is to “serve as a quick reference for Police personnel in their day-to-day duties” (Ghana Police Service, 2010). The very first section of the handbook is titled, “Protection of Rights and Freedoms of Persons”, and under that, it is provided that, “Police officers shall respect and protect human dignity, maintain, and uphold rights of all persons” (Ghana Police Service, 2010, p. 7). The Handbook provides a step-by-step approach to exercising the police powers during operations. The steps are presented in ways that seek to follow due process of law, which engender respect and protection of people’s fundamental human rights. The handbook also lists a range of rights that relate to *arrests*, and also instructs on how *searches* and *use of force* should be carried out.

Beside these national laws, the constitution also made provision for the recognition of other internationally adopted human rights instruments. Article 33 (5) of the 1992 constitution states that, “The rights, duties, declarations and guarantees relating to the fundamental human rights and freedoms specifically mentioned in this Chapter shall not be regarded as excluding others not specifically mentioned which are considered to be inherent in a democracy and intended to secure the freedom and dignity of man.” As a result of this provision, there are many internationally adopted human rights instruments that per the constitutions recognition, also place obligations on the GPS.

The Article 33 (5) correlates with a recommendation the UN General Assembly made to Governments of Member States on adopting the United Nations Code of Conduct for Law Enforcement Officials (Code of Conduct). In the preamble of the said document, the General Assembly recommended to Governments that “favourable considerations

should be given to its use within the framework of national legislation or practice as a body of principles for observance by law enforcement officials” (United Nations, 1979). The 1992 constitution [Article 33 (5)] duly gave that consideration for its use, and so the provisions of the Code of Conduct become applicable to personnel of the GPS.

Article 2 of the Code of Conduct states that, “In the performance of their duty, law enforcement officials shall respect and protect human dignity and maintain and uphold the human rights of all persons.” It goes further to add that: “(a) the human rights in question are identified and protected by national and international law. Among the relevant international instruments are the Universal Declaration of Human Rights, and the International Covenant on Civil and Political Rights....” (United Nations, 1979). The document lists a host of the international instruments most of which are referenced in this thesis. Meaning, provisions in all those instruments form part of the international obligations on the police service, and they are expected to abide by them. For the UN, “the law must be enforced fully with respect to any law enforcement official” ... because “Governments cannot expect to enforce the law among their citizens if they cannot, or will not, enforce the law against their own agents and within their own agencies” (United Nations, 1979, Article 7a). With the desire to promote the implementation of the Code, the United Nations adopted the Guidelines for the Effective Implementation of the Code of Conduct for Law Enforcement Officials. Under the guidelines, General principle (1) states that, “The principles embodied in the Code shall be reflected in national legislation and practice” (United Nations, 1989). It further states at (3) that, “The Code shall be made applicable to all law enforcement officials, regardless of their jurisdiction” (United Nations, 1989). The discussions in this section have shown that there is abundance of legislative instruments - both

nationally and internationally - that place obligations on the GPS to respect and protect fundamental human rights in all their operations. In a dispensation of the *rule of law*, one would expect that the numerous instruments cited would suffice in curbing any police brutalities. Unfortunately though, that has not been the case. Many have had the course to accuse the police service of human rights violations. The next section looks at some reportage on this social problem which influenced the conduct of this study.

### **2.3 The Problem of Police Brutalities in Ghana**

The problem of police brutalities in Ghana has not seem to abate at any point in time. It has in fact lingered on over the years. This section looks at a few of such cases that received reportage, and also discuss some of the factors that have been identified as influencing the problem. The discussions in this section then concludes with a look at how these practices of police brutalities, affect society and the police service itself.

#### **2.3.1 Reports of violations of human rights**

Reports of police human rights violations in Ghana has caught both national and international attention. Indeed, Obeng Mensah in an article on the subject matter, described the rampant report of alleged police brutalities as “very alarming and regretful” (Obeng, 2007). A prolific writer on police reforms, Dr. Raymond Atuguba, indicated that “Survey upon survey and various Commissions of Inquiry Reports have shown that most Ghanaians are dissatisfied with the GPS” partly because of its brutality (Atuguba, 2007, pp. 1 & 3). Reports of police brutalities in Ghana has almost always featured in the United States Department of State’s annual country reports on human rights practices. According to their 2016 reports, “The most serious human rights problems were excessive force by police, including torture that resulted in death and

injuries.” It also indicated even “there were credible reports police raped suspects and other citizens” (US Department of State, 2019a, pp. 1, 2 & 5).

In May of 2016, the police in Kumasi allegedly used Tasers and the butts of their weapons to beat a suspect until he fell unconscious and later died (US Department of State, 2019a, p. 2). A follow up on this case a couple of years later, revealed that though four police officers were implicated in the killing, the authorities as of November 2018 had not provided any update regarding police service enquiries. The government was cited for not prosecuting any police officers for the incident, even though one officer was reportedly dismissed and five others reprimanded (US Department of State, 2019b, p. 2). Again in the Ashanti region, three police officers were interdicted for reportedly being “involved in the alleged butchering of a driver at Adonfe” in October 2019. A police statement released on the interdiction acknowledged that, “In all, nine (9) officers embarked on the operation but three (3) of the officers had been implicated having taken active part in the incident, hence their interdiction” (*Ghanaweb*, 2019).

There were also reports of media personnel suffering police brutalities in the course of their work. A reference can be made of a March 2018 assault perpetrated by police officers against a journalist who had gone to the police CID headquarters to report on the arrest of an opposition political figure. The assault, which received much condemnation from many, including the Media Foundation for West Africa, reportedly resulted in the journalist sustaining fractures to his skull (US Department of State, 2019b, p. 10; 2020, p. 9). In another incident which occurred in March of 2019, Malik Sullemana (a court reporter), Raissa Sambou (a general reporter), and Salifu Abdul Rahman (an assistant editor) - all journalists from the Ghanaian Times newspaper - were reportedly assaulted by ten police officers at Kinbu in Accra Central for allegedly filming the police officers’ wrongful practices. The “brute force used by the police

officers” led to two of them being sent to the hospital for medical attention (*Ghanaweb*, 2019). Police violence and rights abuses in Ghana is a phenomenon which is so widespread that the discussion here cannot attempt to catalogue them. Though a few of these cases usually received some form of internal action, “impunity remained a significant problem in the Ghana Police Service” (US Department of State, 2022, p. 3).

### **2.3.2 Attributions to the problem of police violations**

Police work is so complex because they are supposed to be serving both the people and also the government. As a result of that, there are a number of factors that have been identified as causing the police to be violent, contrary to expectations. A few of such factors are discussed in the next two sub-sections.

#### **2.3.2.1 Ineffective accountability and political influence**

Beside inadequate human rights training which has been singled out as the major factor that causes police violations of human rights – for which reason this study was conducted - there are other factors that have also been cited as contributing to the problem. One of such factors that has gained much attention is the issue of police accountability. The United Nations defines accountability as, “A system of internal and external checks and balances aimed at ensuring that police carry out their duties properly and are held responsible if they fail to do so” (United Nations, 2011, p. iv). There are many documents that the UN has adopted which deal with police accountability because of its importance in relation to protecting people’s rights. The preamble of the Code of Conduct for instance states that: “Aware that there are additional important principles... (a) that every law enforcement agency should be... accountable to the community as a whole” (United Nation, 1979, p. 185).

In the Doha Declaration, the UNODC mentioned “the need for a more comprehensive accountability system which does not focus only on the individual, but which monitors the laws, law enforcement policies, human resources management strategies, and professional and organizational culture of the law enforcement which might have enabled misconduct.” The UN body believed that “such an approach to accountability takes a holistic view by looking at before, during and after a police act, instead of merely reacting to an incident ex-post facto” (UNODC, 2019). The International Committee of the Red Cross (ICRC) in discussing ‘Human Rights Law for the Police’, also identified three major areas for police accountability namely; Legal accountability, Internal accountability, and Performance accountability (ICRC, 2014b, pp. 338 - 342).

The African Commission on Human and Peoples Rights in adopting a resolution on police accountability, noted among other things that, “Accountability and the oversight mechanisms for policing forms the core of democratic governance and is crucial to enhancing rule of law and assisting in restoring public confidence in police.” In line with this recognition, article 3 of the resolution “Urge State Parties to the African Charter to establish independent civilian policing oversight mechanism where they do not exist which shall include civilian participation” (African Commission for Human and Peoples’ Rights, 2006). Furtherance to this, the Pan-African Parliament adopted a document in which the Schedule 4(1) admonished member states that: “To promote accountability of the Police Service, the Parliament should cause the enactment of legislation to establish an external civilian oversight mechanism.” It again stated at Schedule 2(12)(a) that, “All police officials shall cooperate in full with investigations or other inquiries made into the Police Service by oversight and/or accountability authorities with the mandate to conduct such investigations and inquiries” (Pan-African Parliament, 2019, pp. 49 & 51).

A Netherlands-based policing expert, and a consultant to the United Nations Office on Drugs and Crime - Anneke Osse – also reiterated the importance of accountability in policing. According to him, police officers “have wide discretion in using police powers.” For that reason, “In order to balance these powers and prevent their abuse (for example using these powers to serve selfish or partisan interests rather than the public interest), it is essential for police to be accountable to the law, the State and its citizens” (Osse, 2007, p. 185). In Ghana, some CSOs and NGOs including the Commonwealth Human Rights Initiative (CHRI), and the Human Rights Advocacy Center (HRAC), have had a number of engagements and publications all aimed at pushing for a more effective accountability mechanism for the Ghana Police Service (CHRI, 2007 & 2018; HRAC, 2018).

Following accountability is also the issue of *political interference*. Dr. Raymond Atuguba asserts, “The GPS has been used by politicians for many of their sectarian interests” (Atuguba, 2007, p. 7). According to Dr. Kwesi Aning - a renowned security expert in Ghana - “The Ghana Police service has witnessed undue Government interference”, and “the politicization of the security agencies has led to the numerous cases of brutalities” (Annan, 2018). Identifying these problems, Doe (2013) concurred that factors that contribute to police violations of human rights include *political interference* and lack of oversight monitoring (accountability) (Doe, 2013, p. 9). He then warned: “Political misuse of the police is against international human rights standards for policing” (Doe, 2013, p. 30). Meanwhile, Oppong-Boanuh (2015) reported that the “Police admit that political influence make them violate human rights” (Oppong-Boanuh, 2015, p. 41). This gave the indication that these factors are truly a problem within the context of Ghanaian policing. Boyuo (2012), however, believes that “Without effective accountability and oversight mechanism, the police are likely to

succumb to partisan interferences to the detriment of democratic governance” (Boyuo, 2012, p. 80). Miss Belinda Lutterodt, beside citing *irregular training, lack of accountability* and *professionalism*, and *political interference*, also highlighted another important factor. She argued: “The accusation of human right abuses by some police personnel can be adduced to the unmeritorious recruitment... of police officers” (Lutterodt, 2020). Unmeritorious recruitment is in contravention of UN rule which states that, “Governments and law enforcement agencies shall ensure that all law enforcement officials are selected by proper screening procedures” (OHCHR, 1990, article 18). These factors - including the defective recruitments into the police - which debilitate against citizen’s enjoyment of their human rights, are all supposed to be addressed by a standardized human rights training. This explains why many previous researchers who discussed police human rights violations, mentioned human rights training as a necessary consideration.

In the United Nations document – Human Rights and Law Enforcement: A Trainer’s Guide on Human Rights for the Police – trainers are required to take trainees through all these relevant issues that could contribute to human rights violations, as well as the negative effects of police rights violations. In the document, police trainees at the end of the lessons should be able to answer some questions including: 8. *Consider the system in your country for making the police accountable to the public they serve through democratic political institutions. Is it satisfactory? If not, what are its shortcomings? How can it be improved?* 9. *While it is essential for the police to be accountable to the public through democratic political institutions, it is also essential for politicians to refrain from interfering with day-to-day policing operations. Why is it important for the police to retain this form of operational independence?* (OHCHR, 2002, p. 43). From these questions it is quite clear that an adequate human rights

training should equip police officers with the relevant knowledge they need about other factors that contribute to their violation of human rights. This fact provides justification for Obeng Mensah's argument that: "Among the numerous causes of police brutalities, is the fact that the police force offer very little in the way of human rights focused training to new recruits or experienced officers. For effective and efficient policing to be achieved, there should be a comprehensive human rights training program for the police force" (Obeng, 2007).

### **2.3.2.2 History (brutish in colonial days)**

One other factor which is also identified as underlying police violence is the *history* of police agencies which in many cases remains unique to every country's police agency. In Ghana, some writers trace the phenomenon of police violence to the colonial era, and argue that the modus operandi of the colonial era police, is what has given the GPS its current character. Whereas Ansah-Koi (1986) for instance posits that "the police set-up in Ghana is a colonial creation" (Ansah-Koi, 1986, p. 42), Boateng and Darko (2016) submit that "the Ghana police continue to apply the policies, practices, and behaviors of the colonial policing system" (Boateng & Darko, 2016, p. 13). Some scholars have presented that policing originally started under Captain George MacLean in 1831 with 129 men whose objective was to maintain and enforce a peace treaty signed with Fante chiefs and the King of Ashanti in 1831 (Boateng & Darko, 2016, p. 14). The British's interest largely was to exploit the colony through trade. So, the police system they established was used to protect trade routes and promote their interest. The character of the police at the time was therefore an oppressive one with a paramilitaristic approach (Boateng & Darko, 2016, p. 13).

In 1873, some 700 Hausa men were brought in from Nigeria by the British to support their aggression against the Ashanti communities. The modus operandi of the Gold Coast Armed Police, or the Hausa Constabulary as they were known, made them to be nicknamed “buga–buga”, literally meaning, *beat–beat* in Hausa (Appiagyei-Atua, 2006 as cited in Boateng & Darko, 2016, p. 14). Under the provisions of the Police Ordinance 1894 (Ordinance No. 6 of 1894), a new civil police force was established on the 30<sup>th</sup> of June, 1894 in the Gold Coast, and later became the new Gold Coast Police Force. That also led to the formation of police stations and the standardization of policing in the British-controlled areas of the Gold Coast (Ansa-Koi, 1986; Boateng & Darko, 2016). Over the course of the colonial era, the nature of the police force deliberately put in place by the British was designed to achieve three objectives as succinctly described by Boateng & Darko (2016). “The first was to establish and promote security for trade in European goods; the second was to serve as a vanguard for colonial expansion into the hinterland for increased exploitation of agricultural and mineral resources (Ward, 1948); and the third was to protect the ruling and propertied classes” (Boateng & Darko, 2016, p. 15). The third objective, which is the protection of the ruling and propertied class, is widely discussed by scholars to be very prevalent in our modern times. This perhaps is not surprising because upon Ghana’s attainment of independence in 1957, there was only a nomenclature change from the Gold Coast Constabulary to the Ghana Police Service (GPS) as we have it today. All others like modus operandi largely remained the same (Boateng & Darko, 2016, p. 15; Tankebe, 2008, p. 76). Atuguba (2007) agrees with Boateng & Darko (2016) on the police protecting the ruling (politicians) and propertied class. He however introduced another factor in the police’s history that accounted for their paramilitary and repressive character which has lingered to today. According to him, during Ghana’s long period of military rule the police was

used by the State alongside the military “as the visible instruments of the State for policing the various and numerous restrictions that were placed on the population, and for effecting various rights abuses that were a critical component of the package of military rule” (Atuguba, 2007, p. 3). On the use of the police by politicians for their sectarian interest, Atuguba (2007) traced it from the colonial era through Nkrumah’s era to the contemporary constitutional era where the police are used “to arrest, harass and intimidate political opponents and obstruct their activities” (Atuguba, 2007, p. 7). At any point in time in the long history of the police as discussed above, they were used, and continue to be used as repressive instruments for achieving a particular aim. This is perhaps what made Atuguba (2007) to assert that the problems with the Ghana Police Service, are in their very *DNA* (Atuguba, 2007, p. 6). The factors identified as causing the police to be abusive can never be used as a defence for a continuation of the status quo. This is because police rights violations have adverse effects not only on the victims, but on the Service as well.

### **2.3.3 Effects of police brutalities**

It is the government’s responsibility to keep its citizens safe, and the police agency is the primary state agency clothed with state powers to ensure that citizens enjoy their civil liberties and freedoms in safety and in an orderly society. If the police who are supposed to be citizens’ protectors rather become perpetrators of abuses, it will naturally incur citizens’ apprehension towards the police. Obeng Mensah believes that police brutalities even has “negative implications for public faith in the justice system” (Obeng, 2007). For Muhammad Khan, the excessive use of force - especially if widespread, systematic and not accounted for - has the adverse consequences of alienating the police from the community, leading to cycles of distrust, weak crime

prevention, and a serious breakdown in relations with the community thereby making police work a great deal harder to do (Khan, 2008, pp. 21 & 38). When public apprehension and loss of faith in the police become manifest, it will raise serious questions about the legitimacy of the police service. As discussed under sub-section 2.4.2 below, the subject of police legitimacy is so crucial that it will be a herculean task – if not an impossible one – for the police to achieve its mission and vision without it.

The United Nations believes that violations of human rights by police cannot contribute to the maintenance of public order and security, but can only undermine and destroy it. When the law enforcer becomes the lawbreaker, the result is an assault on human dignity, on the law itself and on all institutions of public authority (OHCHR, 2002, p. 16). Again, as was in the case of factors that influence police rights violation, the UN standard human rights training is expected to cover topics on the effects of police human rights violations, and make police trainees aware of the following “manifold” effects: *They erode public confidence; They hamper effective prosecutions in court; They isolate the police from the community; They result in the guilty going free and the innocent being punished; They leave the victim of crime without justice for his or her suffering; They force police agencies to be reactive rather than preventive in their approach to crime; They bring agents and institutions of public authority into disrepute; and They exacerbate civil unrest* (OHCHR, 2002, p. 16). When all these become prevalent in a society, then one can certainly say there is no *democratic policing* in that society.

## 2.4 An Overview of the Concept of Democratic Policing

Bonner (2019) argues that democratic policing “is not singular or politically neutral ...it is a multidimensional, multilevel, and contested concept rooted in political ideology” (Bonner, 2019, p. 1). The discussions in this section will therefore describe some political systems that facilitate or inhibit the delivery of democratic policing. Will also explain the two main ideas that underline the concept of democratic policing. The explanations clarify the distinction between democratic policing, policing in a democracy, rights-based policing, among others. Sub-sections that the discussions cover include: (i) the concepts of democratic policing, (ii) the principles of democratic policing, and (iii) the role of human rights training in democratic policing.

### 2.4.1 The concepts of democratic policing

Despite its widespread popularity, *democracy* does not have a precise definition, except for various definitions advanced in academic circles that “range from the minimalist (competitive struggle for votes) to the far reaching (including a degree of economic equality or well-being)” (Democracy Reporting International, 2011, p. 5). One of such definitions describes democracy as, “A system of government that serves the interests of the people regardless of their participation in political office” (Konrad-Adenauer-Stiftung, 2011, p. 3). In an ideal democracy, the two key things that citizens demand of their governments - in line with serving their interest – is to secure their safety and wellbeing; by ensuring both *order* and the enjoyment of *civil liberties*. This expectation of society is rooted in the *social contract* philosophies where citizens surrender some of their rights to a chosen government for the government to in turn secure their safety and wellbeing (Friend, 2020; Yale University Press, 2013). According to Celeste Friend, “The Social Contract is the most fundamental source of all that is good and that

which we depend upon to live well” (Friend, 2020, p. 5). Therefore, the primary objective of a typical contemporary *democratic government* should be to *serve the interests of the people*, as quoted in the above definition. Meanwhile, the ideology *democracy* has been acclaimed by many governments who comparatively have very different approach to practising it. In fact, in the context of contemporary democratic sense, it is unconscionable to think of Adolf Hitler’s *Third Reich* regime as democratic (Encyclopaedia Britannica, 2018). Yet, he described it as, “The German democracy, which is the true democracy” (Harrison & Boyd, 2018, p. 60). Same could be said of the reign of Benito Mussolini – an Italian ruler described as “the first of 20<sup>th</sup>-century Europe’s fascist dictators” (Foot, 2000). He also referred to his fascism as “the purest form of democracy” (Harrison & Boyd, 2018, p. 60). Even in present days, there are many dictatorial regimes especially “in the developing world who also claim to be ‘democratic’” (Harrison & Boyd, 2018, p. 60). A typical example is Egypt where “there has been no equal right to stand for presidential elections” (Democracy Reporting International, 2011, p. 7).

A country where the current president - Abdel Fattah al-Sisi - on his assumption of office as the new Head of the African Union in 2019, got Amnesty International to express concern that “his leadership of the bloc could harm the continent's human rights record” (Mohamed, 2019). According to the North Africa campaign director of Amnesty International, Najia Bounaim, "During his time in power, President Abdel Fattah el-Sisi has demonstrated a shocking contempt for human rights, and under his leadership the country has undergone a catastrophic decline in rights and freedoms” (Mohamed, 2019). Najia was not the only one with this view, other human rights groups say President Sisi “has overseen an unprecedented crackdown on dissent that has led to the detention of tens of thousands of people” (BBC.com, 2019).

Meanwhile, Egypt holds elections periodically and calls itself a *democracy*. In one of such elections in 2019 which approved a referendum that could see President Sisi in power till 2030, the head of the National Election Authority - Lashin Ibrahim – accused critics of wanting to "destroy the democratic atmosphere in which it took place" (BBC.com, 2019). For President Sisi himself, he said the “political and constitutional rights” exercised by the Egyptian people in that referendum had “dazzled the world” (BBC.com, 2019). As Harrison & Boyd (2018) rightly observed, “There is hardly a state or regime, no matter how despotic, which does not proclaim its devotion to ‘democracy’” (Harrison & Boyd, 2018, p. 59). This phenomenon has been possible because as Sanjeev Khagram points out, “Democracy has always been a value-laden and amorphous concept, meaning many things to different people, from elections to accountability to equity” (Khagram, 1993, p. 56). Some of these grotesque democracies - as those proclaimed above - justify why Bernard Crick (1993) was quoted as saying “Democracy is perhaps the most promiscuous word in the world of public affairs.... and a term that can mean anything to anyone is in danger of meaning nothing at all” (Konrad-Adenauer-Stiftung, 2011, p. 2).

One thing that is very fundamental in any kind of a democracy is citizens’ participation. Usually in the form of an election where the people get the chance to choose their leaders either directly or indirectly. In some democracies, the emphasis is on *election*, and so citizens’ rights are curtailed beyond that. However, there are other “Democratic regimes that guarantee both electoral freedoms and civil rights, and they are referred to as *liberal democracies*” (The Saylor Foundation, 2012, p. 1). Contrasting these ones are those referred to as *electoral democracies*. About these two categories, whilst Larry Diamond believes that “most of the recent instances of democratisation belong in the

electoral category, and are separated by a significant gap from their liberal betters”, Fareed Zakaria also concurs that “liberal and electoral democracy have more or less parted ways in the world of today” (Moller, 2006). It has been argued, that in an electoral democracy priority is given to *order* at the expense of *civil liberties*. A typical example is the kind of democracy in present-day Egypt as has already been alluded to above. Periodically, Egyptians go to the polls for general elections but beyond that, citizens do not have the rights and freedoms to criticize the government in any form or shape. An Egyptian journalist with the Al Jazeera Media Network, Mahmoud Hussein, was arrested by the Egyptian authorities in December 2016 based on a public accusation from the Ministry of Interior that he was “disseminating false news and receiving monetary funds from foreign authorities in order to defame the state’s reputation” (Al Jazeera, 2021). Without any formal charges brought against him, Hussein was kept in prison for more than four years - in violation of both Egyptian and international laws on pre-trial detention. After years of international condemnation for his arbitrary arrest and detention, he was finally released on 6<sup>th</sup> February, 2021 (Al Jazeera, 2021).

According to Robert Dahl - a political scientist - *political contestation* is “the ability of people to express their discontent through freedom of the speech and press, and to meet and discuss their views on political issues without fear of persecution from the state” (The Saylor Foundation, 2012, p. 1). One could therefore describe Egypt’s democracy as lacking political contestation, even though there is *social order*. On the other hand, in a liberal democracy, priority is given to both *order* and *civil liberties*: as in the case of Ghana where citizens and a vibrant media can freely exercise their freedoms and rights by voicing any criticisms they may have of the government. Considering the rationale for the *social contract* concept, the preferred political ideology - which Bonner

(2019) mentioned as a factor - should be that of a *liberal democracy*. This is because, that is where citizens can enjoy *law and order* as well as their *civil liberties*.

The above two democratic contexts, lay the bases for the discussion on the concept of democratic policing. This foundation is necessary because the notion is that. “The way democracy is defined would determine the perception of the role of the police” (National Institute of Justice, 1997, p. 3). As Philip Heymann observed, “Questions about the relationship between democracy and policing are even more fundamental” (National Institute of Justice, 1997, p. 9). It has been argued that a State’s democratic credentials usually is reflected in the way its police agency carries out its work (Lemieux, 2014). Evidence around the world suggest that “in autocratic regimes the police serve mainly to protect not the people but the regime.” Whereas “for a democracy the welfare of citizens takes priority” (Wiatrowski & Goldstone, 2010, pp. 79 & 88). So in any supposed democracy, a police agency that does not respect people’s civil liberties but only concentrate on ensuring *order* through any means possible including wanton violations of rights and freedoms, can only be described as merely *policing in a democracy*. Whereas on the other hand, a police agency that respects people’s rights and freedoms in their operations, can be said to be delivering *democratic policing*. Democracy has almost always been synonymous with *the rule of law*. So the assumption is that in the above two scenarios, the necessary laws could be available but the police in the former case would just disregard them (as in Egypt), whereas those in the latter (as in Ghana) would try to operate within the confines of the law. The focus here therefore would be on *how* the police in those two dispensations carry out their functions, and not the laws of the country per se. For easy distinction, let this first concept of democratic policing be referred to as the concept of *procedure*.

Another dimension of the concept of democratic policing could also arise from the *kind of laws* the police are supposed to be enforcing. This is because, there are some laws that stifle civil liberties and in fact criminalise the contemporary notion of freedom and rights. The South African apartheid era was a system of racial discrimination against mainly black Africans. However, it was instituted in law. The country has had general elections since September 1910 (Hill, 1996, p. 6). Between 1960 and 1970, the South African government intensified the enforcement of a discriminatory law which was passed in 1910 called the *Pass Law* that restricted the movement of blacks into cities and major towns. The strict enforcement of that law led to a peak of about 700,000 arrests annually. In the words of Yvonne Hill, the government gave the *police* the authority to detain suspects without charging them and under conditions of solitary confinement for a period of 12 days (1962), 90 days (1963), 180 days in (1965) and then an indefinite period authorized by a judge (Hill, 1996, pp. 10 & 14). Other laws – the July 1949 Prohibition of Mixed Marriages Act, and the Population Registration Act passed in 1950 – forbade interracial marriages and even banned “sexual relationship between whites and blacks” (SAHO, 2020; Hill, 1996, p. 12). This means, if a black male or female were to be found having intimacy with a white opposite sex, that black person could *legally* be arrested by the police. A 1959 Prisons Act also restricted reports on prison conditions even though there were suspicious deaths of detainees and some suicides (Hill, 1996, p. 13). So for instance, if a reporter was to report on how bad prison facilities like healthcare systems were, that reporter could also be *legally* arrested by the police. From the above examples, a police agency working with such *bad laws* can only be *policing in a democracy* and not delivering *democratic policing*. This second dimension of the concept of democratic policing could be referred to as the *content* concept, because it borders on the content of the laws a police agency is to enforce.

One of the definitions used to *broadly* describe democratic policing is, “A police force that is publicly accountable, subject to the rule of law, and respectful of human dignity” (Lemieux, 2014). The key words are – *accountable, subject to the rule of law, respectful of human dignity*. A strict analysis of this definition could come up with the following deduction. Which is that: assuming a police officer who was enforcing the South African racial laws cited above arrested a black person for coming into the city without lawful permission, or for dating a white person. The police officer ensured that he did not manhandle the black person but treated him or her in a way that respected his or her *dignity*, and also accounted for his actions which were all in accordance with officially laid down rules and procedures. Judging by the above definition, such a policing incident could be said to have been done in accordance with democratic policing. That would be so because, all the three aspects of the key words would have been fulfilled by the actions of the police, without any violation. However, in the proper understanding of the *concept of democratic policing*, as far as the laws so enforced were an affront to the tenets of *fundamental human rights*, the given scenario above cannot be accepted as fulfilling the concept of democratic policing. South Africa became a *Republic* on the 31<sup>st</sup> of May, 1961 (SAHO, 2019). Meaning at the time these bad laws were being strictly enforced between the 1960s and 1970, the country was a republic. Meanwhile, there could be a monarchy – a political system in which a state is ruled by a monarch (Encarta dictionaries) – which has *good laws* that ensure that citizens enjoy *order* and *civil liberties*. The system of policing in such a monarchical society will have the features of those usually seen in a liberal democracy. *The concept of democratic policing, is aimed at delivering a policing service that ensures that citizens’ guaranteed civil liberties, freedoms and rights, are respected and protected while maintaining social order and safety*. The two contexts described above explains why Gary Marx

argued that, “The idea of a democratic police includes *content* as well as *procedure*.” He also added that, “For police to enforce laws that support racial discrimination even if passed by a legislature is hardly democratic according to contemporary standards” (Marx, 2001). This means in delivering democratic policing, there is the need to look first at *what laws* (content) the police are to enforce, and then *the method* (procedure) of enforcement. From the afore discussions, democratic policing within the context of a democratic state, can only be feasible in a liberal democratic system where beyond social order, citizens have the backing of the law to also enjoy all their civil liberties. It is therefore appropriate for Harrison and Boyd to describe liberal democracies as being “among the great creations of the human mind... because they establish the conditions for individual freedom and participation in government, within the rule of law, stability and order required for that freedom to flourish” (Harrison & Boyd, 2018, p. 59). Bonner (2019) suggested that “it is important to have clear concepts before we move to operationalise them” (Bonner, 2019, p. 1).

The discussions have established that the concept of democratic policing is primarily about citizens’ *civil liberties* which is facilitated by a liberal polity, be it monarchical or otherwise. The acknowledgement however needs to be made, that though society’s demand for order and civil liberties are legitimate – because they are rooted in the social contract theory for governments – many liberal states like Ghana still struggle to meet expectations. According to Marx, this is because “Democratic societies experience a continual tension between the desire for order and the desire for liberty”. For him though, “Both are essential” (Marx, 2001). The issue of civil liberties underscores why the concept of *fundamental human rights* is placed at the centre of the concept of democratic policing. Fundamental human rights is institutionalized in *good laws* that can secure for citizens all the freedoms and rights they require.

According to the UNODC, “Democratic policing places great emphasis on serving the community, and human rights protection” (UNODC, 2019). This could explain why Marx asserted that “the conflicts between liberty and order receive their purest expression” in democratic policing (Marx, 2001).

Ghana being a liberal democracy with good national and international laws, the conflict between liberty and order needs to be expressed in ways that emphasize *service to the community*, and *protection of human rights*. Thereby making democratic policing a must. These give credence to Bonner’s submissions about “the importance of political ideology to the definition of democratic policing” (Bonner, 2019, p. 1). From all the above discussions therefore, I argue that any definition of democratic policing which does not make reference to *human rights*, cannot in the strictest terms be accepted as fulfilling the concept of democratic policing; within the context of meeting the social contract obligation for order and civil liberties. Like all academic arguments, this also is surely open for contestation. However, to determine whether this argument is defensible or not will require an examination of the *principles* that underlie the idea of democratic policing.

#### **2.4.2 The principles of democratic policing**

The role of the police in every polity is widely acknowledged as being very important. This is because police officers’ primary “responsibility is to serve and protect community members”, thereby becoming the major state agency that interfaces most with members of the society (Nalla, 2009, p. 521). The goal of the police agency therefore is to explore how it could establish and improve on its relationship with the society it is supposed to serve. The surest way for the police to establish a good relationship with the society is by winning society’s trust and cooperation.

That however could be achieved when society sees the police as being legitimate. That is, the police being “perceived to be effective, to act lawfully, and to treat civilians fairly” (Tankebe, 2018). Therefore, for the police to gain legitimacy in the eyes of the public, it would depend on how the public view the treatment they receive from the police. In other words, how the police treat members of the public in the discharge of their functions would determine how legitimate society finds them to be. Among the many factors scholars have identified (Boateng & Darko, 2016, pp. 17 & 18), police violations of rights is the primary factor that affects police legitimacy. For the Africa Criminal Justice Reform, “Even if only a few police abuse their powers, the legitimacy of an entire police force can be damaged” (Africa Criminal Justice Reform, 2019, p. 7).

Therefore, to achieve the goal mentioned at the beginning of this discussion – which is to facilitate the building of a good police-community relationship – the concept of democratic policing was deemed the best way to go. The concept of democratic policing has been described as placing *respect and protection of fundamental human rights* at the centre of police work. That is hoped to address police violations which when rolled back from the above discussions, would have a cascading effect on legitimacy, trust and cooperation, and then to healthy police-community relationship. It was following from this premise that Wiatrowski and Goldstone submitted that, “The goal of democratic policing is to build a web of relationships between the community and the police... and by inclining citizens to trust and cooperate with police” (Wiatrowski & Goldstone, 2010, p. 80). The question then became what *principles* should underlie the concept. In simple terms; what “ethical standards”, or “basic way of working” (Encarta Dictionaries) should constitute the practising of the concept of democratic policing.

Scholarly account has it that democratic policing traces its roots to the policing ideas of Sir Robert Peel, who as a British Home Secretary in 1829, propounded his ideas on how the London Metropolitan Police should operate (Wiatrowski & Goldstone, 2010, p. 80). His ideas were that the mission of the police was “to prevent crime and disorder by winning the cooperation and respect of the public rather than by the use of physical force”. He also believed policing should exhibit “impartiality and justice”, and therefore required that the police “be incorruptible and fair to all”. On the issue of winning the public’s cooperation, Peel held the view that “officers would never win public trust and cooperation without being fully accountable for their actions” (Wiatrowski & Goldstone, 2010, p. 80).

More than a century and half later after Peel’s ideas, the concept of democratic policing according to the UNODC, was propelled to the forefront of policing literature and research by the work of a distinguished professor - David Bayley - in 2001. During his work which was commissioned by the U.S. Department of Justice in the year 2000, Bayley and his team reviewed over 500 books, articles, reports, and documents which were based on three bodies of literature (Bayley, 2001, pp. v & 6). These included: studies of efforts to change police practices in the developed democracies; accounts of the experience with foreign assistance to police abroad under both bilateral and multilateral auspices; and accounts of the actions of nongovernmental human rights organizations to rectify police abuses (Bayley, 2001, pp. v & 6). At the end of his work, Bayley (2001) advanced what he himself referred to as, “The Norms of Democratic Policing” (Bayley, 2001, p. 10). According to the UNODC however, Bayley’s *norms* have now been widely accepted as “the key principles of democratic policing” (UNODC, 2019). These include that: *1. Police must give top operational priority to servicing the needs of individual citizens and private groups; 2. Police must be*

*accountable to the law rather than to the government; 3. Police must protect human rights, especially those that are required for the sort of unfettered political activity that is the hallmark of democracy; and 4. Police should be transparent in their activities* (Bayley, 2001, pp. 13 & 14). Making a careful analyses of Bayley's *principles*, one could easily identify how they relate to Peel's ideas in the following ways:

If the police were to “prevent crime and disorder rather than using of physical force on the people” (Peel:1), then it would indeed be “servicing the needs of the people” (Bayley:1);

If there were to be “impartiality and justice”, where the police would be “incorruptible and fair to all” (Peel:2), then the police would be “accounting to the law”, and also be protecting what we today call the “fundamental human rights of all” (Bayley:2&3); and

Lastly, if the police were to “win public trust and cooperation by being fully accountable for their actions” (Peel:3), then truly, it “should be transparent in their activities” (Bayley:4).

The glaring similarities underscore why Wiatrowski and Goldstone (2010) maintained that, “Democratic policing consists of applying Peel's seminal ideas to contemporary police practices and codes of conduct” (Wiatrowski & Goldstone, 2010, p. 81). Bayley (2001) discussed the reasoning behind the four principles he espoused. On the first principle that the “Police give top operational priority to servicing the needs of individual citizens”, he argued that...

“The most dramatic contribution police can make to democracy is to become responsive to the needs of individual citizens.” Bayley cited the adoption of police emergency numbers in most countries where citizens could call for police assistance whenever they were in need, as one sure ways of “demonstrating daily and practically that the authority of the state will be used in the interests of the people”. For him, that “would do more for the legitimacy of government

than any other social program, and its effects would be immediate” (Bayley, 2001, pp. 13 & 14).

On the second principle that the “Police must be accountable to the law rather than to the government”, Bayley drew attention to the fact that...

Governments’ actions in a true democracy are guided by law. In the same manner therefore the actions of the police need to be limited within the dictates of “the rule of law rather than by directions given arbitrarily by particular regimes and their members.”

The third principle is that "Police must protect human rights, especially those that are required for the sort of unfettered political activity that is the hallmark of democracy.”

On this point, Bayley made a submission which highlighted the issue discussed above under the concept of democratic policing regarding the *content* of some laws in some democracies.

Bayley appropriately described it as “paradoxical”, an instance where the police are under obligation “to be accountable to the rule of law and to also protect human rights” when the supposed *law* meanwhile “requires them to act in an arbitrary and repressive way.”

He acknowledged that “the police are not responsible for the *content* of law; government is.” But in what may seem a rather rebellious move, Bayley suggested, “The best that the police can do with respect to human rights is to ‘push the envelope’ of normative behavior, to be better than government requires, so as to show what democracy means in practice and to encourage the public to press for it.” Bayley believed that democracy also requires the police to “make a special effort to safeguard activities such as freedom of speech,

association, and movement; freedom from arbitrary arrest, detention, and exile” (Bayley, 2001, p. 14).

Lastly, the fourth principle is that the “Police should be transparent in their activities.”

Here, Bayley is of the view that “information about the behavior of individual officers and the operations of the institution as a whole” need to be open to observation, and also reported on to the public. This according to him will allow the public to ascertain “whether the police are achieving the results expected of them in a cost-efficient manner” (Bayley, 2001, pp. 14 & 15).

Other international organizations and regional bodies have largely embraced Bayley’s principles and adapted them with few nuances to suit their socio-political environment. An example of such regional adaptations is what the Organization for Security and Co-operation in Europe (OSCE) has adopted as its “Key Principles of Democratic Policing” (OSCE, 2008, p. 9). They include; 1. Objectives of Democratic Policing, 2. Upholding the Rule of Law, 3. Police Ethics and Human Rights, 4. Police Accountability and Transparency, and 5. Police Organization and Management Issues (OSCE, 2008, pp. 9 & 10). A comparison revealed that the OSCE’s version matches chronologically with that of Bayley from points 1 to 4, with the major difference being the addition of point 5 on *Management Issues*. The discussions under each of the principles align with what Bayley offered as the reasoning behind his propositions. Even on the first principle, which is Objectives of Democratic Policing, the opening statement under it – “The police are the most visible manifestation of government authority” – is a direct quotation from Bayley’s report (OSCE, 2008, p. 9). The OSCE’s addition of a fifth principle on Police Management Issues is aimed at obliging member states to “create a structural and managerial environment that will enable the police to effectively and

efficiently implement the provisions of the rule of law, domestic and international law, and accepted human rights standards.” One of the managerial areas it identified is “the provision of adequate resources and *training*” (OSCE, 2008, p. 10).

The African Union (AU) subscribes to international standards for policing, and acknowledges that “policing should be done in a human rights (or rights-based) framework” (African Commission for Human and Peoples’ Rights, 2017, p. 4). It however recognises that “all countries have their own challenges and consequent unique policing situations.” Such as, “laws that conflict with rights-based policing, different socio-economic conditions, political and historic influences on the legal regimes, and different technological and security developments” (African Commission for Human and Peoples’ Rights, 2017, p. 2). On the concept of democratic policing, the AU believes that, “The *overarching principle* of democratic policing is that it is seen to be, and experienced as, legitimate by the public and by law enforcement officials themselves” (African Commission for Human and Peoples’ Rights, 2017, p. 8). It therefore outlined a thirteen point *principles* which it termed “the features of democratic policing.” They include: “orientated towards the service of society rather than the state (or the groups in power); governance and management structures that ensure integrity and support democracy; protects democratic rights, including freedom of speech, movement and participation; provides safety and security; and is accountable through multiple mechanisms enacted through law,” among others (African Commission for Human and Peoples’ Rights, 2017, p. 8). Putting all together, it could be said that the AU’s *overarching principle* and *features* of democratic policing on the whole, reflect the widely accepted principles of democratic policing as presented by Bayley (2001) and adopted by the UN.

Considering all the principles of democratic policing mentioned above, it could be said that the concept of fundamental human rights and its principles of *universality, inalienability, indivisibility, interdependence / interrelatedness, and non-discrimination*, have bearings on them. The numerous rights and freedoms adopted by the international community in most of its treaties, and the obligation on states to uphold set *standards*, collectively lead to fulfilling the principles of democratic policing as discussed above. This explains why *fundamental human rights* is seen as being so central to the principles of democratic policing.

The centrality of human rights standards in the principles of democratic policing has given some the cause to describe that concept of policing as *human-rights based approach to policing*. According to the UNODC, “A human rights-based approach to policing in practical terms entails obligations that the police refrain from unduly curtailing the enjoyment of human rights (respect); takes reasonable measures to safeguard the exercise of human rights (protect) and takes positive action to facilitate the enjoyment of human rights (fulfil).” Whereas, democratic policing “places great emphasis on serving the community, human rights protection, accountability and transparency” (UNODC, 2019). These nuances notwithstanding, the UNODC believes that “Human rights-based policing and democratic policing are not two competing concepts, instead, they are two approaches with similar principles and mutually reinforcing features” (UNODC, 2019). The discussions in this sub-section have supported the argument I made at the end of the discussion in the previous sub-section on the need for the phrase *human rights* in any definition of the concept of democratic policing. I therefore put forward my definition of democratic policing as: *A policing system that seeks to facilitate the full enjoyment of people’s fundamental human rights.*

The relevance of human rights in democratic policing having been settled – at least from my perspective – it is imperative to now look at how training could advance the course of democratic policing.

#### **2.4.3 The role of human rights training in democratic policing**

There are a number of roles that training plays in the delivery of democratic policing. The first is to help fulfil the obligation for *accountability*. According to the Africa Criminal Justice Reform (ACJR), “The primary focus of police accountability requires holding individual police officials accountable for their behaviour when performing their policing duties” (Africa Criminal Justice Reform, 2019, p. 7). This is why accountability featured prominently in the principles of democratic policing as discussed above. Anneke Osse defined accountability simply as *having to explain one’s actions or conduct* (Osse, 2007, p. 185). Meaning, police officers either through internal or external mechanisms are obliged after performing their functions to explain their actions or conduct. That being the case, it therefore requires that they are provided with adequate knowledge and skills needed for the job they do, before having to be called upon to render accounts of their actions. The ACJR believes that “capacity development to fulfil a particular job function is central.” That is why in discussing what the body termed *nine dimensions of democratic policing*, it identified “knowledge” as the first requirement for democratic policing (Africa Criminal Justice Reform, 2019, p. 1). It maintained that the “police need to be trained in the theoretical knowledge and practical skills that enable them to perform their policing duties in line with human rights standards” (Africa Criminal Justice Reform, 2019, p. 10). Democratic policing – as previous discussions have emphasized – is mainly about respecting and protecting people’s fundamental human rights in police activities. That then requires that police

officers become well versed with knowledge and skills of the concept of human rights. Providing training on human rights to the police therefore helps to position them to meet a key principle of democratic policing, which is accountability. A resolution adopted by the UN General Assembly in 2004, identified accountability as one of the essential elements of democratic governance (Democracy Reporting International, 2011, p. 5; Konrad-Adenauer-Stiftung, 2011, p. 5). For that reason, a government agency in a democratic polity like the Ghana Police Service, is also by extension under obligation to be accountable to the society it serves. The ACJR in line with this, highlights another dimension of police accountability that shifts the focus from the individual police officer to “holding police organisations accountable.” According to the body, the police management has the responsibility “to ensure adequate training” (Africa Criminal Justice Reform, 2019, p. 8). So when an agency like the GPS takes measures to provide human rights training to its personnel, it is to be taken that the service is fulfilling its obligation to do so. By that, the police agency could be deemed as accounting for its obligation to provide adequate training in human rights to its personnel. Looking at it from both sides, human rights training helps both *the personnel* and *the organization* to fulfil their accountability responsibilities under the principles of democratic policing.

Another role that training plays in facilitating democratic policing is enhancing the *professionalism* of police officers. Policing is so critical for the safety and well-being of every modern-day society. As a result of the dynamism of contemporary society, policing is increasingly becoming more challenging due to a multiplicity of factors. This then requires extreme professionalism on the part of the police to be able to deliver satisfactorily on the many demands that are made on them by society, the rule of law,

international standards, and the principles of democratic policing. The Ghana Police Service has a vision to provide “services up to the standards of international best practice.” Meeting international standards require professionalism and so it was appropriate that the GPS adopted as one of its core values, “Demonstration of professionalism through accountability” (Ghana Police Service, 2017; Ministry of the Interior, 2007). That also falls in line with one of the features of democratic policing as espoused by the African Commission on Human and Peoples’ Rights (ACHPR) which prescribes that the Police Agency “has skilled professional members who can perform effectively and efficiently” (African Commission for Human and Peoples’ Rights, 2017, p. 8). Meanwhile, as rightly stated by the ACJR, “Professionalism requires expert knowledge in a particular field” (Africa Criminal Justice Reform, 2019, p. 5).

The concept of fundamental human rights is the mainstay of democratic policing. So for the police to demonstrate professionalism within the context of democratic policing, it means they need to have expert knowledge in the field of human rights. That expert knowledge on human rights – which is imparted through training – would make the police be able to identify, respect and protect human rights in the discharge of their functions. This explains why the ACJR reiterated the point that the training needs to equip police personnel with “theoretical knowledge and practical skills that will enable them to perform their policing duties in line with human rights standards” (Africa Criminal Justice Reform, 2019, p. 10). The ACHPR – in discussing the importance of training law enforcement officials – also acknowledged that police officers “cannot be expected to adhere to human rights principles unless they are made aware of them specifically” (African Commission for Human and Peoples’ Rights, 2017, p. 2). The Commission identified *training* as “one way of disseminating information about

standards of policing conduct” (African Commission for Human and Peoples’ Rights, 2017, p. 2).

Providing adequate training in human rights to police personnel has been found to be very pivotal in bringing to practice the concept of democratic policing. Indeed, Wiatrowski and Goldstone (2010) argue, “If police training is to contribute to building democratic stability, top policy makers need to make training that emphasizes democratic policing principles central to that effort” (Wiatrowski, & Goldstone, 2010, p. 91). There is a worldwide consensus on the importance of providing adequate training on human rights to the police. Whilst the UNODC believes that “the professionalization of the police is generally characterized by a formal training based on standardized codes” (UNODC, 2019), the OSCE also holds the view that “the provision of adequate training” is essential to “enable the police to effectively and efficiently implement the provisions of the rule of law, domestic and international law, and accepted human rights standards” (OSCE, 2008, p. 10). The social problem which gave cause for this study was the problem of police human rights violations. Jankuloski et al (2002), succinctly captured the relevance of the issues discussed in this sub-section to that problem when they asserted that, “The best remedy for overcoming cases of violation of human rights and freedoms is professionalism of police.... and that can be only carried out through a system of regular education and training of police employees” (Jankuloski et al, 2002, p. 76). As has been revealed in this sub-section, human rights training is very crucial if police personnel are to operationalise the concept of democratic policing effectively. The good thing is that the UN has developed some training standards that are aimed at helping police professionals to achieve the objectives of democratic policing. These standards are discussed in the next section.

## 2.5 UN Standards of Human Rights Training for the Police

At the World Conference on Human Rights in Austria in 1993, the Advisory Services and Technical Assistance Programmes of the United Nations system was tasked “to respond immediately to requests from States for educational and training activities in the field of human rights, as well as for special education concerning standards as contained in international human rights instruments ... to special groups such as . . . law enforcement personnel” (OHCHR, 1993, Part I, para. 27; Part II, para. 82). Subsequent to this, the UN developed a three-part package of materials for human rights training of law enforcement officers, especially the police. The three components are designed to complement each other and together “provide all necessary elements for the conduct of human rights training programmes for law enforcement officials in accordance with the approach developed by the Office of the United Nations High Commissioner for Human Rights” (OHCHR, 2002, p. iv). The package include: *Human Rights And Law Enforcement: A Manual On Human Rights Training For The Police* (1997); *Human Rights And Law Enforcement: A Trainer’s Guide On Human Rights For The Police* (2002); and *Human Rights Standards And Practice For The Police: Expanded Pocket Book On Human Rights For The Police* (2004).

*The Manual, (1997)* (component one of the package): provides in-depth information on sources, systems and standards for human rights in law enforcement, along with practical guidance and annexed international instruments.

*The Trainer’s Guide, (2002)* (component two of the package): provides session outlines on a full range of human rights topics, instructions and tips for trainers, and a number of training tools, as well as additional exercises.

*The Pocket Book of Standards, (2004)* (component three of the package): is designed to be a readily accessible and portable reference for law enforcement officers. It contains hundreds of point-form standards, organized according to police duties, functions and topics, and referenced with detailed endnotes.

As stated under its Statement of Objectives, the documents are intended to among other things, “(g) equip police educators and trainers to provide human rights education and training for law enforcement officials” (OHCHR, 1997; OHCHR, 2002). To facilitate elucidation in this review, the provisions in the documents are discussed under four thematic areas namely: Trainers’ competence, Contents of training modules, Methods of training, and Other training standards.

### **2.5.1 Trainers’ competence**

Personnel of the GPS, just as other law enforcement officials in many other jurisdictions, are taken through some form of a formal training regime before they are sent into the field to enforce law. For the United Nations, a training course is, “An organized training exercise, designed to allow ‘trainers’ to impart knowledge and skills and to impact on the attitudes of ‘trainees’ or participants” (OHCHR, 2002, p. 11). The key points in this definition is the impartation of *knowledge* and *skill*, and the impact on *attitude*. For training facilitators to achieve this, it is expected that they (the trainers) are competent enough in their fields of expertise. The UN therefore identified *trainers’ competence* as an important element in delivering human rights training for specialized groups such as police officers. The first criteria for competent trainers is that they, who provide the training, should *be police officers* themselves. In some cases, police

agencies procure the services of human rights experts to deliver lesson sessions at their training schools during police training. The UN recognises such interventions, but rather advocates for trainers who are professionals in same profession as trainees (collegial approach) (OHCHR, 2002, pp. 3 & 8). In this case it is preferred that police officers trained in human rights deliver lessons to police trainees. It is believed that their experience as police officers can enhance trainees' understanding of the applicability of human rights standards in police duties. The next competence requirements espoused by the UN is that human rights trainers need to have *received comprehensive training* on human rights, in order to be able to build capacity in lesson and material design, and content delivery (OHCHR, 2002, p. 3). By *comprehensive training* the UN refers to a training-of-trainers programme or course, whereby the “panel of trainers is primarily composed of practitioners from the relevant professional field (policing), accompanied by at least two experts in the field of human rights” (OHCHR, 2002, p. 8). The involvement of “one or more persons specialized in human rights is to control the substantive content of the courses and workshops” for a comprehensive presentation of human rights standards (OHCHR, 2002, p. 4). This means to ensure the competence of Human Rights Training Instructors (HRTI) in the police training schools, they (the instructors) need to undergo a comprehensive training programme or courses facilitated “primarily” by police or law enforcement experts.

