Global Academic Journal of Linguistics and Literature

Available online at https://gajrc.com/journal/gajll/home
DOI: 10.36348/gajll.2024.v06i03.006

An Assessment of the Nigeria Police Force by Yorùbá Female Novelists: A Sociological Approach

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Abstract: The Nigeria Police Force whose duty is to protect the citizens and also enforce law and order in the society has unfortunately become tainted by corruption and other vices. It is common for police officers to accept bribes, often in form of money, in the course of their duties. For example, if an offender cooperates by bribing the officers, they will escape punishment while an innocent person may be unjustly arrested and subjected to legal actions. Furthermore, Police officers betray one another, extort motorists on highways, supply weapons to criminals and act as godfathers to criminals in a bid to make more money. These among other corrupt practices of the Nigerian Police are well depicted in Yorùbá female novels. While there have been several literary works focused on crime and the Nigeria Police in Yorùbá written literature (poem, drama and prose), none has adequately explored this subject as portrayed by Yorùbá female novelists, hence, the need for this study. Using the Sociological Approach with a focus on seven female authored novels (Iku Jàre, Kò Sí Látí, Fúnminíyì, Awojifìlélé Bonù, Òtafásókè 1 and Òtafásókè 2), this study examines how female Yorùbá novelists portray the Nigerian Police and their handling of criminal cases in their novels. Findings from this research reveal that Yorùbá female novelists portray the Nigeria Police Force as a rotten agency where majority of the officers are unrepentantly corrupt, with only a few of them exhibiting good character.

Keywords: Nigeria Police, Crime, Sociological Approach, Corruption, Female Novelists.

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1. INTRODUCTION

The role of law enforcement agencies especially the police is essential in maintaining law and order and providing security for the society. The police ensure protection of lives and properties of the people. However, it is observed that despite their efforts, crime rate keeps increasing in the society. This has led female Yorùbá authors in their writings to express their concerns and draw attention to issues concerning the Nigeria Police Force such as investigation of criminal cases and the behaviour of perpetrators. Because of the different ways in which men and women view issues in the Yorùbá society, both genders tend to present their ideas and beliefs in different forms. Against this backdrop, this study aims at highlighting and discussing the perception of Yorùbá female novelists in terms of how they portray the activities of the Nigeria Police in their novels.

2. Previous Studies on the Nigeria Police Force

Many scholars have written on the Nigeria Police Force. They include Àrẹmù (2009, 2014), Adégökè (2014), Adékólà (2018) and Adams (2021). Most of the studies focus on issues concerning the establishment of the force and its programs. Their major concern is the attitude of the police officers and how this brings about failure in ensuring orderliness in the society. Adams (2021) examines factors that inhibit the operation of the police as evident in the selected poems, plays and novels that he surveyed. He
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Jumoke Helen ASIWAJU submits that the police officers face five challenges. The first challenge is the issue of gender where he explained that the police force in the early stage did not recruit women, and when they were later recruited, they were not given important positions; the duties of those female officers did not transcend sitting in offices, attending to visitors, picking of phone calls and monitoring female offenders. This symbolizes that the police force did not regard women as people who could work effectively. Our observation about this challenge is the police force is not the only body that does not regard women as effective workers as almost all other institutions have the same notion due to the patrilineal culture that operates in Africa which disregards women. Observations now show that The Nigerian Police Force has employed many women, and some of them have excelled becoming senior officers in the force. Threats to women in any work of choice has reduced with the increase in the number of female police officers in the force. No longer do women as people who could work effectively. This is to explain that this challenge is always delayed without any incentives for the female police officers as almost all other institutions have not recruited women, and when they were later recruited, they were not given important positions. This is corroborated by Adams. The third challenge being confronted by The Police Force as indicated by Adams (2021) is lack of sufficient basic amenities. It is important that there should be programs that bring comfort to the police officers as almost all Nigerian citizens except politicians cannot thrive on their salaries and in fact some salaries are always delayed without any incentives for the workers. This is to explain that this challenge is not only faced by the Police Force however, other institutions discharge their duties as expected. Research shows that even with an increment in the salary of the Police officers, there was no visible change in their attitude towards their duties. Adams (2021) also explained that the government and the leaders of the Police Force constitute the biggest challenges to the effective discharge of duties by Police officers. Most times when there is a change of government in a country or leadership of an organization, there will be an end to all existing structures. The last challenge is corruption among the Police officers. The findings of Adams (2021) include taking bribes in the office and on the highways, being godfathers to criminals, replacing criminals with innocent citizens, betrayal of one another, drunkenness, lack of responsibilities to wife, children and the family among other vices. Although Adams (2021) suggests ways that The Police Force could overcome these challenges, we opine that if the government provides amenities, purchase modern equipment and pay their salaries on regular basis; there won’t be any improvement except the corrupt Police officers repent. This study is different from previous studies as it focuses on the perspectives of Yoruba female novelists of the Nigeria Police Force with a focus on their vices.

3. RESEARCH METHODOLOGY

This study employs qualitative research method. Texts for analysis are extracted from selected female novels. The theoretical framework used is the Sociological Approach. The basic assumption of this approach is that a literature reflects the society in which the literary work is created. This implies that authors and their societies are reflected in their works. The imaginations of an author creatively put together to produce a literary work are drawn from the happenings in the society.