The third indicator of trainers' competence is the *possession and usage of the three-component training package* specially prepared for police trainers. According to the UN, the “intended principal beneficiaries” of the package are “police trainers and training institutions” (OHCHR, 1997, p. 1). As mentioned under 2.5 above, the documents are to “(g) equip police educators and trainers to provide human rights education and training for law enforcement officials” (OHCHR, 1997; OHCHR, 2002).

Together they provide *a full range of human rights topics, practical guidance, and hundreds of point-form standards, organized according to police duties, and functions.* At point 11, under the sub-heading “Preparing your lesson plan and your visual aids”, police trainers are requested to develop their lesson plans and visual aids “from the session outlines contained in Part Three of the Trainer’s Guide.” They are also to “identify and compile from the Trainer’s Guide the relevant standards and the relevant practice” (OHCHR, 2002, p. 9). Hence, it is almost mandatory that HRTIs in police training schools, make these documents their primary reference materials. The three standards identified above which relate to the element of *trainers’ competence*, formed the bases for ascertaining the competence of police human rights trainers (instructors) at the various police training schools across the country.

### **2.5.2 Contents of training modules**

Having had the right personnel in place, in terms of their competence to deliver training, the next element which forms the bulk of the standards required in human rights training, is the *content* composition. For the UN, in order to facilitate the satisfaction of educational needs of police trainees, the training programme should revolve around these three key learning objectives:

To provide information and develop knowledge – on what human rights standards are, and what they mean - and their relevance to the work of the police.

To encourage and reinforce the development of skills – so that the functions and duties of policing can be fulfilled effectively through practical behaviour, with due respect for human rights.

To sensitize police trainees; to undergo a change in negative attitudes or a reinforcement of positive attitudes – so that they accept, or continue to accept, the need to protect and promote human rights in their daily work (OHCHR, 2002, pp. 4 and 8).

Thus, all efforts geared at providing effective human rights training to police personnel should aim to improve *knowledge, skills, and attitudes* (OHCHR, 2002, p. 5). The UN believes that “police officers in the line of duty want to know not just what the rules are, but also how to do their job effectively within the confines of those rules.” Hence, “training efforts that fail to meet those concerns will probably be neither credible nor effective” (OHCHR, 2002, p. 17). From the above it could then be argued that whatever training the GPS provides to its personnel on human rights, should seek to fulfil the above objectives. As such, any assessment of the effectiveness of the current police training module, would commence with an examination of how these objectives are incorporated in the training module.

One of the stated values of the GPS is professionalism. The UN meanwhile emphasizes that knowledge of human rights is a key element of professionalism in modern law enforcement (OHCHR, 2002, p. 17). Therefore, for the GPS to attain and maintain its professionalism, it requires that its personnel develop adequate knowledge about human rights - as stated in the first objective above - through effective training. To achieve this the UN provided some topical areas of interest that need to be covered during training. It is recommended that first and foremost, references should be made to the human rights guarantees contained in the constitutional and legal arrangements of the country; and then to legally binding international human rights treaties when they are in force (OHCHR, 2002, p. 9). In this regard, it means provisions of Chapter Five

of the 1992 Ghana Constitution has to be the starting point in a discussion on *recognizing human rights as a matter of law*, as was done at sub-section 2.2.3 of this review.

Under *Introduction To Human Rights* - as captured in the Trainers' Guide - the UN expects that discussions will cover issues such as: *sources* of human rights laws, and *systems / mechanisms* available for implementing and monitoring human rights compliance. Discussions should lead to answering questions such as: *What do we mean by "human rights"? Examples of human rights. Where do human rights "rules" come from? Who makes the rules? Where are the rules made? Who monitors human rights? Which kinds of human rights violations should police be especially concerned about? and What role does training play in protecting human rights?* (OHCHR, 2002, pp. 13 - 17). The discussions of these topics are aimed at enabling trainees to build a solid information and knowledge base on human rights as mentioned earlier above as the first objective of any human rights training. For instance, on the first question of *What do we mean by "human rights"?*, the training documents provide that trainees at the end of discussions should be able to mention some of the most important characteristics of human rights. Which are that they: are internationally guaranteed; are legally protected; focus on the dignity of the human being; protect individuals and groups; obligate States and State actors; cannot be waived/taken away; are equal and interdependent; and are universal (OHCHR, 2002, p. 13; OHCHR, 2000, p. 10). The UN, mindful that definitions can be nuanced depending on the target professionals, defined human rights in these law enforcement documents as: *"Universal legal guarantees protecting individuals and groups against actions by Governments that interfere with fundamental freedoms and human dignity"* (OHCHR, 2002, p. 13; OHCHR, 2000, p. 10). It is therefore expected that this definition which mentions among other things, "legal

guarantees” and “actions by Governments”, would be imparted to trainees during any police training programme. This is because, it is an incontestable fact that they the police are the foremost government agents who deal with individuals and groups (the public) in the enforcement of the law which have the potential of *interfering with fundamental freedoms and human dignity*.

Following from building a solid information and knowledge base, the discussions must focus on police functions and the exercise of police powers. For the UN, “The mandate for police in modern democracies is to protect human rights, defend fundamental freedoms and maintain public order and the general welfare in a democratic society, through practices which are lawful, humane, and disciplined” (OHCHR, 1997, p. vi). Hence, the various human rights standards applicable to functions such as, investigations, arrest, detention, and the use of force and firearms, need to be discussed as requirements for policing in democracies (OHCHR, 2002, pp. 56 - 112).

The UN believes that teaching vague principles and their general applicability to police trainees offers little hope of affecting their actual behaviour. In that, “Police in the real world want to know not just what the rules are, but also how to do their job effectively within the confines of those rules” (OHCHR, 2002, p. 17). As a result it recommends that the content of teaching materials must focus more on standards directly relevant to the daily work of the police. To this end, it is expected that human rights lessons delivered across police training schools in Ghana, would be composed of a “comprehensive presentation of the relevant international standards” in line with UN recommendations (OHCHR, 1997, p. 6; OHCHR, 2002, p. 4). The United Nations through its *bodies* adopt *instruments* - which serve as sources of human rights laws - and also promulgate human rights *standards* for law enforcement. Then by the use of

some *mechanisms*, monitor the implementation of those standards by Member States, and their compliance with the provisions of the instruments (OHCHR, 1997, p. 31).

It is expected that the content of any human rights training module for the police should cover these topics and enable trainees develop the right knowledge - especially on the standards - as simplified below.

Selected principal United Nations *bodies* relevant to law enforcement:

- ◆ General Assembly
- ◆ Economic and Social Council
- ◆ Commission on Human Rights
- ◆ Sub-Commission on Prevention of Discrimination and Protection of Minorities
- ◆ Periodic Congresses on the Prevention of Crime and the Treatment of Offenders.

Selected international human rights *instruments (sources)* relevant to law enforcement:

- ◆ Universal Declaration of Human Rights
- ◆ International Covenant on Civil and Political Rights
- ◆ International Covenant on Economic, Social, and Cultural Rights
- ◆ The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment.
- ◆ Code of Conduct for Law Enforcement Officials
- ◆ Basic Principles on the Use of Force and Firearms by Law Enforcement Officials
- ◆ Body of Principles for the Protection of All Persons under Any Form of Detention or Imprisonment
- ◆ Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power
- ◆ Declaration on the Protection of All Persons from Enforced Disappearance
- ◆ Principles on the Effective Prevention and Investigation of Extra-legal, Arbitrary and Summary Executions
- ◆ United Nations Standard Minimum Rules for the Administration of Juvenile Justice (OHCHR, 1997, p. 34).

Selected international human rights *standards* relevant to police functions during:

***Investigations:***

- No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence.

- No one shall be subjected to unlawful attacks on his honour or reputation.
- Investigatory activities shall be conducted only lawfully and with due cause.
- Neither arbitrary nor unduly intrusive investigatory activities shall be permitted.
- Investigations shall be competent, thorough, prompt and impartial.
- Investigations shall serve to identify victims; to recover evidence; to discover witnesses; to discover cause, manner, location and time of crime; to identify and apprehend perpetrators.
  
- No pressure, physical or mental, shall be exerted on suspects, witnesses or victims in attempting to obtain information.
- No one shall be compelled to confess or to testify against himself/herself.
- Crime scenes shall be carefully processed and evidence carefully collected and preserved.
- Confidentiality and care in the handling of sensitive information are to be exercised at all times.
- Everyone is to be presumed innocent until proven guilty in a fair trial.
- Everyone has the right to a fair trial (OHCHR, 2002, pp. 56-66; OHCHR, 2004, pp. 10-13).

***Arrest:***

- Everyone has the right to liberty and security of the person and to freedom of movement.
- No one shall be subjected to arbitrary arrest.
- No one shall be deprived of his liberty except on such grounds and in accordance with such procedures as are established by law.
- Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest.
- Anyone who is arrested shall be promptly informed of any charges against him.
- Where necessary, an interpreter shall be provided during interrogation.
- The family of the arrested person shall be notified promptly of his arrest and place of detention.
  
- Anyone who is arrested shall be brought promptly before a judicial authority.
- Anyone who is arrested shall have the right to appear before a judicial authority for the purpose of having the legality of his arrest reviewed without delay, and shall be released if it is found to be unlawful.
- Anyone who is arrested has the right to trial within a reasonable time, or to release.

- All arrested persons shall have access to a lawyer or other legal representative, and adequate opportunity to communicate with that representative.
- A record of every arrest must be made and shall include: the reason for the arrest; the time of the arrest; the time transferred to a place of custody; the time of appearance before a judicial authority; the identity of involved officers; precise information on the place of custody; and details of the interrogation.
- No one shall be compelled to confess or to testify against himself
- Every person arrested and detained should be brought before a court as soon as reasonably possible but no later than 48 hours after arrest
- If the 48-hour period expires on a day that is not a court day (such as a weekend or holiday), the accused must be brought before a court on the first court day after the 48-hour period has expired
- If the 48-hour rule is not observed, the accused should be released (OHCHR, 2002, pp. 67-76; OHCHR, 2004, pp. 13-17).

***Detention:***

- Detained persons shall have the right to be informed of the reason for detention and any charges against him.
- The detainee shall be held only in officially recognized places of detention, and their family and legal representatives are to receive full information.
- Anyone who is detained shall have the right to appear before a judicial authority for the purpose of having the legality of his detention reviewed without delay, and shall be released if the detention is found to be unlawful.
- Decisions about the duration and legality of detention are to be made by a judicial or equivalent authority.
- Detention pending trial shall be the exception rather than the rule.
- Detainees shall be kept in humane facilities, designed to preserve health, and shall be provided with adequate food, water, shelter, clothing, medical services, exercise and items of personal hygiene.
- All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person.
- No detainee shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment, or to any form of violence or threats.

- No one shall take advantage of the situation of a detained person to compel him to confess or to otherwise incriminate himself or another person.
- Measures for discipline and order shall only be those set out in law and regulations, shall not exceed those necessary for safe custody, and shall not be inhumane.
- Detainees have the right to contact with the outside world, to visits from family members, and to communicate privately and in person with a legal representative.
- The religious and moral beliefs of detainees shall be respected.
- Juveniles are to be separated from adults, women from men.
- The rights and special status of women and juvenile detainees are to be respected (OHCHR, 2002, pp. 77-93; OHCHR, 2004, pp. 17-22).

***Use of Force and Firearms:***

- All officers are to be trained in the use of non-violent means.
- All officers are to be trained in the use of the various means for differentiated use of force.
- Force is to be used only for lawful law enforcement purposes.
- Restraint is to be exercised in the use of force.
- Non-violent means are to be attempted first.
- Force is to be used only when strictly necessary.
- The various means for differentiated use of force is to be employed.
- Use of force shall always be proportional to lawful objectives.
- Damage and injury are to be minimized.
- Everyone has the right to life, security of person, and freedom from torture and cruel, inhuman or degrading treatment or punishment.
- No exceptions or excuses shall be allowed for unlawful use of force.

**Permissible Circumstances for the use of firearms;**

- Firearms are to be used only in extreme circumstances.
- Firearms are to be used only in self-defence or in defence of others against the imminent threat of death or serious injury.

-or-

- To prevent a particularly serious crime that involves a grave threat to life.

-or-

- To arrest or prevent the escape of a person posing such a threat and who is resisting efforts to stop the threat.

- In every case, 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.

Procedures for the Use;

- The officer is to identify himself/herself as a police officer.
- The officer is to give a clear warning.
- The officer is to allow adequate time for the warning to be obeyed.
- This shall not be required if the delay would result in death or serious injury to the officer or others.

-or-

- It is clearly pointless or inappropriate in the circumstances to do so.

After the Use;

- Medical aid is to be rendered to all injured persons.
- The relatives or friends of those affected are to be notified.
- A full and detailed report of the incident is to be provided.
- Investigations are to be conducted where requested or required.

Accountability for the Use of Force and Firearms;

- All incidents of the use of force or firearms shall be followed by reporting and review by Senior Officers.
- Senior Officers shall be held responsible for the actions of officers under their command if the Senior Officer knew or should have known of abuses but failed to take concrete action.
- Officers who refuse unlawful orders from Senior Officers shall be given immunity.
- Officers who commit abuses of these rules shall not be excused on the grounds that they were following orders from Senior Officers (OHCHR, 2002, pp. 94-112; OHCHR, 2004, pp. 23-28).

Selected international human rights *mechanisms* relevant to law enforcement:

- ◆ United Nations Human Rights Treaty Bodies (such as CESCR, HRC, CAT, CERD, CEDAW, and CRC)
- ◆ Confidential 1503 Procedure
- ◆ Special Rapporteur on Extrajudicial, Summary or Arbitrary Executions
- ◆ Special Rapporteur on Torture
- ◆ Working Group on Enforced or Involuntary Disappearances
- ◆ Working Group on Arbitrary Detention (OHCHR, 1997, p. 34).

While the teaching of sources and mechanisms will equip trainees with knowledge about human rights, the teaching of *standards* beside knowledge, also equip trainees with the skills they need to do their work. The expectation therefore is that taking trainees through the sources, mechanisms, and standards, will fulfil the three fundamental training objectives for the police as succinctly identified by the UN. Which are: equipping police trainees with knowledge and skills, and a change in behaviour as a result of a reformed attitude towards human rights. (OHCHR, 2002, p. 5).

Also very important in police training is a discussion on the four Principles on the Use of Force and Firearms. The UN sees these principles as very crucial if the police are to be guided in the performance of their functions to respect, protect, and promote human rights. Hence, it is expected that any police officer who goes through human rights training will be thoroughly familiar with these principles. They are: the principles on *Proportionality, Legality, Accountability, and Necessity* (PLAN) (OHCHR, 2002, p. 101). The caveat is that police officers must give a careful consideration to these four principles before they decide on the use of force or firearms. In rounding up on the content, it needs to be mentioned that the UN expects that trainees are also made aware of regional human rights instruments... in Europe, the Americas and Africa (OHCHR, 1997, p. 33). In this regard, the human rights training module of the GPS is expected to make mention of at least, the African Charter on Human and Peoples' Rights (ACHPR). Finally, the content should also cover discussions on the importance of human rights training to the individual police officer, the Police Service as an institution, and the State or society in general (OHCHR, 1997, p. vii; OHCHR, 2002, p. 16).

### 2.5.3 Methods of training

With the overriding objective of fostering positive attitude and equipping police trainees with relevant skills, the UN has proposed a number of effective approaches to human rights training. These include: *a practical approach, participatory pedagogical techniques, competency-based, and the use of evaluation tools* among others (OHCHR, 2000, pp. 1, 4 & 5; OHCHR, 2002, pp. 3, 6 & 7). The practical approach should be able to help trainees become familiar with the most fundamental human rights standards, and appreciate how to do their job effectively within those standards (OHCHR, 2000, p. 1; OHCHR, 2002, p. 3). Under *participatory pedagogical techniques*, it is recommended that techniques such as *lecture-discussions, working groups, case studies, brainstorming, simulation and role-playing*, and use of *visual aids*, should be adopted (OHCHR, 2000, pp. 1, 4 & 5; OHCHR, 2002, pp. 3, 6 & 7).

A brief description of the above techniques is given by the UN as follows:

Informal *lecture-discussions* should be useful in clarifying some points and also facilitating the process of translating ideas into practice. Using *working groups* as another technique, each group should be given a topic to discuss or a problem on the standards to solve within a limited time period. The use of *case studies* is also identified as one of the most effective techniques. It is however recommended that they “should be based on credible and realistic scenarios which are not too complex and which focus on two or three main issues” where trainees would be required to apply human rights standards.

In *brainstorming*, trainees are expected to analyse and develop solutions to a posed problem which is hoped to stimulate maximum creativity. *Simulation and role play* may also be used to practise a skill, or enable trainees to experience hitherto unfamiliar situations in the learning process. Trainees are to be engaged in *practical exercise* where they will need to apply and demonstrate particular professional skills in a given assignment. Lastly, using *visual aids* such as; blackboards, overhead transparencies (OHTs), posters, displayed objects, flip

charts, photographs, slides, videos and films, can enhance learning greatly (OHCHR, 2000, pp. 1, 4 & 5; OHCHR, 2002, pp. 3, 6 & 7).

#### 2.5.4 Other training standards

Human rights trainings are based on learning objectives. As a result, *competency-based* is recommended as one of the effective approaches where all trainees would be required to demonstrate competence during assigned exercises and undergo *testing* (in the form of a written examination) *at the end of the training* (OHCHR, 2000, p. 2; OHCHR, 2002, p. 4). Finally, the UN recommends the use of *evaluation tools* which should include pre- and post-training evaluative exercises such as testing questionnaires. These allow the trainees to gauge what they have learned and also assist the trainers in the continuous modification and improvement of the training and materials use (OHCHR, 2000, p. 2; OHCHR, 2002, p. 4). It is the expectation of the United Nations that human rights training for the police will be delivered in line with the above discussed *methodology*, with a *comprehensive contents* module, and also by *competent trainers*. The UN recognizes that a one-off basic training upon recruitment cannot adequately equip police trainees with all the skills required to apply human rights standards in their daily work. For this reason, “Police Command and Management” are obliged to “Provide continuous in-service training for all officials, emphasizing the human rights aspects of police work contained in the Trainer’s Guide” (OHCHR, 2002, pp. 179 & 197). In this way some elements of the methodology discussed above which could not be used in the basic training sessions, will then be expected to be applied during in-service training. So any assessment of police human rights training should look at both *basic* and *in-service training*. When both forms of training are ensured, police personnel should acquire adequate knowledge and enhanced skills necessary for them to do their job more effectively, and with due regard for people’s fundamental human rights.

## 2.6 Other Studies on the Police and Human Rights

The discussions in the previous chapter - Chapter One - and those that have been held in this second chapter, have highlighted three major areas with regards to issues about the police and human rights. The first is that there is unanimity in literature that the *police violate human rights* in the course of their operations. The second is that some previous studies have reported different positions on the issue of the level of *police officers' knowledge on human rights*. The third being that most previous studies have mentioned *police human rights training* as a needful thing to do in addressing the problem of police rights violations. The aim of the discussions in this section, is to examine the adequacy of the data which previous researchers adduced to support their findings or arguments regarding the three areas mentioned above; especially on the last two. I deem this as an important thing to do because sometimes some physical evidence on the ground do not support some research findings. That is not to suggest any wrongdoing by the researchers, but to make the point that usually the problem stem from the kind of data collected from the respondents. The wisdom behind discussing the data used by previous researchers to form their conclusions is supported by an experience shared by Sylvester Bawiise Boyuo (2012). In his study on examining the “Accountability Mechanisms in the Ghana Police Service”, Boyuo made some findings which he himself doubted, and therefore put forward a suggestion to address that. He said, “Clearly, a total of 71.5% ‘agreed’ that the police in Ghana follow their code of conduct. But the question remains, will the police truthfully speak against themselves? Obviously they will not. There is therefore the need for further research into this using other methods to find out the real situation” (Boyuo, 2012, p. 64). The suggestion from Boyuo for other researchers to *use other methods to find out the real situation*, is the bases for the decision to examine the kinds of data the previous researchers used to back

their findings in respect of police violations of human rights, police knowledge on human rights, and police human rights training. In the end, the data examination would also reveal the gaps that existed which then informed the kind of data this thesis needed in order to make findings that could be close to *the real situation*.

### **2.6.1 Violations of human rights by the police**

Regarding the issue of police human rights violations, a review of previous studies showed that there was a consensus among researchers that the police indeed violate people's human rights in the course of their operations. Examples of some of their statements were:

“There are frequent instances where the police, who are entrusted with the duty to enforce law and order, are violating the human rights - (Adu-Takyi et al, 2013, p. 3); Evidence has been presented to show that the police violate human rights in Ghana – (Oppong-Boanuh, 2015, p. 47); Suspects are intentionally tortured for no apparent reason (Afrifa, 2014, p. 62); There are also human right abuses in terms of police brutalities (Quaye, 2018, p. 62); Various human rights and fundamental freedoms have been trampled upon... attempt by the police to apprehend suspected perpetrators of crimes have also led to some arbitrary deprivation of innocent lives and injuries to many citizens (Yiribaare, 2006, p. 58).”

Though some of the pronouncements about police rights violations were made only based on the sampling of people's perceptions, others were actually witnesses, or collected primary data from people who had in some ways suffered rights violations at the hands of the police. Afrifa (2014) for instance, impressively produced direct voice accounts of suspects in police custody and the brutalities they had suffered and continued to suffer during the time of his study. Also in an earlier study, I cited an incidence where the police brutalized some unarmed men in June of 2013 at Cantonments in Accra (Adu-Dickson, 2016, p. 2). A video footage of that incident

which happened in the full glare of Metro TV reporters, was accessed and viewed personally. There is already abundance of evidence to support researchers' pronouncements about the police's violations of human rights. Therefore, much attention would not be given to ascertaining how much data previous studies presented in support of their pronouncements. Some of the researchers meanwhile identified certain factors they supposed accounted for police rights violations. For instance, according to Herman Agboh (2016), "some of the respondents profess that their colleagues engage in misconducts when they drink alcohol" (Agboh, 2016, p. 78). Doe (2013) also cited "political interference" and "lack of oversight monitoring institutions" but primarily argued that, "Human rights education in police training becomes one of the most important pre-condition for the observance of human rights by the police" (Doe, 2013, pp. 9, 30 & 31).

### **2.6.2 Knowledge of the police on human rights**

One area that presented much uncertainties was the issue of the level of police officers' knowledge on human rights. Some previous studies concluded that the police had *adequate knowledge* on human right. In that case, the expectation was that the data collected would show evidence that officers indeed knew what the UN standard training expected them to know. However, comparing the data presented in those studies with the contents prescriptions of the UN standard training - which have been delineated above under section 2.5 - one could argue that the data were not adequate enough to conclude that police officers had adequate knowledge. For instance, according to Afrifa (2014), the "police officers displayed clear understanding of human rights" (Afrifa, 2014, p. 89). Implying that they had more knowledge of human rights. The data he based his conclusions on included that:

“Police officers were asked whether they had knowledge of what human rights are, they all agreed they understood what human rights are and had knowledge about it. This proved that police officers as part of their training in the various police depots spread around the country, were given knowledge on human rights” (Afrifa, 2014, p. 59). “Police officers ‘agreed’ that suspects had basic human rights which must be respected; and Police officers ‘agreed’ that any action going contrary to stipulated fundamental human rights enshrined in the 1992 constitution amounted to violation of human rights” (Afrifa, 2014, p. 89).

Obviously this could not be a comprehensive yardstick to use to make a determination that the police officers sampled in his study had adequate knowledge of fundamental human rights. It was quite revealing when Afrifa later indicated that, “Though police officers were very much aware of the rights of suspects, these rights were blatantly violated” (Afrifa, 2014, p. 91). What their actions then suggested was that they did not have adequate knowledge and understanding of human rights. This is because, as Doe rightly puts it, “When police understand human rights, they are able to apply them in their duties” (Doe, 2013, pp. 9).

This argument was meanwhile not lost on Afrifa (2014). After stating that “The results show that the police officers had received education on human rights”, he went further to quote a UN document which states that: “Human rights education comprises all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for, and observance of all human rights and fundamental freedoms. Human rights education *contribute to the prevention of human rights violations and abuses* by providing persons with *knowledge, skills and understanding*, and by developing their *attitudes* and behaviour to empower them to contribute to the building and promotion of a universal culture of human rights” (Afrifa, 2014, p. 76) (*original source: OHCHR, 2011; Res. 66/137, article 2(1)*).

From this quotation, it means if the police officers had “received education on human rights”, with “clear understanding of human rights”, then they were not expected to *violate rights blatantly* as described by Afrifa himself (Afrifa, 2014, pp. 76, 89 & 91). One could argue that it explained why the data he collected to support his conclusions were inadequate. Afrifa (2014) did not make any recommendations for human rights training, which suggested that perhaps he was content with his data regarding officers’ knowledge and understanding of human rights. I however had a contending position that, there was more left to investigate regarding the actual level of police officers’ knowledge and understanding of human rights. Beside the above discussion, many other previous researchers - even including a former Inspector-General of Police, Opong-Boanuh (2015) - recommended for human rights training for the police. That also suggested that those researchers deduced the police did not have adequate knowledge, understanding, and skills on human rights. All these, which were gleaned from previous studies, were taken into consideration in designing the instruments used in collecting data for this study. The aim was to collect as much data as possible that could give some true reflection of police officers’ level of knowledge and understanding on fundamental human rights.

### **2.6.3 Training of police personnel in human rights**

Recommendations for the police service to incorporate human rights training into its curriculum as well as to provide human rights training to the personnel, are countless in literature, including research reports. However, what I found not to have occupied similar amount of space in literature was presentations on investigations into *human rights training* in the police service. A few of the literature that dealt with police training focused on other spheres, and so did not provide information which could satisfy

curious minds about the nature of human rights training in the Ghana Police Service. Anane-Appiah (2011) for instance, investigated the training and development practices within the Akropong Division of the Service. His study shed some light on methods of training which included on-the-job-training, seminars, workshops, and lectures; as well as benefits which included team building, and transfer of knowledge and skills. He also identified some of the challenges the Akropong Division faced which included *lack of systematic and comprehensive training* and needs assessment, lack of funds, and the fact that knowledge learnt was not transferred into practice leading to unnecessary deaths in the line of duty, and unprofessional behaviour (Anane-Appiah, 2011). These were very useful information about training in the police service. However, it did not address what I was in search of, regarding *human rights training*.

There was also the work done by Mensah (2018), which focused on issues of police training that were close to what Anane-Appiah had done. As indicated by Mensah, the general objective of his study was, “To assess training practices in the Ghana Police Service (GPS) at the Winneba Police Training School and the National Police Training School.” The issues he specifically focused on were assessing the curriculum, scope of training and the pedagogical practices, as well as evaluating how well trainees could apply their training in their police work. The other areas of his focus were; examining the challenges faced by the training institutions, and suggestions for addressing them. Though right from the outset it was evident from his general objective that issues about human rights training was not going to be prominent in his study, his second specific objective was however of particular interest to me. Which was, *evaluating how well the trainees could apply their training to police work* (Mensah, 2018, p. 8). This was of particular interest because previous discussions in this chapter have mentioned that

though Afrifa (2014) for instance had claimed the police had received training on human rights, and had good knowledge and understanding of it, he also conceded that it did not reflect in their work; and that the police violated people's rights "blatantly". Ofori (2011), also made similar finding when he indicated that, "It was evident that even where the police have received human rights training they fail to apply the knowledge" (Ofori, 2011, p. iii). In fact, Mensah (2018) himself in discussing the problem statement of his study, made some pronouncements that laid the bases for his objective to evaluate how the trainees applied their knowledge in their work. He indicated, "Lack of effective training practices had led to low level of knowledge and skills" and "unprofessionalism in the service" (Mensah, 2018, pp. 5 & 6). He also cited an example that "police accountability was taught as theory but its practical application was not discussed" (p. 7). However, when it got to presenting his data and findings on his evaluation of how well the trainees applied their training, Mensah (2018) presented information which in my view did not give a clear idea as to how specific knowledge were applied. His presentation was:

"A close examination of the results indicates that 15% of police officers claimed that trainees apply their training *professionally to police work* whilst another 15% also asserted that trainees apply their training to police work by *being confident and proactive in fighting crime*. Some police officers further suggested that trainees apply their training by *helping people in the community, maintaining police code of conduct and interacting effectively with the public* representing 15% each respectively. On the other hand, it was revealed that most trainees applied their training by *maintaining police code of conduct* representing 37.5% followed by *being confident and proactive in fighting crime* also representing 31.3%. Few others also responded by *being clean, alert and focused* representing 6.9%. On the average, some of the trainees claimed they apply their training by *helping others in the community* and by *interacting effectively with the public* representing 5.6% each respectively" (Mensah, 2018, pp. 107 & 108).

From his presentation, the above quotation was his way of “*evaluating how well the trainees could apply their training to police work*” (Mensah, 2018, p. 8). For me, these were more generic than I had expected. They did not give indication as to how specific topics in the curriculum, and the methods used in teaching them, helped equip trainees with which specific knowledge and skills, and the ways in which the acquired knowledge and skills were exhibited in police work. Also more important to this study, was recalling his argument that, “Lack of effective training practices had led to low level of knowledge and skills” (Mensah, 2018, pp. 5 & 6). This underscored the imperativeness of assessing training practices to ascertain their “effectiveness.” Which in this case, was human rights training. After all these reviews, the gaps found in literature on *the level of human rights training* in the police service, seemed very yawning.

## **2.7 Assessing Police Human Rights Training**

To address the gaps identified above, I explored the literature for clues on the best approach, and discovered that experts had provided some useful information on things to look for, and how to carry out an effective assessment of police human rights training. According to Anneke Osse, “many countries have included modules on human rights in their curriculum to give the impression that a lot of time is spent on the issue” (Osse, 2007, p. 243). However, he argues: “The visibility of human rights in the curriculum is not a measure of its value or its effectiveness” (Osse, 2007, p. 243). That justifies why Robert Davis (2012), in discussing the “framework for measuring the performance of police organizations”, mentioned among other things “analysis of training curriculum” (Davis, 2012, pp. 5 & 6). Analysing the curriculum will reveal many things including the contents. In relation to that, Osse (2007) stressed that “When assessing police

training it is important to note whether any attention is paid to the PLAN principles” (p. 239), which was mentioned at the tail end of sub-section 2.5.2 above. A major problem that had been identified with traditional training methods was that it created “discrepancies between theory and practice” (Osse, 2007, p. 239). This observation underscored why the African Policing Civilian Oversight Forum (APCOF) indicated that a police human rights training should include “theoretical as well as practical skills based on scenarios that are related to daily practice” (African Policing Civilian Oversight Forum, 2012, p. 4). In discussing the topic “Assessing police training from a human rights perspective”, Anneke Osse contended that human rights training in many countries is “often severely restricted in time, focusing on international standards and rather learning these by heart than *understanding* and discussing *what they mean* in terms of police practice” (Osse, 2007, pp. 241 & 242).

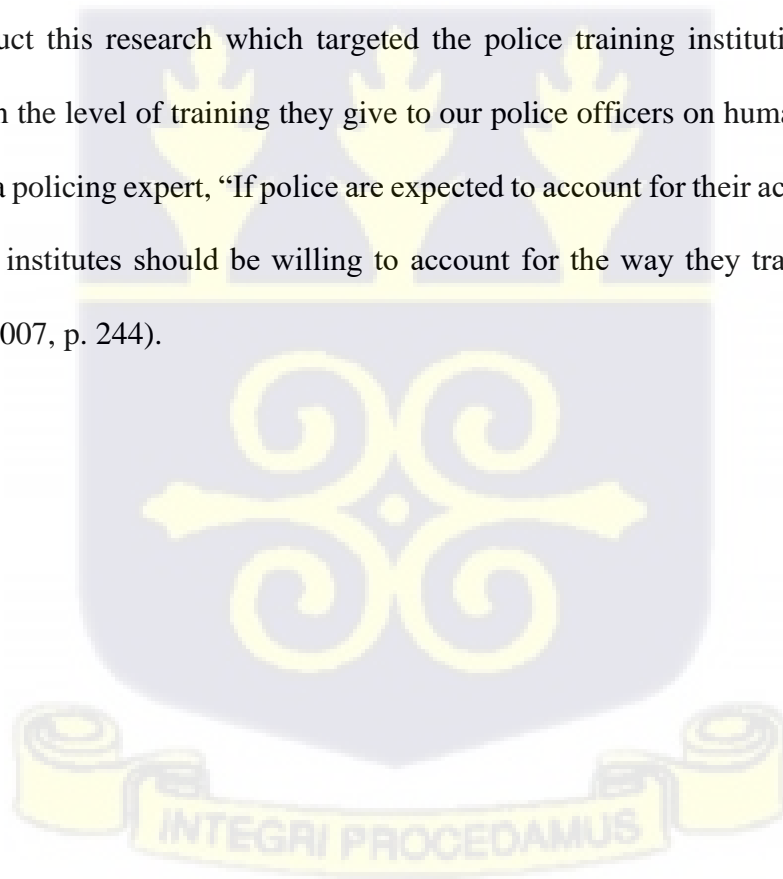
In view of the above discussions, experts advised researchers assessing police human rights training to consider the following: *Who receives basic police training?*; *How long is basic training?* (the longer the better); *What is the background of police trainers?* (those training the police should be qualified trainers); *Good training always addresses knowledge, skills and attitudes* (explaining how theory - including law - relates to practice, knowing the law by heart but not being able to relate it to practice makes the law ineffective, principles should be applied to practical examples, participatory techniques should be used); *What topics are included in training?*; *Is there any follow-up to basic training?*; *Is there a policy of ‘on-the-job training’?*; *On what aspects is further training offered?*; and, *Is training evaluated?*” (Osse, 2007, pp. 244 - 246). These assessment guidelines covered all the relevant areas of the UN’s prescribed human rights training standards which have been discussed quite extensively

in this chapter under section 2.5 above. Following from these guidelines, I developed a research strategy which examined *human rights trainers in the GPS, the curriculum and pedagogical methods* they used, as well as exploring *the level of knowledge and understanding* personnel had derived from the training. These areas were focused on, and relevant data were collected accordingly which in the end helped filled some of the knowledge gaps that existed about the standard of human rights training in the Ghana Police Service. I acknowledge that the data collected may not have been perfect in measuring all the identified elements. However, just as Orbell & Rutherford stated, I also “believe with many other researchers that a less-than-perfect measure of an important construct (*such as the human rights training of the police*) is better than no measure at all” (Orbell & Rutherford, 1973, p. 388).

## 2.8 Summary

Discussions in this review have made the point that Governments per the philosophies of the social contract theory, owe it as a responsibility to safeguard the welfare of the people. The police agency has been identified as the major state agency that delivers this responsibility on behalf of government. That is why the UN recognized that the social contract theory “provides a useful framework for understanding the unique relationship between the police and society” (UNODC, 2019). Democratic policing has been adopted by many police agencies in modern-day societies as the best approach to fulfilling this obligation in ways that can secure for members of the society the enjoyment of their fundamental human rights. Respect for fundamental human rights has been found to be cardinal in a democratic dispensation like we have in Ghana. Unfortunately however, Ghana’s democratic credentials seem to be marred by the spate of police rights violations in the country. This is because, it has been argued that a

State's democratic credentials usually is reflected in the way its police agency carries out its work (Lemieux, 2014). Democratic policing has *human rights* at the center of its concept and principles. The problem was found to be that, though the Ghana Police Service subscribes to democratic policing, its personnel seemed to lack the adequate knowledge, skills and attitudes needed for them to practice it. Meanwhile, the United Nations has produced many human rights training documents for use in training police officials. Many share the view that "If only police could be trained adequately, human rights violations would cease to take place" (Osse, 2007, p. 183). A search through literature revealed that there *had not* been previous studies conducted to investigate *the level of human rights training* personnel of the Service received. That then inspired me to conduct this research which targeted the police training institutions in Ghana to ascertain the level of training they give to our police officers on human rights. As was said by a policing expert, "If police are expected to account for their actions, then police training institutes should be willing to account for the way they train their recruits" (Osse, 2007, p. 244).



## CHAPTER THREE

### THEORETICAL FRAMEWORK

#### 3.0 Introduction

Grant and Osanloo (2014) drew an apposite analogy from the role a building's blueprint plays in its construction, to emphasize the importance of a theoretical framework in a research study. According to them, just as the blueprint "permits the foundation of the home to be built, and it dictates the overall floor plan of rooms, the flow of plumbing, electrical, and mechanical systems - even the direction in which the house will face", so does a theoretical framework form "the foundation from which all knowledge is constructed (metaphorically and literally)" (Grant, & Osanloo, 2014, p. 12). They posited that the theoretical framework "serves as the guide on which to build and support one's study, and also provides the structure to define how one will philosophically, epistemologically, methodologically, and analytically approach the dissertation as a whole" (Grant, & Osanloo, 2014, p. 13). It is very much incontrovertible, therefore, when Imenda (2014) summed it up that, "Theoretical framework is the soul of every research project" (Imenda, 2014, p. 185). In a social science research such as this study, an adopted theoretical framework could consist of a single theory, or a number of theories as long as they undergird one's thinking with regards to how one understands and plans to research a topic. Also, as long as the concepts and definitions from the theory or theories are relevant to the topic (Grant, & Osanloo, 2014, p. 13). Contributing to the discussion on the roles of a theory, Rukmini Desai averred that a theory "provides significant guidelines and trails for the conduct of research by pointing to areas that are most likely to be fruitful. That is, areas in which meaningful relationships among variables are likely to be found" (Desai, n.d.).

Zube (1984) indicated that, “A theory can have many different meanings, depending on the context” (Zube, 1984, as cited in Nhan, 2020). However, there are a couple of definitions proffered by some scholars which I found very useful. A theory is defined by Fox and Bayat (2007) as, “A set of interrelated propositions, concepts and definitions that present a systematic point of view of specifying relationships between variables with a view to predicting and explaining phenomena” (Fox, & Bayat, 2007, p. 29, as cited in Imenda, 2014, p. 186). Liehr and Smith (1999) also shared same view when they submitted that it is “A set of interrelated concepts, which structure a systematic view of phenomena for the purpose of explaining or predicting (Liehr, & Smith, 1999, p. 8, as cited in Imenda, 2014, p. 186). Considering the above definitions, I draw the understanding that: *a theory is a set of interrelated concepts and propositions, which present a systematic view on how certain variables relate to each other, for the purposes of explanation and prediction of phenomena.*

Marlene Sinclair (2007), admonished that, “At the start of any research study, it is important to consider relevant theory underpinning the knowledge base of the phenomenon to be researched.” Furthermore, in coming up with a theoretical framework, a number of questions need to be contemplated including: “what do I know about the phenomenon that I want to study?” Also, “what other theories are relevant to this practice?” (Sinclair, 2007). These ideas were found very useful in my efforts to identify theories and a framework that could support the study. The phenomenon this study set out to investigate was broken down into a number of objectives. The first had to do with ascertaining whether training on human rights in the GPS was delivered in accordance with prescriptions set by the UN training standards, which are aimed at engendering impartation of knowledge and skills to trainees. The set standards prescribes a number of things that *teachers* have to do, and those that are required of

*students* to also do. Studying a number of theories on learning revealed that the propositions of the cognitivists' theory of learning, support the prescriptions of the training standards to be measured. Beyond this, there was another angle of the study that also sought to explore how much knowledge and understanding the personnel have on human rights, in view of the training they have received over time. A critical consideration of the nuances of the issues - resulting from extensive review of literature on the overarching subject matter - brought to light that the propositions of the cognitivists' theory alone, would not be adequate in explaining and predicting some of the outcomes when the *training* is matched against the *knowledge* outcome. This is because on the one hand, the propositions of the cognitive theory could be confirmed by the data analyses. That is, standardized training resulting in adequate knowledge, or poor training resulting in inadequate knowledge. On the other hand, with the complexities of the issues, data analyses could potentially reveal a 'no connection' outcome when training is matched against knowledge. That is, standardized training yet inadequate knowledge, or poor training yet adequate knowledge. I envisaged that in such a scenario, there would be the need for a theory that could offer some explanation as to why that could be the case based on the data collected. In this regard, I found the propositions of the selective exposure theory as capable of offering some explanations on such a phenomenon. Furthermore, policing in contemporary world is to serve the interest of the people. This is achieved through delivering democratic policing; a concept that forms the bases for this political science research. So the final objective of the study aimed to ascertain whether the human rights training provided in the Service, was capable of helping the police service to be *useful* to the society it is supposed to serve - in terms of the training's contribution to the realization of democratic policing. On this, the propositions of the functionalist theory was deemed applicable.

From the afore reasoning, it became apparent that in order to help in explaining the variables of the study, there was the need to adopt a theoretical framework comprising these three theories. This gives credence to Grant and Osanloo's (2014) assertion that, "There is no one perfect or right theory for a dissertation" (Grant, & Osanloo, 2014, p. 14). The discussions below, detail how the propositions of each of the theories are relevant in analyzing data related to the objectives of the study.

### 3.1 The Cognitive Learning Theory

Discussions about learning theories usually identify four major theoretical paradigms. These are the cognitivists' theory, the behaviorists' theory, the humanists' theory, and the constructivists' theory (Çeliköz et al., 2016, p. 31). Each of these paradigms "emphasize different aspects of the teaching-learning process in their approaches" (Halim, & Ali, n.d.). The *constructivism theory* of learning, which has Lev Vygotsky as one of its leading proponents, sees the learner as a constructor of knowledge (Padgett, 2020). The key proposition of the theory is that "knowledge is not passed from instructors to learners, but rather, learners individually create meaning for themselves" (Stewart, 2021). This fundamental proposition of the constructivism theory, was incongruous with the UN human rights training standards which this study set out to investigate. *Humanism* as a learning theory gained prominence in the 1970s as an opposition to the views of both behaviorism and cognitivism (Learning Theories, 2013). Proponents of humanism, which Carl Rogers emerged as the foremost and most eloquent, believe that "the individual has a powerful natural potential for learning" (Jones, 1979, p. 23). Hence, they see "learning as a way to fulfill an individual's potential rather than meeting specific learning targets" (Padgett, 2020). Humanism views the traditional mode of teaching as inappropriate, and rather advocates self-

discovered and self-directed learning. For the humanists, a trainer's role is *not to teach*, but to be available as a resource and counsellor, to help the learner. According to Merrick Jones (1979), the humanists' view of *man* has "a variety of philosophical, sociological, psychological and religious roots", and therefore, sees their position as a more of "a celebration of man's humanness than a true theory of learning" (Jones, 1979, p. 23). The humanists theory with these assumptions of learning, also then meant it was incompatible with the training standards this study aimed to examine.

Another learning theory whose dominance was gradually replaced in the 1960s by the cognitivists' theory - a theory it is often contrasted against - was *behaviourism* (Jarre, n.d.; Learning Theories, 2013). Behaviorists are averse to *the idea of studying the mind*, and thus, emphasized on "what learners can be observed doing, and not with learners' thought processes" (Stewart, 2021; McLeod, 2020). Burrhus Frederic Skinner, who is considered the chief ideologist of behaviorism, argued that "behaviour can be encouraged and shaped by appropriate reinforcement" (Jones, 1979, p. 22). Skinner theorized that, "Rewards increase the likelihood that behaviors will be repeated, while punishments decrease the likelihood of repetition." As a result, "learning occurs through a series of rewards or punishments" (Padgett, 2020). A learning theory whose focus is solely on observing respondents' behaviour, and rejected any attempt to go inside their heads to ascertain their intentions, feelings, drives and motivation - as the instruments of this study did via their level of knowledge and understanding on human rights concept - was obviously divergent to the objectives of this study (Jones, 1979, p. 22). The cognitivists' theory on learning, which contrasts the behaviorists, was in the end found to be very appropriate for this study in view of the objectives of the study.

*Cognitivism* is a paradigm which focuses on an organism's thought processes that lead to knowledge (Stewart, 2021). The thought processes which include activities such as processing information, mental representations, and guesses, facilitate *cognition* and are recognized as forming the basis in the interpretation of learning (Çeliköz et al., 2016, p. 31). The Encarta defines cognition as, "The mental process of acquiring knowledge" (Microsoft Encarta, 2009). Other scholars describe it as: the act of knowing and perceiving, specifically in relation to brain functioning and mental processes (McSparron et al., 2019, p. 96); the mental process of absorbing and retaining knowledge (Andre, 2019); and the mental process of gaining knowledge and understanding through the senses, experience and thought (Indeed Editorial, 2020). In the nut shell, *cognitive learning* is an active and long-lasting learning which focuses on the effective use of the brain for gaining understanding of concepts, problem-solving, decision-making, and explanation, through the internalization of facts and information (Salim, n.d.; Indeed Editorial, 2020; and Andre, 2019). As McSparron et al (2019) crisply put it, "Cognitive learning is about using thinking to learn" (McSparron et al., 2019, p. 96).

### **3.1.1 The concepts of cognitive learning theory**

Plato and Descartes are regarded as two of the first philosophers who delved deeply into the theory of cognitive bahviour and knowledge (Western Governors University, 2020). Following the ideas of these ancient and early centuries philosophers, 19<sup>th</sup> century psychologists such as Wilhelm Wundt (1832 – 1920), William James (1842 – 1910), John Dewey (1859 – 1952), John Watson (1878 – 1958), and a number of other researchers, explored how the mind and thought works (Western Governors University, 2020). The Cognitive Learning Theory (CLT) gained much popularity in the 20<sup>th</sup>

century following the work of Jean William Fritz Piaget (1896 – 1980). As a Swiss Developmental and Educational Psychologist, Piaget is credited with the proposition and development of the cognitive learning theory which he coined in 1936 (Andre, 2019; Academy Of Mine, 2021). Many other researchers made significant contributions to this theory. Some are: Edward Chase Tolman (1886 – 1959) who claimed that learning was related to complex mental processes, not simple mechanic conditioning processes (Çeliköz et al., 2016, p. 32); David Paul Ausubel (1918 – 2008) who believed that concepts, principles and ideas are gained through deductive reasoning (Çeliköz et al., 2016, p. 36); and Jerome Seymour Bruner (1915 – 2016) who also focused on how mental processes are linked to teaching (Valamis, (n.d.). Drawing from Tolman’s theories on latent learning which claimed that learning was a complex internal mental processes, George Armitage Miller (1920 – 2012) - an American psychologist and one of the founders of cognitive psychology - advanced a theory known as the *Theory of Data Processing*. That theory – or information processing theory as some literature may have it – recognized information as the basic means of learning and therefore focused on how information goes into the learner’s memory, how it is interpreted, how it is stored, and how it is retrieved whenever the need be (Çeliköz et al., 2016, p. 38; Andre, 2019).

In the teaching and learning context, *concepts* and *ideas* from the above theories generated cognitive learning *strategies* which aimed at improving a learner’s ability to deeply process information. It is believed that the deeper a learner processes information, the deeper understanding he or she will get. This then also enhances the learner’s ability to transfer and apply processed information or skills in any given situation, as well as developing improved problem-solving and critical thinking skills (Andre, 2019; Valamis, n.d.; Indeed Editorial, 2020).

One of the fundamental concepts of cognitive learning theory put forward by David Ausubel was that “People primarily learn a piece of new information by means of being directly exposed to information” (Çeliköz et al., 2016, p. 36). This brings to the fore the issues of *what* information people are exposed to (content), and *how* they are exposed to it (method) in order to maximize the effectiveness of learning. The first idea suggested is that, “Students should be prepared to receive the information organized by the teacher” (Çeliköz et al., 2016, p. 36). This could be done by getting students to understand the reasons for learning a specific subject in the first place, and the role knowledge of the subject could play in their endeavours (Valamis, n.d.; Indeed Editorial, 2020). It is necessary for this to be recognized because, as rightly put by Salim (n.d.), “The main goal of cognitive training is to provide learners with the knowledge necessary for them to carry out their functions in the workplace” (Salim, n.d.).

Ausubel again advanced the idea of *meaningful learning* (Çeliköz et al., 2016, p. 35). This among others require that having prepared students for the receipt of the information, the trainer would have to “organise materials in a logically relevant way, moving from the general to the particular, indicating their relationship to previously learned knowledge” (Jones, 1979, p. 23). Also, the trainer is expected to “adjust the learning situations to enhance the pace of learning and to arrange the sequence of learning points to suit a material being presented” (Salim, n.d.). Cognitive learning – as already quoted above under sub-section 3.1 – is simply “using thinking to learn.” Proponents therefore advocate for strategies that would make learning engaging, and also involve students in active thinking (Salim, n.d.). The idea is that having discussions and conversations about what is being taught, as well as challenging students to justify and explain their thinking in *case-based scenarios*, *role play*, *puzzles* et cetera,

contribute to student's learning process. Also, experts present that making use of *audio-visual aids*, especially those that contain surprises of what is being taught, help students to retain knowledge longer (Çeliköz et al., 2016, p. 37; Salim, n.d.; Halim, & Ali, n.d.; Andre, 2019; McSparron et al., 2019, p. 97).

Another very important idea propagated by cognitivists is that, there are benefits in assessing or *testing* learners' knowledge and understanding on what they have learned. It is suggested that studies have “demonstrated that learners recall approximately 50% more information when they test themselves rather than simply studying without testing” (McSparron et al., 2019, p. 97). Besides helping students with retention of information, testing – or examination, as the case may be – is also deemed as affording the trainer the opportunity to determine whether the student makes sense of what is learnt or not (McSparron et al., 2019, pp. 96-97; Çeliköz et al., 2016, p. 37). In employing testing though, experts advise that focus should be put on comprehension and discussion questions, instead of just right or wrong answers, or multiple choice questions. Students are to be made to talk about the conclusions they reached on given questions, and then assisted to “discover on their own why those conclusions are either correct or need further evaluation” (Academy Of Mine, 2021). The last but certainly not the least concept of cognitive learning to mention is the role of *relearning* in transferring knowledge from short-term memory to long-term memory (McSparron et al., 2019, p. 96; Salim, n.d.). It is argued that, “There is no substitute for repetition of learning”, and that “Periodic relearning of material enhances memory and also prevents the typical memory decay people experience” (McSparron et al., 2019, p. 96; Salim, n.d.). Springing forth from this concept is the idea of *in-service* training which offers learners in an organization the opportunity to relearn materials relevant to their work.

In carrying out such relearning activities, strategies suggested include that trainers “review materials already presented to offer slightly different explanations, different examples, and different ways of understanding the topics” (Salim, n.d.). It is believed that this not only makes the materials more interesting, but also speeds up the conversion of knowledge gained into long-term memory (Salim, n.d.). The concepts, ideas, and strategies of the CLT as discussed above, makes the theory the most appropriate one among the other learning theories, for use in conducting this study. The next sub-section looks at how the theory applies to the study.

### **3.1.2 Applicability of CLT to the study**

The study’s first objective was to *examine the extent to which human rights training in the police service met United Nations’ prescribed standards*. The UN training standards which have been discussed under section 2.5 of this thesis border on three main areas namely; trainers’ *competence*, *contents* of the modules, and *methods* of training. The standards identified conform to the concepts, ideas, and strategies of the CLT as discussed under the above sub-section. One of the concepts was that “people primarily learn a piece of new information by means of being directly exposed to information.” In the classroom setting this places responsibilities on the trainer in two ways. First, the adequacy of the *content* he or she exposes trainees to, and second, the *methods* or pedagogical skills he or she employs to facilitate trainees’ acquisition of the knowledge taught. These then require that the trainer needs to be *competent* enough in order to be able to carry out these responsibilities successfully. This concept of the theory conforms to the standards on *trainer’s competence*, thereby justifying any data collection in that regard.

Also, there is an idea in the theory that “students should be prepared to receive the information organized by the teacher.” As part of the preparation the trainer is expected to get trainees to “understand the reasons for learning a specific subject in the first place, and the role knowledge of the subject could play in their endeavours.” This again requires some level of competence on the part of the trainer in order to be able to prepare the trainees and get their attention and interest to receive what the trainer teaches them. Apart from pedagogical skills, there is another factor which could help a trainer to achieve this successfully. That is, the *person* (profession) of the trainer. One of the UN standards on trainer’s competence is that the trainer should come from the same institution as the trainees. It is believed that when a police officer discusses with police trainees how to apply human rights in their work, the trainees would identify with that person more than if it were an outsider. This standard is very useful in helping a trainer to prepare his or her trainees as required by the above idea of the theory.

Again on the idea of getting trainees to “understand the reasons for learning a specific subject and the role knowledge of the subject could play in their endeavours”, the contents of the UN training standards provides for that in the objectives. The first objective enjoins trainers to “provide information and develop knowledge on human rights, and their relevance to the work of the police.” Therefore, any assessment of the contents (objectives) of the police training curriculum vis-a-vis that of the UN, would be in order - in view of the above idea of the theory. The cognitive learning theory also proposes David Ausubel’s concept of *meaningful learning*. From this concept trainers are to “organise materials in a logically relevant way, moving from the general to the particular, indicating their relationship to previously learned knowledge” in order to facilitate learning. This relate to the UN standards in two ways: the *competence* of the

trainer to be able to do that, and the *contents* of the module being used in order to achieve that. These two elements of the UN training standards have been discussed under sub-sections 2.5.1 and 2.5.2 respectively of this thesis. While the standards on competence require trainers to have received comprehensive training themselves to be able to build capacity in lesson and material design and delivery, those on contents provide important topics that are carefully selected and well arranged, necessary to achieve the fundamental objectives of police training in human rights. According to the UN, a training program should “allow trainers to impart knowledge and skills, and to impact on the attitudes of trainees or participants” (OHCHR, 2002, p. 11). Hence, concurring with the position that the contents of such trainings must have logically organized, and relevant materials so as to facilitate *meaningful learning* - as the theory proposes. The CLT proposes strategies that would engage learners in active thinking such as discussions, case-based scenarios, role play, puzzles, the use of audio-visual aids et cetera. It is the belief of cognitivists that these strategies contribute to student’s learning process, and also help them to retain knowledge longer. That belief found expression in the UN training standards; specifically under the methods rubric which again has been discussed under sub-section 2.5.3 of this thesis. The standards prescribed a number of participatory pedagogical techniques including lecture-discussions, working groups, case studies, brainstorming, simulation and role-playing, visual aids, slides, videos and films.

Another very important idea advanced by the cognitive theory is the need to test learners’ knowledge and understanding on what they have learned. Proponents of CLT argue that when learners test themselves they tend to recall more information than studying without testing. The standards also recommend testing students - even in the form of a written examination – because experts believe it accrues some benefits to

both the trainer and students as was discussed under sub-section 2.5.3 of this thesis. In the testing, the theorists advocate for comprehension and discussion questions, instead of just right or wrong answers, or multiple choice questions. This was taken into consideration in designing the instruments used in data collection for this study. The last proposition of the theory mentioned in the previous sub-section is the idea of relearning, which corresponds with continuous in-service training in the UN training standards - also mentioned under sub-section 2.5.3 of this thesis. While the theorists believe periodic relearning of material enhances memory, the UN training standards also believe that a one-off basic training upon recruitment cannot adequately equip police trainees with all the skills required to apply human rights standards in their daily work. Hence, the need for a continuous in-service training. Reiterating Salim's statement, "The main goal of cognitive training is to provide learners with the knowledge necessary for them to carry out their functions in the workplace" (Salim, n.d.). This is exactly what the UN human rights training standards, which was central in this study, also seek to achieve. Therefore, the adoption of the CLT as the main theory for the conduct of this study, could not have been more appropriate.

### **3.1.3 Benefits and criticisms of CLT**

Cognitivist's position is hailed for being "more value-free in the assumptions it makes about human learning", and also for "suggesting concrete strategies for education" (Jones, 1979, p. 24). The CLT is found to present invaluable benefits in the practical teaching and learning context. It enhances lifelong learning because trainees can build on previous ideas and knowledge to apply new concepts in acquiring new knowledge. This kind of learning provides trainees with deeper understanding of new topics and skills. Cognitive learning theory also facilitates the development of trainees' problem-

solving skills, enhancing their capacity to apply knowledge in any challenging task. The cascading effect of all these is that trainee-employees, like police trainees in this case, “become more confident in approaching tasks” (Valamis, n.d.).

In spite of these benefits however, there are some criticisms that are leveled against the cognitive learning theory. Cognitivism is criticised by other theorists for being too narrow in its focus on mental processes as means of explaining behaviour. The mental or cognitive processes meanwhile – as they argue – “cannot directly be observed.” This they believe makes cognitivists’ approach more reductionistic because it “explains behaviour as simply the result of 5 cognitive processes and disregards other factors” (Vicky, 2013). It is postulated that its “researchers focus mostly on the logical aspects of cognitive processing and less on the emotional, creative and social aspects that also affect thinking” (McLeod, 2020). Even in the classroom setting, some scholars quizzed: “Are there social influences on learning?” This raised what is described as “the most serious criticism” against cognitive learning theory, which is, “its lack of recognition of the social context in which learning occurs” (Tomei, 2004). In the conduct of this research, these criticisms were duly taken note of. That was why the concepts of the selective exposure theory were roped in to offer some explanation on aspects the CLT could not explain.

### **3.2 The Selective Exposure Theory**

David Ausubel, one of the foremost theorists of the cognitive learning theory, posited that “people primarily learn a piece of new information by means of being directly *exposed* to information” (Çeliköz et al., 2016, p. 36). In an apparent agreement with this assertion, Hornik (2002) submits, “The more times an individual is exposed to a message, the more likely he or she is to learn it” (Hornik, 2002, p. 34). Exposure to

information is therefore deemed a very important factor in facilitating learning. However, psychologists and scholars argue that individuals have the capacity and control of selectively directing their attention towards certain information. Hence, “efficient learning depends on the selective ability of the individual” (Çeliköz et al., 2016, p. 41).

Although a couple of studies “question the presence and benefits of selective exposure” (The Decision Lab, 2021), the consensus however is that it exists. The phenomenon of selective exposure, which is also known as “congeniality bias” (Dorison et al., 2019), is described by Williams et al. (2016) as, “The phenomenon whereby people choose to focus on information in their environment that is congruent with and confirms their current attitudes in order to avoid or reduce cognitive dissonance” (Williams et al., 2016, pp. 2 & 3). For Stroud (2014) though, selective exposure is simply “the motivated selection of messages matching one’s beliefs” (Stroud, 2014, p. 1). The phenomenon has received much examination in the fields of social psychology, political science, and communications studies (Dorison et al., 2019; Brosius, & Peter, 2017).

### **3.2.1 The concepts of selective exposure theory**

Historically, the concept of selective exposure is traced to a 1948 publication by Lazarsfeld, Berelson, and Gaudet (1948), on the 1940 American presidential elections campaign between Wendell Willkie and Franklin D. Roosevelt (Lazarsfeld et al., 1948, as cited in Stroud, 2014, & The Decision Lab, 2021). In their publication titled, “The People’s Choice: How the Voter Makes up His Mind in a Presidential Campaign”, the authors noted that “partisans encountered congenial messages more often than uncongenial ones” (Stroud, 2014; The Decision Lab, 2021). The concept of selective

exposure gained much attention later when it was used as evidence in confirming the predictions of Leon Festinger's cognitive dissonance theory (Dorison et al., 2019). In the book "A Theory of Cognitive Dissonance", Festinger (1957) argued, "People experience mental discomfort when holding conflicting beliefs, attitudes, or thoughts" (Festinger, 1957, as cited in The Decision Lab, 2021). As a remedy to this feeling of dissonance, people then "naturally gravitate toward that which supports their own opinions and beliefs" (The Decision Lab, 2021). This corroborated Lazarsfeld et al.'s observation that partisans were more prone to congenial messages.

The Selective Exposure Theory (SET) is based on three fundamental principles. These are: *Avoidance of incongruent information* – which is where individuals avoid information that is opposite to their existing attitudes and beliefs; *Selective perception* - this is where individuals choose not to perceive information they disagree with, or try to re-interpret it to fit with their existing opinion and beliefs; and *Selective retention* – where individuals simply forget any information which is incongruent with their attitudes, but remember information they are in sync with (The Decision Lab, 2021; Williams et al., 2016). The basic assumption of the SET, which is palpably deducible from the above principles, is that, "People expose themselves to external stimuli in a selective way" (Brosius, & Peter, 2017). Many researchers meanwhile, have studied various variables that moderate *selectivity*, or the *congeniality bias*. Stroud (2014) proposed a categorization of the moderators of selective exposure into "individual characteristics and environmental characteristics" (Stroud, 2014, p. 6).

In a study conducted by Hart et al (2009), though analyses indicated a modest preference for congenial over uncongenial information, they however confirmed that the participants' congeniality bias was moderated by variables that affect the strength

of their motivation for bias. Some of the moderating variables included: relevance of participants' attitudes, beliefs, or behaviors to their values; attitudes, beliefs, or behaviors not held with conviction; degree of closed-mindedness; confidence in the attitude, belief, or behavior; relevance of information to accomplishing a current goal; and information quality (Hart et al, 2009). Judgments about information quality however, "may be influenced by one's beliefs" (Stroud, 2014, p. 3). *Inundation* is also cited as having a significant moderating effect. It is suggested, that when individuals are "inundated with information contradicting their views, they may forgo their original view instead of trying to bolster it with congenial information selection" (Stroud, 2014, p. 2). *Anxiety* over expectation to be asked to defend one's views, is also found to mitigate an individual's motivation for selective exposure. It is also presented that where individuals find an issue *personally important*, they "tend to select more information on the issue than those who do not find the issue as important." *Strongly held attitudes, message content, and information utility*, have all been identified as affecting selective exposure. It is argued that, "Information perceived as *useful* may be selected more frequently whether it is congenial or not" (Stroud, 2014, p. 5 - 6).

### 3.2.2 Applicability of SET to the study

The SET applies to this study primarily because of its potential to help address two possible questions that may arise specifically in relation to the third objective of this study. Which is, to *determine the correlation between the training offered, and personnel's knowledge on human rights*. The assumption is that if human rights training in the GPS is delivered per UN standards (first objective), then it would be expected to have equipped police personnel with adequate knowledge and understanding of human rights (second objective). The third objective aimed to determine if this correlation held

true in the police service. That is, first objective matching with the second objective - either positively or negatively. Positive being: adequate training has led to respondents having adequate knowledge and understanding of human rights. Negative being: inadequate training having led to respondents exhibiting inadequate knowledge and understanding of human rights. However, it was also acknowledged that there could be a *no correlation* in terms of the above described positive or negative phenomena. That is, adequate training but inadequate knowledge, or inadequate training but adequate knowledge. Legitimate questions that would arise from this would be; *How come that the training offered at the PTS meet the internationally set UN standards, and yet officers lack adequate knowledge and understanding of human rights?* Also, *how come that the training does not meet the set standards, but officers have adequate knowledge and understanding of human rights?* The concepts and propositions of the selective exposure theory as discussed under the previous sub-section, could offer some explanations.

The theory proposes that “individuals avoid information that is opposite to their existing attitudes and beliefs.” This suggests that they would on the other hand gravitate towards information which align with their attitudes and beliefs. The implication for this study is that, when human rights training in the police service is found to be adequate (standardized), and yet personnel exhibit inadequate knowledge and understanding of it, then data would be expected to suggest that personnel’s attitudes were averse to the concept of human rights. On the other hand, if it turned out that the training is inadequate but personnel have good knowledge of human rights, then the data should indicate that personnel have positive attitudes towards human rights, and even make efforts to get materials on it for their personal use outside of the classroom, to bolster

what they are taught at training. It is also theorized that “Individuals choose not to perceive information they disagree with, or try to re-interpret it to fit with their existing opinion and beliefs.” This follows in same logic as the proposition on avoiding information. Here, adequate training yet inadequate knowledge could mean personnel’s negative belief in human rights make them choose not to *learn* it even when the training is good. Inversely, even when the training is inadequate, with their positive belief in human rights, personnel would learn well, the *little* they are taught. That could account for their high level of knowledge in the face of inadequate training. There is again the proposition that “Individuals simply forget any information which is incongruent with their attitudes.” Basically the implication here is that police trainees could be taught all that they need to know about human rights (adequate training). However, once training is over, they would choose to *forget* about whatever they would have been taught, simply because the concept of human rights is incongruent with their attitudes (resultant inadequate knowledge). On the other hand, this suggests that individuals would remember information which is congruent with their attitudes. Meaning, when the training is inadequate but the concepts of human rights happen to align with personnel’s attitude, they would at least *retain* what they were taught whiles at training.

The discussion thus far, has looked at how the fundamental principles of the SET - avoidance of incongruent information, selective perception, and selective retention – could help explain some of the findings of this study. There are other concepts of the theory which could also be relevant in addressing the third objective of the study. The theory propounds that “*relevance of information to accomplishing a current goal*” may influence an individual to expose him or herself to an information even though his or her own personal attributes may be incongruous with the information. This suggests

that even if the human rights training delivered in PTS is inadequate, as far as police trainees find the standards of human rights very relevant to them in the performance of their duties - regardless of their beliefs and attitudes – they would expose themselves to the concepts of human rights. Possibly, seeking out materials on their own to supplement what the training provide. So when personnel are found to have adequate knowledge on human rights when the training is inadequate, the data would be expected to suggest that they find human rights very relevant to their work. Where adequate training is delivered but personnel have inadequate knowledge, it would also be expected that the data would suggest personnel do not find human rights relevant in their work. Same argument could be made for the proposition that, “People are more inclined to selecting information on issues that they find personally important” (Kim, 2009, as cited in Stroud, 2014, p. 5). The inference here is that police officers would open themselves up and imbibe knowledge of human rights if they found it important, otherwise, even if they are given adequate training on it, they would still ignore. When data suggests that the training is standardized, and yet personnel do not have adequate knowledge, then it would be expected that the data would indicate personnel do not find issues of human rights important. On the other hand, if data suggests that the training is inadequate, and yet personnel have adequate knowledge on human rights, it would also then be expected that data would indicate personnel find issues of human rights very important, and therefore seek more knowledge of it on their own.

### **3.2.3 Benefits and criticisms of SET**

Selective exposure comes with some benefits. At the very least, heavy exposure increases opportunity for learning (Hornik, 2002). In research, Stroud (2014) postulates, “Selective exposure is a cornerstone of political communication research”

(Stroud, 2014, p. 12). Within the context of this study however, the concepts of the theory as discussed under the previous sub-section, showed that the theory could be beneficial in explaining some of the findings. Especially in phenomena where police human rights training would be found to be inadequate, and yet personnel having adequate knowledge, or vice versa. On the down side though, selective exposure is generally criticized for engendering polarization (The Decision Lab, 2021; Dorison et al., 2019). However in the context of research, the foremost criticism raised by scholars has been the controversies surrounding the assumptions of the theory. This stem from inconsistencies in research findings where the theory was applied. For instance, D'Alessio and Allen (2007) found that, “People routinely selectively expose themselves to messages in accord with their existing attitudinal structures and avoid incongruent messages.” Other authors who reviewed 23 studies concluded that, “The findings were inconsistent and, overall, there was little support for the selective exposure hypothesis” (Brosius, & Peter, 2017). Meanwhile, with its focus on exposure to mass communication, another study also in contrast “found considerable support for selective exposure theory” (Brosius, & Peter, 2017). Earlier scholars attributed inconsistencies in findings of the selective exposure theory to “inadequate methodological design” and “experimental errors” (Brosius, & Peter, 2017; The Decision Lab, 2021). However, it is argued that “even with the improved methodology of today, findings are still not conclusive” (The Decision Lab, 2021). These criticisms could have reflections in this study. Data on personnel’s attitude towards human rights, and how important they found human rights to be in their work, could end up failing to explain the level of their knowledge. In that case it would only confirm the criticism of the theory – which is that it presents inconsistent findings.

### 3.3 The Functionalist Theory

In sociology, one of the major theoretical perspectives is functionalism (Crossman, 2019). Sometimes referred to as structural-functionalism (because of its focus on social structures, or institutions), functionalism “emphasizes the interconnectedness of society by focusing on how each part influences and is influenced by other parts” (LibreTexts, 2019; Mooney, Knox, & Schacht, 2007). The Functionalist Theory (FT) is based on the premise that “all aspects of a society - institutions, roles, norms, etc. - serve a purpose and that all are indispensable for the long-term survival of the society” (Britannica, 1998). Functionalists aver that “society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole” (Mooney et al., 2007).

#### 3.3.1 The concepts of the functionalist theory

The functionalist theory is considered to be based on the foundational works of Herbert Spencer (1820 – 1903), and the French sociologist, David Emile Durkheim (1858 – 1917) who had argued that it was necessary to understand the needs of the social organism to which social phenomena correspond (Mooney et al., 2007; Britannica, 1998; LibreTexts, 2019). The theory gained much prominence with the work of other notable theorists including the American sociologist Talcott Parsons (1902 – 1979), who introduced a structural–functional approach, and Robert King Merton (1910 – 2003) (Britannica, 1998; Crossman, 2019). In the mid-20<sup>th</sup> century, Robert Merton expanded the functionalists’ perspective when he posited that institutions could have both *manifest* and *latent* functions. As explained in a text, “manifest functions are the intended functions of an institution or a phenomenon in a social system, while latent functions are its unintended functions” (LibreTexts, 2019). The concepts of

functionalism propose that society is a *whole* – like an organism, or a human body – which is made up of different parts each of which “plays a necessary role” (Crossman, 2019). The different parts of society in this case, “are primarily composed of social institutions” (Crossman, 2019). Each of these social institutions “contributes important functions for society” (Mooney et al., 2007). Together, all the functions the institutions play, lead to social stability.

According to functionalists, institutions become “*functional* if they contribute to social stability, and on the other hand *dysfunctional*, if they disrupt social stability” (Mooney et al., 2007). Functionalists believe that “an institution only exists because it serves a vital role in the functioning of society” (Crossman, 2019). Where one part of the whole – that is, a social institution - experiences a crisis and therefore does not serve its role, that institution will die away. For the theorists, the remaining institutions must adapt to fill the void in some way and “produce new forms of order, stability, and productivity” (Crossman, 2019). The adaptation by other institutions to fill the void created by a dysfunctional institution, is described by most theorists as representing a *social change* – new forms of order and stability (Crossman, 2019). The assumption is that “a change in one institution will precipitate a change in other institutions” (LibreTexts, 2019), which could be described as *institutional change*. In that sense, both institutional change and social change, in fact, have the same effects. As it is theorized, “social institutions are functionally integrated to form a stable system” (LibreTexts, 2019). Therefore the remaining institutions represent the whole, or society. Hence, any change in them is a change in the whole.

### 3.3.2 Applicability of the FT to the study

The application of the functionalist theory in this study could be traced to the title and the fourth objective of the study. Functionalism proposes that the *parts* of a society – be they *institutions, roles, norms*, etc. – play a certain function to serve a specific purpose (Britannica, 1998). For that matter, “functionalists analyze social institutions in terms of the function they play.” In the analyses, the questions suggested to be asked are: “What is the function of this institution? How does it contribute to social stability?” (LibreTexts, 2019). In the context of this study, the above propositions and questions have relevance in two ways. To begin with, the concept of democratic policing which formed the bases for the conduct of this study, is in modern times expected to literally be the definition of the GPS - which the service itself acknowledges. So first, taking the democratic-policing GPS as the whole, *human rights training* is one of its most important parts/institutions. From the above it means any analyses of the human rights training (the part), should be in terms of the function it plays in the democratic-policing GPS (the whole). The suggested questions then become: “What is the function of this part/institution (human rights training)? How does it contribute to the whole/social stability (democratic-policing GPS)? ” This is exactly what the fourth objective of this study - which was to *ascertain how much the human rights training provided in the service, contributes to the realization of democratic policing* - set out to achieve.

Second, taking the Ghanaian society as the whole, the police service is one of its critical parts or institutions. Referencing the above again, it means assessing the police service as a part/institution, should be in terms of how it plays its function in the Ghanaian society – which is the whole. The questions here would be: “What is the function of this part/institution (democratic-policing GPS)? How does it contribute to the whole/social stability (Ghanaian society)? This is well situated within the topic of this

study, which is, *Human rights training in the GPS: a study of democratic policing and prospects for the future*. Putting the first and second situations together, a triadic linkage could be identified. That is, *human rights training – democratic policing GPS – the Ghanaian society*. The propositions and concepts of the functionalist theory, after analyzing data for the first, second, and third objectives, would allow for the asking of a number of questions. Such as, does the current human rights training in the police service help the service to be functional, or dysfunctional?, and what are the prospects for the future? In terms of the role of the training and the functionality of the police service. When findings show that the training is adequate, and knowledge is also adequate, the prospects would be a functional police service that plays its expected role effectively, and is very useful for the stability of society as a whole. On the other hand when findings show that both training and knowledge are inadequate, the prospects would be an ominous one. These predictions would only be possible because of the assumptions of the functionalist theory.

### **3.3.3 Benefits and criticisms of FT**

The benefits of the functionalists theory, is among others, to help in determining whether an institution or activity is functional (useful) or dysfunctional, as this study has applied. The theory however faces quite a number of criticisms. Some critics regard functionalism as failing to account for social change (LibreTexts, 2019). They argue that the theory is “unable to explain social change because it focuses so intently on social order and equilibrium in society” (LibreTexts, 2019). Discussions held above at the end portion of sub-section 3.3.1, indicate a different position from this criticism. The view is that when conditions change, and occasion adjustive or readjustive changes, some change of social structure results (Perrin, 1973). There is another angle of the

change criticism that targets the part, institution, or element of the society in issue, and not the remaining parts. The criticism is that functionalism does not account for *why or how* changes occur in the institutions. The case is made that:

“Following functionalist logic, if a social institution exists, it must serve a function. Institutions, however, change over time; some disappear and others come into being. The focus of functionalism on elements of social life in relation to their present function, and not their past functions, makes it difficult to use functionalism to explain why a function of some element of society might change, or how such change occurs” (LibreTexts, 2019).

In the context of this study, it means when human rights training in the GPS fails to serve its purpose, functionalism - according to the critics - cannot offer explanations on why or how the training failed. Except to describe it that it has changed from being functional to dysfunctional. This I cannot help, but to agree with. The reason being that the *why or how* of the adequacy or inadequacy of human rights training in the GPS, was taken care of by the first two theories which related to the first, second and third objectives of this study.

Functionalism is also criticized for neglecting the often negative implications that come with its emphasis on social order or stability (Crossman, 2019). The Italian theorist, Antonio Francesco Gramsci (1891 – 1937), for instance critiqued that “the perspective justifies the status quo and the process of cultural hegemony that maintains it” (Crossman, 2019). Also related to this criticism of justifying the status quo is the issue of gender inequalities. Feminist movements argue that functionalism “neglects the suppression of women within the family structure.” According to them, the theory suggests that “gender inequalities exist as an efficient way to create a division of labor, or as a social system in which particular segment of the population is clearly responsible for certain acts of labor and another segment is clearly responsible for other labor acts”

(Boundless, 2016). Finally, critics have again cited functionalism for “downplaying the role of individual action” and hence “not encouraging people to take an active role in changing their social environment even when doing so may benefit them” (LibreTexts, 2019; Crossman, 2019). This criticism stem from the theory’s assumption that when a part of the whole becomes dysfunctional, “the various parts of society will compensate in a seemingly organic way for any problems that may arise” (Crossman, 2019). The critics contend that “society is only alive in the sense that it is made up of living individuals.” So when individuals’ role is downplayed, how their actions could alter social institutions would not likely be recognized (LibreTexts, 2019). These criticisms perhaps explain why some “regard functionalism as providing an outmoded model of society and calls attention to its inability to handle problems of development or change” (Perrin, 1973).

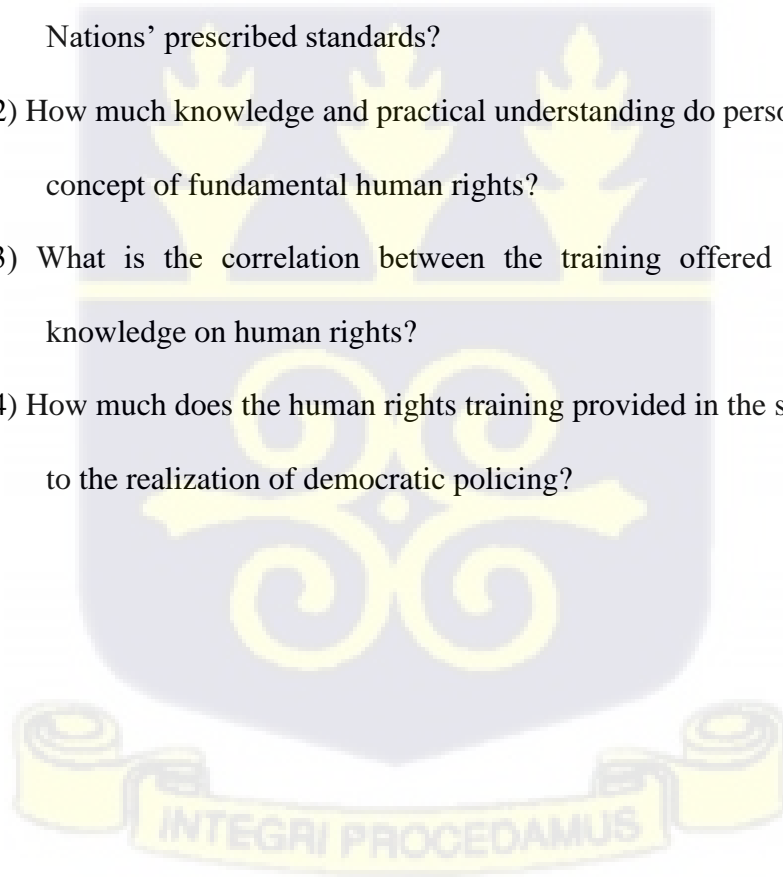
### **3.4 Research Questions**

From the above discussions on how the three theories apply to this study (3.1.2, 3.2.2, and 3.3.2), some research questions emerged. For instance, the CLT’s propositions about: *people primarily learning a piece of new information by means of being directly exposed to information; students having to be prepared to receive the information organized by the teacher; trainers having to organise materials in a logically relevant way; trainees having to be made to understand the reasons for learning a specific subject and the role knowledge of the subject could play in their endeavours; engaging learners in active thinking such as discussions, case-based scenarios, role play, puzzles, the use of audio-visual aids; testing; relearning etc*: brought to the fore the question of whether the current human rights training in the police service follow these concepts. As the propositions of the theory have been found to be in line with the

dictates of the UN training standards, then it stands to question whether the training meets those standards. Then there also comes the question of whether the training has been able to impart adequate knowledge to police officers if the training indeed was in line with the concepts of the CLT (or the prescriptions of the UN training standards). The FT also brought to the fore some questions such as whether the human rights training in the police service is serving its purpose (being functional), and the prospects it holds for democratic policing.

To facilitate a focused examination of these issues, the study was guided by the following research questions:

- 1) To what extent does human rights training in the police service meet United Nations' prescribed standards?
- 2) How much knowledge and practical understanding do personnel have on the concept of fundamental human rights?
- 3) What is the correlation between the training offered and personnel's knowledge on human rights?
- 4) How much does the human rights training provided in the service contribute to the realization of democratic policing?



## CHAPTER FOUR

### METHODOLOGY AND RESEARCH INSTRUMENTS

#### 4.0 Introduction

Research methodology according to Sutrisna (2009), “refers to the principles and procedures of logical thought processes which are applied to a scientific investigation” (Sutrisna, 2009). It serves as the general *roadmap* or guidebook for the actual conduct of a research study. This is because, it encapsulates how research should be undertaken “including the theoretical and philosophical assumptions upon which research is based, and the implications of these for the method or methods adopted” (Saunders et al., 2007). Research methodology therefore could be considered to be “the overall strategy to achieve the aim and objectives of a research” (Sutrisna, 2009). Methodology is so important in any scientific research so much that it is strongly argued that “if the methodology isn’t sound, the conclusions and subsequent recommendations won’t be sound” (Goubil-Gambrell, 1992).

This fact notwithstanding, experts have cited overconcentration on *conclusions* at the expense of methodology as “the most common error made in reading and conducting research” (Goubil-Gambrell, 1992). According to Crotty (1998) for instance, “methodologies and methods are not usually laid out in a highly organised fashion and may appear more as a maze” (Crotty, 1998, p. 1). Reading through a number of literature on research methods and methodology, one could not help but to excuse researchers - particularly new researchers – who might be found culpable of this methodological wrong-doing. This is because, the evidence of inconsistent usage of terminologies in the literature, is so palpable and perplexing such that Crotty (1998) described it as “adding to the confusion” (Crotty, 1998, p. 1). He observed, “The terminology is far from consistent in research literature and social science texts.

One frequently finds the same term used in a number of different, sometimes even contradictory, ways” (Crotty, 1998, p. 1). In an effort to try and avoid falling victim to a flawed methodology, the advice of Grix (2004) was found very useful. It indicated that research is best done by first setting out clearly the relationship between *what a researcher thinks can be researched* (the ontological position), and *what we can know about it* (the epistemological position), and then *how to go about acquiring it* (the methodological approach) (Grix, 2004 as cited in Mack, 2010, p. 6). The mention of the ontological and epistemological positions related to what Sutrisna (2009) described as the “three major dimensions that need to be considered” when discussing research methodology. These were: *the research philosophy, reasoning of the research, and data*. Sutrisna (2009) explained, “The *philosophical stance* of the researcher will strongly influence the *reasoning of the research* and both will influence the *data required* by the research and *analysis of the data*” (Sutrisna, 2009). In that sense, Chilisa & Kawulich (n.d.) assert that the methodological process therefore is guided by the researcher’s philosophical beliefs (Chilisa & Kawulich, n.d., p. 3). Others similarly argue that “it will not be wrong to say that the research methodology explains the mindset of the researcher towards the topic” (Shodhganga, n.d., p. 132).

Cognisance of my own philosophical beliefs and mindset towards the topic of this study, and to be able to express them in a more coherent and structured manner, I employed an eclectic methodological roadmap drawn from Mark Saunders’s research onion, and other suggested models. The research onion is popularly recognized as an efficient model that is highly helpful in selecting the most suitable research methodology, and has a high level of relevance with the logical completion of the entire research process (Shodhganga, n.d., p. 133). The structure of the onion provides basis for considering “the philosophical orientation of the researcher, the research approach

adopted, appropriate research strategies, the research time lines, and the data collection techniques employed by the researcher” (University of Pretoria. n.d. p. 69). Discussions in this chapter therefore follow to a large extent the prescripts of the research onion, with a few modification primarily in relation to terminologies.

#### 4.1 Research Paradigm

As a term popularized by Thomas Kuhn in his mid-20<sup>th</sup> century book titled, “The structure of Scientific Revolutions” (Mack, 2010, p. 5; Bhattacharjee, 2012, p. 17), *paradigm* – sometimes referred to by others as *worldview* – is defined as “A basic set of beliefs or assumptions that guides a researcher’s inquiry” (University of Pretoria, n.d., p. 77). It is also seen as, “A loose collection of logically related assumptions, concepts or propositions that orient thinking and research” (Mack, 2010, p. 6). More simply, “A basic set of beliefs that guide action” (Guba, 1990, p. 17 as cited in Creswell, 2009, p. 24). These definitions are all congruent to what I believe describes a paradigm. However, in the context of this study, the explanation offered by Patton (2002) is found more useful. Which is that, “A paradigm is a way of describing a world view that is informed by philosophical assumptions about the nature of social reality (known as ontology – that is, what do we believe about the nature of reality?), ways of knowing (known as epistemology – that is, how do we know what we know?), and ethics and value systems (known as axiology – that is, what do we believe is true?)” (Patton, 2002 as cited in Chilisa & Kawulich, n.d., p. 2).

This was found more useful because of its mention of the *philosophical assumptions*. In that sense, a research paradigm is seen as composing of certain philosophical assumptions (Muhaise et al., 2020, p. 201), as well as “describing the underlying philosophical views of people about the world they live in and the research they

conduct” (Oates, 2006:12 as cited in Gilliland, n.d., p. 86). Simply put, “A research paradigm defines the research philosophy” (Muhaise et al., 2020, p. 201). That explains why Saunders et al. (2019) observed that “the labels ‘paradigms’ and ‘philosophies’ are sometimes used interchangeably to describe assumptions researchers make in their work” (Saunders et al., 2019, p. 143). Research philosophy is regarded as “the bedrock of any research” (Scott, 2015, p. 4). Hence, the axiom that, “In all disciplines of study, a research philosophy is paramount for a post graduate researcher” (Muhaise et al., 2020, p. 203).

This study was planned and conducted based on my subscription to the positivist philosophical assumptions in the broader sense, and more specifically, the *post-positivist* assumptions. First coined by the French philosopher Auguste Comte (1798-1857), the term *positivism*, or the positivist paradigm, is also called *the scientific paradigm*. This is because, it was the dominant scientific paradigm until the mid-20<sup>th</sup> century (Mack, 2010, p. 6; Chilisa & Kawulich, n.d., p. 7; Bhattacharjee, 2012, p. 18). Positivism is the philosophical paradigm that underlie the work of the natural scientists, and “holds that the methods, techniques and procedures used in the natural sciences offer the best framework for investigating the social world” (Chilisa & Kawulich, n.d., p. 7). Positivists emphasize adherence to “strictly scientific empiricist method designed to yield pure data and facts uninfluenced by human interpretation or bias” (Saunders et al., 2019, p. 144). The basic assumptions of positivism includes the belief that “The social world can be studied in the same way as the natural world, and that there is a method for studying the social world that is value-free” (Sagepub, n.d., p. 10). The dogmatic view of positivists faced a challenge in the middle part of the 20<sup>th</sup> century, about their traditional notion of the absolute truth of knowledge. It was argued that claims of knowledge, when studying human behavior and actions, cannot be deemed

*certainly positive* (Chilisa & Kawulich, n.d., p. 7; Creswell, 2009, p. 7). The challenge birthed *post-positivism*, which “claims a certain level of objectivity rather than absolute objectivity, and seeks to approximate the truth rather than aspiring to grasp it in its totality or essence” (Crotty, 1998, p. 29 as cited in Mack, 2010, p. 7). Post-positivist support the idea that social scientists and natural scientists share the same goals for research, and employ similar methods of investigation. However, they argue that “no matter how faithfully the scientist adheres to scientific method in research, research outcomes are neither totally objective, nor unquestionably certain” (Chilisa & Kawulich, n.d., p. 7). This notwithstanding, post-positivists still believe in the importance of objectivity and generalizability. They only suggest that “researchers modify their claims to understandings of truth based on probability, rather than certainty” (Sagepub, n.d., p. 12). They view science as not *certain* but *probabilistic* - based on many contingencies – and therefore argue that “One can make reasonable inferences about a phenomenon by combining empirical observations with logical reasoning” (Bhattacharjee, 2012, p. 18). Positivists and post-positivists share a lot in common. It is however contended that most of the research approaches and practices in social science today, fit better into the post-positivist category (Chilisa & Kawulich, n.d., p. 8).

As described in the operational definition of paradigm above (Patton, 2002, as cited in Chilisa & Kawulich, n.d., p. 2), the assumptions underlying these philosophies are mainly divided into *ontology*, *epistemology* and *axiology* (Scott, 2015, p. 4). These three types of research assumptions distinguish between the various research philosophies (Saunders et al., 2019, p. 133), which two main positions are considered to be positivism and interpretivism (Raddon, n.d., p. 3). The generally accepted truth among scholars, which was emphasized by Burrell and Morgan (1979) was that “The way

social science researchers view and study social phenomena is shaped by these fundamental sets of philosophical assumptions” (Burrell and Morgan, 1979 as cited in Bhattacharjee, 2012, p. 18). According to Crotty (1998), “such assumptions shape for us the meaning of research questions, the purposiveness of research methodologies, and the interpretability of research findings” (Crotty, 1998, p. 17).

Ontology describes a researcher’s philosophical assumptions about what constitute a *reality*, which is commonly phrased as “the nature of reality” (Raddon, n.d., p. 3; Crotty, 1998, p. 10; Sutrisna, 2009; Saunders et al., 2019, p. 133). This includes social phenomena, hence, it deals with “claims and assumptions that are made about the nature of social reality” (University of Pretoria. n.d. p. 77; Mack, 2010, p. 5). The most popular ontological positions about the nature of social reality are objectivism and constructivism (Sutrisna, 2009). This relates to whether the researcher believes there is one verifiable social reality (unitary), or whether there exist multiple, socially constructed realities by the individuals involved in the research situation (Patton, 2002 as cited in Chilisa & Kawulich, n.d., p. 2; Creswell, 1998:76 as cited in University of Pretoria. n.d., p. 77). In this regard, the ontological position of objectivism holds that phenomena and their meanings have an existence that is independent from the actors (the researcher, and the researched). For that matter objectivists believe that, “There is one objective reality experienced the same way by each and every one” (Sutrisna, 2009). This ontological position aligns with positivists beliefs. Positivists hold that there exists only one reality which is objective and independent of the researcher’s interest in it, and it is the researcher’s duty to discover that reality. Post-positivists support this position. However, they maintain that researchers are human and therefore have limitations, and as a result, reality can be known only imperfectly. In view of that,

post-positivists aver that researchers can discover *reality* within a certain realm of probability (Chilisa & Kawulich, n.d., p. 8; Sagepub, n.d., p. 14).

Regarding epistemology, it deals with what constitutes acceptable, valid and legitimate knowledge, and how it could be obtained (Raddon, n.d., p. 5; Saunders et al., 2019, p. 133; Muhaise et al., 2020, p. 201). It explains “how we know what we know” and covers “the nature of knowledge, its possibility, scope and general basis” (Crotty, 1998, pp. 3 & 8). A researcher’s epistemological assumptions describe what he or she believes to be the best way to study and generate knowledge about a social phenomenon. Such as, using an objective or subjective approach to study social reality (Bhattacharjee, 2012, p. 18) - which would mean adopting the positivists or interpretivists positions respectively (Sutrisna, 2009; Scott, 2015, p. 5). Depending on which assumptions one subscribes to, “different types of knowledge – ranging from numerical data to textual and visual data, from facts to opinions, and including narratives and stories – can all be considered legitimate” (Saunders et al., 2019, p. 133). Positivists’ epistemological assumptions are inherent in the natural sciences because they advocate for the application of methods of natural science in the construction of knowledge about social reality (Chilisa & Kawulich, n.d., p. 9; Sutrisna, 2009). For positivists, knowledge is those statements of *facts* that can be tested empirically, confirmed or disconfirmed, verified, are stable and therefore can be generalized using hard data obtained independently of the researcher’s values, interest and feelings (Chilisa & Kawulich, n.d., p. 9; Saunders et al., 2019, p. 144). They believe that the “truth” is out there to be discovered, and all that the researcher need is the right data gathering instrument or tools to produce absolute truth in any given inquiry (Chilisa & Kawulich, n.d., p. 9; Sutrisna, 2009). Post-positivists however believe that *perfect truth* cannot be obtained

when studying social phenomena - but is approachable (Chilisa & Kawulich, n.d., p. 9). They thus modified the positivists' beliefs by recognizing that the theories, hypotheses, and background knowledge held by the researcher, can strongly influence what is researched. Post-positivists therefore advocate that the standard to strive for in research, should be that researchers do not allow their personal biases to influence the outcomes. In that regard, the researcher would have to remain neutral to prevent any values or biases from influencing the work by following prescribed procedures rigorously (Sagepub, n.d., p. 15).

Axiological assumptions deals with the role of *values* and *ethics* in the research process as they pertain to the researcher (Muhaise et al., 2020, p. 201). For the positivist – primarily the natural scientists - Science is value-free and so all inquiries should be value-free, and thus, values have no place except when choosing a topic (Chilisa & Kawulich, n.d., pp. 5, 6 & 9). This hardline position on *value-free* faced challenges, because, it was believed that excluding one's own values as a researcher is impossible. As explained by Saunders et al. (2019), “Even a researcher adopting a positivist stance exercises choice in the issue to study, the research objectives to pursue and the data to collect. Indeed, it could be argued that the decision to try to adopt a value-free perspective suggests the existence of a certain value position!” (Saunders et al., 2019, pp. 146 - 147). In that case *value-neutral* became the standard for the social scientist. Therefore the two axiological positions include value-neutral and value-laden, as they relate to post-positivism and social constructionism respectfully (Scott, 2015, p. 5). Post-positivists advocate that the researcher “is detached, neutral and independent of what is researched, and maintains objective stance” (Muhaise et al., 2020, p. 202; Saunders et al., 2019, p. 144). The other dimension of axiological considerations which

is *ethics*, is deemed to be also of equal importance as the other assumptions. It is argued that “no matter what paradigm a researcher uses, ethics in research should be an integral part of the research planning and implementation process” (Sagepub, n.d., p. 12). Post-positivists regard ethics as being intertwined with the whole process of conducting the research where the researcher has an ethical obligation to conduct a good research. A good research here is described as, “Intellectual honesty, the suppression of personal bias, careful collection and accurate reporting of data, and candid admission of the limits of the scientific reliability of empirical studies” (Sagepub, n.d., p. 12). *Beneficence* of the research, which include “maximizing good outcomes for science, humanity, and the individual research participants” as well as “minimizing or avoiding unnecessary risk, harm, or wrong”, are all considered ethical principles (Sagepub, n.d., p. 12).

Another philosophical assumption which usually follows the three already discussed (ontology, epistemology, and axiology), is methodological assumptions. Post-positivists recognized that applying the scientific method of natural scientists in its strictest form would be difficult, if not impossible to achieve in the social science – and so researchers devised modifications to the experimental methods of the natural sciences (Sagepub, n.d., p. 15). The purpose of research in positivism and post-positivism paradigm, is to “predict results, test a theory, or find the strength of relationships between variables, or a cause-and-effect relationship.” The variables to be studied and the relationship among them are specified in the problem statement (Chilisa & Kawulich, n.d., p. 9). Methodologies and techniques suggested include: “quasi-experimental, correlational, quantitative, survey, questionnaires” (Chilisa & Kawulich, n.d., pp. 5, 6 & 9); and “typically deductive, highly structured, large samples,

measurement, typically quantitative methods of analysis, but a range of data can be analysed” (Saunders et al., 2019, p. 144). Finally, it is worth noting that “although qualitative methods can be used within this paradigm, quantitative methods tend to be predominant in post-positivist research” (Sagepub, n.d., p. 15).

The above assumptions as they relate to post-positivism, influenced how this research was drawn up and conducted. Ontologically, I believe in the unitary reality that, delivering human rights training in the Ghana Police Service according to the UN prescribed standards - which also conform to the cognitive learning theory – should engender personnel’s acquisition of adequate knowledge, understanding, and skills of human rights, as well as improved attitudes towards it. Epistemologically, I believe that the best way to study and generate acceptable, valid and legitimate knowledge about the standard of human rights training in the GPS – in order to verify whether it engenders the desired outcomes (adequate knowledge, skills etc.) - is by using an objective approach. As a disciple of post-positivism - though mindful not to allow influences of personal biases - I concede that the *truth* about police human rights training and officers’ knowledge on human rights, *cannot be obtained perfectly* due to genuine factors. So, the effort made in this study was to cultivate knowledge that was *approachable to the truth* about the issues studied. According to Crotty (1998), “Such assumptions shape for us the meaning of research questions, the purposiveness of research methodologies, and the interpretability of research findings” (Crotty, 1998, p. 17). Indeed, the topic, research questions, purpose and objectives of this study, as well as the methods adopted, were all influenced by these assumptions. *Value-neutral* was my axiological position, and the assumptions that relate to methodology, are discussed in the subsequent sub-sections.

## 4.2 Research Approach

The two main methods of reasoning in research are deductive and inductive approaches (Scott, 2015, p. 7; Burney & Saleem, 2008). This study was based on the *deductive approach*. Sometimes informally referred to as a "top-down" approach, deductive reasoning can be explained as “reasoning from the general to the particular” (Burney & Saleem, 2008; Dudovskiy, n.d.). Bhattacharjee (2012), offered a definition that it is the process of drawing conclusions about a phenomenon or behavior based on theoretical or logical reasons and an initial set of premises (Bhattacharjee, 2012, pp. 14 - 15). Deductive approach owes much to what is thought of as scientific research, and thus, it is “typically associated with scientific investigation” (Saylor dot org, n.d.; Saunders et al., 2019, p. 153). It is therefore the dominant research approach in the natural sciences (Saunders et al., 2019, p. 153), and has also been dominant for so long even in the social sciences (Woiceshyn & Daellenbach, 2018, p. 18). According to Saunders (2019), “different philosophies tend to lead researchers to different approaches: so positivists tend to deduction, interpretivists to induction” (Saunders et al., 2019, pp. 154 & 157). This postulation is widely acknowledged in literature, that, positivism and post-positivism paradigms employ a deductive approach to research (Bhattacharjee, 2012, p. 35; University of Pretoria, n.d., p. 80). Beside positivism, deductive research is also considered to be in line with Objectivism (Sutrisna, 2009).

The deductive approach allows a researcher to use a dominant theory to address a given research problem (Imenda, 2014, p. 193). The goal of the researcher in this approach is to test the concepts, propositions, and patterns espoused by a theory or theories, using empirical data to ascertain whether the expected pattern actually occurs. Deductive research is therefore also termed, *theory-testing* research (Bhattacharjee, 2012, p. 3;

Imenda, 2014, p. 194). With this approach, the researcher starts by specifying the theory or theories guiding the study, identifying the main points emphasized in the theory, and then demonstrating how the main aspects of the theory relate to the research problem (Imenda, 2014, 192). Discussions in chapter three of this thesis - specifically 3.1.2, 3.2.2 and 3.3.2 - demonstrated how the concepts and propositions of the theories underpinning this study related to the research objectives, and for that matter the research problem. The deductive approach is noted for following the path of logic most closely (Dudovskiy, n.d.). This is because arguments in deductive reasoning are based on laws, rules and accepted principles (concepts of theories). Thus, conclusions drawn in a deductive research follow logically from those premises (Burney & Saleem, 2008). Deductive approach to research offers a number of advantages. The first to mention is the possibility for the researcher to be able to explain causal relationships between concepts and variables. Also, the approach emphasizes structured methodology which facilitate replication of the research – hence, permitting generalizability of research findings to a certain extent (Dudovskiy, n.d.; Saunders et al., 2019, p. 154).

#### **4.3 Research Design**

A research design, which could be characterized as one or more of the following: description, exploration, explanation, and evaluation: reflects the purpose of the inquiry (Wyk, n.d.). The design adopted for this study was the *descriptive research* design which is “more structured than exploratory research” (Wyk, n.d.). The main aim of a descriptive research is to accurately and systematically describe the characteristics or the state of affairs as it pertains to a particular population, situation or phenomenon using a sample taken by the researcher (Kothari, 2004, pp. 2, 37 & 38; McCombes, 2020). Descriptive research is utilized in solving real-life problems in various fields of

study because it explores research problems in-depth; answering questions bordering on the *what, when, where, how, and whether there is a correlation* between ‘x’ and ‘y’ (Formplus, 2021; Wyk, n.d.). This is meanwhile done in a way that the researcher does not control or manipulate any of the variables – but to only observe, measure and report what has happened or is happening (McCombes, 2020; Kothari, 2004, p. 3). As in this study, issues pertaining to human rights training in the GPS and personnel’s knowledge of it, are described in-toto, including whether there is a correlation between the two as quizzed by the third research question. The variables for measurement which included *teachers’ competence, contents of curriculum, methods of lesson delivery, knowledge, skills, and attitudes* of personnel, were all variables that were out of my control – except to describe them as found. For accurate description of research problems, descriptive research designs employ the usage of a range of qualitative and quantitative research methods to collect data, thereby providing the researcher the opportunity to use a wide variety of techniques that aid the research process (Voxco. n.d.; Formplus, 2021). According to Kothari (2004), “the methods of research utilized in descriptive research are survey methods of all kinds, including comparative and correlational methods” (Kothari, 2004, p. 3). This was found to be indeed, truistic.