4. Crime and the Nigeria Police in the Works of Yorùbá Female Novelists

While female Yorùbá novelists may not deliberately focus on crime and criminal investigation like their male counterparts, they still draw attention in their writings to criminal cases and the way they are handled by the Nigeria Police. In this research, These female novelists have observed that bribery hinders the operation of the Police. They have also observed that the inability of Police officers to refrain from accepting bribes has tarnishes their profession.

In Kò Jé Jé Béé, a novel by “Dele Adegbemi” the writer shows the corrupt practice of the Nigeria Police through the action of iyà Tóókè who sent hired killers to murder her husband’s mistress. However, this plot was exposed as the hired killers were apprehended. Although the Police arrested iyà Tóókè and the hired killers, the writer made it known that the Police did not handle the case as expected due to the bribe collected and this made the criminal to escape the due penalty. This is shown in the extract below:

“Àwọn olópàà mú iyáalé rè lóri ìrô wí, wọn gbé e lọ sílẹ́ ejó fún ẹsùn ẹgbíyànú láti pa ìlóìmíran sugbón nígbà tí ówó dùní, àkosílé iwódáá ìwéjìmi dúè àwáti nína fífí láti ní ìfíílì an ówò olópàà wọn dá èlègírí iyáalé sílẹ́ kó máa lo sílẹ́ nítorí kò sí èrí kààni pátó tó tókà sì pé ó gbiyànú láti pa iyáwó àfésònà ọko rè toyùntoyùn. Hùn ẹ́nù n? Ówó tí bayè jé” (O.i.42)

(The Police arrested her rival (the husband’s first wife) on this issue, they charged her to court on attempted murder but as soon as bribes were paid, the file that contained the...
record of investigation got missing in the police station. They released the ruthless wife since there was no evidence that indicated that she attempted to kill the pregnant lady that her husband was having an affair with. Really? Money has corrupted the society.

Also, as shown in Œtâfàsòkè 1 by “Sèyí Àkinbòyè” the novelist indicates that in most cases, criminals that are to be charged to court are set free after the Police officers collect bribe from them. She equally asserts that in many cases the Police replace criminals with innocent people as they attempted to replace the criminals that killed Bàntéfà with Íbíyemí in Œtâfàsòkè 1 after the perpetrators had bribed them with money. Íbíyemí thought he could get help from Alâgbà Eniàfè to pay his school fees without knowing that a trap had been set for him; and the Police arrested him as a criminal. The writer observes that: “Ôgângân .ibi ti wón ju ọkú sí ni Alâgbà Eniàfè ti ní kí Íbíyemí ọ pàdè ăün. Íbíyemí tì sùnmọ ọkú nàà tân, bẹ̀ n ọkò ọlọpàà kàn kojá ... wón ẹwọ sê Íbíyemí, ọ̀nr nàà sí ni rín lọ bá won... Àwọn olọpàà sárẹ sòkàlė nínú ọkọ won, wón lè Íbíyemí mü...” (ò.i. 18)

(Alâgbà Eniàfè instructed Íbíyemí to meet him at the point where the corpse was placed... Íbíyemí was very close to the corpse when a Police vehicle passed by; the Police signalled to Íbíyemí and he went to meet them...the police rushed down from their vehicle and arrested Íbíyemí...pg. 18

Another phenomenon noted in Œtâfàsòkè 1 by “Sèyí Àkinbòyè” is that the police are notorious for compelling innocent suspects to write false statement indicating that they committed an offence. In the novel, Íbíyemí wrote his statement eight times but the Police tore them because he refused to accept responsibility for the crime he did not commit. The perpetrators had bribed the Police and the Police needed an innocent person to implicate for the murder. The extract below shows this:

“E ẹ râyè lôdè! Bì àwọn olọpàà ... Owó ti bà wón jé. Wón a gbébi ëlârè, wón a si gbè àrè fún èlèbi nitori owó. Báwọ ni ẹ ọ ọ ìyù mú ìniyàn ti ẹ́kọ ní kí ọrọ ti ẹ gbá sílẹ lènu rẹ sí? A wí tãwí wón ní kí n ọkọ ìmíràn lèèn bí i mějọ ti mo ti kọ ti wón sì ti ya! Kí ni ìwọ olọpàà yìí ní fẹ ẹ̀gàn-an? Sítọ kí ní wà so ohun tí kọ ẹ̀lè kí ni?” (ò.i. 18)

(Can’t you see! As the police... money has corrupted them. They pervert justice because of money. How can you arrest someone and pay no regard to his statements? They now wanted me to write another one after they tore eight statements that I wrote! What do these police officers want? Should I report what did not happen?.. pg. 18)

The writer made it known in Œtâfàsòkè 1 that one of the offenders implored Íbíyemí to confess what he knew nothing about; the perpetrators even brought him a huge sum of money and the Police officers cooperated with them. This is revealed in the extract below:

‘‘Àwọn olọpàà mú Íbíyemí jáde fún Alâgbà Eniàfè láti bá a sôrọ. Eniàfè so fún Íbíyemí pẹ; kí tire má bà bâjẹ ní mo se ụtọ míliọnù kan fún o. Ohun ti mo n ẹ̀ fẹ ní pé, kí o tún ọkọsí ẹ̀ọkan rẹ kò kí o kà báyìí pé: Òmí Eniàfè kò kí o wá pàdè o, ẹ̀tì pé o kò tīlè mọ mì ràrà” (ò.i. 19)

(The Police brought out Íbíyemí to Alâgbà Eniàfè for a dialogue. Eniàfè told Íbíyemí that in order to prevent any damage, he had prepared a million naira for him. What he wants is for him rewrite his statement to read thus: You did not come to meet, Eniàfè; and that you don’t even know me at all)

Furthermore, and still emphasizing the corrupt level of the Nigeria Police as depicted in Œtâfàsòkè 1, the Deputy Vice Chancellor of the University of Òṣù Ẹ̀yẹ̀ bribed the Police so that they could ensure that Íbíyemí did not reveal his secret that he knew about what caused him to meet Eniàfè at the point where a corpse was dumped. The message being passed across by the Yorùbà female novelist in this context is that the Police know their duties but bribery inhibits their effective operation.

If we observe our society today, in most cases, criminals are granted freedom while innocent people are being penalized. Yorùbà female novelist make it known that only fortune can save someone if he falls into the trap of the Police but such a person must have suffered a lot before being set free.

Still in Œtâfàsòkè 1, Sèyí Àkinbòyè notes that the population must be suspicious about happenings around them and make effective use of their modern mobile phones to record every strange happening around them so that such could be of help in the future. This kind of recording done by Mr. Babajide which was exposed as the evidences that revealed the truth about the case of murder brought against Íbíyemí, the defendant that eventually granted him freedom from the false allegation levelled against him. The female novelist portrayed the experience of Babajide and the step he took on the event thus:
Ó ránì ìṣàlè-ọjọ tí ó lọ pàdè Bínúyí ní ilé itura ... nínú òóníkún lọọyákán ló rí àwọn àwọ̀n àwọn ènyàn bí i méwàáá tì wòní n ló kàpí òrọ mọ àra wọ́n lòwé, ‘O gò gàn-an sà o, bí kí ó bá ṣe pè o gò, ó fènú hora! Miílònì lọ́nà ńgba náíra se ma di ohun tó rá? Ó pòòrà àbí kínnì? Àá, baba oloýè, e mà sí bẹ́yẹn...mọ sàá tì sọ yín, mò rín òì sì ìwàyí báyìí ní àwọn èrú ikú ká bẹ́yín yò...Bí ó tì sòrò dèbì ní ìkùnìrìrì kan sùnmó on, ó fùn un ní ìgbàtì àtì ìgbànu pàpò, mò gbó gbòlà!...Báyìí ní ènikan béré tì l, ó mí Bántéfá jìgìjìgì, ó tárí rẹ̀ ó sì fì igbe bònu pé, Àá! Bántéfá kò mì mí mò: Ònláyá, ó fè gbé ówó mí lo sí órùn...Olóyé Òríbòróde, è lọ gbé kìn ní burúká yíi jú sinù igbò...Báyìí ní sinímá ìjì pé tì mò n wọ pàrì. Kò sì ení tì ó rí mì...” (O.j. 10-12)

(He remembered the day he went to meet Bínúyí ní n hotel... far away in the darkness he saw the pictures of ten people that were arguing. ‘You are stupid, if not, how will 200 million Naira disappear? Ah! Baba oloýè, don’t do like that... I had already told you, a gang came from behind immediately I walked a little bit ahead... As he said this, a man approached him and gave him dirty slaps..., a person stopped and shook Bántéfá; he pushed him and shouted, ah! Bántéfá is not breathing again: Poor one, he wants to take my money to heaven... Oloýé Òribóróde, throw this bad thing inside the bush... This is how the free movie I was watching ended. Nobody saw me. pg. 10-12)

In the novel, Babájídé recorded everything he heard on his phone and this was employed as evidence in the court. This reveals that criminals flee from cells and prison yards (jail break) many times and the Police are unable to recapture them just as Bántéfá escaped from the police in Èkití State and went to perpetrate another crime before he met his sudden death.

In in Kò sì Láte a novel by Folúké Àdèkèyè, the female Yorùbá novelist asserts that the police not only collect bribe from criminals; they also take bribe on the highways and several techniques are used by them to ensure that they ensnare the drivers. Àdèkèyè exposes the consequences of bribe that the Police take on the highways in Kò sì Láte. She made it known that the police block the road with woods and planks to prevent drivers from escaping in order to extort them. This female writer shows that this action by the Police often leads to road accident on the highways; she added that if any vehicle hits the woods placed on the road, the Police may shoot such a vehicle and stray bullets could hit the driver or passengers which could lead to sudden death like just it happened to Móyéni who was hit by a stray bullet fired by the Police in Kò Sì Láte. She summarizes the issue as shown below:

“...Àwọn olópàá lè wà di alágbé tì wón ko igure sònnà nitorí ogún náárá tì wón n ṣàá lówó awòní ní wón tó wọn bá Móyéni. Ójá aṣẹ ọmọdè tí ó tì tó ló je àdá nílè pé èmú n ọ lọ rán Òkó. Bi awókọ ré tì sẹ̀ṣẹ́ péwó fún kòtò kàn tání àáàrín èná, kòyá tì ó yí wò báyìí, ígí ìnlàárá tí àwọn olópàá bósí tí sì àáàrín èná ló yò si. Ọjúà èjó tì ó gbesè lé báyìí dípop kí èkò dúró, n sè lò tàkití... kí ó tó fẹ́yìn lèlè. È wá wó bì òmo adáríhunrun tí i lápá-nítan bí alápáta gè málùú...” (pg. 4)

(Our Police officers have turned to beggars that block roads. They implicated Móyéni because of the twenty naira bribe they collect from the drivers. She went to purchase children’s clothes that she sells in Lagos. Immediately her driver dogged a pothole in the middle of the road, he hit the wood placed on the road as he drove ahead. Instead of the vehicle to stop once, it somersaulted... before it stopped. Come and see how human bodies go dismembered like a butcheted cow."

In this context, the female writer portrays the image of innocent passengers who met their untimely death due to the actions of corrupt Police officers who dug holes in the middle of the road while covering the other parts with wood.

An important observation about the overbearing attitude of the Nigeria Police is the unnecessary delay of commuters which they do by asking several vehicles for their particulars on the highway especially when the driver decides not bribe the Police is demonstrated in Ḳíkù Jùrè by ‘Délé Àdègbèmì’. In one instance, The Police stopped the vehicle that Mọsẹ was driving when he wanted to invite the fire fighter to extinguish the fire that gutted a particular company in their area in the middle of the night. When they asked for the particulars of the vehicle, (an indirect way of asking for bribe) and Mọsẹ refused to give them, they accused him of stealing the vehicle. The female novelist captures this scenario with the extract below:

’Bí wọn tì yì ikorò kín n ní ní èìwò olópàá tì ó wá níbè dá wọ́n dùrò tì ìkàn nínù wọ́n sì ní bèèrè iwé móto... Olópàá náá dàhún ní ó ní ‘Ègbón, kí ó le sọ pé kí e má lo pe pànàpà, sùgbòni èn bà àwá náá wà níkan kan, à á sàá jeun.’ ‘Ègbón, àpónlé ni mo sè fún un yììn... Ó dàrá bì è kó bá ní iwé okó à jé pé è jì i gbé èyí...’ È mìì bá núí, ara ajé ní ó ní ta òrè mi, è gbà sílè mài-rùn ún yìi, è mìì búnú. ‘Iṣà sílè kọkọ máirùn-ùn tí ó wá nínù kóló tí ó wá
As they drove through the first junctions, the Police officers on duty stopped them demanding for the particulars of the vehicle...the officer answered and said ‘Elder we cannot stop you from inviting the fire-fighters but give us something, we need to eat’...Elder, I have respected you...Evidently, if you do not have particulars, it means that you stole the vehicle’... Don’t be offended, my friend is so concerned with money, take these five shillings, don’t be annoyed. He then counted five shillings from the safe of the vehicle and gave to the police officer. The police officer put the money inside his pocket and ordered them to go. (Ikú Jàre 99-100)

The fact being emphasized by the female novelist here is that although the Police understand the laws, they are more concerned with money than enforcement of these laws.

Another important misdemeanour of the Nigeria Police was explicated in Òtafásòkè 2 a novel by “Oláníyi Foláśadé”. This was depicted when a hired killer that testified in court explained that a person who reports the truth about an incident to the Police will be tortured an act which discourages people from reporting crimes to Police. She sums it up with the extract below:

Olúwa mí, ọbáluje lásán ni àwọn tí a n pè ní agbófinrò, arúfin paruku sì ní wọn pèlu... Òkan tíséle bẹ́jì tì mo fí àwọn agbófinrò lítè níse ní wọn fí ẹ̀tè sílẹ̀, tì wọn ní ò lámílápá. Òdùdù odún kà ni gbáko ní mo lọ ní ègbà èwọn, wọn fí èṣùn iṣinlórúkọ jẹ kàn mí, èdè níyì tì mo fí è ròrò sìkùn olúwa mí (o.i 105)

My lord, the Police are nation destroyers, they are also lawbreakers. I reported an incident to them and they failed to do the needful. I spent a whole year in prison as I was convicted of defamation of character. This is why I did not voice out.