#### **4.4 Research Method**

Research methods describe the systematic steps undertaken by researchers to collect and analyze data in order to obtain findings and conclusions needed to answer the research questions (Nhan, 2020). Simply put, research methods are “activities to gather and analyze data” (Crotty, 1998, p. 6). Different types of research designs have a variety of research methods commonly used (Nhan, 2020). Generally, positivism and post-positivism paradigms and deductive approaches are usually associated with quantitative

research methods (Wyk, n.d.; Sutrisna, 2009; University of Pretoria, n.d., p. 80). This is because quantitative methods position the researcher as a neutral observer in gathering factual data about a phenomenon; hence, being also known as the scientific methods (Sutrisna, 2009). Though post-positivism, deductive, neutral observer, and scientific methods have all been discussed above as attributes underpinning this study - the research methods employed for the study however was the *mixed-methods*. According to Creswell (2009), “Mixed methods research is relatively new in the social and human sciences as a distinct research approach” (Creswell, 2009, p. 204). Yet, it is argued that it “offers a powerful third paradigm choice that often will provide the most informative, complete, balanced, and useful research results” (Johnson et al. 2007: 129 as cited in Imenda, 2014, p. 191). Mixed methods have been defined variously. Kemper, Springfield and Teddlie (2003), defined it as “A method that includes both qualitative and quantitative data collection and analysis in parallel form” (Kemper, Springfield and Teddlie, 2003 as cited in University of Pretoria, n.d., p. 69). It is also described as “involving the collection or analysis of both quantitative and/or qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of the data at one or more stages in the process of research” (Creswell et al., 2003, p. 165). After analysing nineteen different definitions of mixed-methods, Johnson et al. (2015) offered a general definition that, “It is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration” (Johnson et al., 2015, p. 123). Creswell (2009) postulates that, “A study tends to be more qualitative than quantitative or vice versa. Mixed methods research resides in the middle of this

continuum because it incorporates elements of both qualitative and quantitative approaches” (Creswell, 2009, p. 3). This view about mixed-methods having to be *in the middle* of the continuum seem to be disputed by other scholars. This is because, some “experts suggest that mixed methods research must come from either a quantitative or a qualitative dominant paradigm” (Johnson et al., 2015, p. 126). I support the latter view, in that, the mixed-methods adopted for this study was heavily dominated by quantitative data and analyses. Johnson et al. (2015) labelled this type *quantitative dominant mixed methods*, and symbolized it as *QUAN+qual* research. For this type, they offered the following definition: “Quantitative dominant mixed methods research is the type of mixed research in which one relies on a quantitative, postpositivist view of the research process, while concurrently recognizing that the addition of qualitative data and approaches are likely to benefit most research projects” (Johnson et al., 2015, p. 124). The mention of *post-positivist view* in this definition, reflects what has been said above regarding the paradigm’s association with quantitative; which others also acknowledge (Bhattacharjee, 2012, p. 35). Beside the quantitative dominant, I also adopted the *concurrent triangulation* mixed methods procedures. This is explained as where the researcher concurrently collects both quantitative and qualitative data at the same time during one phase of the research, and integrates or merges them in an attempt to confirm, cross-validate, or corroborate findings in order to provide a comprehensive analysis of the research problem (Creswell, 2009, p. 14; Creswell et al., 2003, pp. 183). In a quantitative dominant mixed-methods, the integration or merger of the two databases could be done “by transforming the qualitative themes into counts, and comparing these counts with descriptive quantitative data” (Creswell, 2009, p. 208).

Adopting mixed-methods present some challenges. These include “the need for extensive data collection, the time-intensive nature of analyzing both text and numeric data, and the requirement for the researcher to be familiar with both quantitative and qualitative forms of research” (Creswell, 2009, p. 205). Its application however, also comes with enormous benefits. Mixed-methods would yield a more complete analyses and thus, provide an expanded understanding of research problems (University of Pretoria, n.d., p. 70; Creswell, 2009, p. 203; Flood & Scott, 2015, p. 5). That also could generate unique insight into a complex social phenomenon which might not be available from either form of data by itself (Bhattacharjee, 2012, p. 35; Creswell, 2009, p. 203). The method can result in well-validated and substantiated findings. In that, the qualitative data can play an important role by interpreting, clarifying, describing, and *validating quantitative results*. While the quantitative data can facilitate the assessment of generalizability of the qualitative data and shed new light on qualitative findings. Utilizing both ways during data analyses would enable confirmation or corroboration of each other through triangulation (Creswell et al., 2003, p. 183-184; Johnson et al., p. 115). The final advantage of mixed-methods to mention here is that “respondents are not denied their subjective views on the phenomena being studied, while the objectivity of the entire research enterprise is guaranteed” (University of Pretoria, n.d., p. 67). All of these positives justify why “there is wide consensus that mixing different types of methods can strengthen a study” (Creswell et al., 2003, p. 164).

#### **4.5 Research Strategy**

Deciding on a suitable strategy to employ for a research “depends on the research objectives and the philosophy which has been adopted for the investigation” (Scott, 2015, p. 7). Giving due regard to the objectives of this study, and the post-positivist

philosophy that underpins it, I deemed it most suitable to conduct a *survey* research. Field surveys are mentioned as being popular with *positivist paradigms* and *quantitative research*, as well as being useful for *descriptive designs* (Bhattacharjee, 2012, pp. 38 & 73; Brady, 2000, p. 47). Scientific surveys, as a formal research strategy, was pioneered in the 1940s by the sociologist Paul Lazarsfeld in the United States. Its wide use in the social sciences since then has made it to be described now as “an extraordinarily powerful approach to studying the social world” (Bhattacharjee, 2012, p.73; Brady, 2000, p. 47). By way of a definition, Bhattacharjee (2012) submitted that a survey research is “A research method involving the use of standardized questionnaires or interviews to collect data about people and their preferences, thoughts, and behaviors in a systematic manner” (Bhattacharjee, 2012, p.73). Field surveys involve recording, analysing, interpreting, and describing practices, attitudes, opinions, beliefs, or situations which exist or existed, using a random sample of a population with the intent of generalizing from the sample to the population (Kothari, 2004, p. 120; Bhattacharjee, 2012, p. 39; Creswell, 2009, pp. 12 & 145). As a result of them being non-experimental, researchers undertaking field surveys do not manipulate the independent variables or arrange for events to happen; except measuring these variables and testing for relationships that exist, effects that are evident, or trends that are developing using statistical methods (Kothari, 2004, p. 120; Bhattacharjee, 2012, p. 39). There are different types of surveys (Kothari, 2004, p. 3). In this study, those applied included *cross-sectional*, *evaluative*, and *correlative* surveys. With cross-sectional surveys, independent and dependent variables are measured using a single questionnaire to collect standardised data from a cross-section of a pre-determined population at the same point in time (Bhattacharjee, 2012, p. 39; Voxco, n.d.; Creswell, 2009, p. 12). Evaluative survey was also applied because it involves gathering

information which could be used to evaluate the effectiveness and worthwhileness of a programme, policy, curriculum, or an institution (Voxco, n.d.). Correlative surveys are applied when the study involves two or more variables. It allows for the determination of whether a relationship between two variables is positive (both variables change in the same direction), negative (the variables change in the opposite direction), or neutral (there is no relationship between the variables) (Formplus, 2021; Kothari, 2004, p. 3). The application of correlative survey was imperative because the study involved more variables, two of which the third objective of the study was aimed at (Voxco, n.d.). From these three survey types, information on human rights training in the GPS (teachers' competence, curriculum, and methods of teaching), personnel's knowledge, skills, and attitudes on human rights, were all collected at the same time using standardized instruments. Again they allowed for the evaluation of the whole human rights training module being delivered in police training schools using measurements recorded on the identified variables. Finally, answering the third research question of this study which related to determining any relationship between the human rights training delivered in the police service and personnel's knowledge on human rights, was made possible by the last-mentioned survey type applied in the study.

Conducting this study as a survey research presented many advantages. To begin with, surveys are an excellent vehicle for measuring a wide variety of unobservable data such as people's attitudes, beliefs, behaviours, or factual information (Bhattacharjee, 2012, p.73). In this regard, factual information about the human rights training curriculum used in police training schools among others were gathered, as well as the measurement of personnel's knowledge and attitudes about human rights. Also, surveys are used throughout political science as a powerful technique for advancing the course of the

democratic process through the provision of data for studying different groups and institutions including democratic institutions (Brady, 2000, p. 47 & 49). Indeed in this study, with the overarching aim of advancing the course of democratic policing in Ghana, the survey strategy adopted provided data about police personnel and the training institutions. According to policing experts, such “officer surveys provide insight into the level of professionalism in an agency” (Davis, 2012, p. 4). Finally on the advantages, though the relatively high cost of designing and undertaking modern surveys has been cited as a cause for worry for lone investigators like myself, survey research is nonetheless regarded as being very economical in terms of researcher time, effort and cost, than most other methods such as experimental research and case research (Brady, 2000, pp. 47, 48 & 55; Bhattacharjee, 2012, p.73). The major disadvantage with surveys however is the issue of “social desirability bias.” This is where respondents may provide answers to questions that they believe will make them look good, concealing their true opinions or experiences (Nikolopoulou, 2022; Callegaro, 2008). This was meanwhile taken into account in designing the data collection instruments for this study, which is discussed in the next sub-section.

#### **4.6 Data Collection Tools**

Collection of primary data is argued to “serve the purpose of added value and credibility to the research” (Hofstee, 2006:29; Myers, 2009:122 as cited in Gilliland, n.d., p. 99). Though there are several methods of collecting primary data, Kothari (2004) asserts that “the important ones, particularly in surveys and descriptive researches, are observation, interview, and through questionnaires” (Kothari, 2004, p. 96). Accordingly, data collection tools used in gathering data for this study were *self-administered questionnaires, interviews, and structured record reviews* (Bhattacharjee,

2012, p. 146). Invented by Sir Francis Galton, questionnaires are a quantitative research instrument which embraces the post-positivist perspective as it is intended to seek responses from respondents on a set of theory driven questions in a standardized manner (Bhattacharjee, 2012, p. 74; Creswell & Tashakkori, 2007:306 as cited in University of Pretoria, n.d., p. 80). The questionnaire used for this study was carefully constructed (*please find a copy at the appendices*). Deliberate decisions were made right from initial drafting through its finalization about the content of the questions, their wording, format, and sequencing. On the content, the objective was to ensure that each question was capable of measuring what it was intended to measure. The wording had to do with ensuring clarity of the questions, while the sequencing was to ensure that the questions followed an orderly arrangement in terms of issues they were linked to. The format had to do with the general layout of the questionnaire. Many would agree with Kothari (2004) that, “The physical appearance of the questionnaire affects the cooperation the researcher receives from the recipients” (Kothari, 2004, p. 104). So beside using quality papers in printing the questionnaires, and ensuring that they looked attractive to the respondents, the *section titles* were presented in a format that would make the questions seem innocuous to the respondents. Which was that, the title descriptions which indicated what respondents were being tested on in each section, were taken out. This was to prevent any possible apprehension on the part of the respondents. I wanted respondents to respond to the questions genuinely without prejudicially reading any ill-motive meanings into the section titles. Any such thing would have negatively affected how respondents approached the exercise. The copy attached at the appendices show Sections – A to E, with description of what the questions under each section was aimed at. For instance: Section “C” – *knowledge of human rights*; Section “D” – *skills in*

*applying human rights standards*; Section “E” – *attitude towards issues of human rights* et cetera. The descriptions were taking out leaving: Section ‘A’, Section ‘B’ et cetera. The questionnaires had both closed and open-ended questions. It is acknowledged that, “Even in a highly structured survey questionnaire intended to collect quantitative data, the researcher may leave some room for a few open-ended questions to collect qualitative data that may generate unexpected insights not otherwise available from structured quantitative data alone” (Bhattacharjee, 2012, p. 41). The closed-ended questions included dichotomous (yes or no answers) and multiple choice (alternative answers listed). On the open-ended questions, though they “allow respondents to express their views using their own sentences and descriptions” (Gilliland, n.d, p. 102), the advice was that they “are often difficult to analyse and hence should be avoided in a questionnaire to the extent possible” (Kothari, 2004, p. 103). However, even though questionnaires are noted to be “not well-suited for issues that require clarification on the part of the respondents” (Bhattacharjee, 2012, p. 74), many of the open-ended questions in the questionnaires used in this study were meant to do exactly that. Which is, they sought clarification from respondents on responses they may have provided in a preceding closed-ended question. The intention was to use respondents’ clarification to validate the credibility of their closed-ended responses. The idea stemmed from the fact that “in descriptive research, especially when conducted using surveys, there may be instances when people provide false responses and this will compromise the validity of the data collected and ultimately the results of the research” (Voxco, n.d.). So in essence, some of the closed-ended responses were not going to be taken on face-value as a *factual* information. Kothari (2004) described such questions in the questionnaires “which indicate the reliability of the respondent” as “control questions”, and explained that they “introduce a cross-check to see whether the information collected is correct or

not” (Kothari, 2004, pp. 103-104). There was acknowledgement right at the onset about the fact that using questionnaires in a survey came with some challenges. Such as, long delays in respondents’ completing and returning them, even losing them, leading to low rate of return. However, they were used in this study because “questionnaires are considered as the heart of a survey” (Bhattacharjee, 2012, p. 74; Kothari, 2004, p. 101). Besides, they were also beneficial in many ways. It made it possible to reach large numbers of respondents simultaneously while being more economical (Gilliland, n.d., p. 102). Also, respondents had adequate time to give well thought-out answers in their own words anonymously (Kothari, 2004, p. 101).

In the study, there was the need to have personal interviews with human rights teachers (instructors or trainers) at the various police training schools, as well as an official at the national police headquarters. A researcher through personal interviews “follows a rigid procedure and seeks answers to a set of pre-conceived questions” (Kothari, 2004, p. 17). The interviews were semi-structured and so interview guides were prepared and deployed (*please find a copy at the appendices*). In semi-structured interviews “the researcher prepares open-ended and closed-ended theme questions but allows participants to share information, feelings, experiences and emotions in conversation” (Gilliland, n.d., p. 99). Though the interview guides were meant for my use only – and not to be given to the respondents - the precautions taken in the construction of the questionnaires were nonetheless applied with them as well. That is, due regard was given to the content of the questions, their wording, format, and sequencing. The questions were presented under thematic sections. There were no closed-ended questions on the guide for respondents to choose a response. All the questions were open-ended with some follow-up questions intended to solicit further information on

the main questions. For the human rights trainers in the police training schools I imagined having interviews with them was more appropriate because “interviews are a more personalized form of data collection method than questionnaires.” Also, “the interviewer has the opportunity to clarify any issues raised by the respondent or ask probing or follow-up questions” (Bhattacharjee, 2012, p. 78). Which indeed happened. The overarching reason for deploying these two instruments – questionnaires and interview guides – was to collect quantitative and qualitative data respectively, which were crucial for achieving the objectives of the study. Whereas “quantitative data is data in the form of numbers or data that can be translated into numbers and is numerically or statistically evaluated”, qualitative data on the other hand “is data conveyed through words and text with focus on meaning” (Gilliland, n.d., pp. 97 & 98). The last but certainly not the least data collection tool utilized was structured record reviews - as earlier mentioned. During the data collection exercise, a copy of the human rights training curriculum used (at the time) at police training schools was officially requested for and obtained for perusal and assessment. Hence, the adoption of the structured record reviews method.

#### **4.7 Population**

A research population is defined as “all the people with the characteristics that one wishes to study and draw scientific inferences about” (Bhattacharjee, 2012, p. 65). There was only one population that was involved in this study, which was police officers of the Ghana Police Service. At the time of the data collection exercise which was from July 2021 to September 2021, information received from the research department at the national police headquarters indicated the staff strength of the GPS to be thirty-three thousand, nine hundred and seventeen (33,917). The gender ratio was

also given as seventy-three percent (73%) male, and twenty-seven percent (27%) females.

#### **4.8 Target Population**

As a descriptive survey based on post-positivism, the real value of this research lies in its ability to arrive at certain generalizations (Kothari, 2004, p. 19). Generalizability, which refers to a researcher's ability to generalize the results from the sample to the population from which it was drawn, meanwhile depends on how *representative the sample is of the population* (Sagepub, n.d., p. 4). The representativeness of the sample is very crucial because the "goal of survey research is to collect data representative of a population" (Bartlett et al., 2001, p. 43). This then emphasizes the importance of choosing a sample frame – which is "the accessible section of the target population from where a sample can be drawn" (Bhattacharjee, 2012, p. 66). The objectives of the study included examining the human rights training delivered in the GPS, and exploring police officers' knowledge and understanding of human rights. Ordinarily, that implied every police officer of the GPS qualified for sampling. This meant any section of police officers who were sampled could be deemed representative of the police population. With this basic understanding, two things were considered in deciding on a sample frame, in other words a target population. The first was to distribute the sampling so it could be fairly spread across the country as much as it was within my means: covering the northern, middle, southern, western and eastern zones of the country. The second was to visit all police training schools in the country as part of the data collection exercise. These two considerations were intended to give the study a resemblance of a national coverage, which could in the end also support any generalization of the findings. Fortuitously, it turned out that the second consideration was in fact subsumed

in the first one. Which was that the police training schools in Ghana were spread across the northern, middle, southern, western and eastern zones of the country, just as I had planned. Having had a convergence of those two considerations, the target population of the study was therefore chosen to be police officers in the six regions that host the police training schools. By that it meant any police officer who was stationed within any of those six regions was qualified to be sampled. The police training schools were:

1. National Police Training School - Tesano (Greater Accra Region)
2. Police Training School - Koforidua (Eastern Region)
3. Police Training School - Ho (Volta Region)
4. Police Training School - Kumasi (Ashanti Region)
5. Police Training School (*now GPCSC*) - Winneba (Central Region)
6. Police Public Safety Training School - Pwalugu (Upper East Region)

The target population for this study was therefore police officers in the Greater Accra Region, the Eastern Region, the Volta Region, the Ashanti Region, the Central Region, and the Upper East Region.

#### **4.9 Sample Size**

Sample size is “one of the features of a study that can influence the detection of significant differences, relationships or interactions” (Bartlett et al., 2001, p. 43). This means when it is too small it can affect the achievement of set objectives. However, due to cost and other related issues, it is advised that sample size “should neither be excessively large”, but be “large enough to give a confidence interval of desired width” (Kothari, 2004, p. 174). Beside the confidence level another key factor in determining a suitable sample size is “the risk the researcher is willing to accept in the study, commonly called the margin of error” (Bartlett et al., 2001, p. 44). In relation to an acceptable margin of error, the general rule in social science research is that a 5%

margin of error is acceptable (Bartlett et al., 2001, p. 45). Despite 5% margin of error being generally acceptable, it is postulated that sometimes “researchers have different opinions as to how sample size should be calculated.” The suggestion being offered in light of this is that, “the procedures used in this process should always be reported, allowing the reader to make his or her own judgments as to whether they accept the researcher’s assumptions and procedures” (Bartlett et al., 2001, p. 49). In determining an acceptable sample size for this study two different methods were used for the purposes of ensuring confirmation. The first was an electronically generated sample size using the SurveyMonkey software, and the other was a manually calculated sample size using a method formulated by the statistician Taro Yamane in 1967. SurveyMonkey explained population size as “the total number of people whose opinion or behavior your sample will represent”; confidence level (%) as “the probability that your sample accurately reflects the attitudes of your population”; and margin of error (%) as “the range (measured as a percentage) that your population’s responses may deviate from your sample’s” (SurveyMonkey, n.d.). With a population size of 33,917, confidence level of 95%, and a margin of error of 5%, the sample size produced by the software system was 380.

The Taro Yamane formula on the other hand provided the following;

$$n = \frac{N}{1 + N(e)^2} \quad \text{where; } n = \text{sample size, } N = \text{population under study (33,917)} \\ \text{and } e = \text{margin of error (5\%)}$$

This implied,

$$n = \frac{33,917}{1 + 33,917(0.05 \times 0.05)} = \frac{33,917}{1 + (33,917 \times 0.0025)}$$

$$\Rightarrow n = \frac{33,917}{1 + (84.7)} = \frac{33,917}{85.7} = 395$$

The sample size calculation came up with 395 police officers. Since the logic is that the larger the sample size the better for the study, the latter result between the two - which was the 395 - was opted for. However, 3% of that number was added to boost the margin's acceptability, and that brought the sample size to **406** respondents.

#### **4.10 Sampling Techniques**

Broadly, sampling techniques could be grouped into two categories; probability and non-probability sampling (Bhattacharjee, 2012, p. 66). In this study techniques from both sampling categories were deployed. The administration of 400 questionnaires were carried out through probability sampling techniques, while the conduct of 6 structured-interviews were done by a non-probability technique. With regard to the probability category, the specific technique used was *simple random sampling*. This sampling technique is also known as *chance sampling*, and it is a technique where each and every person in the target population has an equal chance of being selected (Kothari, 2004, p. 15). In this study all 400 police officers who completed the questionnaires were selected in their respective regions through the simple random sampling technique. The application of the simple random technique in sampling an overwhelming majority of 98% of the total respondents, was found to be very appropriate in view of the objectives of the study and other credentials underpinning the study. First, the purpose of this study was to examine the level of human rights training in the police service and how it contributed to democratic policing. This could be interpreted as trying to examine the consequences of the human rights training program in the police service. For that it is contended that, "To achieve findings about program consequences that are as conclusive as possible, the most conclusive and widely regarded means for producing findings that have these attributes are random

assignment experiments” (Sagepub, n.d., p. 14). Again, according to Raddon (n.d.), “A positivist study; with a deductive approach; quest for objective knowledge; aiming for measurement and detection of correlation; using surveys and questionnaires”, the technique should be “random sampling” (Raddon, n.d., p. 5). In addition, Bhattacharjee (2012) also indicated that where “generalizability of results is important for the study, probability sampling is ideal” (Bhattacharjee, 2012, pp. 66 - 67). From all these different perspectives, the need for the randomization of participants’ selection for this study could never be overemphasized. The only caveat though is that “the randomness may lead to sampling error if the sample group isn’t representative of the larger population which would lead to unreliable and inaccurate results” (Voxco, n.d.). In this study however, the representativeness of the sample group to the larger population, was ensured conscientiously.

Regarding the conduct of 6 structured-interviews, the *expert sampling* and the *purposive sampling* techniques - both of which belong to the non-probability sampling category - were used to select 5 human rights teachers and one official from the police headquarters respectively, for the interviews. Bhattacharjee (2012) explained that, “Expert sampling is a technique where respondents are chosen in a non-random manner based on their expertise on the phenomenon being studied” (Bhattacharjee, 2012, p. 69). This was necessary because in each of the training schools visited, there was only one police officer responsible for the teaching of human rights and that meant that person had to be sampled based on their expertise on the subject under investigation. The interviewee at the police headquarters in Accra was purposively sampled because he was nominated by the human resource office to do the interview.

#### 4.11 Sampling

Bhattacharjee (2012) defined sampling as, “The statistical process of selecting a subset (called a ‘sample’) of a population of interest for purposes of making observations and statistical inferences about that population” (Bhattacharjee, 2012, p. 65). In this study it involved the practical, on the ground, physical distribution of questionnaires to participating police officers in the six selected regions, as well as the conduct of personal interviews with human rights trainers in the police training schools. Before embarking on the field exercise, experiences and suggestions shared by experts were taken into advisement. The first was that survey research involving voluntary participation is generally notorious for its low response rates, typically well below 100%. Oversampling was therefore recommended with a note that that “can add costs to the survey but is often necessary” (Bartlett et al., 2001, p. 46). Other suggestions in relation to low response rates were: “*Relevance of content* - If a survey examines issues of relevance or importance to respondents, then they are more likely to respond than to surveys that don’t matter to them; *Endorsement* - For organizational surveys, it helps to gain endorsement from a senior executive attesting to the importance of the study to the organization. Such endorsement can be in the form of a cover letter or a letter of introduction, which can improve the researcher’s credibility in the eyes of the respondents; and *Follow-up requests* - Multiple follow-up requests may coax some non-respondents to respond, even if their responses are late” (Bhattacharjee, 2012, pp. 80 - 81).

I commenced the sampling exercise in late July 2021 in the Upper East Region (UER). All the Police Regional Commands had already received communication from the National Headquarters of my arrival for the data collection exercise. So upon showing

evidence of my identity and introductory letter from the Inspector-General of Police to the authorities at the command, I was permitted to go ahead and engage the officers in the region. Initial attempt to personally engage with the officers and randomly sample some of them was met with very demoralizing uncooperative attitude, with even one junior officer threatening to collect the questionnaire and throw it in a rubbish can. Upon discussions with the Regional Public Relations Officer (PRO), I was given a list of stations with assigned number of questionnaires each could take, and asked to go to each of those stations and deliver the questionnaires to the officers-in-charge (OICs) for them to do the onward distribution of the questionnaires to the officers under them on my behalf. This was done while respectfully alerting each OIC I met to ensure a randomization of participant selection, especially based on voluntariness. The PRO's suggested strategy indeed was a savior. Within two days, 71 questionnaires had been distributed. It took an average of 20 minutes to complete a questionnaire. However, because of the respondents' special circumstances of not being the kind of workers always stationary in the office, but rather having to go out for patrols and other duties, it was agreed that the questionnaires would be returned after three days. After the distribution I went round each day to the various stations to collect those that had been completed and were ready. After repeating those rounds for five days, it was deemed that those still outstanding were probably never going to be returned. So after a week in the region, I moved southward to the Ashanti Region. After meeting the Ashanti Regional Commander and the Regional PRO, the strategy for distribution used in the UER was agreed to be replicated in the region too. This same strategy was adopted in the Greater Accra Region as well, except that going rounds for collection of completed questionnaires from the various OICs took about two weeks.

In the Eastern, Volta, and Central Regions however, the strategy used – after meeting the regional authorities – was slightly different from what happened with the other three regions. Which was that, the Regional Staff Officers in those regions took possession of the questionnaires and through their own dispatch systems, did the distribution to the various stations within their respective jurisdiction; with the accompanying caveat of ensuring randomization and voluntary participation. By that I was spared having to go round the various stations each day to collect completed questionnaires. My rounds in those three regions each day was just limited to going to see the Staff officer at the regional headquarters for those that had been returned by the station officers. At the end of the exercise in each region, the number of questionnaires retrieved were perused to identify those that were completed, empty, or partially completed and not usable. In the end the following details were recorded:

**Table 1. Questionnaires Distribution Details**

	REGION	NUMBER ISSUED	NUMBER RETRIEVED	NOT RETURNED	USABLE
1	Upper East	71	54 (3 empty)	17 (24%)	51
2	Ashanti	102	85 (26 empty)	17 (17%)	59
3	Eastern	120	91 (7 empty)	29 (24%)	84
4	Volta	61	56	5 (8%)	56
5	Central	70	54 (9 empty)	16 (23%)	45
6	Accra	140	105	35 (25%)	105
	<b>Total</b>	<b>564</b>	<b>445 (45empty)</b>	<b>119 (21%)</b>	<b>400</b>

The total number of questionnaires issued was 564 out of which 445 were retrieved with 45 of those retrieved found to have not been completed (empty). Among those designated as ‘empty’, 3 were found to be only partially completed and so they were set aside as rejected, hence their designation as empty. The exercise resulted in a 71% response rate which was deemed a high rate in view of what had been read in literature

concerning surveys and response rates. The issues discussed above regarding *relevance of content, endorsement, and follow-up requests* were found to have indeed contributed to achieving that rate. A compilation of data collected through the questionnaires administration revealed the following background information about the respondents:

**Table 2. Background Information of Respondents**

		Male		Female			REMARKS
1	Gender	263 (66 %)		137 (34 %)			
		Senior Officer	Inspectorate	Junior Officer			
2	Rank Distribution	23 (6 %)	109 (27 %)	266 (67 %)			2 missing
		29 and under	30-39	40-50	51 and above		
3	Age Range	69 (17%)	194 (49%)	108 (27%)	27 (7%)		2 missing
		Secondary	Diploma	Degree			
4	Educational Level	175 (44%)	81 (20%)	129 (32%)			15 missing
		Accra	Ho	Koforidua	Pwalugu	Kumasi	Winneba
5	Training School	123 (31%)	53 (13%)	52 (13%)	42 (11%)	81 (20%)	49 (12%)

The exercise recorded an impressive gender ratio of 66% male and 34% female, as compared to the actual police ratio of 73% and 27% respectively. The number of senior officers and non-commissioned officers (that is, inspectors and chief inspectors) who participated in the survey was also beyond my expectation because of a previous experience in a similar survey. The data also showed that there were respondents from all the listed police training schools in the country. These characteristics about the data

collected provided an initial assessment that the sampling exercise via questionnaires administration was successful.

Regarding the interviews with the human rights trainers, they were each introduced to me by their respective officers-in-charge. Upon arrival in the training schools I met the officers-in-charge and after official formalities, they made arrangements for the person responsible for the teaching of human rights to make himself available for the interview. As it was the case in the regional commands, all the training schools had also been sent communication from the national headquarters about my exercise and so they were in expectation of my arrival. The exception was the Winneba training centre in the Central Region which the national headquarters exempted from the study because it has been converted into Ghana Police Command and Staff College (GPCSC). It was explained that the centre was used for only specialized programmes for superior officers, and so there was not a human rights trainer resident there as it was the case in the other training schools. The first day of meeting the interviewees were usually for exchanging pleasantries, then an agreed date would be set for the interview sessions which usually was the next day. In one region though, the interviewee kept postponing the interview until some intervention by a superior officer before the interview finally took place after two weeks of initial contact. In another region the interviewee was outside the jurisdiction and by the time I was leaving that region after a week's stay, he was still not back. Later on, arrangements were made and after speaking on phone for a couple of times, we agreed and had the interview via the telephone. Four out of the five human rights trainers interviewed gave their consent for the interviews to be audio recorded while one declined his consent. The interview at the national headquarters also took place without any audio recording because digital gadgets were not allowed inside the

premises – all were retained at the main gate. Copious notes were therefore taken on those two separate interviews. The only problem encountered in all the interviews - in terms of acquiring the needed information - was with the one at the national headquarters. The junior officer nominated by the OIC of the office to do the interview seemed not to know much about what was being asked. The responses received from him were insufficient and not convincing despite probing for more, but that was all I could get after several attempts and visitations to that office. Each interview session took approximately 40 minutes, except the telephone one which took much longer because of the writing, and the national headquarters one which took much less time because the interviewee did not have much to say. All the human rights trainers in the police training schools were found to be police officers. Also, with the exception of one interview which was done via the telephone, the five others were all *face-to-face* interviews. This is described as “the most typical form of interview, where the interviewer works directly with the respondent to ask questions and record their responses” (Bhattacharjee, 2012, p. 78). In all of the interview sessions I was mindful of suggestions shared by experts that: “The interviewer should follow the questionnaire script and ask questions exactly as written, and not change the words to make the question sound friendlier; They should also not change the order of questions or skip any question that may have been answered earlier; The interviewer should not finish the respondent’s sentences; If the respondent gives a brief cursory answer, the interviewer should probe the respondent to elicit a more thoughtful, thorough response”(Bhattacharjee, 2012, pp. 79 - 80). The respondents in this study – both those who completed questionnaires and those who provided interviews – were all to enjoy anonymity for their participation. As a result of that my reportage in this thesis especially in relation to the interviewees, is presented in a manner that does not give

any indication as to which trainer in which training school a statement could be referring to. In a jumbled up order the trainers at some point are codenamed HRTI (Human Rights Training Instructor) 1 to 5. Their background in terms of rank and years of teaching human rights was as follows:

**Table 3. Background of Human Rights Instructors**

	Rank	Years of service in the GPS	Length of time as a Human Rights Instructor
HRTI – 1	Chief Supt.	29	9
HRTI – 2	Chief Inspector	24	2
HRTI – 3	Chief Inspector	18	3
HRTI – 4	Chief Inspector	17	1
HRTI - 5	Detective Inspector	16	3

Finally, note should be taken that in this thesis, those who teach human rights in the various police training schools: that is, the HRTIs: are sometimes referred to as *teachers, trainers, or instructors*.

#### **4.12 Data Analysis**

Primary data was collected through administration of 400 questionnaires and the conduct of six interviews. As a survey research the main focus was on the responses received through the questionnaires. The data collected through the six interviews - together with a secondary data which was the curriculum - were to shed light on what would be deduced from the questionnaires. Before the data could be analyzed however, it needed to be treated. Therefore in terms of data treatment, the interviews were only transcribed separately into six different word documents, and information contained in the transcripts were referred to whenever necessary during data discussion. Likewise with the curriculum, information found in it was transferred into a word document

under thematic areas, and references were made to them during data discussion. How the interview data was utilized in this study during the data discussion confirmed to me the reasonableness in the statement that: “many other forms of data, such as interview transcripts, cannot be converted into a numeric format for statistical analysis” (Bhattacharjee, 2012, p. 120).

With the 400 questionnaires, data treatment started with assigning code numbers to each of the questionnaires. The code numbers were specially generated such that it could indicate to me which region a particular questionnaire belonged to, and also its unique serial number between 1 and 400. Regarding the contents of the questionnaires, data treatment was in two phases. This was because the questionnaires generated two types of data – numerical and text data – and each had to be treated differently. The data treatment or processing implies editing, coding, classification and tabulation of collected data, and creating an electronic data file so that they are amenable to analysis (Kothari, 2004, p. 122; Gilliland, n.d., p. 104). The study was a descriptive survey, and data was to be analyzed quantitatively using the Statistical Package for the Social Sciences (SPSS), version 20.0. That meant all the data collected – both numerical and text – had to be transferred into the SPSS software to generate a single database for subsequent analyses. The data processing firstly involved the numerical data which in the context of this study refers to data collected by the closed-ended questions where respondents had to choose from options provided. All closed-ended questions and their respective optional answers were assigned codes, and therefore options chosen by respondents were entered into the SPSS according to the assigned codes. That process which is referred to as *coding*, meant those data had been converted “into numeric format” (Bhattacharjee, 2012, p. 119). The next type of data to be worked on was those generated by the open-ended questions which were the text data. For those ones a

codebook was created. A codebook is “a comprehensive document containing detailed description of each variable in a research study, or measures for that variable” (Bhattacharjee, 2012, p. 119). Responses to each open-ended question were processed separately beginning with a classification of all responses provided in relation to that particular question. Classification of the responses, or data, is “the process of arranging data in groups or classes on the basis of common characteristics” (Kothari, 2004, p. 123-124). Arranging data in groups based on characteristics meanwhile require content analysis which “is the systematic analysis of the content of a text” (Bhattacharjee, 2012, p. 115). It is argued that to be able to do all that though is “heavily dependent on the researcher’s analytic and integrative skills and personal knowledge of the social context where the data is collected” (Bhattacharjee, 2012, p. 113). Accordingly, leveraging on my background as a researcher with an academic qualification in Human Rights, and also as a law enforcement officer, each response was evaluated carefully and classified appropriately. Some of the suggested classification found in literature include “positive, negative, or neutral” (Bhattacharjee, 2012, p. 116). However in this study, I decided to avoid terminologies that sounded abrasive such as *correct* and *wrong*. Instead, I used *unrelated*, *not acceptable* and *an idea* to show degrees of responses that normally would have been deemed *wrong*. On the other hand, terminologies such as *acceptable* and *precise* were used to indicate responses that were *correct*. For instance, question 28 asked respondents to explain why they had chosen a certain answer at question 27. The responses were classified as *unrelated*, *an idea*, or *precise*. Explanations that satisfied the demands of that question, that is, those that were actually the *correct* explanations, were classified *precise*. With some of the questions - beyond the initial classification of the responses - a particular classified group is again sub-classified into different sub groups. For instance, question 26 which asked respondent about what human rights is.

Beyond the initial classification of the responses into *unrelated*, *acceptable*, and *precise*, those classified as *acceptable* were again classified into responses that: *just gave examples of human rights instead of defining it; those that could be deduced to have come from the respondent's own effort; those that were suspected to have been copied from a source like the internet; and those that were found to be the most commonly quoted same definition*. There was another kind of classifications which did not require evaluating the responses on the bases of merit – as in correctness or wrongness - as already described. Those ones had to do with classifying the responses on the bases of known, varied, valid responses. For instance on question 40, which sought to find out why respondents would report a colleague for assaulting someone, the responses were classified into: because it is *against the law/crime; against victim's rights; and against police ethics* et cetera. Each of all these classifications and sub-classifications was assigned a code. The codes, which then were representing all the qualitative data, were transferred into the SPSS and added to the already inputted data from the closed-ended responses. A more detailed discussion on how each question on the questionnaires was classified and coded would be held in the next chapter of this thesis during data presentation. Nonetheless, it could be realized from the discussion above that so much classifications had to be done before the data could finally be coded into the system. This explains why some “describe the purpose of coding qualitative responses as classifying comments” (Gilliland, n.d., p. 105). One is also tempted to concur with the argument that, “A creative and investigative mindset is needed for qualitative analysis” (Bhattacharjee, 2012, p. 113). Considering the complexities involved in the content analyses of the responses in order to determine classification and coding, it stands to reason why *content analyses* faces frequent criticism “that it lacks a set of systematic procedures that would allow the analysis to be replicated by

other researchers” (Bhattacharjee, 2012, p. 116). That notwithstanding though, once all the data had been inputted into the SPSS - making it a numeric database - data analyses was done quantitatively. Bhattacharjee (2012) acknowledged that, “Numeric data collected in a research project can be analyzed quantitatively using statistical tools” (Bhattacharjee, 2012, p. 119).

Analyses may be categorized as “descriptive analysis and inferential analysis” (Kothari, 2004, p. 130). This study was a descriptive study and so the descriptive analyses method was adopted. Descriptive analysis “refers to statistically describing, aggregating, and presenting the constructs of interest, or associations between these constructs” (Bhattacharjee, 2012, p. 119). The constructs or variables that this study investigated included the level of human rights training in the GPS, personnel’s knowledge and understanding of human rights, their skills, attitudes, among others. So on each of these variables the aggregated data was statistically presented and described. The statistical presentation techniques used were *percentages, tables, and graphs* for better and easier description and understanding (Kothari, 2004, p. 18; Gilliland, n.d., pp. 105 & 106). Correlation analyses which “studies two or more variables for determining the amount of correlation between them” (Kothari, 2004, p. 130.), was also used in this study to determine the relationship between the human rights training delivered and personnel’s knowledge. Correlation analyses is considered relatively more important in social researches because of the latter’s interest in understanding and controlling relationships between variables in given phenomena (Kothari, 2004, p. 130.). Perhaps that explains why it is suggested that “much of today’s quantitative data analysis is conducted using software programs such as SPSS or SAS” (Bhattacharjee, 2012, p. 119). All that has been discussed above regarding how data was analysed in this study was encapsulated

by Kothari (2004). He stated, “The analysis of data requires a number of closely related operations such as establishment of categories, the application of these categories to raw data through coding, tabulation and then drawing statistical inferences” (Kothari, 2004, p. 18).

#### **4.13 Limitations of the Study**

The first limitation to mention about the conduct of this study was the inability to pretest the questionnaires used for data collection in a pilot study. Admonishment from Bhattacharjee (2012) to researchers is that, “Always pretest your questionnaire, at least using a convenience sample, before administering it to respondents in a field setting. Such pretesting may uncover ambiguity, lack of clarity, or biases in question wording, which should be eliminated before administering to the intended sample” (Bhattacharjee, 2012, p. 78). Many scholars underscored the importance of a pilot study that it could “reveal the weaknesses, if any, of the questionnaire” (Kothari, 2004, p. 17), and thus, it is very “critical in refining survey questions and reducing the risk that the full study will be fatally flawed” (Gilliland, n.d., p. 98). Especially in a survey research such as this study where the questionnaires deployed covered 98.5% of the total respondents, the need to have first tested the instrument in a pilot study before administering it could never be overemphasized. The reason for not carrying out a pilot study stemmed from the delay in securing permission from the national police headquarters to go ahead with the study. An application letter seeking for permission to carry out the study in the Service was submitted to the police headquarters on 25<sup>th</sup> March, 2021 after ethical clearance had been secured from the University. However, permission was finally granted after four months on 26<sup>th</sup> July, 2021. This research was to be completed and submitted within a stipulated time-frame, so a pilot study was

decided against with the belief that the questionnaires was carefully prepared. After the questionnaires had been deployed two things emerged. The first was identified while in the field; which was that question 3 did not include *elementary* in the categories provided for educational level. After data processing it was found that 15 respondents (4%) did not choose any category, suggesting that could be as a result of the missing category. That oversight however did not affect the overall findings of the study. The other thing that emerged was found during the coding of open-ended responses to question 38, which was a follow up question to Q37. The responses revealed that respondent understood question 37 from two different perspectives. Though the question was intended to talk about “the teaching of human rights to *police officers*”, some of the responses suggested the respondents thought it was about “the teaching of human rights to the *public*”. Had that been identified earlier in a pilot study, question 37 would have been reworded to sound more specific to *the police* as intended. Nonetheless, the responses from the two perspectives were coded differently, and analyses showed they both had similar score which was; 29 respondents (7%) each. The identified nuanced responses meanwhile did not adversely affect the findings made in relation to the objectives of the study. Another limitation had to do with the issue of *social desirability bias*. This is about “the tendency among respondents to ‘spin the truth’ in order to portray themselves in a socially desirable manner which hurts the validity of response obtained from survey research” (Bhattacharjee, 2012, p. 81). Considering the variables the instruments sought to measure such as, knowledge, skills, attitudes etc, it was suspected at the onset that social desirability bias could be encountered. This informed the decision to include the relatively high number of open-ended questions in the instrument. The aim was to use respondents’ expressions in the open-ended questions during data analyses to validate what they may have said in the

closed-ended questions. It is however acknowledged that this antidote could only serve to minimize the effect but not to eliminate it. Nonetheless, it is believed that the analyses made, and the findings that came thereof were *approachable to the truth* of the issues investigated. The interview conducted at the police headquarters could also be mentioned as a limiting factor of this study. A copy of the interview guide was submitted beforehand to the office responsible for training issues in the police service so as to enable the office be aware of the issues to be discussed. Per the information being sought (*please refer to the interview guide at the appendices*), it required a very senior officer with in-depth knowledge about training matters in the Service. However, the person nominated by the office to do the interview was a very junior officer who turned out not to have much knowledge about the issues being discussed, even though he had seen the interview guide and had a copy. His responses seemed full of social desirability bias. According to Bhattacharjee (2012), “There is practically no way of overcoming the social desirability bias, but in an interview setting, an astute interviewer may be able to spot inconsistent answers and ask probing questions or use personal observations to supplement respondents’ comments” (Bhattacharjee, 2012, pp. 81-82). The headquarters interview was intended to get information on the official state of affairs when it comes to training issues in the police service. So that during analyses, statements could be made regarding how the headquarters standards compared with what was gathered in the field. However the information received from that interview was so scanty. Details would be shared in the next chapter. Eventually, observations made in the field - by way of data collected from the trainers in the various training schools - were used in juxtaposition with what the headquarters interviewee provided, to formulate conclusions. It could be argued that those conclusions were based more on what was gathered in the field, and therefore the official, conclusive, statement from

the police headquarters on the issues raised, were still missing in this study. Bhattacharjee (2012) posited that, “Science progresses through openness and honesty, and researchers can best serve science and the scientific community by fully disclosing the problems with their research, so that they can save other researchers from similar problems (Bhattacharjee, 2012, pp. 139 - 140). I hope the experiences shared here could achieve that someday.

#### **4.14 Ethical Considerations**

This study was conducted under the rubric of Scientific Research. As such it was to be guided by ethical principles in scientific research. Research ethics “is concerned with what is permissible and acceptable when one is conducting research” (Gilliland, n.d., p. 119). Among others, it includes “the appropriateness of the researcher’s behaviours in relation to the rights of those subjects of the research or who are affected by the research” (Saunders *et al*, 2000 as cited in Sutrisna, 2009). Issues of ethics delineate “the moral distinction between right and wrong, and what is unethical may not necessarily be illegal” (Bhattacharjee, 2012, p. 137). Therefore, researchers are expected to know and abide by them because research ethics are “considered an essential component in demonstrating the credibility of the research findings” (Sutrisna, 2009). Before the commencement of this study, approval was obtained from the University of Ghana’s *Ethics Committee for the Humanities* after all matters regarding the research – including the instruments used – had been vetted by the Committee (*please find a copy at the appendices*). That meant whatever activity undertaken in the course of this study, as far as it fell within the parameters of the Committee’s clearance, was deemed ethical. The foremost issue I would like to mention is the non-disclosure of my profession as a *senior law enforcement officer* in the Ghana Immigration Service,

on the rank of a *Chief Superintendent*. Throughout my engagement with officials of the Police Service and the respondents, I only introduced myself as a student from the Department of Political Science of the University of Ghana. I found this an ethical issue because according to Bhattacharjee (2012), “researchers have an obligation to provide some information such as who is conducting the study to potential subject before data collection.” Meanwhile, he added that, “However, in some cases, disclosing such information may potentially bias subjects’ responses” (Bhattacharjee, 2012, p. 139). This suggested that there was the possibility that disclosing my full identity could have an adverse effect in some way on the study. Hence, the decision to maintain only my studentship identity. My reasons for the non-disclosure went beyond concerns over the quality of data respondents would provide. It also bordered on maintaining the ethos of the profession. In a survey where I had to travel round in six different regions and move from station to station distributing over 500 questionnaires, I envisaged I might not be able to *be in character* as a true, hustling, field researcher, if the respondents knew I was a senior officer. That would have meant majority of the potential respondents upon seeing me would have had to pay appropriate compliments to me. Not to talk of the possibility of any feeling of intimidation. That could have negatively affected my interaction with them. Such as, me not being able to plead with them to return the questionnaires, or in the case of the interviews, they not feeling free to open up and have fruitful interaction with me. In short, the quest to collect credible data for the study underscored that decision. Throughout the conduct of this study, acknowledgement was made of the fact that “scientific researchers have an ethical obligation not to manipulate their data collection, analysis, and interpretation procedures in a way that contradicts the principles of science or the scientific method” (Bhattacharjee, 2012, p. 137). With regard to data collection, all known ethical procedures were followed.

Sampled population for the study was randomly selected and ensured that it was truly representative of the police population. The respondents were informed on the front page of the questionnaires they completed about the voluntariness of their participation, and that they had the freedom to decline their participation whenever they wished to do so (Bhattacharjee, 2012, p. 137). On the dual principles of anonymity and confidentiality, the first inscription on the questionnaires cautioned respondents in bolded ink not to write their names or service numbers on the questionnaires. This was to ensure that no questionnaire could be traced to any respondent. Truly so, during data processing after data collection, it was realized that there was no any form of writings or markings on any of the questionnaires returned. By that, the respondents' anonymity were upheld. For the interviewees their identities were known to me. However, conscious effort was made in this thesis to ensure that no one's comments could be linked to him. Respondents were informed about the fact that as an academic research, all data gathered from them would be guarded by the university's strictest confidentiality policies. Accordingly so, no data collected - be it a questionnaire or an audio recording - has been accessed by any other person outside the dictates of the university's guidelines (Bhattacharjee, 2012, p. 138). I have a background in law enforcement and human rights. However I was mindful in ensuring that that positionality did not adversely influence my data presentation, discussion, and analyses. Evaluation of responses to determine their correctness or wrongness was not influenced by my personal biases, but was based as much as possible on the requirements of the UN's human rights training standards. Subsequent data analyses was also done objectively from a post-positivist perspective which underline this study and emphasized value neutrality (Chilisa & Kawulich, n.d., p. 4). According to Creswell (2009), "Research seeks to develop relevant, true statements, ones that can serve to

explain the situation of concern or that describe the causal relationships of interest” (Creswell, 2009, p. 7). In line with this statement, the reason for this study was to investigate and bring to light what the issues were regarding human rights training in the Ghana Police Service. Therefore, I recognized that any misinterpretation of the results - which would then yield a faulty findings and conclusions - would defeat the purpose of the research. For that reason data in this study was objectively analyzed without any fine-tuning; regardless of whether the findings reflected the theories adopted or not. That, together with other issues mentioned above, were intended to secure for this study the credentials of a *scientific research*.



## CHAPTER FIVE

### DATA PRESENTATION AND ANALYSES

#### 5.0 Introduction

In this chapter, data collected during the study is presented and analyzed. Data analysis entails making sense of the data collected. The collection of data was aimed at answering the research questions which were drawn from the theories underpinning the study. From the concepts and propositions of the theories, four main questions were asked, which were: 1) *To what extent does human rights training in the police service meet United Nations' prescribed standards?*; 2) *How much knowledge and practical understanding do personnel have on the concept of fundamental human rights?*; 3) *What is the correlation between the training offered and personnel's knowledge on human rights?*; and 4) *How much does the human rights training provided in the service contribute to the realization of democratic policing?* In order to have an orderly analyses of the data therefore, data is presented in a manner that follows the order in which the questions were asked. Comments made by the interviewees (human rights training instructors – HRTIs) are mostly presented on tables. On the tables, the trainers are distinguished by numbers (1 to 5). As much as possible, the trainers are assigned different numbers on each table as a means to prevent a possible revelation of their identity through a linkage of their comments. Where necessary, a trainer's comments on different tables are indicated. The questionnaires used for data collection generated both numeric and text data. However, all were processed and inputted into an SPSS version 20.0 to enable data to be analyzed quantitatively. Statistical techniques such as percentages, tables, and graphs are used here to present the data, upon which analyses are made descriptively. On the tables as well as the graphs, *NR* stands for *no response* in cases of closed-ended questions. In cases of open-ended questions, *blank* and *nil*

were coded separately so to show what respondents actually did in that regard, even though the end effect of both was the same. For research question 3, correlation analyses would be made based on data presented under research questions 1 and 2. Likewise for research question 4, the analyses would be based on revelations made at the three preceding research questions.

### **5.1 To What Extent Does Human Rights Training In The Police Service Meet United Nations' Prescribed Standards?**

In respect of the above question, the key variables that helped in determining the answer included: the *competence* of the human rights trainers, the *contents* of the module they used (curriculum), and the *methods* they applied for lesson delivery, among others that would be mentioned subsequently. Within each of the three identified variables, the UN prescribed certain features which serve as the standards. Those standards were found in Chapter Three of this thesis to reflect the concepts and propositions of the Cognitive Learning Theory (CLT). For easy identification of the many variables that would be involved in the analyses, the terms *main-variable* would be used to refer to the three mentioned above (competence, contents, methods), while *sub-variable* would be used to refer to any of the standards within each of the main variables.

#### **5.1.1 Trainers' competence**

There are a number of sub-variables (standards) that were used to determine the trainers' competence. Data collected on those sub-variables showed the following:

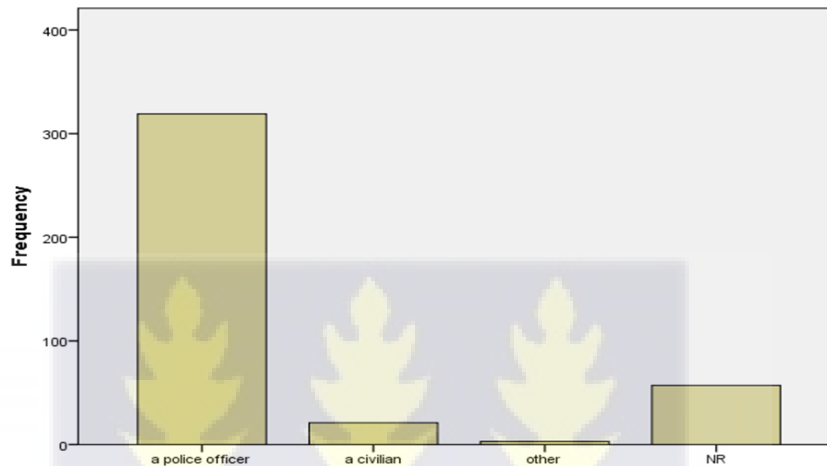
##### **5.1.1.1 Trainers be police officers themselves**

Respondents were asked at Q12 of the questionnaire to indicate who taught them human rights at the police training school. Their responses showed:

**Table 4. Profession of Human Rights Trainers**

	Frequency	Percent
a police officer	319	79.8
a civilian	21	5.3
other	3	0.8
NR	57	14.3
Total	400	100

**Graph 1. Profession of Human Rights Trainers**



The data from the questionnaires showed that 79.8% of the respondents indicated they were taught by *a police officer*. This corroborates what I found out about the trainers' background during the personal interviews I had with them which has already been displayed on table 3 under sub-section 4.11 of this thesis. That was in line with the UN standards.

#### **5.1.1.2 Trainers received comprehensive training**

The next sub-variable in determining the trainers' competence was the question of whether they had received comprehensive training in human rights, before taking up the task of teaching other police officers human rights. The data for this was collected only through personal interviews with the teachers themselves. Question 10 of the interview guide asked the interviewees whether they had received any training in

human rights, and the nature of the training if any. Their responses which are quoted directly here and also presented in a different order from table 3, were as follows:

**Table 5. Training Received by the Human Rights Instructors**

HRTI - 1	<ul style="list-style-type: none"> <li>• Yes, at the NPTS in Accra. It was a training of trainers' programme that was organized for all classroom instructors.</li> <li>• Afterwards there was the need to train instructors that teach in the various fields, so we had ours too; those who teach in human rights.</li> </ul>
HRTI - 2	<ul style="list-style-type: none"> <li>• Because I went to the law school, University of Ghana School of Law where I majored in human rights in administration. So that has been my area of specialization and that is why I am teaching human rights.</li> </ul>
HRTI - 3	<ul style="list-style-type: none"> <li>• Have a Master's degree in Human Rights from UEW.</li> <li>• And have also attended UNICEF sponsored training on child friendly policing.</li> </ul>
HRTI - 4	<ul style="list-style-type: none"> <li>• Yes, I received training from WAPCAS (West Africa Program to Combat AIDS and Sexually Transmitted Infections, and human rights interventions). It's a sponsored training on handling of sex workers and the vulnerable in society.</li> <li>• Then also there was a programme that I did at the Catholic University College of Ghana, it was also on human rights.</li> </ul>
HRTI - 5	<ul style="list-style-type: none"> <li>• Yeah I think we went to a course which is related to human rights, on the issue of domestic violence course which is related to human rights, child friendly policing too is also related to human rights, child labour course which are all related to human rights.</li> <li>• The child labour took place in Accra, then child policing took place in (*) here, then the domestic violence also took place in (*) here.</li> </ul>

The UN standards required that human rights trainers should receive training from a training programme organized by *law enforcement* and *human rights experts* on how to effectively teach human rights to police officers. From the above data, HRTI 2 and 3 indicated they had academic qualification in human rights. HRTI 3, 4, and 5 indicated they had some form of human rights related training from non-governmental organizations (NGOs). It is necessary to however note that those trainings were focused on issues that were of the NGOs primary concern such as: *UNICEF's child friendly*

*policing, sexually transmitted infections (HIV/AIDS) and sex workers, domestic violence, child labour, and the vulnerable in society.* HRTI 1 in his response said: “Afterwards there was the need to train instructors that teach in the various fields, so we had ours too; those who teach in human rights.” This suggested he had had the kind of training recommended by the UN standards at the National Police Training School (NPTS) in Accra. His claim was not corroborated by any of the data collected from the other human rights teachers; not even the trainer stationed at the NPTS.

This issue was raised in the interview with the headquarters official. When he was asked at Q7 whether the service provided any form of *training-the-trainers* courses to the human rights trainers before they start teaching, he answered “yes”. Meanwhile, he did not provide any response to Q6 which sought to ascertain the process involved in selecting some officers to teach human rights. He however answered “yes” to Q6(a), Q7, and Q7(a). Considering all data collected on this issue, the responses of HRTI 1 and the official at the headquarters were found to be of “social desirability biases.” What the data revealed, was that each of the five HRTIs described a different form of training he had had; from different institutions, and different NGOs. The consensus was that they the trainers had not been brought together by the Police Service in a specially organized training-the-trainers programme where police officers and human rights experts had trained them on how to teach human rights at the various training schools. This revelation fell short of the UN standards.

### **5.1.1.3 Possession and usage of the required three-component training package**

The UN has put together a three-component human rights training documents for the police to serve as a primary reference material for police human rights trainers. The documents are, Human Rights And Law Enforcement: A Manual On Human Rights

Training For The Police (1997), Human Rights And Law Enforcement: A Trainer’s Guide On Human Rights For The Police (2002), and Human Rights Standards And Practice For The Police: Expanded Pocket Book On Human Rights For The Police (2004). The trainers in an interview were asked at Q14 and Q14(a) about the internationally recognized human rights training documents they consulted in preparing their modules and lessons. Again in a remix order, their responses were as follows:

**Table 6. Reference Materials Used for Lessons**

HRTI – 1	<ul style="list-style-type: none"> <li>• I do my own research and then I come up with whatever material I have to teach.</li> </ul>
HRTI – 2	<ul style="list-style-type: none"> <li>• Manual on Human Rights Training For Police in Commonwealth West African Countries</li> </ul>
HRTI – 3	<ul style="list-style-type: none"> <li>• The Universal Declaration Of Human Rights Standards</li> <li>• The Chapter 5 Of The Ghana Constitution</li> <li>• African Charter On Human Rights</li> </ul>
HRTI – 4	<ul style="list-style-type: none"> <li>• All The UN Treaties That Ghana Has Signed</li> <li>• The Universal Declaration On Human Rights</li> <li>• The Covenants On Civil And Political Rights, and the one on Economic Social</li> <li>• One On Minority Right Document</li> <li>• The International Labour Organization</li> </ul>
HRTI - 5	<ul style="list-style-type: none"> <li>• UN Convention On The Rights Of The Child</li> <li>• Handling Children In Conflict/Contact With The Law (UNICEF, 2015/2016)</li> <li>• International Human Rights On Prisoners</li> <li>• International Policing</li> <li>• Public Perception About/Of The Police</li> <li>• Learning/Police Skills And Knowledge</li> </ul>

From the data, HRTI 3 and 4 mentioned the *Universal Declaration of Human Rights* document. Apart from that, there were no convergence of any of the rest of the documents mentioned. This suggested that each teacher consulted different documents for his lessons. The documents on children (HRTI 5), minority rights (vulnerable groups), and labour (HRTI 4), supported the claim that they had received training on such matters from NGOs, as stated on the previous table 5. In effect, the data suggested

that apart from a uniform curriculum, each trainer consulted documents he deemed important to him for preparation and delivery of his human rights lessons. This observation was corroborated by HRTI 1 when he said, “I do my own research and then I come up with whatever material I have to teach.” So on the question of the prescribed UN three-component package documents (Q15 and Q15a), it turned out that none of them had copies. That fell short of the UN standards. The documents they mentioned were also found to relate to other subjects they taught. When the trainers were asked at Q12 and Q12(a) about other subjects they taught at the training schools besides human rights, they responded as follows:

**Table 7. Other Subjects Taught by the HRTIs**

HRTI – 1	<ul style="list-style-type: none"> <li>• Child-friendly Policing</li> <li>• Police Service Regulation 2012 (C.I. 76)</li> </ul>
HRTI – 2	<ul style="list-style-type: none"> <li>• Acts and Decrees</li> <li>• Criminal Investigation</li> <li>• HIV/ AIDS Education</li> <li>• Criminal Law</li> </ul>
HRTI – 3	<ul style="list-style-type: none"> <li>• HIV/AIDS</li> <li>• Community Policing</li> <li>• Ethics and Integrity</li> <li>• Service Instructions</li> <li>• Police C.I. 76</li> </ul>
HRTI – 4	<ul style="list-style-type: none"> <li>• Child-friendly Policing</li> </ul>
HRTI - 5	<ul style="list-style-type: none"> <li>• Domestic Violence</li> <li>• Service Instruction</li> <li>• C.I. 76</li> </ul>

It could even be argued from the above data that the training programmes the interviewees indicated they had attended, were because of the *other subjects* they taught: such as, *child-friendly policing*, *domestic violence*, and *HIV/AIDS*: that was why the NGOs trained them, and not because of the *human rights* per se.

### 5.1.2 Contents of the training modules

The next main variable to look at was the contents of the police service’s human rights training curriculum. It is important to mention here that sometimes besides the curriculum, there could be a *handbook* specially made for the teachers which would contain more facts about the topics and details of what should go into discussions of each topic. It was ascertained during my interviews with the HRTIs that they did not have any such thing. They only looked at the topics in the curriculum and came up with their own individual teaching points for their lesson delivery. For that reason, the only official document obtained for assessment in terms of the contents of human rights training in the police service, was the curriculum. Regarding the contents, there were a number of sub-variables (UN standards) that the study examined. Below are the sub-variables and the data collected thereof.

#### 5.1.2.1 Objectives of curriculum

A copy of the human rights curriculum used by the police training schools was accessed. Juxtaposing the *title* and *objectives* of the UN documents with that of the police curriculum, the following were found:

**Table 8. General Objectives of UN Documents and Police Curriculum**

UN TRAINING OBJECTIVES		GPS CURRICULUM OBJECTIVES
PROFESSIONAL TRAINING SERIES Human Rights and Law Enforcement	Titles	INTRODUCTION TO HUMAN RIGHTS AND DOMESTIC VIOLENCE.
<ul style="list-style-type: none"> <li>• To provide information and develop knowledge – on what <u>human rights standards</u> are, and what they <i>mean</i> - and their <i>relevance</i> to the work of the police.</li> <li>• To encourage and reinforce the development of skills – so that the functions and duties of policing can be fulfilled effectively through practical behaviour, with due respect for human rights.</li> </ul>		General Objective(s); The Recruits will know  1. The <i>meaning</i> of human rights and its <i>relevance</i> to the Police Officer.  2. The activities that constitute domestic violence and its related issues.

<ul style="list-style-type: none"> <li>• To sensitize police trainees; to undergo a change in negative attitudes or a reinforcement of positive attitudes – so that they accept, or continue to accept, the need to protect and promote human rights in their daily work (OHCHR, 2002, pp. 4 and 8).</li> </ul> <p>Should aim to improve <i>knowledge, skills, and attitudes</i> (OHCHR, 2002, p. 5)</p>		
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From the data, it was observed that the title of the police curriculum indicated the document focused on both “human rights” and “domestic violence”, while that of the UN focused on “human rights” and “law enforcement”. The title of the police curriculum reflected in the curriculum’s two *general objectives*. It was also observed that the first objectives of both documents corresponded to some extent, in that they both aimed at providing information to trainees on the *meaning of human rights and its relevance to police work*.

Apart from that, there was something very important in the UN’s first objective which was not part of that of the police objectives. That was: providing information and knowledge on what human rights *standards* are. The other objectives of the UN document on “development of skills” and “reinforcement of positive attitude” were missing in the police curriculum. It must be noted however, that beside the two general objectives, there were other objectives under each unit in the police curriculum which would be displayed during subsequent analyses of the various units. Based on the *general objectives* though, because that of the UN covers *knowledge, skills, and attitude*, while that of the police covered only parts of the *knowledge*, the police curriculum fell short of the UN standards.

Meanwhile, the trainers were asked at Q18 and Q18(a) to indicate the objectives that underline the human rights they taught, and what they expected the trainees to imbibe.

The following were their responses.

**Table 9. Trainers' Objectives for Teaching Human Rights**

HRTI – 1	<ul style="list-style-type: none"> <li>• For the recruits to be human rights compliant</li> </ul>
HRTI – 2	<ul style="list-style-type: none"> <li>• the trainees should know who a human is and what a human being is</li> <li>• to know the characteristics of human rights</li> <li>• the vulnerable groups should be our interest. They should not discriminate against anybody</li> </ul>
HRTI – 3	<ul style="list-style-type: none"> <li>• must let them understand, the people they are going to enforce the laws on have what we call human rights.</li> <li>• they should understand the whole concept of human rights and the responsibility on you as a police officer</li> </ul>
HRTI – 4	<ul style="list-style-type: none"> <li>• the aim was to equip them with the knowledge to be able to, as a police officer know your rights</li> <li>• to also know that of the people that you are dealing with</li> <li>• will be able to prevent or help those who are undergoing maltreatment</li> <li>• basically want to equip them with knowledge on human rights, so that they can apply on the field</li> </ul>
HRTI - 5	<ul style="list-style-type: none"> <li>• the students to be able to define and explain what human rights is</li> <li>• be able to identify the characteristics of human rights</li> <li>• knowing the international laws that elaborate on human rights, Africa level and local level</li> <li>• the knowledge that they have acquired how do they practically apply on the field</li> <li>• the application of the proportionality, the legality, accountability and necessity (PLAN).</li> </ul>

From their submissions, it was observed that they had varied objectives with few convergence. For instance, HRTI 2 and 5 both mentioned “characteristics of human rights” while HRTI 4 and 5 also mentioned how knowledge acquired could be “applied on the field.” Beside these, the rest were mostly varied, with HRTI 2 being the only one who indicated that “the vulnerable groups should be their interest.”

It was also observed that HRTI 5 was the only one who mentioned some important things that were part of the UN prescribed contents which the others did not mention. These were: letting the trainees know about the *international human rights laws*, the *African level*, and the application of *PLAN*.

### 5.1.2.2 1992 constitution of Ghana

Another sub-variable under the contents which the UN standards required that it featured in any police human rights training is “the human rights guarantees contained in the constitutional and legal arrangements of the country.” In Ghana’s case, the Chapter Five of the 1992 constitution. When the contents of the police human rights curriculum was examined, the following was revealed:

**Table 10. The Mention of Constitution in Police Curriculum**

UNIT	SPECIFIC OBJECTIVES By the end of the lesson the recruits will be able to:	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 12 Mechanisms for Protecting Human Rights	Identify at least five mechanisms for protecting human rights	<ol style="list-style-type: none"> <li>1. <u>Constitution</u></li> <li>2. Laws, Acts</li> <li>3. Independent judiciary</li> <li>4. Independent press or media</li> <li>5. CHRAJ</li> <li>6. Civil Society</li> </ol>	Discuss the mechanisms for protecting human rights with the recruits

It was observed that *constitution* was only mentioned at Unit 12 of the police human rights curriculum as one of the mechanisms for protecting human rights. It was good that the curriculum mentioned the constitution as one of the examples of the mechanisms for protecting human rights. However, the expectation in line with UN training standards is that the 1992 constitution would be discussed as a topic on its own,

with focus on the human rights provisions of the constitution. Also other relevant portions of the constitution that could have bearing on the application or implementation of the human rights provisions. Such as article 33(5) which provided for the invocation and application of other internationally recognised human rights guarantees into the Ghanaian jurisprudence. As well as, Chapter Six, article 34, clause 2, which obliges the President to “report to Parliament at least once a year all the steps taken to ensure the realization of the policy objectives contained in this Chapter and, in particular, the realization of basic human rights.” The police service whose operations largely affect the realization of the country’s human rights, surely has to avert its mind to this obligation on its *Chief*, the President. In effect, on the issue of the constitution, the contents of the police curriculum fell short of the UN standards.

### 5.1.2.3 Definition of human rights

As law enforcement officers, the UN standards required that police trainees would be educated on the operational definition of human rights as it relate to police work. On this issue, a look through the curriculum revealed the following:

**Table 11. The Definition of Human Rights in Police Curriculum**

UNIT	SPECIFIC OBJECTIVES By the end of the lesson the recruits will be able to:	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 1 Concept and Terminologies	<ol style="list-style-type: none"> <li>1. Define the rights</li> <li>2. State at least two types of rights</li> <li>3. <u>Define human rights</u></li> <li>4. Explain the concept of human rights</li> <li>5. State at least four characteristics of human rights</li> <li>6. Mention at least three sources of human rights</li> </ol>	<ol style="list-style-type: none"> <li>1. Rights</li> <li>2. Human rights</li> <li>3. Sources of human rights</li> <li>4. Characteristics of human rights</li> </ol>	Recruits to brainstorm to bring out the concept of human rights, sources, and its characteristics.

It was observed that Unit 1 of the curriculum mentioned key items such as *definition*, *concept*, *characteristics*, and *sources*. Beside the mentioning, the curriculum did not provide any further information on each of them. That suggested that as to what each of them meant was left to individual trainers' own resourcefulness. So it was possible that the HRTIs may have discussed them differently in their various classes based on their (HRTIs) own knowledge about them. That also suggested that the HRTIs may have taught different definitions of human rights across the training schools. That notwithstanding, the fact that the curriculum made provision for definition, it met UN standards in that regard.

#### **5.1.2.4 Bodies, sources / instruments, systems / mechanisms**

As observed above, Unit 1 of the police curriculum mentioned "sources" among other things, while the Unit 12 also mentioned "mechanisms". The UN standards required that under these topics, discussions would cover questions such as: *What do we mean by "human rights?; Examples of human rights; Where do human rights 'rules' come from?; Who makes the rules?; Where are the rules made?; Who monitors human rights?; Which kinds of human rights violations should police be especially concerned about?; and What role does training play in protecting human rights?* The UN documents provide answers on all of these questions. Some of the information relating to *bodies*, *instruments (sources)*, and *mechanisms* are provided at sub-section 2.5.2 of this thesis. However, details and examples on the *sources* and *characteristics* were not provided in the police curriculum; as was done for *mechanisms* at Unit 12 where some examples were provided under the *content* (see table 10). Just as the point was made under the previous sub-section, it suggested that the HRTIs may have taught those items, if any, differently according to their own knowledge of them. Here again, though

details and examples of the *sources* and *characteristics* were not provided, as far as the curriculum provided for them, it was in line with the UN standards.

### 5.1.2.5 Standards in investigations, arrest, detention, and the use of force and firearms

The UN human rights standards relevant to police functions of *investigations, arrest, detention, and the use of force and firearms*, are supposed to be major features of any police human rights training curriculum. Due to their importance for policing in democracies, the UN documents provided much information on those standards which are reproduced under sub-section 2.5.2 of this thesis.

An examination of the police human rights curriculum revealed the following:

**Table 12. Investigations, Arrest, Detention, and the Use of Force and Firearms**

UNIT	SPECIFIC OBJECTIVES By the end of the lesson the recruits will be able to:	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 6 Maintenance of Public Order, Arrest and Detention	1. State at least four acts that constitute violation of person or persons during arrest. 2. Mention at least four acts that constitute violation of suspect or prisoner's right	1. The extent of police powers and limitation during arrest, detention, examination and search.	Through questions and answer techniques explain Public Order Law, the extent of police powers and limitations during arrest, detentions, examination and search

The curriculum under Unit 6 provided for discussions on standards relating to arrest, detention, and search. Issues on investigations and the use of force and firearms did not however feature in the curriculum. It could be surmised that those topics may have featured in other subjects. However, the standards required that those topics are dealt

with in the context of human rights so as to avert trainees' mind to the point that using force and handling firearms present human rights obligations. On these topics, due to the absence of particularly the *use of force and firearms*, the police curriculum partially fulfilled the UN standards - though it provided for arrest and detention.

#### **5.1.2.6 The four principles on the use of force (PLAN)**

Related to the standards on the use of force and firearms mentioned above, is also the principles with the acronym, *PLAN*. The principles sum up the obligations that come with using force and firearms, and are therefore supposed to feature in any police human rights training curriculum. However, this was also not found in the curriculum under review. Meanwhile, as could be found on table 9 above, one of the HRTIs mentioned *PLAN* as one of the objectives of his lessons. It also goes to buttress the point already made that as far as *PLAN* was not captured in the curriculum, it meant some instructors may have taught it while others did not. This was evident in the questionnaire data which would be presented subsequently under the next research question. The missing of the principles on the use of force and firearms from the curriculum, made it fall short of the required standards in that regard.

#### **5.1.2.7 The African charter on human and peoples' rights (ACHPR)**

The police's obligation to human rights stem from national laws (constitution), regional laws (Africa), and the international laws (UN). For this reason, the standards required that the GPS's human rights curriculum would provide for lessons on the African Charter on Human and Peoples Rights (ACHPR). An examination of the curriculum however turned out that the ACHPR was not mentioned in any of the Units. Going back again to table 9, it was observed that the same HRTI who had mentioned *PLAN* as one

of his lesson objectives, also mentioned that he exposed his trainees to “the international laws, Africa level, and local level.” That suggested that in his lessons, the ACHPR would be mentioned and discussed for the trainees to have some knowledge of it. The analyses stemming out of this again is that since the curriculum did not mention the ACHPR, it was most likely that whereas HRTI 5 taught it in his lessons, other HRTIs may not have done same. The curriculum on this topic, did not meet the UN standards.

### 5.1.2.8 The universal declaration of human rights

One of the major documents of human rights is the Universal Declaration of Human Rights (UDHR). It is mentioned in almost all law enforcement training documents of the UN. A look through the police curriculum revealed the following:

**Table 13. The Universal Declaration of Human Rights**

UNIT	SPECIFIC OBJECTIVES By the end of the lesson the recruits will be able to:	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 10 Human Rights Violation under Road Traffic Act	Mention at least five Acts which constitutes violation of human rights under the road traffic Act	Human rights violation under the road traffic Act	Through questions and answer techniques explain human rights violation under the road traffic Act
Unit 11 Human Rights violation under the Universal Declaration of Human Rights	List at least five Acts which constitutes violation of human rights under the Universal Declaration of Human Rights	Human rights violation under the Universal Declaration of Human Rights	Through questions and answer techniques explain human rights violation under the Universal Declaration of Human Rights
Unit 13 Limitations of Human Rights	State at least five conditions or reasons for which persons human rights may be limited	1. Defence 2. Morality 3. General Welfare in the democratic society 4. State security 5. Emergency period	Discuss with the recruits the limitations of human rights

		6. Infirmity of mind 7. Training 8. Public order	
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The curriculum featured the Universal Declaration of Human Rights as a topic at Unit 11 which was appropriate because the standards required its mentioning. From the objectives under Unit 11, it meant discussions would be limited to the provisions in the document. Meanwhile, the UDHR was an important document in the history of human rights. Its provisions were not legally binding so it subsequently birthed *covenants*, and *conventions* which were treaties that are legally binding. Therefore, discussions about the UDHR would be expected to place the document in the proper context, and enlighten trainees about these facts. Nonetheless, the fact that the curriculum featured the UDHR as a topic, it met UN standards. The contents under Unit 13 were important for police training in human rights. It is expected that the police are abreast with the knowledge of circumstances in which people's human rights could be limited.

#### 5.1.2.9 Classification and generation of human rights

Some discussions about the classification and generation of human rights were made at sub-sections 2.1.2 and 2.1.3 of this thesis. Observations made in the curriculum on those topics were as follows:

**Table 14. Classification and Generation of Human Rights**

UNIT	SPECIFIC OBJECTIVES By the end of the lesson the recruits will be able to:	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 2 Classification of Human Rights	1. Identify at least five types of human rights  2. i. Differentiate between Economic and Political rights	1. Civil and Political rights 2. Economic and Social rights 3. Cultural and Religious rights	Recruits to brainstorm to bring out types of human rights and differentiate between each of them.

	<ul style="list-style-type: none"> <li>ii. Cultural and Civil rights</li> <li>iii. Legal and Social rights</li> </ul>	4. Developmental and Environmental rights	
Unit 3 Generation of Human Rights, Negative and Positive Rights	<ul style="list-style-type: none"> <li>1. Identify the three generation of rights</li> <li>2. Explain Negative and Positive rights</li> <li>3. Distinguish between Negative and Positive</li> </ul>	<ul style="list-style-type: none"> <li>1. First generation of rights</li> <li>2. Second generation of rights</li> <li>3. Third generation of right</li> <li>4. Negative and Positive rights</li> </ul>	<ul style="list-style-type: none"> <li>1. Discuss with the recruits first, second and third generation of rights</li> <li>2. Recruits to brainstorm to differentiate between Negative and Positive rights</li> </ul>
Unit 4 Minority and Group Rights	<ul style="list-style-type: none"> <li>1. Explain minority rights</li> <li>2. Explain group rights</li> <li>3. Give examples of minority group</li> </ul>	<ul style="list-style-type: none"> <li>1. Minority rights</li> <li>2. Group rights</li> </ul>	Discuss minority and group rights with recruits

Topics featured under Units 2, 3, and 4 of the curriculum were important topics that foster deeper knowledge and understanding of human rights. Featuring them meant the curriculum was in line with the UN standards in that regard. The challenge observed, however, was that because the teachers had not received a uniform training on how to teach those topics, it was possible that whereas some of them taught the topics well, others might have done otherwise. In that case it meant the trainees would not acquire the same level of knowledge about those topics. Data collected from one of the interviews buttressed the point made above. In an interview with one of the HRTIs, his response to Q19 as quoted verbatim was as follows:

Q19. Which topics under the module do you find most challenging to teach?

“...erhm, the challenging teaching, when it comes to the first, second and third generation of human rights, I think when you look at the material that I have I think that is where the explanation is not all that clear. Because when you look at them almost all of them look alike.”

#### **5.1.2.10 The importance of human rights training**

A very important component that is required in any police human rights curriculum is provisions that discuss the importance for police officers to acquire training in human rights. Lessons on this topic answer questions such as: *Don't human rights undermine law and order?*; *Doesn't concern for human rights hinder effective police work?*; *How can respecting human rights help the police?*; and *What role does training play in protecting human rights?* Adequate training in human rights accrue benefits to the individual police officers, the institution, and the country. So police trainees are expected to be abreast with all that. Discussing these topics sensitize trainees on the above issues which also could play vital roles in cultivating positive attitudes towards human rights. Hence, they have been well provided for in the UN human rights training documents. The first *general objective* of the police curriculum as captured on table 8 above was: "The Recruits will know; The meaning of human rights and its relevance to the Police Officer." It was expected that somewhere within the document, the *relevance of human rights to the police officer* would have featured as a topic under a dedicated Unit. However, this very important subject matter was missing in the GPS human rights curriculum. It never appeared anywhere again in the document after its mentioning in the general objective. That meant the curriculum on this issue fell short of the required contents standards.

#### **5.1.2.11 Topics on women, children and vulnerable groups**

Issues about vulnerable groups (women, children, refugees etc) are captured in the UN police training documents. This is because there are special laws covering them, and so it is necessary that the police become abreast with such laws. The GPS curriculum under

review also provided for these topics. An examination of the curriculum revealed the following:

**Table 15. Topics on Women, Children and Vulnerable Groups**

UNIT	SPECIFIC OBJECTIVES By the end of the lesson the recruits will be able to:	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 5 Vulnerable Groups and Persons	<ol style="list-style-type: none"> <li>1. Identify vulnerable groups, vulnerable persons and give examples</li> <li>2. Explain the rights of vulnerable persons</li> </ol>	<ol style="list-style-type: none"> <li>1. Women's rights</li> <li>2. Children's rights</li> <li>3. The rights of physically challenge persons in society</li> </ol>	Discuss with the recruits <ol style="list-style-type: none"> <li>1. Women's rights</li> <li>2. Children's rights</li> <li>3. Physically challenged rights</li> <li>4. Vulnerable persons Internally displaced persons, Refugees, victims of violent of Crimes</li> </ol>
Unit 7 Human Rights Violation under Children's Act. 560	<ol style="list-style-type: none"> <li>1. Mention at least five Acts which constitute violation of human rights under Children's Act</li> </ol>	Human Rights violation under Children's Act	Through discussion explain human rights violation under the Children's Act
Unit 8 Human Rights Violation under the Human Trafficking Act	State at least five Acts which constitutes violation of human rights under the Human Trafficking Act	Human rights violation under the Human Trafficking Act	Through discussion explain human rights violation under the human trafficking Act
Unit 9 Human Rights Violation under the Domestic Violence Act	Outline at least five Acts which constitutes violation of human rights under the Domestic Violence Act	Human rights violation under the Domestic violence Act	Through questions and answer techniques explain human rights violation under the Domestic violence Act
Unit 14 Violence against <u>Children</u>	<ol style="list-style-type: none"> <li>1. Define who a child is</li> <li>2. Explain evolution of human rights</li> <li>3. Define violence against children</li> </ol>	<ol style="list-style-type: none"> <li>1. Physical abuse</li> <li>2. Emotional or verbal abuse</li> <li>3. Sexual abuse</li> <li>4. Social abuse</li> <li>5. Traditional practice or custom made violence</li> </ol>	Discuss with the recruits violence against <u>women</u>

	4. Enumerate types/forms of violence against children 5. Identify causes of violence against children	against children	
Unit 15 Violence against Children in terms of International Conventions, <u>convents</u> and other Laws	Identify and explain International Conventions on the rights and welfare of the child as well as the protection for children offered in these documents.	1. United Nation Convention of the right of a child 2. Africa <u>Character</u> on the right and welfare of the child 3. Children’s Act 560	Explain violence against children in terms of International <u>convections</u> , covenant and other laws
Unit 16 Philosophical Antecedent of Violence against children and evolution of childhood	1. Explain how the concept of childhood has evolved over the years 2. Explain why children have been treated differently in various cultures 3. Explain why violence against children is not on consonance with modern practices	1. Principles of Universalism 2. Cultural relativism	Explain to the recruits 1. The principles of universalism 2. Cultural relativism

It was observed that Units 5, 7, 8, 9, 14, 15, and 16 were all dedicated to issues of vulnerable groups (women, children etc). Topics on women and children and other vulnerable groups are essential part of the contents of the UN standardized police training documents. Looking closely at the UN topics, it was observed that issues about juveniles/children, women, and victims, were addressed separately in three separate units. In that same vein, the Unit 15 alone of the police curriculum could have sufficed for issues on children; because it catered for the UN, African Union, and Ghanaian legal documents that are relevant to children. That could have created space for some of the topics not found in the curriculum. Even on the issues of the vulnerable groups, Unit 15 mentioned “International Conventions” relating to children. Meanwhile, there are other international conventions that also relate to women and refugees, but those were

not mentioned in the curriculum. Nonetheless, as far as issues of children and other vulnerable groups are concerned, the curriculum met the UN standards.

#### **5.1.2.12 The comprehensiveness of the contents**

This sub-section makes analyses of the general outlook of the contents of the police curriculum. This is in view of a UN requirement for a “comprehensive presentation of human rights standards” in the substantive content of any police training programme. The first to point out about the police curriculum is *international documents that received mentioning* in the curriculum. It was observed that the curriculum mentioned at Unit 15; “United Nation Convention of the right of a child” and “Africa Character on the right and welfare of the child.” Both of these documents are international documents on human rights. However, in terms of international documents, the UN has identified many documents that are specifically relevant to law enforcement officials particularly the police. Some of these documents were mentioned under sub-section 2.5.2 of this thesis, and examples are: The Convention Against Torture And Other Cruel, Inhuman Or Degrading Treatment Or Punishment; Code Of Conduct For Law Enforcement Officials; and Basic Principles On The Use Of Force And Firearms By Law Enforcement Officials. In the whole of the police curriculum, there was no mention of any internationally recognised law-enforcement-specific document. Unit 6 of the curriculum for instance provided for discussions on *detention* which included “acts that constitute violation of suspect or prisoner’s right.” Just as the international documents that relate to children were mentioned under Unit 15, it was expected that any of the UN documents that relate to issues of detainees and prisoners would also have been mentioned. Such documents include: Standard Minimum Rules for the Treatment of Prisoners, and Body of Principles for the Protection of All Persons under Any Form of

Detention or Imprisonment. However, beside those on children, none of these other documents received any mentioning in the police human rights curriculum.

Another important observation was about Unit 16 of the curriculum which sought to trace the “Philosophical Antecedents of Violence against Children and Evolution of Childhood.” Human rights was supposed to be the bases for the curriculum. However, there was no any unit on the *philosophical antecedent of human rights* or *democratic policing* in the curriculum - as it did at Unit 16 for the philosophical trace of violence against children. Meanwhile the history of human rights as discussed at sub-section 2.1.1 of this thesis, should be an important topic in any human rights training programme. This is because it facilitates the achievement of the objective to reform trainees’ attitudes positively towards human rights.

The third notable characteristics of the police curriculum is the *number of units dedicated to different topics* that featured in the curriculum. The GPS human rights curriculum had sixteen (16) units in total. Comparing it with the topics discussed in the UN’s prescribed training documents for the police, it was observed that there were some topics that were missing from the curriculum such as: “Policing in Democracies, Non-discrimination in Law Enforcement, Police Investigations, and the Use of Force and Firearms.” Meanwhile, the police curriculum dedicated Units 7, 14, 15, and 16 to issues on *children*. Together with Units 5, 8, and 9, it meant the curriculum had seven out of the sixteen units being dedicated to issues of vulnerable groups. In relation to the issues on the topics of the curriculum, one of the HRTIs mentioned it in a response to Q38 as follows:

Q38. Moving forward, what would you like to happen in the Ghana Police Service, in terms of human rights training?

“...Just as I said, I think the overhaul, there should be some additions and changes in the topics that we teach now, but since.... I am yet to sight a copy of the new curriculum.”

Besides all of the above, there was also the observation of the number of times the curriculum mentioned *child*, *police officer*, and *law enforcement*. The term “law enforcement” was *never* mentioned in the curriculum; “police officer” was mentioned *once*, in the first general objective; “police” was mentioned *thrice*, the one in the general objective already indicated, and the other two appeared in “police powers” at Unit 6. However, “child/children/childhood” appeared *twenty-four* (24) times in the police human rights training curriculum. Considering all these observations, it suggested that perhaps the curriculum was sponsored and put together by some NGOs for the police service. Not that some law enforcement (police) and human rights experts designed the curriculum for the Service - as the UN standards recommended. On the whole, though the *contents* of the police curriculum featured a number of topics that were in line with UN standards, its heavy balance towards issues of children, made it to be focused more on *children protection* than *general law enforcement*. Coupled with the fact that the curriculum missed a number of very important topics, it thus fell short of the comprehensiveness prescribed by the UN training standards - both in terms of topics coverage, objectives, and details of presentations.

### **5.1.3 Methods of Training**

The third variable examined – under the first research question about the extent to which human rights training in the police service met United Nations’ prescribed standards - was the methods the HRTIs used in delivering their lessons. Data collected in that regard revealed the following results.

### 5.1.3.1 A practical approach

The UN standards required the application of practical methods in teaching the police about human rights so as to enable them apply it in the conduct of their duties. The recommended approaches and methods which are discussed at sub-section 2.5.3 of this thesis included *participatory pedagogical techniques* such as; lecture-discussions, scenarios, working groups, case studies, brainstorming, simulation and role play, practical exercises, and use of visual aids. Data collected through interviews with the HRTIs on the question of the methods they used for their lesson deliveries, was as follows:

- Q23. What kind of teaching methods do you adopt in your lesson deliveries?  
 Q24. Are there any practical sessions during your lessons?  
 Q25. Kindly describe the practical aspects of the teaching sessions.  
 25(a). What of watching videos, or discussing scenarios?

**Table 16. Methods Mentioned by HRTIs for Lesson Delivery**

HRTI – 1	<ul style="list-style-type: none"> <li>• Yes, we do</li> <li>• A combination; some are in the form of <i>role play</i></li> <li>• Some are lecture, presentations and work.</li> </ul>
HRTI – 2	<ul style="list-style-type: none"> <li>• They are adults, so I use the <i>lecture method</i></li> <li>• occasionally we also use <i>brainstorming</i></li> <li>• <i>debate</i> arising out of <i>scenarios</i></li> <li>• We also give <i>assignment</i> which is also practical</li> </ul>
HRTI – 3	<ul style="list-style-type: none"> <li>• I use the <i>presentation</i>, that is use the projectile</li> <li>• Sometimes we have to come out and demonstrate like how to arrest. So we do <i>simulation exercises</i></li> <li>• sometimes too we do <i>group work</i></li> <li>• I give them topics to <i>discuss</i> and come and <i>present</i></li> <li>• I also give them <i>assignments, quizzes</i> along the line</li> </ul>
HRTI – 4	<ul style="list-style-type: none"> <li>• I use <i>scenario</i>, then most I facilitate.</li> <li>• I use scenarios and then <i>drama</i>.</li> </ul> <p>Yeah, that is the <i>drama</i> aside... I will put the students in some groups like vulnerable, some dress like they are poor, some will be like rich man. We have a perception that those from Zongo and they are Northerners they are violence so if you are a Christian at the counter and they brought a Zongo boy and a Christian boy and the Zongo boy said it was the Christian boy who threw a stone and smashed somebody's windscreen, whom will you believe.</p>

HRTI - 5	<ul style="list-style-type: none"> <li>• Yes, I do <i>demonstration</i> and then sometimes I do some practical issues.</li> </ul> <p>Because when it comes to issue of arrest, and then when there is a case that we are going to refer I will let them understand this is the practical aspect of it. If as a policeman you arrest somebody, you don't subject the... because police, they fond of doing that. You see they arrest somebody then they take pictures or videos and send it outside there. Which is completely bad. Because the person is just a suspect. The person has not been proven guilty by any court of competent jurisdiction. At the end of the day you go to court, your evidence is not enough to prosecute the person, you have already defamed the person. I always do some <i>demonstrations</i> for them to see those things so that they will be very mindful when they are executing their duties as police officers</p>
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From the table above all the teachers mentioned at least one of the following: *role play, lecture method, discussion, brainstorming, debate, scenarios, assignment, presentation, demonstration, simulation exercises, group work, and drama*. Looking through the curriculum the following were the methods mentioned:

**Table 17. Methods Mentioned in the Curriculum**

	TEACHING AND LEARNING ACTIVITIES
Unit 1	Recruits to <i>brainstorm</i>
Unit 2	Recruits to brainstorm
Unit 3	1. <i>Discuss</i> 2. Recruits to brainstorm
Unit 4	Discuss
Unit 5	Discuss
Unit 6	Through <i>questions and answer</i> techniques explain
Unit 7	Through discussion explain
Unit 8	Through discussion explain
Unit 9	Through questions and answer techniques explain
Unit 10	Through questions and answer techniques explain
Unit 11	Through questions and answer techniques explain
Unit 12	Discuss
Unit 13	Discuss
Unit 14	Discuss

Unit 15	<i>Explain</i>
Unit 16	Explain

Though the HRTIs mentioned a variety of practical methods, the curriculum did not state most of what the teachers mentioned, such as, role play, debate, scenarios, demonstration, simulation exercises, group work, and drama. The curriculum mentioned only four teaching activities which were: *brainstorm, discuss, questions and answer, and explain.*

In the questionnaires administration, the 400 respondents were also asked at Q15 to indicate which ones - amongst three practical methods provided - they did during their human rights lessons.

Q15. In your human rights lessons, which of the following practical methods did you do.  case studies  role playing  watching videos  none

It needs to be mentioned here that respondents had the option to choose as many of the provided options as they wished. Accordingly, each of the four options provided at Q15 was coded separately into the SPSS. So the following results reflected what the 400 respondents thought about the application of each of those practical methods during their training. From the data, 41 respondents did not make any indication (NR).

The rest indicated the following:

**Table 18. Questionnaires Data on Practical Methods**

	Frequency	Percent
Case studies	191	47.8
Role plays	56	14.0
Watching videos	24	6.0
None	93	23.3
NR	41	10.3

The data showed that it was only *case studies* that had close to half the respondents (47.8%) corroborating that they did it during training. The 14% for *role plays* suggested that on the average they did not do it at training. Comparing the methods provided for in the curriculum, with what the HRTIs mentioned, and what table 18 showed, the convergence identified were: *brainstorming*, *discussion* (from HRTIs & curriculum), and *case studies* (from HRTIs & questionnaires). That meant, when those three were compared to the UN suggested methods mentioned earlier above, the indication was that the training partially met the standards in terms of a practical approach.

### 5.1.3.2 Use of visual aids

According to the standards, the methods should also include the use of visual aids such as, overhead transparencies (OHTs), posters, displayed objects, flip charts, photographs, slides, videos and films. The HRTIs responses on that were as follows:

**Table 19. Use of Visual Aids**

HRTI – 1	-----
HRTI – 2	• No, please
HRTI – 3	• Yes, they watch <i>videos</i> . (An example is an incident in Nigeria where a criminal threatened the police that on his return from prison he will kill the police.)
HRTI – 4	• Yes, there is, and it was the WAPCAS that gave me some of the <i>videos</i> and it is even on sex workers. • Yes we do <i>scenarios</i> , that is what I said is the <i>group work</i> . In the group work they <i>discuss scenarios</i> and come and <i>present</i> .
HRTI - 5	• when it comes to police and civilian interaction, we try to make it practical where some will be suspects, some will be police officers, so that in the course of arrest it will be done in series so that at the end all of us will sit and discuss which was done right and which was not done right; which one is against the fundamental human rights of...

From the above table, HRTI -1 did not provide any information on visual aids. All his responses on the matter were those captured as HRTI -5 on table 16 above. HRTI -2 responded “no, please” to the question of watching videos. That meant on the issue of visual aids, out of the five teachers it was only HRTI -3 and HRTI – 4 on the above table who indicated they showed videos during their lessons. However, though the two HRTIs indicated they showed videos, the 6% on table 18 suggested that on the average, human rights training in the police training schools did not include the watching of human-rights-based videos as part of lesson delivery. Therefore on the issue of the use of visual aids, the data (6%) suggested that the training did not meet the standards.

The observations made from the above issues: *a practical approach* and *use of visual aids*: might explain why 23% of the respondents (table 18) indicated that *none* of the practical methods mentioned by the Q15, were done. That (23.3%) was more than the combined percentages of both *role play* and *watching videos*.

#### **5.1.4 Written examination**

It is a UN standards requirement – as discussed at sub-section 2.5.3 of this thesis - that police trainees after undergoing training on human rights are tested to ascertain how much knowledge they would have acquired, which also help in the modification of training materials. During my interaction with the HRTIs I learnt that after every recruits training, the trainees wrote end-of-training examinations on some selected subjects of which human rights was included. For instance, in offering further explanation on his response to a question, one of them stated that:

“.....In terms of topic breakdown every year (*mentioned his school\**) Training School becomes first in human rights. The whole Ghana 10 subjects are examinable, including ‘human rights’. That is why we are first. I recommend the police administration for making human rights examinable.”

Another HRTI in his response to the following question made statements which also corroborated the above information.

Q26. Are you able to cover all the topics in your module before the training is over?  
(For the second semester don't they do human rights?)

“...The second semester yes. But they will write the exams on it, when it comes to their final examinations.”

So on the above issue of testing trainees, the data showed that human rights training in the police service met the standards.

### **5.1.5 In-Service Training**

To be able to apply human rights in police duties required adequate training on human rights to build adequate knowledge and understanding of the concept, and also acquire the skills for its application. The UN recognises that the adequacy of the knowledge and skills needed for effective application of human rights on the job, could not be achieved only through *a one-off basic training* which police recruits go through. So one of the key requirements of UN standards for police training as mentioned at sub-section 2.5.2 of this thesis, is the provision of *continuous training* through *in-service* programmes. Before analysing the data collected on this issue in this thesis, there is the need to establish some facts which were gathered from the study about how trainings were organized in the police service. The police training schools were mandated to train newly recruited persons for the service. When officers were due for promotion, the onerous lay with the Regional Commands to find venues they deemed appropriate for the promotional courses for officers in their respective regions. Some Regional Commands then choose to liaise with training schools in their jurisdiction to host the promotional courses. Others choose to organize the promotional courses at the premises of the Regional Command provided they have space. So whereas it was mandatory for

newly recruited persons to be trained in the Police Training Schools, any form of training afterwards – once they had become police officers – fell outside the primary responsibility of the training schools. The interview at the National Headquarters revealed that it was the Human Resource Department at the National Headquarters that was responsible for organizing trainings. It does this through any other outfit the Department deemed appropriate, such as, Regional Commands for promotional courses, Districts, or any other location.

During that interview at the headquarters I tried to get some clarity from the interviewee on the issue of in-service training, in view of what the HRTIs had indicated. However, out of four questions, the interviewee provided only one emphatic statement as follows:

Q4. Does the Service provide in-service training on human rights for serving officers in the various regions?

4(a). How often do personnel in the regions get to attend such in-service trainings in a year?

Q5. Is the training taken into the regions, or personnel from the regions are brought down to Accra for the training?

5(a). And does it cover personnel in all regions of the country?

“.....Police Training Schools do not organize in-service, it is the Human Resource Department that does that. The PTS only host it.”

Having established the above facts, data collected from interview sessions with the HRTIs on the above subject matter was then analysed in the proper context as follows:

Q32. Apart from teaching human rights to new recruits during their basic training, do you also teach serving officers human rights?

32(a). How is that organized, and where is it organized at?

Q33. Have you ever taught serving officers human rights outside the training school?

33(a). Where was that, and

33(b). How many days did that take?

Q34. How often are you engaged in such in-service trainings, in a year?

**Table 20. HRTIs Responses on In-Service Training**

HRTI – 1	<ul style="list-style-type: none"> <li>• No, except when they come for <i>refresher course</i>. The in-service training they do bring them here. But for them to organize them <i>at the District</i>, no, that one <i>I have not done that before</i>. This year too no.... Yes, that’s true... it has not happened yet. (i.e. teach officers outside the training school on human rights.)</li> </ul>
HRTI – 2	<ul style="list-style-type: none"> <li>• Yes, at the school, from constables to chief inspectors, whenever there is any programme like the <i>promotional course</i>. Yes, that is (*) and (*). I am <i>sponsored by UNICEF</i>, even last 2 years I had to go to (*) to teach the policemen on “<i>early marriages and its side effects</i>”. How long depends on how much UNICEF can pay. At times 2 days. Yes, so it <i>depends on when the donor agencies can sponsor</i>.</li> </ul>
HRTI – 3	<ul style="list-style-type: none"> <li>• Yes, that is the in-service training and the <i>promotional courses</i>. Because majority of them during their training time, they didn’t do human rights. Especially sergeant now going to an inspector. A lot of people have never gone through the human rights aspect of the law so now it’s a new thing altogether for them. We have people even on <i>refresher course</i> too I am taking them. It’s a refresher course, and refresher course comes in batches. The different ways is that, one, some people were dismissed, they sat home, and they were recalled. It was wrongful dismissal. They went to court or through the system they petitioned and they realized that it was wrongful dismissal. When you come back they call you for refresher course.</li> </ul>
HRTI – 4	<ul style="list-style-type: none"> <li>• Yes, <i>mostly at the training school</i>, or sometimes we go to their various Districts or Divisions.... Either a day’s seminar or 2 days seminars. We have done one in (*) here, I have done one in (*), (*), (*) and (*). If we have recruits at training, I may not be able to go, because I may have to teach the recruits. But it is normally organized when there are no recruits. As at now we have a <i>promotional course going on</i>, so I will take that opportunity to take them through... The opportunity <i>to take them through human rights is just a day</i>, and they just came, this is the first week, so in the third week, I will take them through human rights. Last year, that was 2020, we did only three. With the help of the Region... because of the Covid we couldn’t do much.</li> </ul>
	<ul style="list-style-type: none"> <li>• I do. I am one of those who were tasked to train Chief Inspectors and Inspectors on how to handle police stations. Myself and one</li> </ul>

HRTI - 5	<p>Reverend Father (*) once went to (*) to train some 60 Chief Inspectors and Inspectors. It was <i>sponsored by ARAP</i> (Accountability, Rule of Law, Anti-Corruption Programme). The training was on ‘police frontline supervision for Inspectors and Chief Inspectors, and it was for 2 weeks.</p> <p><i>On human rights, when WAPCAS comes in, we do meet the officers in the region and also teach them. One at the Regional headquarters here, one at (*) (*). Both were a day’s programme. Because of resources constraint it doesn’t come in often. I have done both just once.</i></p> <p><u>When they come here for refresher courses human rights is not part.</u></p> <p>For myself, no mandate have been given to me to do that. If I have the mandate I will do it, but I don’t have.</p>
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From the above responses, HRTI – 1, 2, 3, and 4 indicated that they had taught serving officers human rights in their respective training schools during refresher or promotional courses. Information gathered during the study meanwhile showed that the subject *human rights* was not included in the subjects for the promotional courses – as indicated by HRTI -5. Meanwhile, even where it was the case that they indeed taught human rights during such promotional courses, it needs to be pointed out here that such sessions were not the kind of in-service training required by the UN standards. Fulfilling that standards required that serving police officers are gathered at a location with the sole aim of providing them with further education on the issues of human rights in order to enhance their knowledge and improve on their skills of application.

It was also gathered that apart from the training schools, the HRTIs did not engage in any Police Service-organized human rights training in the Districts or Regions - as emphatically stated by HRTI – 1. Any outside training activities was under the sponsorship of some NGOs such as, UNICEF in the case of HRTI – 2, and ARAP & WAPCAS in the case of HRTI - 5. It needs to be pointed out here too that those outside training programmes, because they were sponsored by some NGOs, were focused on

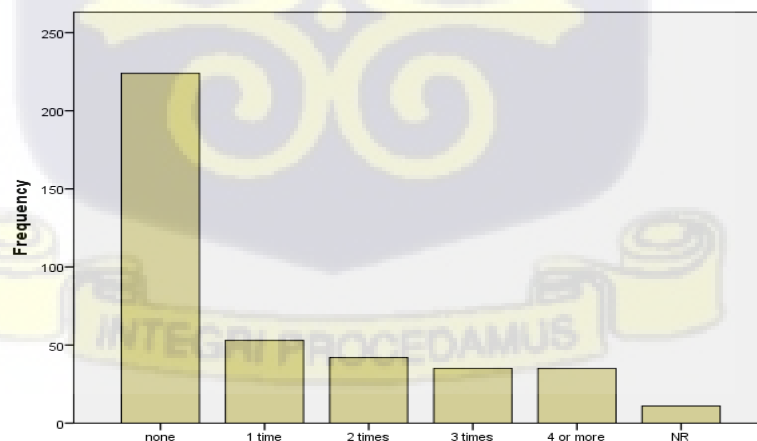
subject matters that were of concern to the NGOs. Not that they were aimed at what the UN standards required in-service trainings to be aimed at - within the context of human rights training for the police. In view of the observations made from the other interviewees, HRTI – 4’s responses and claim that he had taught human rights at in-service training programmes in five different towns in his region, suggested to me that his responses were based on *social desirability bias*.