The message passed across by this female writer is that many people suffer unnecessarily while some die because they provide confidential information to the Police which is eventually leaked to the criminals who normally bribe them. The Police begins to haunt such spies. If the Police do not inform the criminal, they may hold such spies to the criminals who normally bribe them. The information to the Police which is eventually leaked will be tortured an act which discourages people from who reports the truth about an incident to the Police by “Glọbal Académic Jọurnal’s Rẹsẹh Cọnsọrtium (GAJRC)

This particular behaviour of the Police scares people and discourages people from exposing criminals in their environment and this is why it seems that people in the society are not cooperating with the Police. This female novelist asserts that many times, the Police usually lock up innocent persons when there is a problem in a particular environment. This was exemplified in Òtafásòkè 2 when Àkàndé died and the Police arrested some people especially those that had one issue or another with Àkàndé before his death. Eventually, none of those arrested killed Àkàndé; Àkàndé’s wife assisted the Police to discover that Olamiwa was the one who killed her husband. If we observe our society in present times, we will realise that the Police would arrest many people because of a crime or disturbance in a particular area. When investigating an incident, the Police usually request for a huge amount of money from the family of the innocent people arrested before they are set free. However, all Police stations have the inscription “Bail is free.”

Furthermore, as shown in Òtafásòkè 2, the Yorùbá female novelist reveals that the Police always rely on the report of the complainant rather than to investigate the case and establish the truth. This was exemplified when Àkàndé’s wife told the Police about what transpired between her husband and Mùrítálá Músá (MM Fakosi), the DPO made it known that MM was a deadly criminal when he said:

She ẹ rí orúkọ tí ẹ dá lékẹkan, Mùrítálá Músá MM Fakosi, ọpọlọpọ ígbà ní ọ tí sá ní ọgbà wá nibí, kòdá, ọ tí ìwèn ré, ọ tí ì sè wí pé kò ló ojọ ré pé tí fí sálo... (o.i 62-63)

The name you earlier mentioned, Mùrítálá Músá (MM Fakosi) is someone that has escaped many times in this station, infact, he is an ex-convict who didn’t complete his years before jail break...(o.i 62-63)

Although the DPO vowed to capture MM by all means, however, when they went to his house, it was a surprise that they couldn’t arrest MM Fakosi because of their mediocrity in investigation. ”Oláníyi Foláśadé” presents it this way:

Awọn olópàà pin ara wọn kààkíri ilé náà, iyá àgbáàlagbá kan jààde sí wọn, ó wọ iró átì bùbá, ó sí tun lo ìbùrùn... È kààsàn, ẹ̀ dàadáà ní, êèèè ẹ̀ dà a bí? ìyà dàhùn, sùgbón bí ọ sí n sòòrò ló n gòbìn... Dàadáà ní àyà wa, è dákùn Murítálá Músá tí inàjì à è njí MM Fakosi la bèèrè... Sè ọmọ olóù rùrùkù yẹn lè n bèèrè, ọ́fó ní ọ̀. Ò tì àjàra, bì è bá rí i mú, ë dákùn è mà jè ò bí o... ayàlégbè mi ní Mùrì jè sùgbón látì ojọ tó kò dë inú ilè yìi, kò fún mi ní kòbò rí,... È wọ ó, yàrá ré lò gbéyin ni apá òtun... mání bà tí ìò, ìyàlènu nílò ló jè fún wọn nígbà tì wọn dé inú yàrá náà, wọn ò bá a níbè,
cereals, diverted money allotted for purchasing weapons for personal gain and constant failure to fuel Police vehicles this presentation is similar to the happenings in our society today to the extent that this female writer deliberately portrayed societal incidents. This female writer demonstrated that D.P.O Gbádégẹẹṣẹ who was the leader of the Police Force in the local government is also the godfather of the armed robbers there, while Délé his subject worked as a spy for the armed robbers. Inspector Diıpọ discharged his duties effectively but when the criminals discovered that he hindered their operations, they wrote a letter to warn him. Below is the content of the letter:

...A mọ pe ājọjọ ni yin nilùù yìi, sùgbọn báyìí ni wọn ní se nilùù wa, ẹewó ibómíràn ní, Èeyàn tó bá lọun ó fọ iṣàbẹ̀ ayé mọ pàtà, onítóhùn ó kán idin nígba, ã sí ti ṣi ìbàmò bònu... ìfáìmọ́ kó má jé pè ìlòmírán níyọ́ bá à jẹ́n ọmọ rẹ. Nitorí náà, a rí yín, ẹ jàwò ní mú à ń fòttò ń lùú, ẹ́ jífọọjúmọ́ tún ni láyé ẹ̀ṣẹ... (o.i.39-40)

We know that you are a non-indigene in this land but what is allowed somewhere is disallowed elsewhere, he that wants to take corruption out of the society will definitely pay dearly for it and regret...It seems another person will eat the fruit of your labour. Therefore, we implore you, desist from being faithful in your service to the society... (o.i.39-40).

The Criminals also devised different strategies to incapacitate Inspector Diıpọ. An example was when "Atta", one of the criminals disguised as a mad man and came to the Police station, although other officers fled from the mad man, Inspector Diıpọ confronted the mad man and gave him the beating of his life till he ran away. This enraged the leader of the gang and he ordered that Inspector Diıpọ be brought to him alive, he said:

Ẹ ṣọ gbára, iná t'í jó dórí kókó... Mo fẹ fọju gan-an-ńi eja kékére t'í n dáàmú ibú, mo fẹ... ri Diıpọ t'í jé n rówò témí ṣe, mo fẹ rólórí burúkú t'í dí mí lówò iṣẹ ọọjọ ní... (o.i.51)

Go and be prepared, it is getting out of hands...I want to see that small fish that disturbances the sea, I want to see Diıpọ that disallows me to prosper, I want to see the unfortunate being that disturbances me in my daily job.

When all efforts by the criminals to capture Inspector Diıpọ failed, they kidnapped his only child at the school he attends in Asúbíaró. Despite this, Inspector Diıpọ was not deterred as he continued to carry out his legitimate job faithfully, he confronted
the criminals and conquered them. Eventually, it was discovered that one of the Police officers was a spy for the criminals.

This female writer is trying to inform her readers that corruption is becoming rampant in the society because of the cooperation that exists between the evil perpetrators such as armed robbers, kidnappers, hired killers and the police like officer Déji and D.P.O Gbadégesin. This female writer also depicts that only few Police officers are faithful to the oath of office and for them to succeed, they must be focused and skilful like Inspector Dípò. The unholy acts of some Police officers was also exposed when the Police had agreed to meet with the criminals that kidnapped Inspector Dípò’s child, the corrupt Police officer “Èròkù” met with the criminals to inform them of their plans and how to evade arrest. He said:

Mo fè ki e mún gidigidi o ... Ò ní kí à pàdè láago mèfà ọ̀nì lójú, mo sì mọ pé nítòrí ọmọ tì a lègbà pàmò ni, yóò sì fẹ mù awọn ọmọ bì méloọ kan lèyín. N ó dá a láàbá kí ó jẹ ka yìí Ahòyáya lọ sì ojú Olómo. Ònú ńtì awọn mèloọ kan ní yóò wá nínú ọkó kan, tí èmí òtì Dèjì yóò sì so pé a ó dí ile mú, èyí yóò fún wá ní ànfnàà láti pè yín pé wón ti gbéra a. È gbé ọmọ rè lówò kí è sí maa pé è ti è ọ fi débè ... (ò.i. 67).

I want you to be well prepared... He said we should meet in the office by 6pm today and I know it is because of his child that you kidnapped and he might want to come with some officers. I would suggest that you let us take Ahòyáya road to Ojú Olómo. He would be in a vehicle with some officers while Dèjì and I will plead to stay at the station and this will enable us to inform you about their departure. Bring his child along and do not arrive late (p.67)

Another information sent across to the criminals by officer Dèjì about the movement of his boss shows that there are betrayers in the police force. This is shown in the extract below:

È wò ò, agogo méje ku ọsèjú màiirin ún, wọn yóò tì maa wọn àwọn tóto, kí wọn maa bá à wá màa fura sì mi. Èyìn mèfà pére ní kí è wá ní iidi igi ìròkò, kí awọn mérin wá ni ori ọrì. Èmi a wá niwájú ọlé kan lădúgbó yìí, ọ dawo o, ọ dìmúlè báábá. Bójù bá yejú, kòhún ọ maa yèè o. È ọ sì bí mo ti wí o, n ó tún màa káni sì yín. (ò.i. 67)

Take note, it is five minutes to 7 o'clock, they would be watching out now and so that I am not suspected. Six of you should be under ìròkò tree while four should stay on the tree. I will be at the front of a house around here.

It is a deal. Do not disappoint. Do as I said; I will be updating you. (p. 67)

As soon as they left, DPO Gbádégesin started giving out information about his men's movement to the criminals as presented below:

Wọn ti gbéra o ... Ònà ahòyáya... Ìsè yóò fi yà ní... Ònà nàa yóò fi mọ ení ti wón à pe ní Oládípúpò ní... è má pé è mó o.. ó ògbà (ò.i. 71)

They have started the journey... Ahòyáya road... It will make the operation faster... He will by this know who they call Oládípúpò... don't come late... bye (p.71)

Inspector Dípò was mindful of the case, he investigated the case wisely. Not only did he refrain from confronting the criminals in their home, he also avoided the road on which they had set up an ambush without informing anyone. This female writer also portrays that corrupt officers are exposed through the cautiousness and meticulousness of Police officers like Kásǎlì who carry out their duties effectively. When he overheard the conversation of Gbadégesin and the armed robbers about the movement of the Police, he recorded everything with the phone given to him by Inspector Dípò, he also took pictures. This served as evidence in court as without this, it is possible that the court would have discarded the case because Àgbákò, the leader of the gang who was arrested by Inspector Dípò and who may have stated the names of other members of the gang and the Police officers involved died in the cell before daybreak. This is not different from the situation in our society today. Most times, criminals in the custody of the Police or prisoners die in the cells to avoid exposing secrets that can implicate their co-criminal and their godfathers. The writer is trying to tell the public that the Police aid such deaths. This was shown in the action of officer Dèjì who became frightened when Àgbábkò was arrested. He informed the DPO about the danger that looms ahead as they will be exposed. The extract below shows this;

Bi wọn ẹ gbé Àgbákò dě àgò-ólópàà ti Dèjì rí i ni ó ti sáre lo so fún ìgá wọn (DPO). Adié ti bà lókún báyìí, ara kò ro Dèjì, ara kò ro Gbadégesin. “Ógá, kin ni a máa ẹ gbáyìí? Ọgbà, ọ̀kẹ́kù, kídáyìí, ara kò ro Dèjì, ara kò ro Gbadégesin.” (ò.i. 77)

As soon as Àgbákò was brought to the Police station and Dèjì saw him, he reported to the DPO about the impending doom. Boss, what do we do now? ... but what I have in mind now is that we must kill Àgbábkò before he starts to confess (p. 77).
As shown in this novel, it is not only criminals that are killed in this manner, diligent Police officers who may stand as witnesses against the corrupt officers are also killed. This is why DPO Gbádešis sent an idol to kill Inspector Diıpò in his office on the day the matter was to come up in court.