Quantitative data from the questionnaires on the above issue of in-service training in the police service, revealed the following:

**Table 21. Number of Times Attended In-Service Training on Human Rights**

	Frequency	Percent
None	224	56.0
1 time	53	13.3
2 times	42	10.5
3 times	35	8.8
4 or more	35	8.8
NR	11	2.8
Total	400	100

**Graph 2. Number of Times Attended In-Service Training on Human Rights**



Out of the 400 respondents, more than half of them (56%) indicated they had never attended any in-service training on human rights. Those who said they had attended once and twice were together 23.8%. Even if that were so, it could not be accepted as being enough for them considering the importance of human rights training in equipping the police with adequate knowledge and skills so that they could deliver effectively on democratic policing. A few of the respondents (17.6%) indicated they had attended in-service training on human rights 3 or more times. However, putting both the interviews and the questionnaires data together, the aggregate indication could not support any claim that the GPS provided specially organized in-service training on human rights to its personnel. For that reason the suggestion is that in-service training on human rights in the police service, did not meet the required standards.

In-service training on human rights in the police service has a dual purpose. Besides what has been mentioned above regarding offering further opportunities after basic training to improve on skills, it also gives other police officers the chance to receive human rights training for the first time. The fact was that there were some police officers who at the time of their basic training *human rights* had not yet been introduced as a taught subject. So it is only through specially organized in-service training on human rights that such officers could also become abreast with the requisite knowledge, skills, and positive attitudes necessary for democratic policing. In line with this, respondents were asked at Q10 whether they were taught human rights during their basic training. Their responses were as follows:

**Table 22. Was Taught Human Rights during Recruits/Cadets Training**

	Frequency	Percent
Yes	335	83.8
No	45	11.3

Don't remember	15	3.8
NR	5	1.3
Total	400	100

From the above data the suggestion was that some of the respondents (11.3%) may not have had any human rights tuition at the time of the study since previous data suggested in-service training in human rights was not present in the police service. The end analyses from all of the indications above was that human rights training in the Service generally did not meet the UN standards.

### 5.1.6 Views of HRTIs on human rights training in the police service

In rounding up the presentation and analyses of data that related to the question on the standards of human rights training in the police service, I find it relevant to highlight some views shared by the teachers themselves on the subject matter. As a way of soliciting concluding remarks from the trainers, a number of questions (Q35 to Q39) were asked of them. Some of the views they shared were as follows:

**Table 23. Views of HRTIs on Human Rights Training in the Police Service**

HRTI – 1	<p>In terms of delivery/input I am satisfied, but in terms of output, their performance outside, I am highly dissatisfied/not satisfied.</p> <p>The old hands should all have training/refresher course on human rights. Because invariably they pollute the young ones. Human rights should be part of the promotional courses.</p> <p>We need more 'qualified' facilitators. 'Qualified' meaning (given special training in human rights)</p> <p>I want human rights training to be taken seriously, since policing is about human rights. Everything you do in policing is about human rights.</p>
	<p>The only problem is that, there is a theory but I have forgotten it, which says that when you study and you don't refresh, you will forget. The government should increase the budget of the police service and ask that human rights is one of the key, and therefore they should devote some money for especially those at the training school.</p> <p>Oh, actually, I wouldn't say 100 percent, but they need to be improved so that the training continues.</p>

<p>HRTI – 2</p>	<p>And on the field too there should be a link between the training and what happens on the field. The level now is basic, unless we continue. So after they have finished for some time, we don't even have to wait for them to get to a level that they are moving to a certain rank; 4 years, 5 years before we say that the person is due for refresher training and so he should go for 2 weeks 3 weeks and come back; 4 years? How do you sit down for a period of 4 years? Learning something and, you will forget everything.</p> <p>When they go into the field, the police service must have a general training programme for personnel, not solely that when they are due for promotion, but it should be consistently done. Every year, you go for some refresher training (at least one course) before your promotion time is even due. So before your promotion is due, you would have gone for refresher courses several times. Even when they come, all the programmes, the recent promotion course that we had, human rights was not part of it. It was on the 'service instruction, the C.I. 76, and the police code of ethics', it was just three. Forgetting that still we are in democratic dispensation, we are in democratic era. So human rights issues shouldn't be something that we.... thinking that it is normal courses, it should be part of life.</p> <p>And to add up, the training institution is the mother of the police service. And it looks as if the care to the trainers is very bad, is very poor. There are a whole lot of resource person that also need further training. Now we don't have recruits, so if anything, all instructors, we are sending you outside the country for maybe a week, to also have a change of environment. Get in touch with some of these training schools outside. How they go about their things, how they do their things. So that we can also tap some knowledge there and bring it to our country. But nothing of that sort is happening.</p> <p>So I think that they should take the welfare of the trainers into consideration; accommodation, and other resources so that they will do their best. They are ready for the job, I'm telling you. But the support they need is not coming, that is the problem that I think you can hammer it. The service can also put something on paper, by constantly or regularly organizing human rights courses, short courses maybe a day or two, for officers on the field. That will also help.</p>
<p>HRTI – 3</p>	<p>I think, comparing it to when personnel were not taking through human rights, it is gaining an impact now. But I also believe that there is more to be done - mostly it is expected that when recruits are trained and sent out, we expect that we can get data about how they are relating to the public, especially on issues that border on human rights. But errh..., it is sometimes difficult to get them. The only time you get such data is when a personal misbehave towards a member of the public, that is when you hear that somebody has done something that is against the fundamental human rights of the people that we serve. So the linkage.. and since I started with collaboration with the Region, going out to....</p> <p>I think the level of indiscipline, relating to human rights, though has not stop but it's going down.</p> <p>The add-on, should have been while they are on the field. Because at the training school, when they receive those trainings, the expectations are that, they shouldn't go contrary to that, but, however, some does, so what is expected</p>

	<p>is that on the field, such trainings, or seminars, should be organized for them so that at least the kind of policing that we want to see will come into fruition.</p> <p>Just as I said, I think the overhaul, there should be some additions and changes in the topics that we teach now, but since.... I am yet to sight a copy of the new curriculum.</p> <p>Issues like this... research like this will help, going forward, for us to know what we are doing, as to whether what we are doing is right, or we should adopt a different way of doing it. So most of the time I welcome researchers, especially in the training schools. Because, there should be that link, the training school, what we teach, and what is done on the field. So if there is a disconnection between what we teach and what they do on the field then it means we have a lot to do. And the only way that we can determine that there is a disconnect, is by research.</p> <p>Probably, they've not seen the need. So it is appropriate that the trainers put up a proposal together and then forward it to the administration that we should be included when course like that... and not necessarily outside courses, but I think there are some programmes at the university of Ghana I think at the political science department on human rights.</p> <p>We would have wished that as trainers we will be sponsored.. because we cannot entirely leave the training school to go and pursue such courses... so it should be done alongside... that is where the administration should come in and negotiate with the schools (universities) that run those programmes, so that if it is weekends, six months, we go, have it and come back to continue our training...</p>
<p>HRTI – 4</p>	<p>I think I will say I am, if not 100 percent, I will say 99 percent. Because when they pass-out, I think those who are around looking at the way they react to especially the vulnerable, I am always satisfied. When they see a child trying to cross a street, the way they do help that child to cross, so I am very satisfied.</p> <p>Yes, I think erh.. as you rightly said, learning is a progressive thing so I think courses, I know they are doing their best, they are organizing courses for other this thing, I think they should have a human rights this thing that all the human rights lecturers will go.</p> <p>Yes, yes... currently I think they are working on manual for the teachers, but what we need now is the periodical refresher courses for the teachers.</p> <p>For currently what we are doing now, I think is good but the materials should be one so that all the schools will have one material teaching the recruits.</p>
	<p>You see with the problem with the Service too is that, even though that is not what we are interested in, even though I have gone within my own academic pursuit and majored in that area and I am teaching, nobody even cares about whatever you are doing. Sometimes I will be here, I'm also an operational man, I will be here a signal will come I am going for a different assignment. If I am not here nobody takes those subjects. So sometimes I will go aaa, I will have to come back to come and teach. People have gone to the law school, they have done those courses but they don't want to become instructors, because like,</p>

HRTI - 5	<p>there is no any motivation for anybody to be, even if you are there nobody supports you so you have to be doing your things on your own.</p> <p>Yes, uh.. uh... I think basically, we need to do a lot as a service. I am not satisfied. In the sense that majority of the old hands, have not been taken through the human rights aspect.</p> <p>Especially when I am teaching the young ones, since 201*, I always tell them that they are going out there to face a whole lot of challenge. Challenge in the sense that you go and meet your seniors, the old hands who are there, 10, 15 years, 20 years in the system. They arrest person, they want to manhandle the person. They are subjecting the person to inhuman and degrading treatment. They are doing other actions that will result in human rights violations. If you try to correct them, it becomes a problem. I have received series of complaint from the young ones who are in the system, who calls me day-in day-out, and when they go they find it as a problem. The people hate them, they see you to be 'too known'.</p> <p>Yes, basically we need... for learning dea we don't end it here... we need to get ourselves more equipped in our area of specialization so that we can still be useful to the institution as we are in here. Because if you look at what is happening.. we need to do a lot as I am indicating.... We need to do a lot.. because this is not enough..</p> <p>But the old hands need to go through it. There should be series of in-service courses that will include human rights. Especially, meeting the international standards and democratic policing. We cannot say with our service today that we are meeting international standards and then people still behave in a way as if we are in the 21<sup>st</sup> century that anybody at all gets up and bulldoze your way, no.</p> <p>Yes, as for me, yes, and I always say it, human rights is something that we cannot do away, is even is part of our, in as far as the police service is concerned human rights is one of our major area in as far as our ethics is concerned, code of conduct is concerned and for that matter we must make sure that almost all our in-service courses, or any in-service training that is going to happen, human rights should be included. So that at least when this is done, we will be able to change the majority of people who are already out there and they don't have this background. So that at least, there will be some changes that can meet the international standard and democratic policing we are all looking forward for.</p>
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The above views shared by the human rights training instructors corroborated in many respects the analyses made on the various sub-variables which suggested that many of those variables did not meet the required UN standards. Going back to table 20, I described HRTI 4's claim that he had conducted about five different in-service trainings

in his region as suggesting “social desirability bias”. That description I may argue was perhaps obviously corroborated by himself in some of his concluding remarks as shared on table 23 as HRTI -3.

He made those remarks in response to Q37 which asked the following:

Q37. What is your view about the level of human rights training personnel receive in the police service? (You think the level is okay, or you think something needs to be added on)

“.....the add-on, should have been while they are on the field. Because at the training school, when they receive those trainings, the expectations are that they shouldn't go contrary to that, but, however, some does, so what is expected is that on the field, such trainings, or seminars, should be organized for them so that at least the kind of policing that we want to see will come into fruition.”

These comments suggested he was advocating for opportunities to send human rights training beyond the confines of the training school to the officers in the field. That put into question his earlier claim about having been providing training to officers in the field.

### **5.1.7 Application of the Cognitive Learning Theory to analyses on RQ 1**

The above analyses on the data gathered have been aimed at answering the first research question of the study which asked: *To what extent does human rights training in the police service meet United Nations' prescribed standards?* Per the analyses made, some answers have been established in respect of the above research question. Meanwhile, the research questions including this one were drawn from the theories underpinning the study. The UN training standards upon which the first research question was assessed, were discussed in Chapter Three (3.1.2) of this thesis as relating very much to the concepts and propositions of the CLT. It is therefore imperative that the relevance of the theory in the analyses made above is also established in order to support any

findings and arguments that may follow subsequently in this thesis. The CLT advanced a number of concepts and propositions which included: “people primarily learn a piece of new information by means of being directly exposed to information; students should be prepared to receive the information organized by the teacher; students should be made to understand the reasons for learning a specific subject in the first place, and the role knowledge of the subject could play in their endeavors; the concept of meaningful learning, organizing materials in a logically relevant way; adopting participatory pedagogical techniques” - among others. These bordered on the *competence* of the trainers, the *contents* they used which included the objectives and topics; as well as the *methods* they adopted for the teaching, some of which have been mentioned above. The theory again proposed the ideas of testing and relearning which related to the issues of examination and in-service training respectively, as discussed above. This means whatever analyses made concerning the main and sub-variables above - as they applied to the UN standards - also meant that those analyses reflected how human rights training in the GPS conformed to the concepts, ideas, and strategies of the cognitive learning theory. Having established the level of human rights training in the GPS as quizzed by the first research question – in terms of how it conformed to both the UN standards and the CLT – the next sub-section is focused on analyzing data that related to the second research question.

## **5.2 How Much Knowledge And Practical Understanding Do Personnel Have On The Concept Of Fundamental Human Rights?**

The overall aim of any law enforcement agency for providing human rights training to its personnel, is to equip them with the requisite knowledge and skills necessary for the conduct of their operations. In view of this the second research question of this study

sought to ascertain how much knowledge and practical understanding personnel of the GPS had acquired from the training provided to them. Data collected in this regard were mainly from the 400 questionnaires administered randomly to sampled personnel across the six selected regions. In the questionnaires items that sought to collect data about the above research question, were those under Section “C” (knowledge of human rights), Section “D” (skills in applying human rights standards), and Section “E” (attitude towards issues of human rights). The questions were related to issues discussed about the *contents* of a UN standardized human rights training module. As such, the *right* responses to the questions could be found in the Chapter Two of this thesis, specifically under section 2.5. During analyses the qualitative data in some instances were used to evaluate the quantitative data. To serve as a baseline respondents were asked how much knowledge they had about human rights before joining the police service (Q8).

Their responses were as follows:

**Table 24. How Much Knowledge about HR before Joining the GPS**

	Frequency	Percent
very much	27	6.8
fairly much	94	23.5
little	238	59.5
not at all	39	9.8
NR	2	0.5
Total	400	100

From the above data, a majority number of 69.3% indicated they had little or no knowledge about human right before joining the police service. Only 6.8% indicated they had very much knowledge before joining the service. From this it meant whatever adequate knowledge the data subsequently suggest, could be attributable to the training they had received in the police service.

### 5.2.1 Knowledge about the history of human rights

Respondents were asked how much they knew about the history of human rights (Q22).

They responded as follows:

**Table 25. How Much Do You Know about the History of HR?**

	Frequency	Percent
Not at all	74	18.5
little	185	46.3
Fairly much	86	21.5
Very much	26	6.5
NR	29	7.3
Total	400	100

The data indicated that 64.8% of the respondents acknowledged they knew little or nothing at all about the history of human rights. Some of them (28%) however indicated they knew fairly and very much about the history of human rights. To gauge how much respondents actually knew, the next question (Q23) asked them to mention anything they knew about the history of human rights. Those who had indicated they knew nothing (18.5%) and those who did not provide any response (NR – 7.3%) on the above table were set aside. After coding the responses of those who had indicated little (185), fairly much (86), and very much (26) on the above table, the results were as follows:

**Table 26. Mention Anything You Know about the History of HR**

	Frequency	Percent
blank	96	24.0
nil	31	7.8
unrelated	108	27.0
acceptable	62	15.5
Total	297	74.3

While (24%) did not provide any response, (7.8%) of them wrote *nil*. An assessment of those who had mentioned something revealed that what 27% had mentioned did not relate to the history of human rights (unrelated).

Examples were;

ID-147; Child trafficking

ID-350; Right to a counsel of your own choice.

Both respondents meanwhile had indicated they knew *very much* on the previous table.

Examples of responses that were acceptable (15.5%) included:

ID-171; Cyrus the great, freed all slaves to return home

ID-206; 1776 the United States declaration of independence

ID-296; In 1215 the Magna Carta gave rights and made the King subject to the law

ID-337; 1948; the [UDHR], first document listing the 30 rights to which everyone is entitled

ID-375; It came about after the second world war

The final analyses revealed that only (15.5%) of the respondents were able to exhibit some knowledge about the history of human rights. The low number was an indication of the absence of history of human rights as a topic from the contents of the GPS curriculum – as already identified.

### 5.2.2 Knowledge about the UDHR

Also related to the history was Q24 which asked respondents about the international document for *rights* which laid the foundation for modern-day human rights. After evaluating the responses, the results were as follows:

**Table 27. Which Document Laid the Foundation for Modern-Day HR?**

	Frequency	Percent
blank	174	43.5
nil	88	22.0
unrelated	59	14.8
acceptable	79	19.8
Total	400	100

Majority of the respondents (65.5%) did not provide any response on that question. Others (14.8%) provided responses that were deemed *unrelated*, and examples of those responses were:

- ID-2; HRLE, Part 2, chapter viii, human rights derived from the inherent dignity of the human person
- ID-145; The constitution of Ghana - 1992
- ID-247; Human rights and the millennium development goals
- ID-329; Amnesty international
- ID-361; UN's laws on labour and employment
- ID-395; A right for children

Responses that were acceptable (19.8%) were those that mentioned something on the Universal Declaration of Human Rights or UDHR. For instance, ID-316, "UDHR, UN convention on the right of a child and right of persons with disabilities." Though he mentioned other documents as well (convention on the rights of the child), however, as far as UDHR was mentioned, it was deemed acceptable. The 19.8% acceptable response rate at Q24, when compared to a lower rate of 15.5% at Q23, suggested that respondents could not link the UDHR to the history of human rights. This gives credence to the point made under sub-section 5.1.2.8 (table 13) above about the mentioning of UDHR at Unit 11 of the police curriculum. The point in reference highlighted the need for discussions about the UDHR to place the document in its proper context regarding its role in the history of human rights. However because per the objectives of Unit 11 that was not the case, the results here suggested respondents on the average did not know much about the history of human rights.

### **5.2.3 Knowledge about human rights definition**

The questionnaires also examined respondents' knowledge about the UN's definition of human rights which related to law enforcement professionals like the police. On the

question of how much they knew about that definition (Q25), the data showed the following:

**Table 28. How Much Do You Know about UN Definition for HR?**

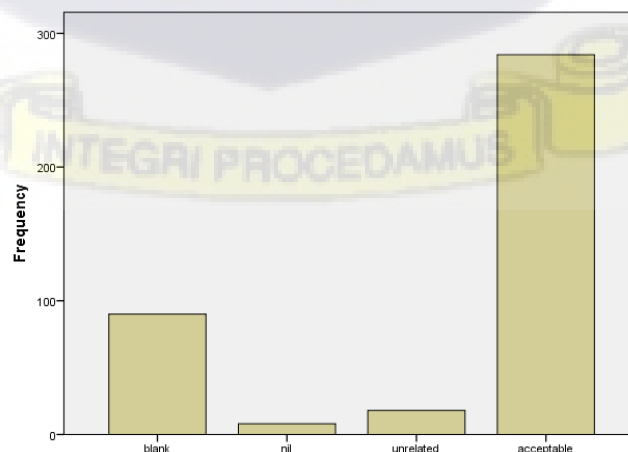
	Frequency	Percent
Not at all	92	23.0
little	146	36.5
Fairly much	62	15.5
Very much	28	7.0
NR	72	18.0
Total	400	100

Whereas 18% did not respond to the question, 23% indicated they knew nothing at all about the definition asked. The rest of the respondents (59%) indicated they knew little, fairly, or very much about that UN definition. Subsequently, the respondents were asked at Q26 to indicate their own understanding of what human rights is. The resulted qualitative data after evaluation revealed the following:

**Table 29. What Will You Say HR is?**

	Frequency	Percent
blank	90	22.5
nil	8	2.0
unrelated	18	4.5
acceptable	284	71.0
Total	400	100

**Graph 3. What Will You Say HR is?**



Some of the respondents (24.5%) did not provide any response to that question. A few of them (4.5%) also provided responses that were deemed unrelated. Examples were:

ID-32; It is good to be taught in our schools

ID-91; It is a tool used by the west to imposed their culture on nations.

ID-227; This human things is not helping at all because of this human right criminals hide and be doing bad things

ID-259; Place where all offence been committed and forensic evidence maybe gathered

A majority number of 71% made statements that were acceptable. Such as:

ID-1; Is the basic rights and freedoms that belongs to every person in the world

ID-398; They are privileges enjoyed by all human beings by virtue of being human.

The acceptable responses (71%) were meanwhile examined further to establish the nuances, and more importantly to ascertain the number that understood human rights from the perspective of the UN definition relevant to law enforcement officials like the police. This was necessary in order to find out how many of the respondents (59%) – those who had indicated at Q25 that they knew little, fairly, or very much about that UN definition – actually did know.

The examination revealed the following:

**Table 30. Variety of Responses on What HR is.**

	Frequency	Percent
just examples	11	2.8
self	77	19.3
copied	30	7.5
most common	60	15.0
acceptable	106	26.5
Total	284	71.1

Some of the acceptable statements were *just examples* of human rights. Such as:

ID-159; Human right include the right to life and liberty, freedom from slavery and torture, the right to work and education.

Other responses suggested they were the respondents' own (self) creation. Such as:

ID-4; Being free with your, property and liberty. Yet you must also abide by all laws and regulations as a citizen

ID-184; Freedom of people.

On the other hand, some of the responses suggested they were copied from a source.

Example was:

ID-270; Are defined as all those rights which are essential for the protection and maintenance of dignity of individuals and create conditions in which every human being can develop his personality to the fullest extent.

There was also a particular definition of human rights that was quoted by many of the respondents. Coded as *most common*, that definition was:

ID-287; It is basic right and freedoms that belong to every person in the world from birth until death.

The rest of the responses were regular acceptable definitions of human rights such as that of ID-398 quoted earlier above.

After all the analyses, it was realized that none of the respondents quoted that particular definition of human rights (as discussed under sub-section 2.5.2 of this thesis) which primarily targets professionals like the police. The said definition is: *Universal legal guarantees protecting individuals and groups against actions by Governments that interfere with fundamental freedoms and human dignity*. On the whole, the data revealed that 71% of the respondents were able to define human rights in general terms. However in terms of the definition that was most relevant to the police, there was no respondent that mentioned it.

#### 5.2.4 Understanding of human rights as laws

Question 27 of the questionnaires was used to examine not what respondents just knew about human rights, but rather what they *understood* it to be. The question (Q27) asked for respondents' level of agreement on the statement that *international human rights standards for law enforcement are laws*. Their responses were as follows:

**Table 31. HR Standards are Laws**

	Frequency	Percent
strongly disagree	15	3.8
disagree	29	7.3
not so sure	65	16.3
agree	164	41.0
strongly agree	56	14.0
NR	71	17.8
Total	400	100

From the data 17.8% did not respond to the question, while 16.3% indicated they were *not sure*. Some of them (11.1%) meanwhile disagreed, while 55% appropriately agreed that human rights standards were laws.

Respondents were again asked in a follow-up question (Q28) to offer some explanations for whatever they had indicated. Those who indicated they disagreed or were not sure about it adduced some reasons – even though they were on the *wrong side* of the divide.

Examples of those who had indicated *not so sure* were:

ID-27; Not familiar with international human rights standards

ID-108; I have not traveled beyond Ghana before.

ID-298; Because not everything called human rights is accepted everywhere in the world

Examples of those who had just disagreed were:

ID-90; Because every individual state has its own laws that operate within the said state.

ID-188; Human rights are what one is entitled to but laws are rules governing a country there I disagree with the statement to say they are laws.

ID-232; It is direct opposite to my culture

Respondents who had strongly disagreed also explained that:

ID-69; I disagree because human rights are not laws based on my understanding

ID-240; Laws are made from bills. Standards may vary from one institution / organization to the other

ID-248; Due to human right laws, our schools children are not discipline because the teachers fear to cane the student to avoid court cases

For those who *correctly* agreed (55%), their explanations for agreeing to the statement revealed the following:

**Table 32. Explanations for Agreeing to HR being Laws**

	Frequency	Percent
blank	56	14.0
nil	7	1.8
unrelated	62	15.5
an idea	86	21.5
precise / expected	9	2.3
Total	220	55.1

Some of them (15.8%) did not provide any explanations on why they agreed to the statement.

Others (15.5%) made statements that were deemed distant from the expected answer and so were coded as unrelated. Examples were:

ID-154; The rights of a person cannot be a law, laws are broken but the rights are to be strictly rights and are not to be broken.

ID-214; Freedom of expression of an individual should not pose the nose level of another individuals

ID-387; Law enforcement shd know the particular law must not be broken parnish the broker of the law

Some of the explanations were also found not to be precise, as to why human rights are laws, and so they were coded as *an idea*. Examples were:

ID-1; Because they protect every body in the world

ID-145; It shall be respected and upheld by the executive, legislature and other organs of government

ID-374; Because without law backing it we will be treating people anyhow

After evaluating all the responses offered, it was only 2.3% whose explanations precisely indicated why human rights are laws. Some of their explanations were:

ID-109; The statute that established the work of police same established the human right standards.

ID-155; They are mostly adopted by countries and incorporated into their laws

ID-244; Because they are the basics for determination of cases at competent court of jurisdiction

ID-262; Because it is a statutory law enshrined in the constitution

ID-352; Most of international human rights standards are stated in the 1992 constitution to be respected

From all the analyses made about Q27 and Q28, the suggestion from the data was that though a higher percentage of 71% (table 29) of the respondents knew about human rights, it was only 2.3% (table 32) who understood what they really are.

### 5.2.5 Principles on the use of force and firearms (PLAN)

Respondents' knowledge about a very important topic relevant to the use of force and firearms was also examined with Q29. The question asked respondents to mention any two of the four principles they would consider before using force or firearms. The data revealed the following:

**Table 33. Principle to Consider before Using Force or Firearms (1)**

	Frequency	Percent
blank	89	22.3
nil	4	1.0
unrelated	26	6.5
general standards	57	14.3
firearms standards	45	11.3
'life in danger' mentions	98	24.5
precise	81	20.3
Total	400	100

With regards to the first space provided on the questionnaires, 23.3% did not provide any response. Some of them (6.5%) mentioned things that were considered unrelated to the expected answer. Examples were:

ID-10; General provisions  
ID-152; Impartial service law  
ID-274; Patrol duties  
ID-309; Indivisibility  
ID-341; discussion  
ID-353; fear of death  
ID-380; Being aggressive.

Half of the total number of respondents (50.1%) mentioned *standards* relevant to the use of force or firearms which were mentioned at sub-section 2.5.2 of this thesis, instead of the *principles* which was also mentioned at the same sub-section with the acronym (PLAN). When those responses were further examined, it was realized that 14.3% mentioned standards that were applicable generally to either using force or firearms.

Examples were:

ID-205; When all other means prove futile  
ID-392; When arresting a notorious criminal

The remainder (35.8%) mentioned standards that were relevant when using firearms.

Such as:

ID-9; Treat the gun as loaded  
ID-25; Always keep your firearm in a safe direction  
ID-148; When attacked by armed criminal.

Out of that number though, a majority of them (24.5%) mentioned a specific standard which related to *one's life having to be in danger* before the use of firearms. For instance:

ID-38; when your life is in immediate danger.

This revelation from the data was found interesting because during the interviews with the HRTIs, one of them in response to Q20 and Q21 indicated the following:

20. Which topics do you find most interesting to teach?

“Use of arm, particularly articles 14, 15 and 19 of 1992 constitution”

21. Which topics do you find students most interested in?

“The use of firearm, article 13. Somebody comes to training and the first thing he wants to know is ‘Sir, when can I kill a criminal?’”

In the end 20.3% of the respondents – in the first case – correctly mentioned any of the four principles which were: Proportionality, Legality, Accountability, and Necessity.

**Table 34. Principle to Consider before Using Force or Firearms (2)**

	Frequency	Percent
blank	105	26.3
Nil	5	1.3
unrelated	25	6.3
general standards	67	16.8
firearms standards	99	24.8
‘life in danger’ mentions	19	4.8
precise	80	20.0
Total	400	100

The same analyses was applied in the second case and a comparison with the data in the first case revealed the following: *no response* increased from 23.3% to 27.6%, suggesting some of them may have felt that they had written what they knew already in the first case. *Unrelated* responses remained almost the same (6.5% to 6.3%), suggesting those respondents once they did not know in the first case, would not know in the second case as well. Those who provided general standards increased slightly from 14.3% to 16.8%, suggesting that some of those classified in the first case under *firearms* or *life in danger*, in the second case provided general standards. Evidently so,

those classified under *firearms* and *life in danger* reduced from 35.8% in the first case to 29.6% in the second case.

In all of these nuanced analyses, respondents who correctly mentioned the principles meanwhile remained almost the same at 20% in the second case. This suggested that out of the population of 400 respondents, those who showed their awareness of the principles governing the use of force and firearms – as required by UN standards – were 20%. It needs mentioning that discussions at sub-section 5.1.2.6 above highlighted the missing of the *principles of the use of force and firearms (PLAN)* from the police curriculum. Hence, the likelihood that whiles one HRTI indicated he taught it, others may not have done same. This could explain why 20% turned out to be knowledgeable about it.

### 5.2.6 The 1992 Ghanaian constitution

The questionnaires at Q30 explored respondents’ knowledge about the human rights provisions in the 1992 constitution. They were asked about the relevant chapter or articles, and their responses were as follows:

**Table 35. The Part of 1992 Ghana Constitution that Provides for HR**

	Frequency	Percent
blank	119	29.8
nil	29	7.3
unrelated	16	4.0
an idea	28	7.0
precise	208	52.0
Total	400	100

From the data 37.1% did not mention anything. Four percent (4%) provided responses that were unrelated to the expected answer. Examples were:

ID-2; Chapter One  
ID-136; Chapter 7

ID-152; Every person in Ghana have right of origin, religion and etc  
ID-180; The executive  
ID-393; 200.

The expected responses were either Chapter 5, (and) or any one (or more) of articles (12 to 33). Some of the responses (7%) showed the respondents had some knowledge of it and so were coded as *an idea*. Examples were:

ID-25; Articles 11 (2)  
ID-26; It think is chapter 12  
ID-192; Article 12 chapter 11 of the 1992 constitution  
ID-226; Chapter 14  
ID-345; Article 5  
ID-395; Chapter 12 article 1 and 2.

A majority number of 52% however mentioned any of the expected responses. Such as:

ID-1; Chapter 5  
ID-200; Chapter 5  
ID-300; Article 12  
ID-372; Article 21, article 18(2)

Fifty-two percent (52%) was more than half of the sampled population. However considering that the 1992 constitution is the first point of call in terms of documents that provide for human rights, the data should have suggested that many more had knowledge about those provisions than recorded above. This again necessitate the referencing of discussions under sub-section 5.1.2.2 above which found that the police curriculum only mentioned the constitution among examples of mechanisms. The referenced discussions highlighted the need for the curriculum to have featured in the constitution as a topic on its own, with a focus on the human rights provisions. However, that not being the case may have explained why 48% of the respondent did not provide accurate response when asked about the provisions of human rights in the 1992 constitution.

### 5.2.7 The African Charter on Human and Peoples' Rights (ACHPR)

As was done in respect of the Ghanaian constitution, respondents in line with the UN standards were asked at Q32 about the major human rights documents adopted by the African Union.

Their responses were as follows:

**Table 36. The Major HR Document Adopted by the African Union**

	Frequency	Percent
blank	185	46.3
nil	74	18.5
unrelated	55	13.8
an idea	28	7.0
precise / expected	58	14.5
Total	400	100.1

The data showed that a rather high number of 46.3% did not say anything at all about the question. Some others (18.5%) wrote:

ID-22; nil  
ID-240; not known  
ID-386; no idea

Another 13.8% of the respondents provided responses that were unrelated, such as:

ID-3; Geneva convention  
ID-124; The UDHR  
ID-361; Free movement of persons and goods.

The document in question was The African Charter on Human and Peoples' Rights (ACHPR). Examining the responses showed that some of the respondents (7%) had idea about the document, they only could not mention it properly. Examples were:

ID-186; Human and people's rights  
ID-222; Africa chapter on human and people life  
ID-394; Instruments adopted by the OAU to promote human and people's right in continent.

In the end 14.5% mentioned the document correctly. It needs mentioning, that the document is also popularly known as The Banjul Charter. So respondents who

mentioned just that were all classified as *precise*. Example was: ID-232; “The Banjul charter.” Putting together the percentages of those who had idea (7%) and those who had it precisely (14.5%), the result was (21.5%). This total percentage (21.5%) was comparatively even lower than half of those who had it correctly in respect of the 1992 constitution above, which was (52%). Again, it needs mentioning that discussions under sub-section 5.1.2.7 above highlighted the absence of the ACHPR document in the police curriculum. One of the HRTIs mentioned the PLAN and the African document among topics he taught in his class. It was interesting to observe that the data revealed a very close percentage in both cases; 20% (tables 33 & 34), and 21% here (table 36) respectively.

### **5.2.8 Application of human rights standards**

One of the major objectives of human rights training for the police is to equip them with the skills necessary for them to deliver democratic policing. Before that could be achieved however, it requires that the police acquire adequate knowledge about the various standards that are applicable in police functions. Such as, arrest and detention, some of which were mentioned at sub-section 2.5.2 of this thesis. Some of the items in the questionnaires (Q33 – Q36) were therefore used to collect data on respondents’ knowledge about standards relevant to four of those police functions. Respondents were asked to describe any one human rights standard (or rules) that one would have to observe in case of arrest, investigations, detention, or the use of firearms.

The results were as follows:

### 5.2.8.1 Human rights standards relevant to arrest

**Table 37. Standards that Need to be Observed during "Arrest"**

	Frequency	Percent
blank	110	27.5
nil	11	2.8
unrelated	18	4.5
relevant in other actions	4	1.0
definition	26	6.5
reasons/offence for arrest	125	31.3
language understood	15	3.8
counsel/lawyer of choice	20	5.0
not more than 48 hrs	4	1.0
other standards	67	16.8
Total	400	100

For *arrest* 30.3% of the respondents did not provide any information. Some (4.5%) provided responses that were unrelated to the expected responses. Examples were:

ID-5; UN peacekeeping PDT standards  
 ID-102; Is also a form of a standard's to work as an officer.  
 ID-181; A person to arrest, recapture or prevent the escape of a person charged or convicted of a serious felony

Others (1%) provided standards that were relevant in other duties, and not arrest. Examples were:

ID-128; Is necessary for immediate investigation of the alleged offence. (for investigations)  
 ID-222; Not to shot and kill any person instantly. It will not support investigation and the crime the offender committed (for use of firearms)  
 ID-344; Right to food (for detention)

Some of the responses (6.5%) were found to be definitions, instead of standards. Examples were:

ID-67; Is a method of restricting a suspect movement  
 ID-78; The act of depriving the liberty of someone in accordance with the law with charges against him/her.

ID-191; Restraining a persons liberty in order that he or she would be forth coming to answer an alleged offence.

The remaining responses (57.9%) were all standards that were appropriately relevant to arrest. Further classifications of the standards mentioned revealed, with examples:

(reasons/offence for arrest – 31.3%)

ID-9; The person to be arrested must know the reason for the arrest

(language understood – 3.8%)

ID-200; The officer is obligated to inform you of your right in a language you understand.

(counsel/lawyer of choice – 5%)

ID-215; The right of the suspect/accused to a counsel

(48 hrs rule – 1%)

ID-183; The right to bail within 48 hours or put before court for bail, remand

(other standards – 16.8%)

ID-376; Allow suspects to contact relatives etc.

From the data a high number of respondents (57.9%) showed knowledge of the standards relevant to arrest. It needs mentioning that the police curriculum featured *arrest* as a topic under Unit 6, which was discussed at 5.1.2.5 above.

#### 5.2.8.2 Human rights standards relevant to investigations

With regards to investigations (Q34), the data revealed the following:

**Table 38. Standards that Need to be Observed during "Investigation"**

	Frequency	Percent
blank	138	34.5
nil	12	3.0
unrelated	20	5.0
relevant in other actions	21	5.3
definition	19	4.8
no pressure/duress for information	19	4.8
presumed innocent	18	4.5

right to remain silent	18	4.5
right to a counsel	80	20.0
given interpreter/language	11	2.8
right to a fair trial	11	2.8
other standards	33	8.3
Total	400	100

Some 37.5% did not provide any information. Another 5% provided information that were unrelated to the expected responses. An example of those was:

ID-3; Not move them

There were also responses (5.3%) that were relevant in other duties, and not investigations. An example was:

ID-398; The person shall not be detained for more than 48 hours (*for detention\**)

Some of the responses (4.8%) were found to be definitions instead. An example was:

ID-285; It act of (pross) processing of examine of a crime problem to discover the truth into a matter

The remaining responses (47.7%) were all standards that related appropriately to investigations. Classifying those responses further revealed the following, with examples:

(no pressure/duress for information – 4.8%)

ID-15; During investigation, the suspect must not be beaten to admit offence.

(presumed innocent – 4.5%)

ID-87; Offender must be treated innocent until proven guilty

(right to remain silent – 4.5%)

ID-105; A suspect has a right to remain silence until he/she wishes to make a statement.

(right to a counsel – 20%)

ID-214; Remind the fellow under investigation about his/her right to take a council of choice

(given interpreter/language – 2.8%)

ID-336; No violation of against the standards right to enterpretator if necessary

(right to a fair trial – 2.8%)

ID-245; Everyone has the right to a fair trial

(other standards – 8.3%)

ID-56; Investigations must done expeditiously etc.

The above data indicated that less than half of the sampled population (47.7%) exhibited knowledge of the standards relevant to investigations. Comparing that to those in the case of arrest (57.9%), it revealed there was a decrease in the number of respondents who showed they were knowledgeable of the standards in question. It requires pointing out that *investigations* did not feature in the police curriculum.

### 5.2.8.3 Human rights standards relevant to detention

The question on standards relating to detention (Q35) revealed the following details:

**Table 39. Standards that Need to be Observed during "Detention"**

	Frequency	Percent
blank	121	30.3
nil	10	2.5
unrelated	16	4.0
definition	21	5.3
relevant in other actions	6	1.5
not more than 48 hrs	124	31.0
treated humanely	15	3.8
legal detention centre	5	1.3
right to water, food / medical care	25	6.3
other standards	57	14.3
Total	400	100

There were 32.8% of the respondents who did not provide any response. Some (4.0%) mentioned things that were unrelated to what was asked. An example was:

ID-32; When you think you are doing the right thing you don't fear

Other respondents (5.3%) provided definitions instead. An example was:

ID-78; A period of temporary custody prior to a trial or hearing following the lawful powers of arrest by police or following the decision of a judge.

Some of the responses (1.5%) were also found to be relevant in other actions. An example was:

ID-282; When attacked by an armed criminal, his life is in immediate danger and all other means of... (*use of firearm\**)

The remaining respondents (56.7%) mentioned the right standards that were relevant to detention. The classifications of the standards they mentioned and examples were as follows:

(not more than 48 hrs – 31%)

ID-6; Right not to be detained for more than 48 hrs. the 48hrs constitutional rule (Habeas Corpus)

(treated humanely – 3.8%)

ID-133; No detainee shall be subjected to torture or to cruel, inhumane or degrading treatment

(legal detention centre – 1.3%)

ID-299; A detainee must be kept in a place approved for such i.e. a police station

(right to water, food / medical care - 6.3%)

ID-314; In detention the person has the right to food and the right to be attended to any time he needs assistance

(other standards -14.3%)

ID-196; Must not detain anyone one with injuries. Females/males must be separated

ID-339; The religious and moral beliefs of detainees shall be respected

ID-386; To allow him/her to inform a family member where he/she is been kept

The number of respondents (56.7%) who appropriately mentioned standards relevant to detention was once again observed to be more than half the population of the study. It was interestingly observed that the number was close to the one recoded in the case of arrest which was stated earlier as 57.9%. It needs mentioning that the two (arrest and detention) were the only ones that featured in Unit 6 of the police curriculum.

#### 5.2.8.4 Human rights standards relevant to the use of firearms

The final question used to explore respondents' knowledge about standards relevant to police functions was Q36 which asked them specifically about the use of firearms. The data in relation to that question revealed the following:

**Table 40. Standards that Need to be Observed during "Using firearm"**

	Frequency	Percent
blank	140	35.0
nil	18	4.5
unrelated	7	1.8
principles (PLAN)	35	8.8
relevant in other actions	1	0.3
weapon handling techniques	18	4.5
both force & firearms	24	6.0
life is in immediate danger	86	21.5
attacked by armed criminal	13	3.3
refusing arrest / escaping from custody	18	4.5
other standards	40	10.1
Total	400	100

As was found with other questions, 39.5% of the respondents did not provide any response. Some of the respondents (1.8%) provided responses that were unrelated to the expected responses.

An example was:

ID-80; Unarmed force, minimum force, deadly force, force

Others (8.8%) also mentioned the *principles* of the use of force and firearms. Examples were:

ID-36; Should be proportional  
ID-108; Is it necessary to shoot

One respondent (0.3%) mentioned a standard that was rather relevant in investigations. He indicated:

ID-90; No one is guilty until proven so by a competent court of jurisdiction

It was also realized that some of the respondents (4.5%) mentioned instead, weapon handling safety measures, which are usually taught during practical weapon handling lessons. An example was:

ID-53; Keep your finger outside the trigger guard until ready to shoot

Some of the responses (6%) were relevant in both the use of force or firearm. The question was specific about *firearms*, because, its professional usage by the police in recent times had generated many questions. That was why those responses were classified separately just to establish the differences. Examples were:

ID-305; The force applied should be equal to the force from the receiver  
ID-331; Apply no violent means before resorting to use of force and firearms

The remaining 39.4% mentioned standards that were specifically relevant in the use of firearms. Examples of some of the standards mentioned were:

(life is in immediate danger – 21.5%)

ID-49; You only use fire arm when your life is under immediate danger

(attacked by armed criminal – 3.3%)

ID-289; When police officer attack by armed criminal

(refusing arrest / escaping from custody – 4.5%)

ID-31; To effect the arrest of a person involved in a felony, refusing arrest or attempting to escape from lawful custody

(other standards – 10.1%)

ID-86; Firearms should (\*) be used on peaceful demonstrators and should not be used to kill demonstrators

ID-59; Under no circumstances should the use of firearm be employed as an instrument of punishment

ID-326; The officer is to give clear warning

ID-291; An officer shall not resort to the use of firearm if suspect/target freely submits or surrender unless proven otherwise

ID-38 The right to human life must be considered.

ID-230; Suspect should be maimed but not to kill the suspect.

ID-246; No exceptions or excuses shall be allowed for unlawful use of firearm

The data showed that 39.4% of the respondents provided the very responses expected. However, it needs to be mentioned that the knowledge expressed by those in other categories: principles (8.8%); weapon handling techniques (4.5%); and both force and firearms (6%): were all very useful as far as usage of firearms was concerned. Viewed from that perspective the percentage of respondents in that bracket was 58.7%.

### 5.2.9 Views and understanding on the effects of human rights training

Besides gauging respondents' attitudes towards issues of human rights, questions under *section 'E'* of the questionnaires also measured their knowledge and understanding on some of the issues. A question (Q37) which asked respondents about their level of agreement on views that the teaching of human rights negatively affects effective police work, received the following responses:

**Table 41. Agreement on the Effects of Teaching HR**

	Frequency	Percent
strongly disagree	98	24.5
disagree	160	40.0
undecided	25	6.3
agree	34	8.5
strongly agree	14	3.5
NR	69	17.3
Total	400	100

Some of the respondents (17.3%) did not respond to the question. While a few of them 6.3% indicated they were undecided about that view, there were others (12%) who actually agreed with the view. A good number of the respondents (64.5%) meanwhile correctly disagreed.

In a follow-up question (Q38) respondents were asked to explain why they chose a certain response. Some of the explanations offered by those on the *undesirable* side of the divide were:

Examples of those (6.3%) who indicated undecided:

- ID-26; Because the police work can be effectively done with or without
- ID-69; Because there are both advantages and disadvantages to every situation
- ID-345; Because less knowledge about that
- ID-375; I need more enlightment

Examples of those (8.5%) who agreed were:

- ID-53; Human rights does not allow police to work efficiently because it sometimes restricts them from doing things to some offenders.
- ID-66; It brings down the moral of the personals in the work
- ID-174; because prisoners must be beaten before they say the truth
- ID-248; The human right laws being thought is bad because now human rights are making indiscipline in our societies especially the youth.

Respondents (3.5%) who strongly agreed shared similar views as above. A couple were:

- ID-72; Simply because most suspects or criminals moves or go scot free when arrested. This strongly affect investigation.
- ID-91; Because human rights ignore the growing indiscipline in our societies

For respondents (64.5%) who were on the *desirable* side of the divide in respect of Q37, their explanations were further examined to ascertain their perspectives.

The results were:

**Table 42. Explanations for Disagreeing**

	Frequency	Percent
blank	35	8.8
nil	8	2.0
unrelated	41	10.3
acceptable	145	36.3
precise / expected	29	7.3
Total	258	64.7

Some of them (10.8%) did not provide any explanations for choices they had made at Q37. Others (10.3%) provided explanations that were deemed unrelated. Examples were:

ID-108; Right to live and freedom differs from criminality  
 ID-255; Is an offence and is against human right  
 ID-316; The police is somewhere whiles human rights is also where the two are not the same  
 ID-377; Because you have to get a factual fact from the person involved in the case

A majority of the remaining respondents (36.3%) provided explanations that were acceptable, just that they were general in nature, and bordered more on the secondary benefits of teaching. They were not the primary objective for providing human rights training to the police – which is *to equip the police with the requisite knowledge and skills about human rights*. Some of the responses within the acceptable group (7.3%) suggested that the respondents viewed the question (Q37) as referring to teaching *the public* instead. (E.g. ID-202 and ID-322 below).

Examples of the acceptable explanations were:

ID-6; When human rights are being taught at the various training schools. It will increase professionalism

- ID-40; I strongly disagree because abusing of others rights will only make the public lose trust and reputation of the service.
- ID-131; It will rather help police to perform its duties according to international human right standard.
- ID-202; Because it enlightens the citizens to know their rights which also pushes police officers to be professional in discharge of their duties
- ID-228; It does not affect effective police work. The right should be taught in training and in-service be done
- ID-249; So that police officers will not incur the wrath and unnecessary attacks by human rights organization esp. in contemporary democratic policing
- ID322; This will educate the general public to know that police officer also has his or her rights to discharge his/her duties effectively
- ID-362; If you act professionally there wouldn't be any negative effect
- ID-393; Since we have to be practicing modern policing

Explanations that were precise as described above included:

- ID-19; Broadens the policeman knowledge on human rights laws for effective and efficient policing.
- ID-23; Teaching of human rights is important to police work because it enhances one's knowledge on the subject matter regarding the officer's own rights and that of the citizens
- ID-42; Policing in democracies in linked to two ideas rule of law and the promotion and protection of human right. So police officers must orient themselves and always operate in a manner that is consistent with the constitution and the law of the state.
- ID-168; Because knowing human rights in a democratic policing shows professionalism and competence of the police giving access to information from the citizens
- ID-196; Teaching of human right is very important in that it helps officers to know their limit as well as how to deal with offenders.
- ID-260; Human right has developed my level of policing because I have known the right of every individual so I easily make arrest base on the knowledge acquired
- ID-315; Teaching of human rights is important and enhances the officers knowledge so as not to breach rights of people to avoid being taken on legally
- ID-387; Because it makes one understands what the human right is about

From the above it meant 7.3% of the respondents provided explanations that were deemed *precise*. It however requires mentioning that explanations given by respondents in both groups (acceptable and precise - 43.6%) were all legitimate reasons for providing human rights training. The above data also brought into focus the fact that

the curriculum of the police service did not make provisions for discussing the importance of human rights training, as was required by the UN standards and discussed at sub-sections 2.5.2 and 5.1.2.10 of this thesis. This might explain why less than half the total respondents (43.6%) were able to explain why providing human rights training to the police, was not a negative activity.

### 5.2.10 Views and understanding on reporting a rights violation

Another pair of questions (Q39 and Q40) which gauged both respondents' attitudes and understanding of issues of human rights, asked respondents whether they would report a colleague for rights violation, and why. In respect of the former (Q39) respondents indicated the following:

**Table 43. Reporting a Colleague for Rights Violation**

	Frequency	Percent
yes	240	60.0
no	59	14.8
not sure what to do	39	9.8
NR	62	15.5
Total	400	100

The data showed a majority of the respondents (60%) indicated they would report a colleague for human rights violations, as demanded by human rights standards. Some (15.5%) did not respond, while others (9.8%) indicated they were not sure what they would do. Another group though (14.8%), indicated they would not report, which would then mean a blatant disregard for the UN standards. Respondents in each of the three groups meanwhile, provided reasons in the subsequent question (Q40) for their indications at Q39.

For those (24.6%) who had indicated that they would not report (no), and those who were not sure what to do, their reasons included:

- ID-6; Because, the person might think I dislike him and as a result, I would be victimized.
- ID-19; I have to advice him for its first time and if he/she continues, I will then report him to my commander.
- ID-30; It's the person duty to report not mine
- ID-31; The situation will determine what to do since the public also violates the rights of the police
- ID-49; Because of the idea of esprit de corp. (oneness)
- ID-54; As a police officer you have to always keep each others back.
- ID-112; You may rather be tagged as a wicked person
- ID-114; I am not sure if the commander can protect my identity
- ID-194; Because I do not want to be responsible for his predicaments
- ID-211; Each and everyone have the right to go to the police station to make a case where he finds things are not going well for him.
- ID-271; Because that officer may have something bad about me
- ID-313; Because he did something wrong that is the reason why he/she was assaulted

For the respondents (60%) who were on the right side of the divide, their responses to the follow-up Q40 revealed the following:

**Table 44. Reasons for 'Yes' to Reporting**

	Frequency	Percent
blank	15	3.8
nil	4	1.0
unrelated	1	0.3
against the law/crime	47	11.8
against victim's rights	70	17.5
against police ethics	41	10.3
sanctions/warn/punishment	32	8.0
others	29	7.3
precise	1	0.3
Total	240	60.3

A few of them (4.8%) did not provide any reasons. A respondent (0.3%) provided a reason which was deemed unrelated. Which was:

- ID-129; Because he or she is to infringe into rights.

The remaining 55.2% provided the following examples of reasons:

(against the law/crime – 11.8%)

ID-4; It isn't duty of police to punish but court. There are principles to follow whatsoever case but not assault which is a criminal offence.

ID-18; Is because the policeman should know that assault is a criminal offence.

ID-23; Assault is a criminal offence and the 1992 constitution guarantees presumption of innocence.

ID-59; No one is above the law irrespective of where one is working.

ID-246; Because article 7 of the [UDHR] states "all are equal before the law..."

ID-350; No one is above the law and even if the person has committed any offence police doesn't have right to punish or execute any form of punishment

ID-394; Assault is a criminal offence contrary to section 84 of act 29/60 and should know that assaulting a civilian brings the name of the service into disrepute

(against victim's rights – 17.5%)

ID-15; To discourage personnel from abusing the rights of civilians.

ID-36; Because my colleague is infringing on the rights of the person i.e. freedom from torture.

ID-108; It's suspect abuse and that against the suspect right

ID-226; No one has the right to infringe on anyone's right not even the police.

ID-353; Because assaulting an individual without any good cause is against their human right

ID-398; The human right of that person is to be upheld and not violated.

(against police ethics – 10.3%)

ID-2; It is against the ethics of the service for a police to assault another person.