...Gbáde, ọ̀ lọ sòkè lọ sísàlè bi lèèkè ọdî ẹtìrò, ọ̀ mọ to àwà dè ọpèkùn mì nìyì? ... ìrò! O ọ̀eèwò ọ̀ sì iìbàsùn rè sòkè, ọ̀ mú éè rẹ̀ kà n tì wòń wè làsọ pàpà pèlù ówó èyò lára ...ò tò tò sì ẹ̀rè yìí lèèmètà tùhò! Tùhò! Tùhò! ... Òró wà dòrì ìwò Diıpò bàyí î o, ówò fè gba ije lènù ün mì, o ọ̀ ní ọ̀ sè bèèbè mò ...ìwò ọ́gúdè ẹ̀l, mo fè ki o gbèrà pàà, kò o lò dùrò ò Diıpò ní àbàwà-òfíísì rè, bì o bá ti fè wòkè, kì o bá mì ẹ̀ kì bì oṣè ṣe iṣoju ... (o.i)

...Gbáde, you are moving to and fro, are you going to end like this?

... No! Abomination ... he opened his mattress, he took a graven image wrapped with red linen and cowry shells ... he spits at the idol three times ... This case is about you, now Diıpò, you want to hinder my prosperity, you won't do it again ... You this idol, I want you to take-off and wait for Diıpò at the entrance of his office and destroy him as he enters the office ... (p.)

Although, the idol was targeted at Inspector Diıpò, it was officer Dèjì who went to Inspector Diıpò's office very early in morning to steal documents that would serve as evidence in the court that was killed by the idol. The killing of officer Dèjì by the idol instead of Inspector Diıpò was a way in which the writer encourages Police officers who are diligent, courageous and to remind them that God is on the side of the righteous. Although, in real life, things don't always turn out this way as sometimes, diligent Police officers like Inspector Diıpò do lose their lives due to the acts of the wicked officers among them. This shows that some policemen are part of the societal problems as they aid and abet criminals as well as frustrate legal actions against criminals.

Also in Fúnminíyì, written by 'Oláníyì Fólašàdè, the community is terrified with robberies and killings. A righteous man by name Funminiyi who just joined the Police Force was determined to fight against all criminal activities. However, he does not know that other officers were not happy with his decisions. Armed robbers and corrupt officers in the community fought and threatened him after he killed four of them. His fellow Police officers did not support him as the writer stated:

... nìgbà tí írò lìbò mèjì dúnní àrà rẹ̀ ... ọ̀ lè ní wákáàlì mèjì kí àwò nńbòfòrò tò kù tò dè, onikálùlùkù ò gbè èlèdààrè rẹ̀ pàmò, kò sì ènì tà ò

What is derived from this excerpt is that many times, especially in cases of emergency, the Police, upon being called, fail to respond in time and this leads to loss of lives and property. Another thing observed is that the envy among Police officers impedes the peace of the society. Fúnminíyì's colleagues demonstrated that they were not happy about his stand on bribery as he was always seen begging their boss to put a stop to this unprofessional act. This is summed up below:

... ó sì bá mì sòrò lòrì ówò tì è gbà lòjú pòpò, è jòwò, mo rò yìn kí è jé kí ò á tì ówò òmọ wà tì ó yò sìta bọ̀ inú ìṣò’ó. Sàjèfó Mùkálà pòsè, “È ṣeun ó òmọ iṣè tí ògà yàn làyò, à tì gbò o” (o.i.17).

...and he spoke to me about the money you do collect on the highways, let us put a stop to that’. Sergeant Mukaila hissed, 'Thank you, our bosses' favourite, we heard you. (p.17)

In this novel, the female writer also talked about a criminal that wasted the lives of women by harvesting their eyes and wombs after killing them. The case was reported at the Police station and was moved to the table of the DPO when the case was getting out of hands. However, nothing changed as the criminal was not arrested and instead innocent victims were arrested. The criminal even murdered the daughter of the DPO and also attempted to murder Motúnrayọ, Fúnminíyì's pregnant wife. In the process, Motúnrayọ screamed and Fúnminíyì rushed down to engage the criminal. With the help of some men, Fúnminíyì was able to fight and overpower the criminal. In the process, it was revealed that the DPO Oláníyì was the criminal responsible for the murder of women in the community.