ID-24; Because we were taught about discipline at depot and how to handle civilians

ID-88; Because police serves as a friend to the public and community. We protect lives but not indulge or entertain assault in a wrong manner. It also tarnishes the image we have as law enforcers.

ID-113; This is because as police officers we need to act professionally at all times

ID-164; Because it is against our code of ethics and the service instructions.

ID-270; Because once he is a police officer his wrong attitude go against Ghana police service and if I failed to report it bring the service into disrepute

ID-377; Because he the officer is professionally trained and must behave as such

(sanctions/warn/punishment – 8%)

ID-29; So that appropriate sanctions will be to the officer involved by his commander.

ID-141; The officer has no right to assault somebody and the officer must also be punished for that assault.

ID-221; So that he can be reprimanded and educated

ID-231; For disciplinary action to be taken against that officer to avoid future occurrence

ID-243; To weed out bad nut from the service

ID-268; To serve as a deterrent for others

ID-331; So that the commander can warn him not to repeat such behavior again

(others – 7.3%)

ID- 27; It will help to prevent police civilian brutality

ID-42; As the law implies equality before the law and since police emphasize with integrity we don't act to breach the tide and confidence the public has in the police. Such action brings the police in disrepute.

ID- 109; Any officer who punish an offender by himself does not know the element of the uniform he/she is wearing.

ID-122; Though the officer is my colleague and I have to be there for him at all times it doesn't mean I should support his bad conducts or deeds.

ID-227; Is not good to assault a suspect sometimes he/she is not the one who committed the crime.

ID-265; A police man should know better

ID-362; The few bad nuts among the police need to be exposed for the public to have confidence in the police

There was one respondent (0.3%) whose reason was coded as *precise*. According to the UN standards, it is mandatory for any police officer who witnesses human rights violations by a colleague, to report the incident to their superior officer. It was therefore expected that if the respondents were mindful of that obligation, then it behoved them to cite that as their reason for indicating they would report. The respondent in question stated that:

ID-102; It is my right to do so

The female junior officer's reason was granted *precise* because she was the only one among the rest (55.2%) that saw the decision to report a colleague, from her own perspective. It would have been more precise though if "right" was replaced with *duty*.

That would have read: *It is my duty to do so*. From the analyses, it meant though there was a good number of respondents (60%) who appropriately indicated at Q39 that they would report, however, there was only one amongst them (0.3%) who understood the issue from the perspective of UN standards. Even though majority of the respondents (54.9%) also provided legitimate reasons.

### 5.2.11 Respondents' attitudes towards human rights

Examining respondents' attitudes towards human rights was concluded by questions 41 and 42 of the instrument. In respect of the former (Q41), respondents were asked to choose one of two consideration which would constitute their top-most priority during operations. The data revealed the following:

**Table 45. Top-Most Priority during Operations**

	Frequency	Percent
achieving the objective of the operation through fair and foul means	77	19.3
observing the fundamental human rights of the persons involved	264	66.0
NR	59	14.8
Total	400	100.1

Majority of the respondents (66%) appropriately chose to *observe the fundamental human rights of the persons involved*.

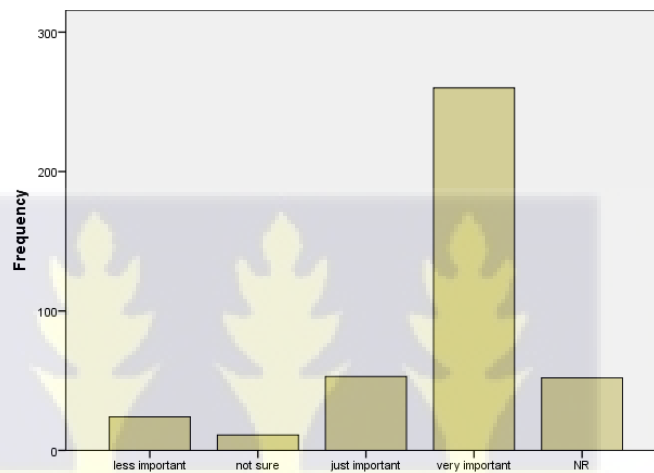
On the latter question (Q42), respondents were asked to indicate how important they would say human rights was, in the work of the police.

Their responses were as follows:

**Table 46. The Importance of Human Rights in the Work of the Police**

	Frequency	Percent
less important	24	6.0
not sure	11	2.8
just important	53	13.3
very important	260	65.0
NR	52	13.0
Total	400	100.1

**Graph 4. The Importance of Human Rights in the Work of the Police**



Again a majority of the respondents (65%) indicated correctly that human rights was *very important* in the work of the police.

The data from the last two questions (Q41 and Q42) suggested a majority of the respondents had *good attitudes* towards human rights. According to the Selective Exposure Theory (SET) – as discussed at sub-section 3.2.1 of this thesis – “where individuals find an issue personally important, they tend to select more information on the issue than those who do not find the issue as important.” Also, “strongly held attitudes, as well as information perceived as useful, may be selected more frequently.” Based on these concepts of the SET, the responses provided by respondents at Q41 and Q42 were juxtaposed against those they provided at Q18 to Q21. This was necessary in

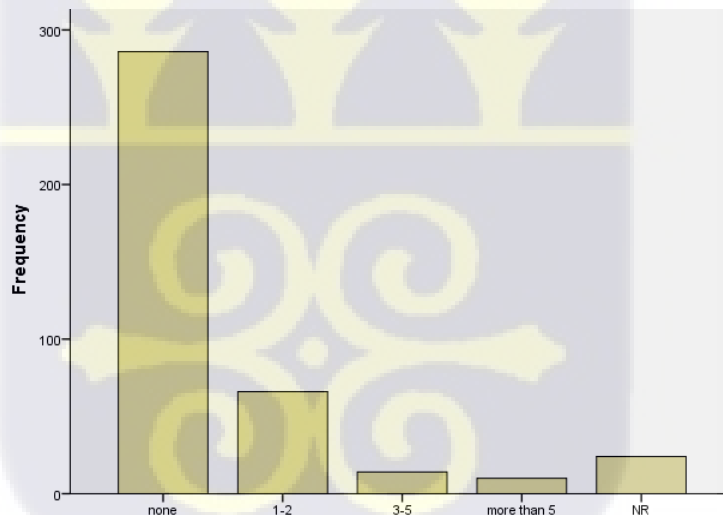
order to ascertain whether there could be any suggestion of social desirability biases associated with the responses on Q41 and Q42.

At Q18, respondents were asked about the number of UN human rights books or materials they had for their personal use. The results indicated the following:

**Table 47. Number of UN HR Books Possessed for Personal Use**

	Frequency	Percent
more than 5	10	2.5
3-5	14	3.5
1-2	66	16.5
None	286	71.5
NR	24	6.0
Total	400	100

**Graph 5. Number of UN HR Books Possessed for Personal Use**



From the data 6% of the respondent did not respond to the question, while a total of 22.5% indicated they had at least 1 or even more than 5 materials. The remaining (71.5%) who constituted a big majority, however indicated that they did not have any such materials on human rights. Even for those who had indicated that they had some materials (22.5%), many of them did not provide any title of the material to support

their claim. When they were asked at Q19 to mention any one title of the materials they had, the results were as follows:

**Table 48. Any One Title of the Books Possessed if Any**

From (1-2) to (more than 5)	Frequency	Percent
blank	28	7.0
nil	2	0.5
unrelated	16	4.0
acceptable	44	11.0
Total	90	22.5

Some of them (7.5%) did not mention any title. A few (4%) also mentioned titles that were deemed unrelated. Examples were:

ID-83; Constitution of Ghana 1992  
ID-393; On CD

In the end it was 11% who mentioned titles that were acceptable. Examples were:

ID-2; HRLE Part 2, chapter viii, [UN] Code of Conduct for Law.  
ID-18; Police Reform Book  
ID-30; UDHR  
ID-80; Human rights and police ethics, police power of detention, police powers of arrest etc, ect.  
ID-104; Manual on human rights training for commonwealth African countries  
ID-105; A pamphlet on how to treat suspects  
ID-109; “Sociology the care” – policing in democratic dispensation  
ID-133; Human rights and law enforcement by OHCHR. [www.ohchr.org](http://www.ohchr.org)  
ID-168; UN code of conduct for law enforcement officials  
ID-195; Universal human rights in theory and practice  
ID-221; Manual on human rights training for police  
ID-229; International protocol on the documentation and investigation of sexual violence in conflict  
ID-265; Universal human rights in theory and practice  
ID-284; Making sense of human rights  
ID-322; Humanitarian concept and human rights  
ID-325; United Nations police handbook  
ID-338; The rights of the child  
ID-375; Right to life

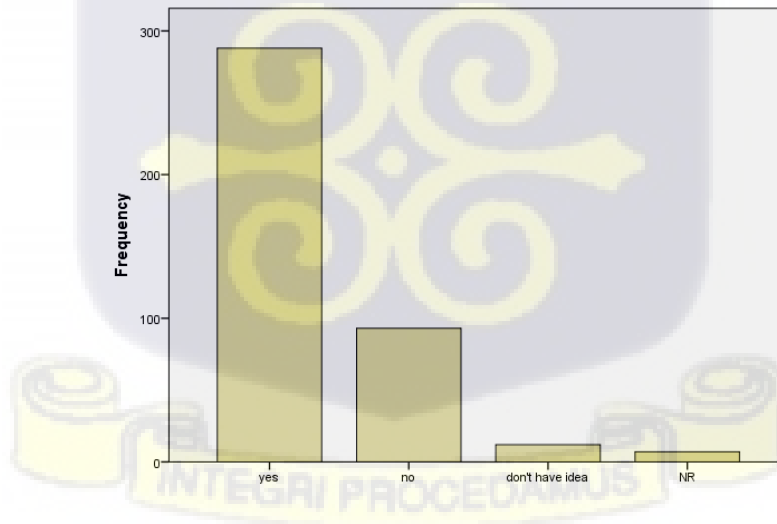
When those who had indicated that they had some materials on human rights but could not provide any title of what they had (11.5%), was added to those who had already indicated at Q18 that they did not have any (71.5%), the number became 83%. That meant, the number of respondents who the data suggested did not have any UN human rights materials for their personal use was 89% (83% plus 6% NR on table 47).

The next examination was with Q20 which asked respondents whether they had copies of a pocket-size handbook issued by the GPS in May 2010, for their personal use. Their responses were as follows:

**Table 49. Possession of a Copy of GPS May 2010 Pocket-Size Handbook**

	Frequency	Percent
Yes	288	72.0
No	93	23.3
Don't have idea	12	3.0
NR	7	1.8
Total	400	100

**Graph 6. Possession of a Copy of GPS May 2010 Pocket-Size Handbook**



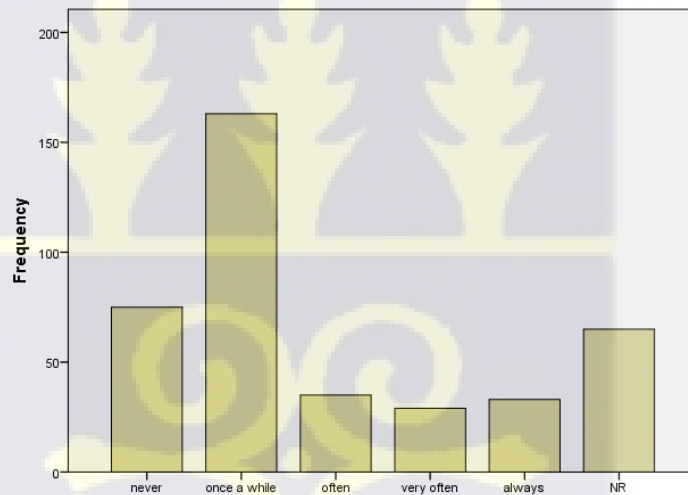
From the data whereas 1.8% did not respond to the question, 3% indicated they did not have idea, with 23.3% also indicating that they did not have any. A majority number of 72% of the respondents indicated that they indeed had copies of the said GPS handbook.

In a follow-up question (Q21) which asked respondents how often they carried the handbook on them when on duty – as was required – the results was as follows:

**Table 50. How Often Respondents Carried the Handbook on Them**

	Frequency	Percent
Always	33	8.3
Very often	29	7.3
Often	35	8.8
Once a while	163	40.8
Never	75	18.8
NR	65	16.3
Total	400	100

**Graph 7. How Often Respondents Carried the Handbook on Them**



From the data 16.3% did not respond to the question. More than half of them (59.6%) meanwhile indicated they carried it on them *once a while*, or *never*. It was only 24.4% of the respondents who indicated that they carried the handbook on them as *often* as it was required of them.

The two analyses above revealed that 89% of the respondents did not have any UN human rights materials for their personal use (Q18 & Q19), and also that only 24.4% of the respondents carried their handbook as often as was required (Q20 & Q21). From

the selective exposure theory, these suggested that respondents' attitude towards human rights as suggested by the data on Q41 and Q42, could be based more on *social desirability biases*.

#### **5.2.12 No response biases vis-à-vis level of respondents' knowledge**

The above concludes data presentation and analyses in respect of answering the second research question which was about the level of knowledge and practical understanding respondents had on the concept of fundamental human rights. The data used in this section were mainly from the questionnaires administered. The presentation showed there were *blank* and *nil* - which meant 'no response' (NR) – recorded on almost every question. It is acknowledged that *no response bias* is a major weakness in questionnaires administration. It is also recognized however that in some instances, *no response bias* could be interpreted as a demonstration of an improperly designed instrument or even a flawed study. In this study however, I argue that the instrument used for the data collection was properly designed - even on a hind sight - and that the no response biases recorded rather suggested that the respondents did not have knowledge about what was asked. This argument is supported by the data which suggested that even in cases where respondents provided responses, only a small percentage ended up exhibiting that they had knowledge about what was asked. A larger number of the responses ended up in classifications that suggested that they were not per the standards required. Having completed data presentation and analyses relating to the second research question in this section, the next section looks at the third research question.

### **5.3 What Is The Correlation Between The Training Offered And Personnel's Knowledge On Human Rights?**

The above data presentation and analyses on the first and second research questions revealed the level of human rights training in the Ghana Police Service, and the knowledge of respondents on human rights, respectively. This section answers the third research question based on the revelations made under the two preceding research questions. In determining whether there was a correlation between the training offered and personnel's knowledge, the analyses was based on the concepts and propositions of the theories that underpinned the study. This was because the research questions which constitute the discussions in this chapter, were drawn from the theories. It is acknowledged that the first research question asked about the level of human rights training in relation to the *UN training standards*. However, discussions at sub-section 5.1.7 delineated how the UN standards also conformed to the *cognitive learning theory*. One of the key concepts of the CLT is that "people primarily learn a piece of new information by means of being directly exposed to information." This meant for the respondents to have knowledge of human rights, they should have been exposed to it by their trainers. The theory also proposed the concept of *meaningful learning* which required learning materials to be organized in a logically relevant way so as to facilitate learning. It again proposes that students should be prepared to receive the information organized by the teacher. All these propositions affect how trainees would acquire knowledge. Meanwhile, they depend on two key factors. The first is the *competence* of the trainer which would enable him to; i) expose the trainees to what they are to learn, ii) organized materials in a logical way, and iii) prepare the trainees to receive what they are taught. The second is the *content* which the trainer would; i) expose the trainees to, ii) organize in a logical way, and iii) prepare the trainees to receive. The theory's

propositions affect how trainees would acquire knowledge. The inference therefore is that when the trainer's competence and the training contents are good, trainees would acquire good knowledge. On the other hand, the reverse would also hold true. The CLT also proposes that adopting *participatory teaching strategies* contribute to trainees' learning process, and also help them to retain knowledge longer. The inference is that where the trainer adopts these strategies, trainees would acquire and retain good knowledge. Where those strategies are absent, trainees would not acquire and retain good knowledge.

The other propositions of the theory are *testing* or examination, and *re-learning* or in-service training. These affect trainees' knowledge in different ways. The inference is that where they are present, they affect learners' knowledge positively, and where they are non-existent, they also affect learners' knowledge negatively. The five factors discussed above, which are: trainer's competence, contents, participatory teaching strategies, examination, and in-service training, formed the elements in determining the level of the human rights training in the police service. Based on the CLT, the inference was that the extent to which these five elements were present in the police human rights training, would have a direct relationship with the level of respondents' knowledge on human rights. The relationship between the two variables – training and knowledge – was examined in two ways. The first was a general examination, and then the second was specific examinations. The general examination compared the general evaluation of the training, with the general level of knowledge exhibited by the respondents. The specific examination compared certain specific variables of the training, with their corresponding specific knowledge of respondents on those variables. In the examination: where data analyses revealed that a variable *met standard*, it was graded

as (√); where it *partially met standards*, the grade was (-); and where it *did not meet standards*, it was graded as (x).

### 5.3.1 General examination of correlation

In respect of the general examination, a compilation of the analyses made under the first research question which was about the standard of the training (section 5.1 above), revealed the following:

**Table 51. General Evaluation of Human Rights Training**

	Variable		Data Analyses	Grade	Average Grade
1	Trainers' Competence	Profession	standard	√	x
		Received Training	not standard	x	
		Resource Materials	not standard	x	
2	Contents of Curriculum	1. Objectives of curriculum	not standard	x	x
		2. 1992 constitution of Ghana	not standard	x	
		3. Definition of human rights	standard	√	
		4. Bodies, sources / instruments, systems / mechanisms	standard	√	
		5. Standards in; investigations, arrest, detention, and the use of force and firearms	partial	-	
		6. The four principles on the use of force (PLAN)	not standard	x	
		7. The African charter on human and peoples' rights (ACHPR)	not standard	x	
		8. The universal declaration of human rights (UDHR)	standard	√	
		9. Classification and generation of human rights	standard	√	

		10. The importance of human rights training	not standard	x	
		11. Topics on women, children and vulnerable groups	standard	√	
		12. Comprehensiveness of the contents	not standard	x	
3	Teaching methods	Practical approach	partial	-	-
		Use of visual aids	not standard	x	
4	Examination		standard	√	√
5	In-service		not standard	x	x

From the above evaluation (table 51) the average grade of the five main variables indicated that: *trainers' competence* did not meet the UN standards (x); *contents of the curriculum* also did not meet the required standards (x); *methods of lesson delivery* partially met the standards (-); *examination* met the standards (√); and *in-service training* did not meet the UN standards (x). Out of the 5 main variables, there was 1 partial standard (-), another 1 standard (√), and 3 not standards (x). Indicating there were more variables that did not meet the standards (x) than those that met the standards. That meant, human rights training in the Ghana Police Service *did not generally meet* the UN prescribed standards.

Regarding the second research question which was about the level of respondents' knowledge and practical understanding on the concept of fundamental human rights, the variables were graded as follows. Where a variable scored between 0% and 49%, it was graded as *less number of respondents had knowledge* (x); where a variable scored 50% and above, it was graded as *more number of respondents had knowledge* (√); where a variable was graded both (x) and (√) in equal measure, it was averagely graded

as *partial number of respondents had knowledge (-)*; and where a variable was graded both (x) and (√) in unequal measure, the dominant grade was used for the average grade. A compilation of the analyses made earlier above under section 5.2, revealed the following:

**Table 52. General Evaluation of Respondents' Knowledge**

	Variable		Data Analyses	Grade	Average Grade
1.	The history of human rights		15.5%	x	x
2	Knowledge about the UDHR		19.8%	x	x
3	Knowledge about human rights definition	General definition	71%	√	-
		Definition most relevant to police	0%	x	
4	Understanding of human rights as laws		2.3%	x	x
5	Principles on the use of force and firearms (PLAN)		20%	x	x
6	The 1992 Ghanaian constitution		52%	√	√
7	The African Charter on Human and Peoples' Rights (ACHPR)		21.5%	x	x
8	Knowledge on human rights standards	Arrest	57.9%	√	√
		Investigation	47.7%	x	
		Detention	56.7%	√	
		Use of firearms	58.7%	√	
9	Views and understanding on the effects of human rights training		43.6%	x	x
10	Views and understanding on reporting a rights violation		0.3%	x	x
11	Respondents' attitudes towards human rights		65.5%	√	√

There were eleven (11) main variables that were used to evaluate respondents' level of human rights knowledge. From the above compilation, out of the eleven variables: there was 1 variable where *partial number of respondents had knowledge (-)*; with other 3 variables *more number of respondents had knowledge (√)*; while with 7 variables *less*

*number of respondents* had knowledge (x). This indicated that there were more variables where *less number of the respondents* had the requisite knowledge (x), than those where more of them had knowledge. That also meant, the respondents generally did not have adequate knowledge and practical understanding on the concept of fundamental human rights. Applying the concepts of the CLT as mentioned above, the inference drawn from the analyses on tables 50 and 51 indicated that indeed: whereas *human rights training in the Ghana Police Service did not generally meet the UN prescribed standards*, the respondents also *generally did not have adequate knowledge and practical understanding on the concept of fundamental human rights*. This general observation from the data on those two key elements of the study, showed that there was a *positive correlation* between the human rights training respondents received, and the level of their knowledge on human rights.

### **5.3.2 Specific examinations of correlation**

The next involved the examination of relationships between respondents' knowledge on topics *that featured* in the curriculum, and those that *did not feature* in the curriculum. It needs mentioning that the topics used in this examination were topics that were part of the composition of the questionnaires; because that was the instrument which collected data on respondents' knowledge of human rights. There were some topics in the curriculum which were not part of the composition of the questionnaires, such as, "Classification and generation of human rights." So, though those topics were analyzed on previous tables above, the analyses was about ascertaining the comprehensiveness of the contents of the curriculum.

For topics in the questionnaires which also were found in the police curriculum, an examination of respondents' knowledge revealed the following:

**Table 53. Respondents' Knowledge on Topics that Featured in the Curriculum**

	Variable	Remarks	Score	Grade
Q24	The universal declaration of human rights (UDHR)	Tested from the perspective of its history	19.8%	x
Q26	Definition of human rights	General definition	71%	√
Q30	1992 constitution of Ghana	Featured only as an example of mechanisms	52%	√
Q33 & Q35	Standards in police duties	Arrest	57.9%	√
		Detention	56.7%	√

There were 5 topics that were found to have also featured in the curriculum. Analyses of respondents' knowledge on those topics, which have already been done under section 5.2, indicated the above scores. From the above table, there were 4 of those topics where more than half (50% +) of the respondents exhibited that they had knowledge of them. The remaining 1 where less than a fifth (19.8%) of the respondents exhibited knowledge, analyses revealed the objective of that topic (the UDHR) in the curriculum was different from the objective with which the question was asked in the questionnaires. On the whole though, as far as the tabulation on the above table revealed there was 80% (4 out of 5) connection between topics that featured in the curriculum, and the number of respondents who exhibited knowledge on those topics, it suggested there was a *positive correlation* between the two.

In respect of topics in the questionnaires which did not feature in the police curriculum, an examination of respondents' knowledge revealed the following:

**Table 54. Respondents’ Knowledge on Topics that Did Not Feature in the Curriculum**

	Variable	Remarks	Score	Grade
Q22 & Q23	The history of human rights		15.5%	x
Q29	Principles on the use of force and firearms (PLAN)		20%	x
Q32	The African Charter on Human and Peoples’ Rights (ACHPR)		21.5%	x
Q34 & Q36	Standards in police duties	Investigations	47.7%	x
		Use of firearms	58.7%	√
Q37 & Q38	The importance of human rights training		43.6%	x

Here, there were 6 topics which the questionnaires tested respondents’ knowledge on but which were not found in the police curriculum. The scores obtained in previous analyses under section 5.2 about respondents’ level of knowledge on those topics, is as shown on the above table. The compilation on the table indicated that out of the 6 topics, there were 5 of them (83%) where less than half (49% or less) of the respondents exhibited some knowledge of them. Meaning, more than half (50% +) of the respondents exhibited that they did not have knowledge on those topics. With the 1 which did not feature in the curriculum (use of firearms) but respondents exhibited good knowledge of it (58.7%), analyses recognized that as police officers, they would have definitely had some lessons on the use of firearms under a different subject – other than human rights. In that case, it still satisfied the concepts of the theory that *people primarily learn what they are exposed to*. The bottom line here was, as far as the above table established an 83% (5 out of 6) connection between topics in the questionnaires

which did not featured in the police curriculum, and the number of respondents who had knowledge on those topics, it indicated a *positive correlation* between the two.

The examination of the relationship between training and knowledge – both generally and specifically - revealed a support for the key concepts of the CLT that: “people primarily learn a piece of new information by means of being directly exposed to information.” This was because the examination revealed that first, the human rights training generally did not meet required standards, and hence respondents generally did not have adequate knowledge on it. Again, more respondents had knowledge on topics that featured in the curriculum, while less number of respondents had knowledge on topics that did not feature in the curriculum. Suggesting: topics that they were *exposed to*, and those they were *not exposed to*, respectively. From all of these, and with regard to the concepts of both the CLT and SET, the inference was that there was a *positive correlation* between the human rights training offered to respondents, and their level of knowledge on the subject.

#### **5.4 How Much Does The Human Rights Training Provided In The Service Contribute To The Realization Of Democratic Policing?**

Data analyses on the above research question was grounded in the functionalist theory. The theory is based on the premise that all aspects of a society serve a purpose, and they are functional if they contribute what is expected of them, or dysfunctional if they failed to do that. Drawing from this premise of the functionalist theory, and in relation to the above research question, the first question that emerged was: what was the purpose of the human rights training in the GPS? Then after that, analyses could be made to ascertain whether the training served that purpose (functional), or did not

(dysfunctional). In respect of the first question, the purpose of human rights training in any police organization - according to UN standards - is to facilitate the acquisition of *adequate knowledge, practical application skills, and a reformed attitude* towards issues of human rights. It has been established that human rights is the mainstay of democratic policing. This is because democratic policing is a concept of policing where the police – in the course of their work – are obliged to recognize people’s rights, respect those rights, and also protect them whenever there is any attempt to violate those rights. It is for the police to be able to *recognize, respect, and protect rights*, which is why they are provided with human rights training. Accordingly, it is also precisely because of acquiring these abilities that is why there are three key objectives that underline any human rights training. Which have been identified above as including the provision of adequate knowledge, practical application skills, and a reformed attitude towards issues of human rights. It is when a training programme is able to equip the personnel with these three abilities, that their performance could also reflect the concept of democratic policing. Which is, recognizing, respecting, and protecting rights. That meant, whatever kind of training any group of police officers received, assessing the training’s potential contribution to the realization of democratic policing, would require an examination of how that training equipped the personnel with adequate knowledge, practical skills, and a reformed positive attitude on issues of fundamental human rights. The training’s contribution to the realization of democratic policing was assessed in two ways. The first was about the training in general, and then specifically on the three key elements of the training namely; knowledge, skills, and attitudes.

#### 5.4.1 General contribution of the training to democratic policing

In respect of the former, analyses on the main variables of the human rights training in the police service already revealed the following (from table 51):

**Table 55. General Contribution of the Training to Democratic Policing**

	Variable	Average Grade
1	Trainers' Competence	x
2	Contents of Curriculum	x
3	Teaching methods	-
4	Examination	√
5	In-service	x

The analyses showed that the training did not meet standards in particularly two very important aspects, namely the contents of the curriculum, and in-service training. All the knowledge and understanding personnel required on human rights, was supposed to be composed in the contents of the training curriculum. Therefore, when the contents was inadequate, it meant personnel's knowledge would also be inadequate. Also, the UN recognized that a one-off recruits' basic training could not equip police personnel with all the skills and positive attitudes needed. It is believed that skills would be improved after a number of trainings, and attitudes would be reformed over a course of time. This is why in-service training is acknowledged by the UN as a very important standard in human rights training. So, when human rights training in the GPS did not include in-service trainings, it meant personnel would not get the opportunity to improve on their skills, and also progressively develop positive attitude towards it.

From the above analyses, the inference was that as far as human rights training in the police service lacked in the areas of *contents* and *in-service trainings*, the training's contribution to knowledge, skills, and reformed attitudes, was very minimal. Which then meant, minimal contribution to the realization of democratic policing.

#### 5.4.2 Specific contribution of the training to democratic policing

Regarding the training's contribution to democratic policing, the second strand examined how the training had specifically equipped the personnel with the three key elements: adequate knowledge, practical skills, and a reformed positive attitude. The main instrument used to collect data for this study was designed to measure respondents' knowledge, understanding, skills, and attitudes. Analyses of the data which was done under section 5.2 (table 52) of this thesis revealed the following:

**Table 56. The Training's Contribution to Knowledge**

	Variable	Score	Average Grade
1	The history of human rights	15.5%	x
2	Knowledge about the UDHR	19.8%	x
3	Knowledge about human rights definition	71% 0%	-
4	Principles on the use of force and firearms (PLAN)	20%	x
5	The 1992 Ghanaian constitution	52%	√
6	The African Charter on Human and Peoples' Rights (ACHPR)	21.5%	x

From the above table, analyses showed that more than half of the respondents (50% or more) did not have adequate knowledge on more of the items (4 out of 6), than those they had knowledge on (2 out of 6).

**Table 57. The Training’s Contribution to Deeper Understanding**

	Variable	Score	Average Grade
1	Understanding of human rights as laws	2.3%	x
2	Understanding on the effects of human rights training	43%	x
3	Understanding on reporting a rights violation	0.3%	x

Understanding the standards - or rules governing actions in law enforcement – is very key for the practical application of the standards (which is the skills), as well as encouraging positive attitudes towards the standards. When police officers are exposed to information on the standards, they acquire the knowledge. However, if they do not have the requisite understanding as to *why* they are to act in a certain way (which is the standards), they may have the knowledge about the standards alright, but may ignore and act differently.

For instance with point 1 on the above table, most of the respondents knew about human rights (table 29 / 71%) and professed it was important in their work (table 46 / 65%). However, it was only a few (table 32 / 2.3%) who understood human rights as a matter of law. The inference is that if a police officer does not see human rights as law, and hence, an obligation to uphold it, he or she may decide to ignore applying it in the conduct of his or her duties. That explained why with point 3 on the above table, even though majority of the respondents (table 43 / 60%) indicated they would report a colleague for assault, only a few (table 44 / 11.8%) saw it as a matter of law. Out of that number only one respondent (table 44 / 0.3%) understood it as her *obligation* to report. *If police officers do not understand the human rights standards well, it reflects in how*

they conduct themselves. It also influences the kind of attitudes they would have towards the concept. Hence, understanding is very important in terms of skills acquisition and attitudes reformation. From the above table, the indication was that more than half of the respondents (50% or more) did not have the requisite understanding on all the three issues they were tested on.

**Table 58. The Training’s Contribution to Practical Skills**

	Variable	Score	Average Grade
1	Arrest	57.9%	√
2	Investigation	47.7%	x
3	Detention	56.7%	√
4	Use of firearms	58.7%	√

It is recognized that skills are acquired and improved on over a period of time. This study meanwhile was conducted as a cross-sectional survey using questionnaires, and so data was not collected on respondents’ physical application of human rights standards in order to observe their practical skills. Therefore, *skills* as used in this study (in the questionnaires), referred to collection of data on some of the practical things respondents would do in the event of arrest, investigations, detention, and the use of firearms. Analyses on those four police actions as shown on the above table, indicated that more than half of the respondent (50% or more) described appropriate actions they would take (or standards they would observe) in more of the items (3 out of 4). It was only 1, out of the 4, that more of the respondents (50% or more) could not describe the standards to observe. In other words, lacked the skills.

**Table 59. The Training’s Contribution to Positive Attitudes**

	Variable	Score	Average Grade
1	Top-most priority to observe human rights	66%	√
2	Human rights very important in police work	65%	√
3	Did not have any UN human rights materials for personal use	89%	x
4	Carried handbook as often as was required	24.4%	x

Indications from more than half of the respondents (table 45, 66% / table 46, 65%) suggested they might have positive attitude towards issues of human rights. However, as attitudes are habitual and formed over time, a juxtaposition with other indications which measured what respondents had formed over time (tables 47, 48, 49, and 50), suggested that respondents’ attitudes towards human rights was not that positive as previously indicated. Therefore from the above table, if respondents’ attitudes were judged in accordance with one of the theories underpinning this study (SET), then the suggestion was that they did not have the expected attitude towards human rights. From the above analyses the indication was that out of the four elements: knowledge, understanding, skills, and attitudes reformation: it was only on the issue of *skills* which suggested a good outcome. That meant in terms of knowledge, understanding, and positive attitude, the indication from the data was that the training offered had not contributed as much as expected. On the whole - both in terms of general and specific assessments - the suggestion was that human rights training in the Ghana police service had not contributed adequately to respondents’ knowledge, skills, and positive attitudes. For that matter, *the training had not contributed much* to the realization of democratic policing: which remained the ultimate goal.

## CHAPTER SIX

### RESEARCH FINDINGS AND DISCUSSIONS

#### 6.0 Introduction

Presentation and analyses of data in the previous chapter was aimed at answering the research questions which were drawn from the theories that underpinned this study. During the analyses a number of revelations were made about both the main and sub-variables which were the focus of examination. Those revelations provided answers to the research questions which guided the data presentation and analyses. Meanwhile, the research questions corresponded with the four research objectives which this study set out to achieve. They were, to:

*1) Examine the extent to which human rights training in the police service met United Nations' prescribed standards; 2) Explore personnel's knowledge and practical understanding of the concept of fundamental human rights; 3) Determine the correlation between the training offered, and personnel's knowledge on human rights; and 4) Ascertain how much the human rights training provided in the service, contributes to the realization of democratic policing.*

Hence, in fulfilment of these research objectives, the findings were drawn from the revelations relating to the research questions. The discussion of the findings in this chapter therefore follows the same topical sequence as was done in the previous chapter. The objectives of the study were formulated following a review of relevant literature on the main subject matter of the study. Therefore in discussing the findings made, references would be made to relevant portions of the reviewed literature to support the discussions.

## **6.1 Examine the Extent to Which Human Rights Training In the Police Service Met United Nations' Prescribed Standards**

Human rights training in the Ghana Police Service was examined in line with the above objective. The examination – as conducted in the previous chapter – was centered on a number of variables which also were the training standards prescribed by the UN. The key standards included: *1) the competence of the teachers who provided human rights training in the police service; 2) the contents of the curriculum which dealt with the scope of topics trainees were exposed to; 3) the methods the teachers adopted in teaching the trainees; 4) the examination of trainees on human rights to gauge the level of their knowledge and practical understanding; and 5) the provision of in-service training opportunities to police officers to build on their previous knowledge, or acquire new knowledge on human rights.*

### **6.1.1 The competence of the human rights teachers**

Teachers, instructors, educators, or facilitators play a very important role in imparting knowledge in any training programme – especially training programmes modelled on the cognitive learning theory. As a result, the UN training standards identified trainers' competence as very key in providing human rights training to police officers. The standards prescribed three criteria to underscore the competence of the teachers. The criteria which were discussed under sub-section 2.5.1 of this thesis, required that the trainers be police officers themselves (OHCHR, 2002, pp. 3 & 8), received *comprehensive training* on human rights (OHCHR, 2002, p. 3), and also make use of a *three-component training package* specially prepared for police trainers (OHCHR, 1997, p. 1). According to the UN, the documents were intended to “(g) equip police

educators and trainers to provide human rights education and training for law enforcement officials” (OHCHR, 1997; OHCHR, 2002).

Data analyses on these standards found that all those who taught human rights in the various police training schools, were police officers. This satisfied the first criteria of competence as mentioned above. However, on the second and third criteria, it was found that the teachers had not received the kind of training prescribed by the UN standards. One of the trainers possessed a Master’s degree in human rights which would give him a solid base in terms of knowledge about the concepts of human rights. Another indicated he had a law degree in human rights in administration. I was able to confirm the former’s Master’s degree, but unable to confirm the latter’s claim of a law degree in human rights. Discussions with him (the latter) also did not give indication that he had a solid foundation in terms of knowledge about the concept of human rights. Beside these, any other kind of training the teachers had received were those organized by some NGOs on subject matters that were of concern to the NGOs. Such as, sex workers, child protection etc. Those kinds of training were not the “comprehensive” kind prescribed by the UN standards. Hence did not equip the teachers with the knowledge base they needed to be able to teach effectively. That explained why one of them indicated under sub-section 5.1.2.9 that he found it difficult to teach certain topics in the curriculum. He said, “when it comes to the first, second and third generation of human rights, I think when you look at the material that I have I think that is where the explanation is not all that clear. Because when you look at them almost all of them look alike.” Meanwhile according to that teacher, he had attended training courses “which were related to human rights, on the issue of domestic violence, child friendly policing, and child labour” (table 5. HRTI-5). It was obvious that those NGO trainings had not equipped him with the requisite knowledge needed to teach police trainees human

rights. The argument is that if that teacher did not have a grasp of those topics, then he could not provide the trainees with adequate explanation on the concepts of human rights in order for them to get a deeper understanding of it. The finding that the teachers had not received adequate training themselves, was a big flaw in terms of the competence of the trainers.

On the final criteria of competence it was found that none of the teachers had copies of the recommended documents specially designed for police training. My request for them to show me the documents they used was successful with only one of them who showed me a document titled “Manual on Human Rights Training for Police in Commonwealth West African Countries” (table 6. HRTI-2). It was also found that there was no uniformity in the documents they claimed they possessed. All that reflected negatively on the kind of knowledge they could impart to their trainees. This is because some may not have had the right reference materials which provided adequate information on the topics in the police curriculum.

### **6.1.2 The contents of the human rights curriculum**

The contents of an organization’s training curriculum encapsulate what the agency wishes to imbibe into its trainees in terms of knowledge and other stated objectives. Contents is therefore very important if organizational stated objectives were to be achieved through training. After analyzing data on the contents of the police curriculum, findings were made about four broad areas. These included: *the overall objectives of the curriculum; how topics that were featured in the curriculum were treated; the missing of some topics from the curriculum; and the comprehensiveness of the contents on the whole*. Regarding the objectives, it was found that the police curriculum focused on knowledge about human rights and “the activities that constitute

domestic violence and its related issues.” This was inconsistent with that of the required UN standards which focused on knowledge, skills, and attitudes reformation (OHCHR, 2002, p. 5). *Activities of domestic violence* did not need to be a general objective of an entire police human rights training curriculum. In effect, that shifted the focus of the training from empowering police trainees to be able to apply human rights on the general public, to empowering them to be able to deal with issues of women and children. It was found that that shift in focus led to more topics on women and children in the curriculum than was required, and that was at the expense of other important topics which were missing. In relation to the objectives it was also found that the teachers had different objectives for the teaching they provided.

In respect of the topics, all the topical areas featured in the curriculum were part of those mentioned by the UN standards. It was however found that some of the topics in the curriculum were not treated the way they were supposed to have been treated. The 1992 constitution for instance was treated as an example of *mechanisms*, instead of being treated as a topic on its own with a dedicated Unit. That would have then required that its human rights and other relevant provisions were discussed in line with the standards. Same goes for the topics “characteristics” and “sources”. Details and examples of them were not provided in the police curriculum. Meanwhile, it was found that the teachers did not have any *handbook* which accompanied the curriculum and provided further details about the topics and what should constitute discussion of the topics. Therefore it was found that the teachers were left on their own to determine what facts they would teach under those topics. The teachers meanwhile had been found not to have received adequate training on human rights themselves, and so teaching certain topics such as “classification” and “generation” without a handbook for reference, was found to be a challenge – as acknowledged by one of them.

How the police could apply human rights in their daily operations is the ultimate aim of the UN training standards. As a result of that the UN recommended for a “comprehensive presentation of the relevant international standards” applicable to functions such as investigations, arrest, detention, and the use of force and firearms (OHCHR, 1997, p. 6; OHCHR, 2002, pp. 4, 17, 56 - 112). In relation to police functions, it was found that the police curriculum provided for arrest, detention, and search. It was however also found that functions such as investigations and use of force and firearms were missing from the curriculum. The missing of topics on these functions especially the use of force and firearms was significant because the common reportage of police brutalities in Ghana border on inappropriate use of force and firearms. Also, it is provided that, “Human rights training programs should incorporate international, *regional* and national human rights standards as well as contextualising such information within the human rights context of the country” (Osse, 2007, p. 243). However, the African Charter on Human and Peoples Rights (ACHPR) which is the main human rights document in the African region, was missing from the police curriculum. Other very important topics that were found missing in the police curriculum included: the principles on the use of force and firearms (PLAN); the importance of human rights training for the police; policing in democracies; and non-discrimination in law enforcement. The absence of some of these topics were found to have affected respondents’ knowledge on them. Without adequate knowledge, trainees would not get the needed understanding and subsequently the required skills and attitudes reformation.

Regarding the comprehensiveness of the contents, it was found that the curriculum mentioned two international documents which were related to children’s issues - the “United Nations Convention of the right of a child” and the “African Character on the

right and welfare of the child.” However, it was also found that there was no mention of any document which the UN specifically prepared for law enforcement officials. Such as, the Code of Conduct for Law Enforcement Officials, and the Basic Principles on the Use of Force and Firearms by Law Enforcement Officials. This finding was necessary because it buttressed the points made earlier about the general objectives as well as the focus of the curriculum which were found to be targeted more at children’s issues at the expense of general law enforcement. Again in the same vein, it was found that though the curriculum provided for the tracing of the “philosophical antecedent of violence against children and evolution of childhood”, there were no similar topics on the history of human rights or even democratic policing. The comprehensiveness of the contents was on the whole found not to be as comprehensive as required by the UN standards.

### **6.1.3 The training methods adopted**

The main reason for providing human rights training to the police is to enable them be able to carry out their functions in compliance with international human rights standards. The UN therefore outlined a number of practical approaches which could help police trainees become familiar with how to do their job effectively, and in line with required standards. The practical standards included lecture-discussions, working groups, case studies, brainstorming, simulation and role-playing, and the use of visual aids such as videos and films (OHCHR, 2000, pp. 1, 4 & 5; OHCHR, 2002, pp. 3, 6 & 7). Many of these required methods were mentioned by the teachers even though the curriculum mentioned only *brainstorming* and *discussion*. After analysing all the data collected on the issue of teaching methods – including that of the larger respondents – it was found that discussion, brainstorming, and case studies, were the methods used at

the police training schools. The training methods did not include the watching of videos which could have been a useful technique in letting trainees observe what happened in the field some time ago, and how it was supposed to have been dealt with. With the advent of internet-based social media platforms, there are many videos which show incidents of police brutalities or rights violations which could be shown to the trainees. Discussing such videos not only provide trainees with *knowledge* on what to do, or *skills* on how to do it, but also tend to positively affect their *attitudes* towards issues of human rights. The finding however was that watching videos was not part of the human rights training methods in the police service.

#### **6.1.4 Examination and in-service training**

The other training standards prescribed by the UN were examination, and in-service training. The standards required that as part of the training, trainees should be made to demonstrate competence by undertaking examinations at the end of the training. The belief is that examining trainees on what they are taught help both the trainees and the teachers in gauging the extent to which training objectives have been achieved, and also make adjustments where necessary (OHCHR, 2000, p. 2; OHCHR, 2002, p. 4). On this issue, it was found that at the end of the training programme, police trainees undertake examinations on ten (10) subjects which include human rights. Regarding the issue of in-service training, it was found that the training package for human rights in the police service did not include the provision of in-service training to serving officers in the field. This finding was a big lapse because in-service training is very important if the objectives for implementing human rights training were to be achieved. That explained why the standards obliged the Police Administration to provide continuous in-service training for all serving officers (OHCHR, 2002, pp. 179 & 197).

Apart from affording officers who had received basic training on human rights to add to their knowledge and also improve on their skills, in-service training provides unique opportunity for those who never had basic training in human rights to acquire new knowledge on it. Other findings which related to this issue were that human rights was not among the subjects outlined for refresher and promotional courses which were organized for serving police officers. As a result, while some of the teachers seized those opportunities to teach human rights alongside, others do not. It was also found that only two teachers had been involved in outside-the-training-school in-service training programmes which were sponsored by some NGOs on different issues other than purely on human rights as the UN standards required. Considering all the findings made about the five key standards, namely: trainers' competence, contents of curriculum, training methods, examination, and in-service training, it was found that it was only examination which met the UN training standards. Therefore the aggregate finding of the study – in line with the first objective of this study – was that *the extent to which human rights training in the police service met United Nations' prescribed standards was very minimal.*

The above findings brought into focus a discussion held under section 1.2 of this thesis where Oppong-Boanuh (2015) suggested to the PIPS directorate to “advise the GPS to introduce several human rights courses as part of the basic training programmes in the police service” (Oppong-Boanuh 2015, p. 57). That suggestion indicated that the nature of the human rights training at the time was not sufficient. In light of the above findings, one could argue that his call for “several human rights courses” actually meant more human rights topics in the curriculum, as well as more in-service training programmes.

## **6.2 Explore Personnel's Knowledge and Practical Understanding of the Concept of Fundamental Human Rights**

Police officers' knowledge and practical understanding of the concept of human rights were explored using an instrument purposely designed to test that. The questions in the instrument were all drawn from the prescribed contents of the UN training documents. It needs acknowledging that during the study, it was found that not all of the topics which the questions in the instrument were based on were featured in the police curriculum. That notwithstanding, as far as the study was about exploring personnel's knowledge in relation to the required standards, it meant testing respondents on the items in the questionnaires was appropriate. This is because that was what could give a reflection of how much respondents knew and understood about human rights in comparison with the international standards. The topics that respondents were tested on included: *the history of human rights, the 1992 constitution, the African human rights document, principles of the use of force and firearms, the standards relating to some police functions, as well as the importance of human rights training to the police,* among others. To facilitate a more simplified discussion, the findings relating to the second research objective were grouped under three areas, namely: *respondents' knowledge on human rights, respondents' understanding of human rights issues, and respondents' attitudes towards human rights.*

### **6.2.1 Respondents' knowledge on human rights**

It was found that most of the respondents did not know about the history of human rights. Even with a popular historical document as the UDHR which featured in the police curriculum, most respondents could not link it to the history of human rights. This finding was a debilitating factor in the attempt to court police officers' positive

attitude towards human rights. This is because, the history of human rights delineate its foundation - which was about curbing human suffering in any shape or form. Such discussions pierce through the heart of individuals, and get them to then appreciate why human rights should be upheld in all endeavors. The belief is that if police officers did not know *how* and *why* the concept of human rights came about, they would not attach that much seriousness to its application in their daily operations. Hence, the finding that the respondents did not know much about the history of human rights had the potential to affect the achievement of the overall objective of the human rights training.

It was also found that most of the respondents had an idea about what human rights was. This is because most of them were able to define human rights. However, most of the definitions given by the respondents were found to be the regular definitions taught to everyday people. It was found that none of the respondents knew about the UN definition which was particularly relevant to law enforcement officials like the police. Defining concepts matter. In that, adopted definitions describe the key elements of the defined concept which are of interest to an organization. Definitions also indicate the perspective from which the organization sees the concept. The ordinary definitions respondents knew, for instance the most common one which was: “It is basic right and freedoms that belong to every person in the world from birth until death”: portrayed human rights as something *a priori*. In other words, something intangible. However, the definition relevant to law enforcement which is: “Universal legal guarantees protecting individuals and groups against actions by Governments that interfere with fundamental freedoms and human dignity” (OHCHR, 2002, p. 13; OHCHR, 2000, p. 10), points out the perspective from which police officers are to view the concept of human rights.

Which is that human rights are: 1) *legal guarantees* (meaning, they are laws), and 2) *against actions by Governments* (meaning, actions by government agents which the police is considered as the foremost). Proving human rights training to the police is aimed at getting them to be able to apply it in their work. Therefore it is imperative that they view human rights from the perspective of this definition in order for them to appreciate the fact that the concept of human rights is something tangible which should be experienced in their daily operations.

The 1992 Ghana constitution is the primary source of law in Ghana. The constitution's chapter five is dedicated to provisions on human rights. Per the UN training standards, the human rights guarantees in the constitution should be the first point of reference in educating trainees to identify human rights as laws (OHCHR, 2002, p. 9). The expectation therefore was that where this was done, police officers should be familiar with those human rights provisions in the 1992 constitution. In this study though, it was found that a little over half of the respondents exhibited knowledge about the human rights provisions in the 1992 constitution. That finding was comparatively better – in terms of respondents' knowledge on other issues. However, many more of the respondents were expected to have exhibited knowledge about those provisions as long as they had received training on human rights. This is because, those provisions should be among the first topics to be discussed in a police human rights training class.

Beyond human rights legislations in Ghana, respondents' knowledge about the African regional human rights instrument was also explored. This was in line with the UN training standards which direct that police trainees are made aware of any regional human rights instruments existing in their region, such as Europe, the Americas, and

Africa (OHCHR, 1997, p. 33). In this case, it meant respondents were expected to be familiar with the African Charter on Human and Peoples' Rights (ACHPR), also known as the Banjul Charter. It was found in the study that most of the respondents did not have any knowledge of the African document. Only about a fifth of the total respondents exhibited some knowledge of the document.

There are four principles (PLAN) which need to be observed by law enforcement officials before they deploy force or firearms. Respondents' knowledge about these principles was solicited. It was found that most of them did not know about those principles. Meanwhile, it was very necessary that they knew. Being mindful of those principles could influence a police officer to eschew arbitrary use of force and firearms, which usually lead to rights violations.

The end goal for training police officers in human rights is to make them able to recognize, respect, and protect people's rights in the performance of their functions. The police do these by applying the human rights standards (or rules) governing their functions, such as arrest. The UN attached premium to the police's ability to practically apply the standards, and so recommended police training contents to have a "comprehensive presentation of the international standards" that are directly relevant to the daily work of the police (OHCHR, 1997, p. 6; OHCHR, 2002, p. 4). In line with this, respondents' knowledge about the standards relating to arrest, investigations, detention, and use of firearms were examined. It was found that majority of the respondents were knowledgeable about the standards that relate to arrest, detention, and the use of firearms. On the issue of investigations however, the finding was that majority of the respondents did not have the requisite knowledge about the standards governing it.

### 6.2.2 Respondents' understanding of human rights issues

Besides knowledge, respondents' *understanding* of the concept of human rights was also tested. This was because for the police to be able to apply the concepts in their operations, they needed to have a deeper understanding of it. In one instance, it was found that even though most of the respondent knew about human rights (by the definitions they gave), they did not understand them (human rights) to be laws. Meanwhile, human rights standards are laws, and the police are also law enforcement agents. Which means human rights is firmly rooted in their basic functions. Yet, the study found that most of the respondents did not understand that this whole concept of human rights standards, were simply about the laws governing their operations.

This finding underscored the importance of the discussion held above, about the need for police officers to be familiar with the UN definition which is more relevant to law enforcement officials. That definition when well explained in a class, would educate trainees on what human rights really are: which is, legal guarantees: and not a vague something "that belong to every person in the world from birth until death." This finding also brought into focus a discussion held under section 1.2 of this thesis where Afari (2014) submitted that though "the police themselves admitted knowing all about the rights of the suspects, many of them did not know that beating up suspects amounts to abuse of their rights" (Afari, 2014, p. 54). His finding was an example of a case where the police *knew* about human rights, but did not have a deeper *understanding* of the concept.

In providing human rights training to police officers, the UN expects that they would be made to understand why they needed to be given that special training. Which means police officers who go through the standardized training should by the end of the training understand the importance of that human rights training to themselves, the

Service, and the society (OHCHR, 1997, p. vii; OHCHR, 2002, p. 16). In accordance with this requirement, the study explored the understanding respondents had regarding the possible effects of human rights training on their daily work. It was found that only a few of the respondents understood the fundamental reason for providing them with human rights training. A majority of the respondents did not understand the rationale for training the police in human rights. This finding had the potential of affecting how much seriousness police trainees attached to human rights training, which then would also reflect on the level of knowledge, skills, and attitude reformation they would acquire from the training. Meanwhile, the police service incorporated human rights training into its general training curriculum because it intended to achieve something from that. It is therefore imperative that trainees were made to understand the benefits that could accrue to them as individuals in the performance of their duties, as well as the service, and the State.

In the performance of their duties the police are expected - besides recognizing and respecting rights – to also protect people’s fundamental human rights. This is where they would have to intervene when someone’s rights are being violated. This is a *legal obligation* arising from the standards which states that, “Law enforcement officials who have reason to believe that a violation has occurred, or is about to occur, shall report the matter” (OHCHR, 2002, pp. 189 & 194). As part of exploring respondents’ understanding on human rights issues, the study examined whether respondents understood that having to report a colleague was a legal obligation. It was found that though a majority of the respondents indicated they would report a colleague for human rights violations, only one (1) of them understood it as a matter of legal obligation. On the issue of law enforcement and human rights, there is the need to recognize that there is a fine line between *what is moral* and *what is legal*. Sometimes a police officer

conducts him or herself in a certain way in a given situation not because he or she was minded by *what is legal*, but rather by *what is moral*. Meanwhile as law enforcement officers, their conducts should be strictly defined by *what is legal*. It would be dangerous if the police did not recognize their *good* conducts as a legal obligation, but rather sees it as a moral decision, or a matter of their personal conscience. In that case the enjoyment of citizens' rights would be dependent on a police officer's erroneous decision as to whether to be morally upright or negligent. As a police officer, the feeling of guilt for breaking the law is more grievous than the feeling of falling foul of moral uprightness. It is therefore very necessary that as law enforcement officials, the police would be taught to understand that their conducts in upholding people's human rights, is a matter of legal obligation on them: failure of which would mean they would be breaking the law. The above also brought into focus discussions held under section 1.5 of this thesis where Botchway (2017), in her study confirmed that police officers' knowledge and understanding of a legislation reflect on their attitudes and conduct.

### **6.2.3 Respondents' attitudes towards human rights**

Administering questionnaires to gauge respondents' attitude on a subject matter always stood the risk of collecting data which could be full of social desirability biases. There were four questions which initially solicited respondents' expression of attitude. In all of the four, respondents' initial responses connoted expressions of positive attitudes towards the issues in question. Two of those issues were those discussed above which also examined their understanding on the effects of human rights training, and having to report a colleague for rights violation. In each of the two cases, the initial finding was that a majority of the respondents had good attitudes towards the issues concerned. Similar finding was made of the other two issues which bordered on: observing the

rights of persons during operations, and the importance of human rights in police work. On these issues, it was found that most of the respondents again had positive attitudes towards them. However, when those findings were juxtaposed against other findings based on theoretical concepts, a different finding emerged. Attitudes are known to be formed not in an event, but over time. Therefore gauging respondents attitudes had to be based on something they may have done over time, and not in a given scenario. From this perspective, it was found that respondents did not have the expected positive attitude towards issues of human rights.

### **6.3 Determine the Correlation between the Training Offered, And Personnel's Knowledge on Human Rights**

Two different ways were used to determine the correlation between the training offered and respondents' knowledge on human rights. These were: *determination of correlation in general terms*, and *determination of correlation in specific terms*.

#### **6.3.1 Correlation in general terms**

The architecture of human rights training in the police service was evaluated based on five features namely: trainers' competence, contents of the curriculum, methods of teaching, examination, and in-service training. It was found that more of the features (three out of five) did not meet the required standards. These were: trainers' competence, contents of the curriculum, and in-service training. These three meanwhile were very crucial among the five, because per the concepts of the cognitive learning theory, the teacher has a pivotal role to play in the teaching-learning process. Which means if police trainees were to acquire good training on human rights, the human rights instructors in the various police training schools had indispensable roles to play.

Failure on their part to play that role effectively, meant the training would not yield the desired impact in terms of equipping trainees with the needed knowledge and understanding. Same level of importance could be attached to the contents of the curriculum as well. This is because, whatever information on human rights which the police has to be exposed to in training, is supposed to be carefully arranged in a training curriculum. Therefore, where the police curriculum was found to be inadequate, it meant the training could not expose trainees to all the necessary information they needed to be exposed to. On in-service training, it is acknowledged that the level of knowledge, skills, and attitudes reformation police officers are expected to exhibit - in terms of their effective application of human rights standards in their operations - could not be achieved with a one-off basic training. Therefore the more training opportunities they get – by way of in-service training – the more they could develop and improve on their knowledge, skills, and attitudes reformation. The finding that these three features fell short of the required standards, led to the finding that the level of human rights training in the police service generally did not meet the required UN standards.

Regarding respondents' knowledge, there were eleven items that were used to examine their general level of knowledge and understanding on human rights. Out of that number, it was found that there were more of the items (seven out of eleven) where less number of the respondents had the requisite knowledge. That meant, majority of the respondents did not have the required knowledge and understanding on those seven items. The finding made therefore was that the respondents in general terms did not have adequate knowledge and understanding on the concept of human rights. Juxtaposing this finding about respondents' knowledge with the one made about the level of the human rights training discussed above, it was found that there was a positive

correlation between the training offered, and personnel's knowledge on human rights. This was because both did not generally meet the required standards.

### **6.3.2 Correlation in specific terms**

The other way in which correlation was determined was based on the items or topics which respondents were tested on with the questionnaires. It was found that some of the topics covered in the questionnaires were also featured in the police curriculum, while others were not in the curriculum. So comparisons were carried out on the level of respondents' knowledge in respect of topics that were also featured in their training curriculum; and also the level of their knowledge on topics which were not featured in the curriculum. In respect of the former it was found that there were five topics covered in the questionnaires which were also featured in the police curriculum. Out of the five, it was found that majority of the respondents exhibited good knowledge on most of those specific topics (four out of five). On the latter where topics in the questionnaires did not feature in the curriculum, it was found that there were six topics that were not featured in the curriculum. In the case of five out of those six topics, it was found that less number of the respondents exhibited some knowledge of those topics. In other words, it was found that majority of the respondents did not have adequate knowledge on most of those specific topics (five out of six). From these two specific findings, it was found that majority of the respondents had knowledge on topics featured in their curriculum, but lacked knowledge on topics that did not feature in their curriculum. It was hence found that there was a positive correlation between the training offered and knowledge exhibited by the respondents on human rights. This was because in each of the two specific cases, topics featured and those not featured in the curriculum moved in their corresponding direction with respondents' level of knowledge.

Based on all the findings made, both in terms of the general outlook and on the specific cases, it was found that there was a positive correlation between the training offered, and personnel's knowledge on human rights. The assumption from this finding was that whenever steps are taken to improve on the standards of the training, it would correspondingly lead to personnel also acquiring enhanced knowledge and understanding of human rights.

#### **6.4 Ascertain How Much the Human Rights Training Provided In the Service, Contributes To the Realization of Democratic Policing**

Democratic policing is the ultimate citizens' expectation of any police agency in a democratic dispensation. Therefore any activity the agency carries out, especially in the area of training, is expected to contribute in a way to the realization of democratic policing. In this study, the contribution of the human rights training provided in the police service to democratic policing was assessed in two ways. These were: a general assessment, and specific assessments involving the primary objectives of the training. In each of these two ways, findings were made about how the training had contributed to democratic policing.

##### **6.4.1 Contribution to democratic policing in general terms**

The assessment of the general contribution of the human rights training to democratic policing was based on the five main elements of the training which were trainers' competence, contents of curriculum, methods of teaching, examination, and in-service. It was found that two particular elements which were very important, did not meet the required standards. These were, the contents of the curriculum, and in-service training. All knowledge and skills respondents needed to acquire were supposed to be captured

in the training curriculum. This meant any short fall in the contents of the curriculum affected the level of knowledge respondents acquired. Also, the absence of in-service training meant skills as well as positive attitudes could not be developed and improved upon over time. Meanwhile, without adequate knowledge, skills, and reformed attitude, police officers could not recognize, respect, or protect rights: which are the hallmark of democratic policing. Based on these findings about those two elements, it was found that the training generally did not contribute much to the realization of democratic policing.

#### **6.4.2 Contribution to democratic policing in specific terms**

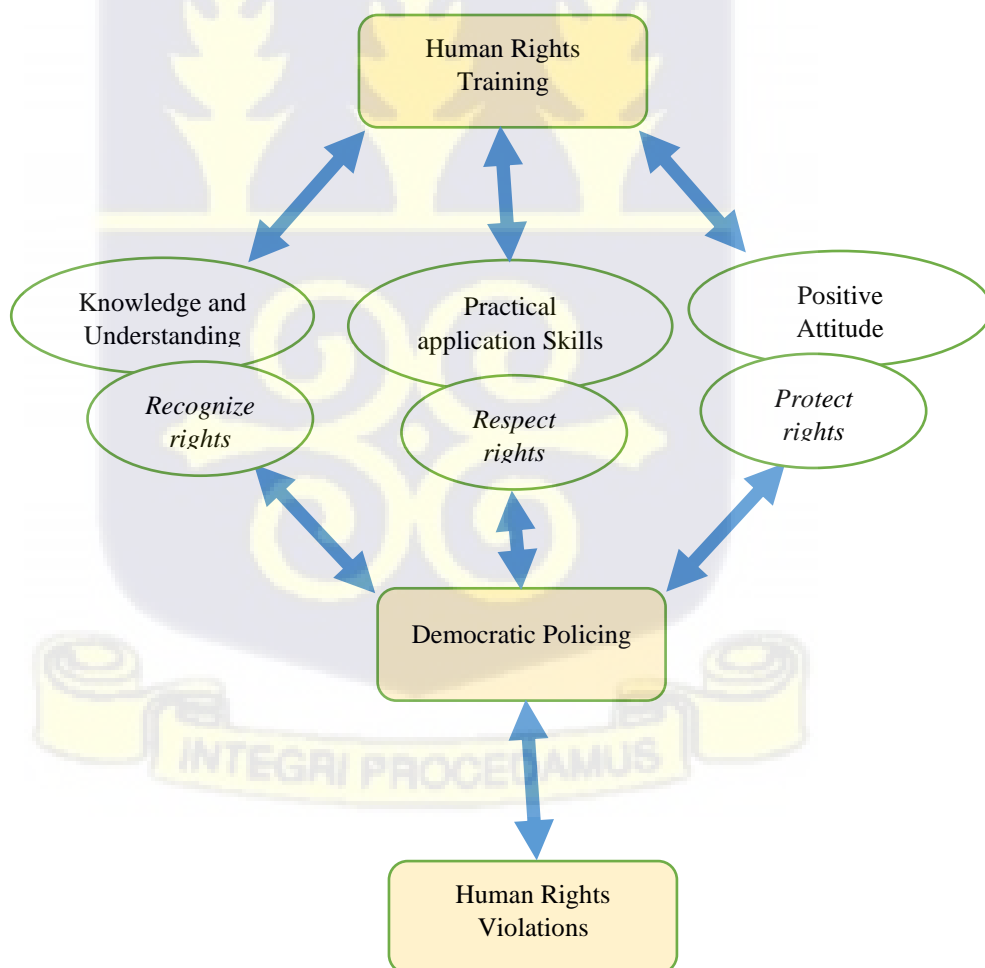
Under the specific contribution, assessment was made about how the training had specifically imparted knowledge, understanding, skills, and positive attitudes to the respondents. A number of findings were made in that regard. First with respondents' knowledge, it was found that majority of the respondents did not have adequate knowledge on more of the items they were tested on. In respect of understanding, it was found that majority of the respondents did not have the required understanding of the human rights issues they were tested on. For their skills, it was found that majority of the respondents knew about the actions they needed to take in more of the given functions. Lastly, it was found – based on the concepts of a theory – that respondents did not have the desired attitudes towards human rights. These findings meant beside skills, the training did not specifically impart adequate knowledge, understanding, and positive attitudes to the respondents. It was therefore found that the training did not achieve more of the primary objectives it was supposed to achieve. From that perspective, it was found that the training had contributed minimally to the realization of democratic policing. All the findings made in respect of the above research objective,

culminated into the overall finding that human rights training in the Ghana police service, had contributed very little to the realization of democratic policing in Ghana.

### 6.5 The Nexus of the Findings

It is widely acknowledged that police brutalities and other forms of human rights violations by the police is a social problem in Ghana. The findings mentioned above related to issues such as; human rights training, knowledge, understanding, skills, attitudes, and democratic policing. All these issues meanwhile are connected in one way or the other to the problem of police rights violations, as illustrated on the figure below.

Figure 1. The Nexus between Human Rights Training and Rights Violations



Source: own construction

From the bottom up of the above diagram, the nexus is that to curb police violations of human rights depends on the police providing democratic policing. That means the police would recognize, respect, and protect human rights in the performance of their duties. For the police to be able to do these things though, they need to have the requisite knowledge, understanding, skills, and positive attitudes towards human rights. The impartation of these requirements are the very objectives that underline human rights training. Therefore by extension, curbing police rights violations is dependent on the provision of adequate human rights training to the police. The meaning of all of this is that, police rights violations and human rights training, are two entities that find themselves at the opposite ends of the same continuum. If the pendulum swings to the *left*, there would be *more of the right* and less of the left. If the pendulum swings to the *right*, there would be *more of the left* and less of the right. Meaning, the more training, the less violations, and the less training, the more violations.

The above nexus also had implications for the findings made. The teachers in the study were found not to have the requisite competence. Due to that they could not expose the trainees to the knowledge, understanding and attitudes they needed in a manner as required by the concepts of the cognitive learning theory. The contents was also found to be inadequate and therefore the trainees did not acquire the needed knowledge, and understanding, in order for them to be able to perform on the job as expected of them. The training was found to have a positive correlation with the level of knowledge and understanding respondents had. That implied if the training is not improved, then the police would also not improve on their conduct in terms of observing fundamental rights. The training was again found not to contribute much to democratic policing. As far as that remained the case, then it implied issues of rights violations and police brutalities would continue to be an unwanted feature of policing in Ghana.

## CHAPTER SEVEN

### SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

#### 7.0 Introduction

This thesis set out to examine the issues regarding the level of human rights training in the Ghana Police Service, and how they related to democratic policing. The examination was guided by four main research questions. These were:

- 1) To what extent does human rights training in the police service meet United Nations' prescribed standards?
- 2) How much knowledge and practical understanding do personnel have on the concept of fundamental human rights?
- 3) What is the correlation between the training offered and personnel's knowledge on human rights?
- 4) How much does the human rights training provided in the service contribute to the realization of democratic policing?

#### 7.1 Summary of Findings

The key findings of the study were as follows:

##### 7.1.1 To what extent does human rights training in the police service meet United Nations' prescribed standards?

In respect of the first question, the findings made were in relation to the five key elements which constitute the standards espoused by the UN. On the whole, it was found that *the extent to which human rights training in the police service met United Nations' prescribed standards was very minimal*. This was because out of the five key

standards which relate to training, it was only examination which was found to have met the UN training standards. Regarding the other standards, it was found that the human rights teachers in the various police training schools did not have the requisite competence. The contents of the police human rights curriculum was also found not to be as comprehensive as required by the UN standards. In addition, it was found that the training methods did not include the use of audio-visuals such as videos. More crucially, it was also found that the human rights training package in the police service, did not include the provision of in-service training to serving officers in the field.

### **7.1.2 How much knowledge and practical understanding do personnel have on the concept of fundamental human rights?**

For the second question, it was generally found that the *personnel did not have adequate knowledge and practical understanding of the concept of fundamental human rights*. This was because most of them were found not to have knowledge on very important topics of human rights such as: the history, the UN definition particularly relevant to law enforcement officials, the main African human rights document, the four principles guiding the use of force and firearms, and the standards relating to investigations. Also, most of the respondent were found not to have a deeper understanding on many human rights related issues such as: human rights being laws, the reasons for providing the police with human rights training, and reporting a colleague for human rights violations as a matter of legal obligation.

### **7.1.3 What is the correlation between the training offered and personnel's knowledge on human rights?**

Regarding the third research question, it was found that there was *a positive correlation between the training offered and personnel's knowledge on human rights*. This was because it was found that majority of the respondents had knowledge on topics which were also featured in their curriculum, but lacked knowledge on topics which were not featured in their curriculum. Also, just as the level of human rights training in the police service was found not to generally meet the required UN standards, so were the respondents also found not to generally have adequate knowledge and understanding on the concept of human rights.

### **7.1.4 How much does the human rights training provided in the service contribute to the realization of democratic policing?**

On the last research question, it was found that *the human rights training provided in the Service, contributes very little to the realization of democratic policing*. This was because, considering the objectives underlining a standardized UN human rights training, it was found that the training delivered in the GPS did not impart adequate knowledge, understanding, and positive attitudes to the respondents. Hence, the training was found not to have achieved more of the primary objectives it was supposed to achieve.

## **7.2 Conclusions**

The thesis set out to examine how the human rights training provided in the GPS matched with the standards prescribed by the UN. Out of the findings made in respect

of the issues examined, some conclusions were also reached about the human rights trainers, the curriculum, the respondents, and the police service itself.

The first conclusion was that *the competence level of the human rights trainers needs significant improvement before the training programme could achieve its expected aim of equipping trainees with requisite knowledge, skills, and attitudes reformation*. This conclusion was reached because the findings revealed an anthology of challenges which hindered the competence of the human rights trainers. One of such challenges was that the teachers were found not to have received any police-service-organized or sponsored, adequate, and uniformed training on human rights themselves. They were also found not to possess the UN recommended police training documents, nor any teachers' handbook which they could refer to in times of difficulty with any of the topics in the curriculum. Meanwhile, the Human Resource Department at the police headquarters did not have a stated qualification criteria for selecting someone to teach human rights at the PTS. For that reason, those who are tasked to teach human rights do not go through any selection processes before becoming human rights trainers.

With regard to the curriculum, the preponderance of findings made, makes me draw the firm conclusion that *the curriculum was drawn up and produced by an NGO for the police service*. The curriculum was not put together by law enforcement experts as the UN standards required. This conclusion is partly based on the findings that: while the curriculum was overpopulated with issues that concerned women and children, many law enforcement topics were rather missing from the curriculum.

There were some findings about the respondents which also made me come to the conclusion that *most police officers do not take issues of human rights as serious as they are expected to do*. For instance, most of them were found not to have any UN human rights document for their personal use. Even for the police handbook which most of them confirmed that they had been given copies, majority of them acknowledged they did not consult it as often as was required. That also is a reflection of their attitude towards human rights, which I would argue is also not as *reformed* as expected. Again on the respondents, because there were findings of a positive correlation between the training offered and respondents' knowledge, my conclusion is that *when police officers receive adequate training on human rights, they would be more knowledgeable about it*.

My final conclusion is about the Ghana Police Service itself as an entity. When I coalesced some findings made in the study, my conclusion is that *the Police Service does not take human rights training as seriously as it is expected to do. Also, the Service needs to improve on the current human rights training programme, (especially in the areas of the competence of the trainers, the comprehensiveness of the curriculum, and in-service training), before the training could contribute in any significant way to its democratic policing agenda*. This conclusion stemmed partly from the findings that the Service did not provide any special training to the HRTIs, neither did it provide them with any reference materials apart from the curriculum.

In addition to these was the finding that the GPS does not provide in-service training specifically on human rights to its personnel in the field. Again, there was no a trainer dedicated solely to the teaching of human rights. The HRTIs were found to be teaching

many other subjects as well. All these do not bode well for effective human rights training.

### **7.3 Recommendations**

Most of the following recommendations are aimed at the Police Service while a couple are for the attention of the government, particularly the Ministry of the Interior.

#### **7.3.1 Recommendations for the consideration of the Police Hierarchy**

The recommendations for the police hierarchy are under four broad areas as follows:

##### **7.3.1.1 Human rights training instructors**

I wish to draw the police service's attention to the axiom that *one cannot teach what he does not know*. Human rights is a specialized area. It is full of laws, their interpretation, meaning, and implications for actions. So it requires one to study the subject well and acquire in-depth knowledge before he or she can teach it. Especially when the teaching is not only to equip the trainees with knowledge, but also to enable them apply it. That even requires more adroitness on the part of the teacher to achieve that. For these reasons:

1. The police service should *sponsor ten (10) qualified officers to pursue MPhil degrees in Human Rights* at any recognized higher institution, either home or abroad. A successful completion of such an academic pursuit would ground the police graduates in the knowledge of the philosophy of human rights, and a deeper understanding of the concept of human rights. A solid background in human rights would help such graduates (prospective HRTIs) to understand the relevance and applicability of human

rights in police work, and be able to develop effective ways of teaching human rights to their police trainees. The 10 human rights instructors would mean every training school would have 2 teachers available so that when one is unavailable the other takes over. Ten (10) officers also means there would be enough human rights teachers to go round the Regions and Districts to carry out in-service trainings on human rights.

2. The police administration should endeavour to *procure copies of the UN developed three-component package human rights documents for police training*, and make them available at all police training schools and academies, for use by the human rights instructors. These documents bear the international standards for police human rights training. So, if the GPS subscribes to international standards in its activities, then possession of these documents by its human rights trainers would be a testament of that.

3. The Service should also *organize periodic workshops for the HRTIs at least once every year*. The HRTIs could use such annual workshops to share ideas about challenges they may be encountering and how to address them. The workshops could serve as a form of training-of-trainers' programme where other human rights experts could be invited to take the trainers through effective ways of teaching some of the topics. It would also help the trainers keep abreast with emerging trends in democratic policing, and their role in helping personnel of the Service catch-up through training.

One of the core values of the GPS is, "Commitment to personal and professional development of staff at all levels." The above recommendations which are aimed at helping improve the competence of human rights trainers in the various police training schools, would help bring practical meaning to this core value of the Service.

**7.3.1.2 Human rights training curriculum**

1. The Human Resource Department of the Police Service, being the unit responsible for training, should *revise the current human rights training curriculum* to reflect the *topics, objectives, and methods* captured in the UN developed three-component documents for police training. By that, the over-population of the current curriculum with children’s issues would be addressed in line with what the international standards prescribe. Also, the missing of very important topics in the current curriculum would be addressed accordingly.

2. In the revised curriculum, the *1992 constitution* and *the ACHPR* have to feature as *topics on their own* with each having a dedicated Unit, just as was done with the UDHR in the current curriculum.

3. The current curriculum in some cases repeated almost the same thing under both “SPECIFIC OBJECTIVES” and “CONTENT.” Example is as below:

**Table 60. Examples of Repeated Entries in the Curriculum**

UNIT	SPECIFIC OBJECTIVES	CONTENT	TEACHING AND LEARNING ACTIVITIES
Unit 1 Concept and Terminologies	By the end of the lesson the recruits will be able to:  1. Define the rights  2. State at least two types of rights  5. State at least four <u>characteristics of human rights</u>  6. Mention at least three <u>sources of human rights</u>	1. Rights  2. Human rights  3. <u>Sources of human rights</u>  4. <u>Characteristics of human rights</u>	
Unit 4 Minority and Group Rights	1. Explain <u>minority rights</u>  2. Explain <u>group rights</u>	1. Minority rights  2. Group rights	

	3. Give examples of minority group		
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In the suggested revised curriculum, in order to provide further details, instead of repeating almost the same thing under both columns, the *facts (or expected answers)* should be produced under the ‘CONTENT.’ Example as below:

**Table 61. Example of Suggested Entries in a Revised Curriculum**

UNIT	SPECIFIC OBJECTIVES	CONTENT	TEACHING AND LEARNING ACTIVITIES
	By the end of the lesson the recruits will be able to:		
Unit 1 Concept and Terminologies	5. State at least four characteristics of human rights	5. • Universal • Inalienable • Indivisible • Interdependent • Non-discriminatory	

4. Beyond the curriculum, the Human Resource Department should also *develop a Teachers’ Handbook on human rights training specifically for use by the HRTIs*. Such a handbook will have a detailed breakdown of sub-topics, sub-objectives, and specific methods to be employed, which instructors can easily make references to before and during lesson delivery. Such a move will greatly enhance HRTIs competence and capacity in lesson delivery, which will also invariably engender proper impartation of knowledge to trainees. The handbook, with details on the contents of each topic, would also mean there would be uniformity in what is taught across all the police training schools.

5. The suggested instructors’ handbook on human rights training should have a specific definition for *human rights* as provided in the UN’s Trainer’s Guide and Manual for police training. That definition will draw trainees’ mind to the fact that human right is

a legal guarantee, meant to protect individuals and groups from the actions of governments (and their agents like the police) that interfere with their freedoms and dignity. This definition which reflects legal obligation on the government and the police, is the most relevant definition - among the many others - for law enforcement. It must therefore be adopted by the police service to replace the most commonly known among Ghanaian police officers (as data suggested) which states that “it is the rights and freedoms that belong to every person in the world from birth till death.”

### **7.3.1.3 Human rights training methods**

Regarding training methods, my only recommendation is that the Police Training Unit should endeavor to *procure audio-visual gadgets and materials on human rights, for use in the various training schools*. Audio-visuals are potent means of imparting knowledge, skills, and reforming attitudes. Be it arrest, use of firearms, or any other police functions, when trainees get the opportunity to watch and listen to video footages of how these functions are conducted in accordance with international standards, it stays on their minds’ eye more effectively. While watching the videos, trainers could offer explanations on what is being shown, and that could impart knowledge. Also, many more videos of police misconduct abound, and watching such videos of police brutality could positively affect trainees’ emotions and attitudes towards human rights. There are many audio-visuals on human rights that could be useful for such training.

### **7.3.1.4 In-service training to all serving officers**

1. In-service training on human rights should be made a mandatory component of the human rights training programme in the police service. There should be *regularly organized in-service training on human rights for all personnel* in the field on District

Command basis in order to reach many more officers and be more effective. Not all officers received human rights training during their basic recruits or cadets training. So such in-the-field trainings would be their only opportunities to receive knowledge on human rights. Even for those who did receive human rights training during basic training, knowledge and skills learnt during that time could fade away without such regular in-service trainings. Society is dynamic, and so is democratic policing. So such in-service trainings afford the trainers the opportunity to bring personnel in the field abreast with current trends.

2. There should also be deliberate effort to *provide senior police officers periodic in-service training on human rights* to equip them with the needed knowledge and understanding. This could help them to deal with issues of human rights more adequately, in line with human rights standards.

Finally, the police administration should put in place mechanisms that can *continuously evaluate the impact of the human rights training programme in the Service*. This would enable the authorities to ascertain whether the training is making the desired contribution to its democratic policing effort. It would also afford them the opportunity to identify any shortcomings and effect the needed revision where necessary.

### **7.3.2 Recommendations for the consideration of the Government**

I wish to reiterate the point that citizens have a contract with the government to protect their rights and freedoms. The police is under the supervision of the government and so any actions and inactions of the police which adversely affect the rights and freedoms of the citizens, it is the government that bears the ultimate responsibility. It therefore

means it behoves on the government to ensure that the police are well positioned to meet citizens' expectations, in terms of the enjoyment of their rights at the hands of the police. For these reason, the following recommendations are provided for the government's attention.

1. The Ministry of the Interior must *devote attention to how the police service trains its personnel in human rights* since it is fundamental in advancing Ghana's democratic dispensation through democratic policing.

2. The Ministry must *provide the Police Service with special material and financial support towards the strengthening of human rights training* in the police service. The support should be such that it can enable the police service to implement all the recommendations made above, and many others which the Service may find complementary.

3. The Ministry must - after providing the necessary support - *provide supervision for the reforms the police service would carry out, and ensure that tangible results are achieved* in medium to long term, in terms of improved training and corresponding improved policing in Ghana.

The significance of the above findings, conclusions, and recommendations, is accentuated by a statement from the United Nations which I believe deserves quotation.

“The effective training of police in human rights is an essential element in global efforts to promote and protect human rights in every country. In order to protect human rights, police must first know and understand them. Furthermore, police officers must be familiar with the various

international guidelines and bodies of principles – such as the Code of Conduct for Law Enforcement Officials and the Basic Principles on the Use of Force and Firearms – and be able to use them as tools in their everyday work. They must understand that international human rights standards concerning their work were developed to provide invaluable guidance for the performance of their crucial functions in a democratic society.

Throughout the training sessions it is important to emphasize that knowledge of human rights is an essential professional requirement for all personnel serving in modern law enforcement agencies. After all, the central purpose of policing is enforcement of the law, and no law stands higher in authority than the law of human rights” (OHCHR, 2002, p. 17).

In rounding up, I wish to say that the recommendations proposed in this thesis when acted upon by the police administration, would adjust its human rights training to appropriately meet international standards. That would also mean its personnel would receive adequate knowledge and understanding of the concept, as well as improved skills in applying it, and positive attitudes towards it. By that, the police service would be making advances in the realization of its *mission* which is, “Delivering services that meet the expectations of Ghanaians.” Also, in the long term, the realization of the Service’s *vision* which is, “To become a world class Police Service capable of delivering democratic services up to the standards of international best practice”, would be a hopeful aspiration.

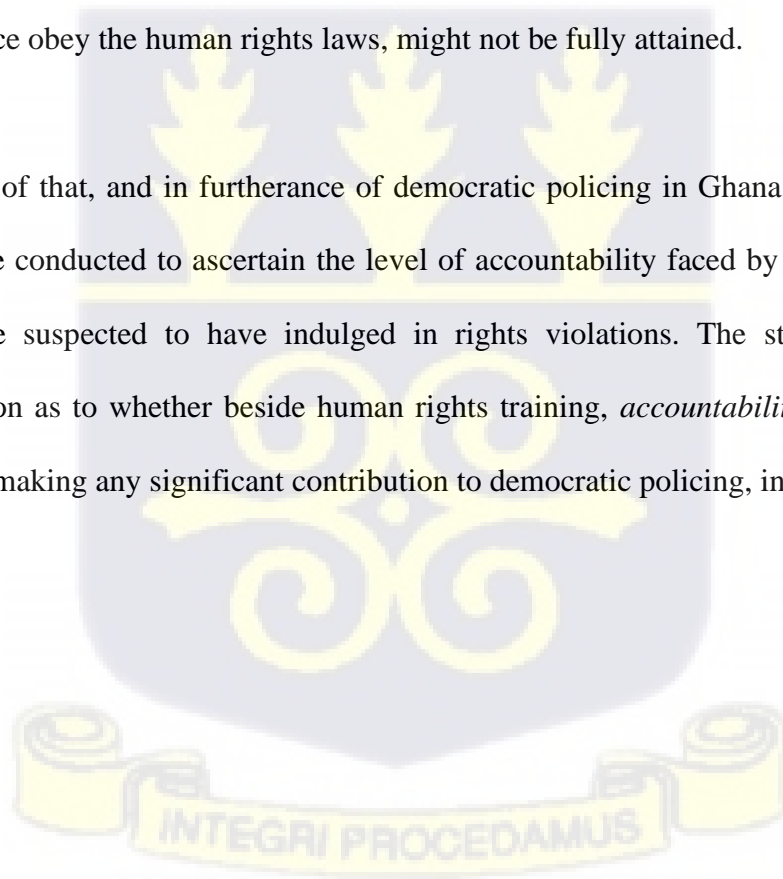
#### **7.4 Suggested area for further studies**

This study was about democratic policing, which also has respect for human rights as its main principle. Human rights is about laws, which means democratic policing is about following laws. Meanwhile, laws are known to be obeyed or disobeyed

depending on the level of accountability it operates in. Which means, effective accountability facilitates democratic policing. These explain why the UN identified the *key principles of democratic policing* to include: “2. Police must be accountable to the law rather than to the government” (sub-section 2.4.2 of this thesis).

The study made findings about the standards of human rights training in the GPS, and has accordingly made recommendations for consideration. When those recommendations are implemented, it would lead to improvements in personnel’s knowledge, skills, and attitudes. However, as indicated above, the concept of democratic policing recognises that without accountability, the objective to ensure that the police obey the human rights laws, might not be fully attained.

In light of that, and in furtherance of democratic policing in Ghana, I suggest that a study be conducted to ascertain the level of accountability faced by police personnel who are suspected to have indulged in rights violations. The study would give indication as to whether beside human rights training, *accountability* systems in the GPS is making any significant contribution to democratic policing, in Ghana.



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APPENDICES

Appendix 1. Letter of Approval from the Ethics Committee



UNIVERSITY OF GHANA  
ETHICS COMMITTEE FOR THE HUMANITIES (ECH)

P. O. Box LG 74, Legon, Accra, Ghana

My Ref. No...ECH 105/ 20-21 ...

March 24, 2021.

Samuel Kofi Adu Dickson  
Department of Political Science  
University of Ghana  
Legon

**ETHICAL CLEARANCE  
(ECH 105/ 20-21)**

The protocol title below has been reviewed and approved by the ECH Committee.

**TITLE OF PROTOCOL: HUMAN RIGHTS TRAINING IN THE GHANA POLICE SERVICE: A STUDY OF DEMOCRATIC POLICING AND PROSPECTS FOR THE FUTURE.**

**PRINCIPAL INVESTIGATOR: SAMUEL KOFI ADU DICKSON**


Please note that the final review report must be submitted to the Committee at the completion of the study. Your research records may be audited at any time during or after the implementation. Any modification of this research project must be submitted to ECH for review and approval prior to implementation.

Please report all serious adverse events related to this study to ECH within seven (7) days verbally and in writing within fourteen (14) days.

This certificate is valid till March 23, 2022. You are to submit annual reports for continuing review.

Please accept my congratulations.

Yours Sincerely,

  
**Professor C. Charles Mate-Kole**  
**ECH Chair**

Cc: Prof. Abeeke Essuman-Johnson, Department of Political Science, UG  
Dr. Maame Gyekye-Jandoh, Department of Political Science, UG  
Dr. Nene-Lomotey Kuditchar, Department of Political Science, UG

**Appendix 2. Application Letter to the Police Service**

Department of Political Science  
University of Ghana  
Legon

25<sup>th</sup> March, 2021

The Inspector General of Police  
Ghana Police Service  
National Headquarters  
Accra

Dear Sir,

**APPLICATION FOR PERMISSION TO CONDUCT AN ACADEMIC RESEARCH IN  
THE GHANA POLICE SERVICE**

I am a student of the University of Ghana, pursuing a PhD program in Political Science. My research area is Human Rights and Law Enforcement, and I am conducting a research on the topic: **HUMAN RIGHTS TRAINING IN THE GHANA POLICE SERVICE: A STUDY OF DEMOCRATIC POLICING AND PROSPECTS FOR THE FUTURE.**

The participants for my research are police officers only, and I plan to administer 400 questionnaires, and also conduct 6 interviews, making a total of **406 respondents**. The focus of my research is to engage officers in regions where you have *Training Depots* namely; ; the *Upper East Region, Ashanti Region, Greater Accra Region, Central Region, Volta Region, and Eastern Region*. I therefore wish to apply to your esteemed office for the permission to enable me engage with your officers and men in the six selected regions. May I please assure you that the conduct of my research is guided by the university's strictest guidelines, and also promise to adhere to any protocol that may arise from your approval.

In case of any enquiries, you may respectfully contact the following officials;

*1. Lead Supervisor:*

Professor Abeeku Essuman-Johnson  
Department of Political Science  
University of Ghana  
essumanj@gmail.com  
0208135834 (Mobile)

*2. Head of Department:*

Dr. Maame Gyekye-Jandoh  
Department of Political Science  
University of Ghana  
mgyekyej@yahoo.com  
0248148247; 0200128603 (Mobile)

*3. The Administrator of the Ethics Committee for Humanities:*

ISSER  
University of Ghana  
ech@ug.edu.gh  
0303-933-866

Please find attached, a photocopy of my student and national identity cards.

I wish to thank you very much in advance, as I look forward to hearing favourably from you soon.

Yours faithfully,

Samuel Kofi Adu-Dickson (*Ph.D. candidate/ ECH105/20-21*)  
ska.dickson@yahoo.com  
0244543210 (Mobile)

**Appendix 3. Permission Letter from the Police Service**

RESTRICTED

In case of reply the  
Number and date of this  
Letter should be quoted

**Headquarters**  
Ghana Police Service  
ACCRA

Email: [wordprocessingc@gmail.com](mailto:wordprocessingc@gmail.com)

My Ref. No.BF.330/344/01 173



28 July, 2021

Samuel Kofi Adu-Dickson (Ph.D)  
Department of Political Science  
University of Ghana  
Legon, Accra

**RE – APPLICATION FOR PERMISSION TO CONDUCT  
AN ACADEMIC RESEARCH IN THE GHANA POLICE SERVICE**

Your letter dated 25<sup>th</sup> March, 2021 on the above subject matter refers.

2. The Inspector-General of Police has given approval for you to carry out your research work at the six (6) selected Regions of the Greater Accra, Ashanti, Eastern, Central, Volta and Upper East.
3. We also understand that you would wish to visit the training schools in these regions.
4. You are to note that all information gathered have to be with confidentiality they deserve and be used for the intended purpose only (academic exercise).
5. The Inspector-General of Police takes this opportunity to wish you the best of luck in this endeavor.
6. Kind regards.

  
**JOSEPH OWUSU-ANSAH**  
Assistant Commissioner of Police  
Chief Staff Officer

**Info:**

- ✓ The Regional Police Commander/AR
- ✓ The Regional Police Commander/Ash
- ✓ The Regional Police Commander/ER
- ✓ The Regional Police Commander/VR
- ✓ The Regional Police Commander/CR
- ✓ The Regional Police Commander/UER

MENS

RESTRICTED

**Appendix 4. Introduction Letter to the Regional Police Commands**

Department of Political Science  
University of Ghana  
Legon

27<sup>th</sup> July, 2021

The Regional Commander  
Ghana Police Service  
Upper East Region  
Bolgatanga

Dear Sir/Madam,

LETTER OF INTRODUCTION FOR ACADEMIC RESEARCH

I am a student of the University of Ghana, conducting a research on the topic: **HUMAN RIGHTS TRAINING IN THE GHANA POLICE SERVICE: A STUDY OF DEMOCRATIC POLICING AND PROSPECTS FOR THE FUTURE.**

I have been granted permission by the Inspector-General of Police (IGP) to engage with officers and men of six selected Regions where the GPS has *Training Depots*, namely; the *Upper East Region, Ashanti Region, Greater Accra Region, Central Region, Volta Region, and Eastern Region.*

As your Region is among those selected for the study, I wish to respectfully introduce myself to you, and to also inform you of my presence in the Region to carry out the exercise.

Please find attached, a photocopy of the permission granted by the IGP.

Thank you very much, as I look forward to having a successful exercise in your Region.

Yours faithfully,

  
Samuel Kofi Adu-Dickson  
(Ph.D. candidate)  
ska.dickson@yahoo.com  
0244543210 (Mobile)

**Appendix 5. Questionnaire Administered to 400 Police Respondents**

**Please “do not” write your name or service number on the questionnaire**

QSN:  
SCN:

DEPARTMENT OF POLITICAL SCIENCE  
UNIVERSITY OF GHANA, LEGON

**A Questionnaire on Police Human Rights Training**

Dear respondent,

All across the world, the concept of democratic policing has now taken the centre stage when it comes to discussing police work in democratic states such as Ghana. One key thing that is found very important in the discussions of democratic policing, is the knowledge of police personnel on human rights. I am therefore conducting a research to ascertain the level of human rights training police officers in Ghana receive.

I am soliciting your assistance in completing this questionnaire. Should you have any problem with any of the questions, kindly call for my attention.

Please note that the success of this research work depends on you providing **truthful and sincere** responses to the questions. This is an academic research, and so be assured that all responses provided in this questionnaire will be handled in accordance with the university's strictest confidentiality policies. Finally, should you however wish to decline your participation in this research, you may freely do so.

Thank you so very much in advance, as you participate and assist in making this research work a success.

Samuel Kofi Adu-Dickson  
(Ph.D. Candidate)

**Section “A” – background of respondents** (Kindly tick the applicable box)

1. Please indicate your gender.  male  female
2. What is your age range?  29 and under  30-39  40-50  51 and above
3. Kindly indicate your educational level.  secondary  diploma  degree
4. What is your rank category?  senior officer  inspectorate  junior officer
5. How long have you been in the Police Service?  5yrs or less  6-10yrs  
 11-20yrs  21yrs or more
6. How long have you spent at your current station?  5yrs or less  6-10yrs  
 11yrs or more
7. At which police training depot did you receive your recruits/cadet (or basic) training?  
 Accra  Ho  Koforidua  Pwalugu  Kumasi  Winneba

**Section “B” – nature of human rights training in the GPS**

(Please tick the applicable box, or write your response in the space provided)

8. How much knowledge did you have about human rights **before** joining the GPS?  
 not at all  little  fairly much  very much
9. Where did you acquire that knowledge from, if any?  
 school/formal training  reading/self-taught  media//TV/radio  other\_\_\_\_\_
10. During your police recruits/cadet training were you taught **human rights**?  
 yes  no  don't remember
11. **If yes**, how was it taught?  
 as a separate subject  
 as part of another subject (*which is* \_\_\_\_\_)
12. **If yes**, who taught human rights?  a police officer  a civilian  other\_\_\_\_\_
13. During the whole period of your recruit/cadet training, about how many times were there **lessons on human rights**?  
 none  1-2 times  3-5 times  6-10 times  11 or more
14. Kindly mention **any topic** that was discussed under human rights during your recruit/cadet training.  
\_\_\_\_\_
15. In your human rights lessons, which of the following **practical methods** did you do.  
 case studies  role playing  watching videos  none
16. How many times have you attended an **in-service** training on **human rights** since you joined the Ghana Police Service?  
 none  1 time  2 times  3 times  4 or more
17. Kindly mention the venue(s) where such **in-service** training on human rights took place.  
\_\_\_\_\_

18. About how many **United Nation’s Human Rights** books or materials do you have for your personal use?

- none     1 - 2     3 – 5     more than 5

19. Please mention **any one title** of the book or material if any? \_\_\_\_\_

20. The Ghana Police Service has a **pocket-size handbook** which was issued in May 2010. Do you have a copy for your personal use?     yes     no     don’t have idea

21. **If yes**, how often do you carry it **on you** when you are on duty?

- never     once a while     often     very often     always

**Section “C” – knowledge of human rights**

22. How much do you know about the **history** of human rights?

- not at all     little     fairly much     very much

23. Kindly mention **anything you know** about the history of human rights.

24. Which international document for “rights” do you know **laid the foundation** for modern-day human rights?

25. The **United Nation’s definition** for ‘human rights’ seem to target professionals like the police. How much do you know about that definition?

- not at all     little     fairly much     very much

26. From **your own understanding**, what will you say human rights is? \_\_\_\_\_

27. International **human rights standards** for law enforcement are laws.

Please indicate your level of agreement with this statement.

- strongly disagree     disagree     not so sure     agree     strongly agree

28. Briefly explain why \_\_\_\_\_

29. There are four **principles** to always consider before using “**force or firearms**”. Kindly mention any two. 1. \_\_\_\_\_ 2. \_\_\_\_\_

30. Which chapter or articles of the **1992 Ghana Constitution** makes provision for issues of fundamental human rights? \_\_\_\_\_

31. Kindly mention any one human rights document you know the UN **specially prepared for law enforcement officers**. \_\_\_\_\_

32. What is the major human rights document adopted by the **African Union**? \_\_\_\_\_

---

**Section “D” – skills in applying human rights standards**

There are many *international human rights standards* relevant to the work of the police. Kindly describe any one **human rights standard** (or rules) that one has to observe in each of the following police actions;

33. “Arrest” \_\_\_\_\_

34. “Investigations” \_\_\_\_\_

35. “Detention” \_\_\_\_\_

36. “Using firearm” \_\_\_\_\_

**Section “E” – attitude towards issues of human rights**

37. Some say the teaching of human rights is **not important** because it negatively affects effective police work. What is your level of agreement with this statement?

strongly disagree     disagree     undecided     agree     strongly agree

38. Why do you say that? \_\_\_\_\_

39. If you see a **colleague officer** assault somebody for no good reason, will you report the officer to your commanders?     yes     no     not sure what to do

40. Why do you say that? \_\_\_\_\_

41. During an operation, which **one** of these becomes your **top-most priority**?

achieving the objective of the operation through fair and foul means  
 observing the fundamental human rights of the persons involved

42. How important will you say human rights is, in the work of the police.

less important     not sure     just important     very important

*Thank you very much for your responses and assistance.*

**Appendix 6. Interview Guide for the Human Rights Trainers**

DEPARTMENT OF POLITICAL SCIENCE

UNIVERSITY OF GHANA, LEGON

An Interview Guide on Police Human Rights Training

**Police Training Depots**

*Teacher's profile*

1. Gender
2. What is your age range?
3. Kindly indicate your educational level.
4. What is your current rank?
5. How long have you been in the Police Service?
6. How long have you spent at this training depot?
7. At which police training depot did you receive your recruits/cadet (or basic) training?

*Competence*

8. Before becoming an instructor at the training school, had you worked at other stations?
9. How long have you been teaching human rights in the police service?
10. Did you receive any special training in human rights, before becoming a human rights instructor in the training school?
  - 10(a). Where did you receive that training at?
  - 10(b). What was the nature of the training?

That is, an academic studies in human rights, or a specialized training of trainers programme.
  - 10(c). How long did that training take?
11. Do you teach human rights as a stand-alone subject, or you teach it under other subject(s)?
  - 11(a). Which other subject(s) is/are that?

12. Beside human rights, do you also teach any other subject at the training school?  
12(a). Which other subject(s) do you teach?
13. Apart from you, are there any human rights civilians who also come here and teach the recruits human rights?  
If yes, which organization do they come from?
14. Do you have any internationally recognized human rights training documents which you consult for the preparation of your modules or lessons?  
14(a). Which documents do you consult to prepare your modules and lessons?
15. The UN has a three-component package of documents for human rights training. Do you have them?  
15(a). Can you show them to me? Or, you may just mention the titles of those documents.
16. Did you prepare the human rights module you use for training on your own, or the module was already prepared for your use?
17. Were any human rights experts (civilian) involved in the preparation of the module?  
17(a). Or, after the module's preparation, was it shown to any civilian human rights experts?
18. What objectives underline the human rights module you teach?  
18(a). By the end of your lessons, what do you expect the trainees to have imbibed?
19. Which topics under the module do you find most challenging to teach?
20. Which topics do you find most interesting to teach?
21. Which topics do you find students most interested in?

Modules and contents

22. Kindly show me the human rights curriculum, modules, and lesson notes you use for your training.  
(documents will be examined to ascertain the comprehensiveness of the contents)

Teaching methods

23. What kind of teaching methods do you adopt in your lesson deliveries?
24. Are there any practical sessions during your lessons?
25. Kindly describe the practical aspects of the teaching sessions.

25(a). What of watching videos, or discussing scenarios?

Total hours for HR training

26. Are you able to cover all the topics in your module before the training is over?
27. During the whole period of the training, how many times do you go to teach human rights?
28. In each time, how long do you spend with the trainees?
29. On the time-table, how many slots does human rights have for the whole period of the training?
30. How many minutes or hours constitute a period?
31. Is the total time allotted for the teaching of human rights okay for you, or you wish it was more or less hours?

In-service training

32. Apart from teaching human rights to new recruits during their basic training, do you also teach serving officers human rights?
- 32(a). How is that organized, and where is it organized at?
33. Have you ever taught serving officers human rights outside the training school?
- 33(a). Where was that, and
- 33(b). How many days did that take?
34. How often are you engaged in such in-service trainings, in a year?

Concluding remarks

35. As a human rights trainer at the police training school, how satisfied are you, in terms of the impact of your work on the conduct of police officers in the field?
36. Is there any support you think the police administration can give you, which will enhance your work?
37. What is your view about the level of human rights training personnel receive in the police service?
38. Moving forward, what would you like to happen in the Ghana Police Service, in terms of human rights training?
39. Finally, is there any comments you would like to make about the issues we have discussed?

Thank you very much for your time and cooperation. Wish you all the best.

Samuel Adu-Dickson (*Ph.D. Candidate*)

(*Researcher*)

**Appendix 7. Interview Guide for the Official at Police Headquarters**

DEPARTMENT OF POLITICAL SCIENCE

UNIVERSITY OF GHANA, LEGON

An Interview Guide on Police Human Rights Training

**Police Headquarters Training Unit**

*Human rights training in the service*

1. Since when did the police service incorporate the teaching of human rights into the curriculum of its training schools?
2. Who, or which group of people prepared the curriculum on human rights?
  - 2(a). Were there human rights experts (civilians) involved?
3. Is human rights taught as a subject on its own, or it is taught within other subject(s)?
4. Does the Service provide in-service training on human rights for serving officers in the various regions?
  - 4(a). How often do personnel in the regions get to attend such in-service trainings in a year?
5. Is the training taken into the regions, or personnel from the regions are brought down to Accra for the training?
  - 5(a). And does it cover personnel in all regions of the country?

*Trainers' profile*

6. What is the process in selecting some officers to become human rights trainers?
  - 6(a). Is there any consideration for academic qualifications?
7. Those who teach human rights at the various training centres, do you provide them with some form of 'training the trainers' courses, before they start teaching?
  - 7(a). Whiles on the job, do you provide them with some top-up training courses?

*Modules and contents*

8. Kindly show me the human rights curriculum, modules, and time-tables used for teaching in the training schools.

*(documents will be examined to ascertain the comprehensiveness of the contents)*

Training evaluation

9. Do you have a system of evaluating what the teachers teach, in order to ensure it is in line with the curriculum?

9(a). How do you do that?

10. Do you have a system of evaluating whether the teaching of human rights at the training schools, is having the desired impact in the conduct of personnel?

10(a). How do you do that?

Concluding remarks

11. Is there anything about the teaching of human rights, which you have identified, and plan to work on, or improve upon?

12. In percentage terms, how satisfied is the training unit, with the level of human rights training in the service.

13. In percentage terms, how satisfied is the training unit, about the impact human rights training has made, when it comes to personnel's conduct.

14. Finally, is there anything the unit will want to say, about the issues discussed?

Thank you very much for your time and cooperation.  
Wish you all the best.

Samuel Adu-Dickson (*Ph.D. Candidate*)  
(*Researcher*)