In this instance, the female novelist depicts some senior officers as godfathers to armed robbers, kidnappers and other corrupt people in the society. Besides that, some are even criminals and very corrupt. For example, in the novel Fúnminíyì, a DPO (a very senior officer) started killing innocent
women to sustain the money ritual he performed. He desired to enjoy his money for a longer period. This reflects in his confession as stated below:

...Bábá yíl lọ̀ wá ń se ogúnun ówó náà fún mì, tí mọ fí ni dí ògbólà ẹ̀ e eyí tí báá bá ni kí ń máa fí ọ̀ rí ní ọ̀ sè ẹ̀ sè di ń ohun ãwááútì ... bábá sí fi ń yè mí wí pé ikó n bó wá pa mì, àájí tí mo bá lè máa se ètùtù rè ní ojojúmójó ẹ̀ ... ìdí níyí tí mọ fí ní pé àwọn òdòmọbínírin ... bábá fí ń yè mí wí pé tí mo bá lè rójú yọ ómọ ní ínú àbóyún tí mọ sí fí kàsè gbgbo rẹ̀ nílè, ní ní ìfọ̀kanbàlè àtí wí pé ní ì ní máa ló àwọn òmọbínírin mì ... (O.I )

...This old man did the money ritual for me and I became rich. The bird that babà asked me to sacrifice every week as atonement to cleanse my head disappeared...the man said, I would die except I am able to perform a daily sacrifice...this is the reason behind my killing of women...the man told me that I should look for a foetus in a pregnant lady to round the sacrifice up, so I can have peace of mind and would not need to use ladies anymore... (p. )

The senior Police officer who should protect the citizens is the one responsible for the killings in the society. Furthermore, due to hypocrisy and murder by the police, the people are not willing to report criminals to the police due of fear of being maltreated. This was expressed by Bankole in Fún mónífíjú as shown in the extract below:

Orúkọ mí ni Báakólé Bángbólá Ògúngbémì. Òdàrà ní arákùnrin Oláñíyì, ní ńkànr bí ogún ọdún ní ọ̀ bẹ̀ ni ńkànr bí rùríù yìí gbé ómọ tuntun kàn ń wá fún báá bá mí ... (awó ní báá bá mí ní se...) láti fí se ogún ogínwó... Báá bá mí kí ń ìlè, báá bá mí gbé ómọ náà fún mí...émí ò wá bí Ogbéni Oláñíyì sí mọ wí gbé Báá bá mí kò lo ómọ náà...eyíán méji ni émí won sòfá ló bí ëròbọ́ ómọ yìí, iyá rè ìáyà aya mí... "Kí lọ́ dí tó ń wó kí tó fún ijoja lètì nigbá náà? Adájọ béèrè“ Ijọba ìbí kí ìgè pé? Òlúwà mí... ojọ́ tí mọ sí tó ńwó àwọn agbófínrò lètì, émí ní mọ tí mún jëbi bò, láti ìgbà náa ní mọ tí pinnu wí pé èni ìyò ìwówù tí ó bá tún gbè iřú èṣè bèe fún mì, ní ó máa gba ówó wón yìí, ní ní ní sí fún èni tí wón bá ní kí n pà kí ìjọ̀ nàà bòra, émí kí i ṣẹ́ ìtapíyà ì n (O.I 46-47).
intervention of the Police, they give several ridiculous excuses. It is either the Police vehicles do not have tyres or there won’t be fuel, and when there is fuel, tyres won’t be available.

One fact that is evident about the Police as portrayed by Yorùbá female novelists is that majority of them are corrupt. There is also the lack of trust among them. Using their novels, the female novelists have succeeded in creating the awareness that individuals aspiring to become Police officers should be trustworthy, reliable and dutiful. They opine that a collaboration between the citizens and the Police is crucial in the course of combating crime and eliminating criminals in the society. The depiction of the Police in various characters by the Yorùbá female novelists in this research is a reflection of the Nigerian society in which the literary work is created. The personal experiences of that authors with reference to Police-related issues their societies are reflected in their works as basic features of the Sociological Approach.

6. CONCLUSION

With evidence in the cultural nuance of the society, the Nigeria Police Force has been depicted to have a long and prevailing history in committing atrocities in the society. These atrocities as reviewed in the article include receiving bribes, renting out of guns and ammunition to criminals, sabotaging the efforts of diligent officers, substituting innocent people to serve punishments in place of the actual criminals. In more extreme cases, becoming godfathers to criminal or venturing into criminal activities themselves.

The Yorùbá female novelists also attempted to explain the contributing factors to the collapse and pitiable state of the Nigeria Police Force, which includes the lack of required skills and training after joining the Police Force, with some officers not undergoing any additional training in twenty long years.

The Yorùbá female novelists establish that for the Nigeria Police Force to experience a positive turn around in the way it executes its responsibilities to the Nigerian people, there is a need to re-evaluate the standards put in place to review the performance of existing officers and terminate the employment contracts of those found guilty of committing any of the atrocities discussed in this article in order not to corrupt other officers.

In addition, the government needs to upgrade the ammunitions needed in the Nigeria Police Force, provide additional training for officers at all levels so as to equip them with the latest knowledge and tactics needed to combat crimes in this era of digital technology. It is through these efforts that Nigeria can have a solid Police Force that will ensure that the crime rate in the country is significantly reduced.

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