

**THE PORTRAIT OF THE NIGERIA POLICE FORCE IN  
SELECTED YORÙBÁ WRITTEN LITERARY TEXTS**

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## ABSTRACT

The Nigeria Police Force (NPF) is one of the law-enforcement agencies in Nigeria. The modus operandi of the NPF has received more scholarly attention, particularly in linguistic, security, psychological and historical studies than it has in Yoruba literary studies. Even the few studies on the NPF in Yoruba literature have mainly focused on its methods of investigation and crime control strategies, especially in specific genres. Thus, less attention has been paid to the portrayal of the NPF across the three genres (prose, poetry and drama) of Yorùbá written texts. This study was, therefore, designed to investigate the depiction of the NPF and her personnel in the three genres of Yorùbá written texts, with a view to discerning her negative and positive images.

Sociology of literature and Structural-Functional Theory were adopted as theoretical framework. Interpretive design was used. Twenty-one Yorùbá literary texts, covering the three genres of literature, were purposively selected for their portrayal of police activities. These comprised eight prose texts (*Adégbèsan*, *Ta lolè Ajómọgbé?* (*Ajómọgbé*), *Àjà l'ó lerù* (*Àjà*), *Àşegbé*, *Oyin Inú Àpáta* (*Oyin*), *Oorun orí kẹkẹ* (*Oorun*), *Òdájú ni wón* (*Òdájú*), and *Atítẹẹbí*; eight drama texts *Oyindámólá omọ ọlórò* (*Oyindámólá*), *Ọlórún ò màwàdà* (*Ọlórún*), *Olúwa ló mejó dá* (*Olúwa*), *Gbamúgbamù*, *Ayé yẹ wón tán* (*Ayé*), *Iná ràn* (*Iná*), *Ààrò Wòròkò* (*Ààrò*) and *Şubúşeré*; and five poetry (*Àkójọpọ ewi àbáláyé àti ewi àpilekọ* (*Àkójọpọ*), *Aşọ igbà* (*Aşọ*), *Rò óo re* (*Rò*), *Orin Ewúro* (*Ewúro*) and *Àwọn akéwì n şaşàrò* (*Akéwì*). Texts were selected because they are replete with NP activities. Data were subjected to content analysis.

Aspects of the NPF portrayed in the texts are the generic, descriptive labels, personal conduct, methods of operation and challenges. In *Gbamúgbamù*, *Àjà*, *Atítẹẹbí*, *Ààrò*, *Adégbèsan*, *Iná*, *Ayé*, *Aşọ*, *Òdájú*, *Ọlórún*, *Rò*, *Ewúro*, *Oorun*, *Ajómọgbé* and *Àşegbé*, NPF is overwhelmingly depicted negatively as corrupt, unethical, incompetent and compromising. Hence, the police is labeled as 'asín' (shrew), 'ejò' (snake), 'alónilówógbà' (extortionist), 'wetin you carry' (What do you have in your possession?), 'onípónpó' (club carrier), 'afeyín-pín-eran' (cheats) and 'olè-tí-í-mọ-ẹşẹ-olè-tọ-lórí-àpáta' (accomplice). Its personnel are portrayed as indolent, detestable, saboteurs, 'árijẹ nínú màdàrú' (one who thrives in confusion), feeble and weaklings. On the contrary, in private life, *Akéwì*, *Oorun*, *Ayé* and *Àkójọpọ* positively depict police officers as humane, soft-hearted but firm. *Oorun*, *Oyin*, *Oyindámólá* and *Ajómọgbé* portray police officers generally as prompt, efficient and tactical. *Oorun*, *Gbamúgbamù*, *Iná* and *Olúwa* single out female officers as dogged, resilient, patient, hardworking, committed and fearsome officers. The NPF's modus operandi include oath of office, arrest and detention, investigation, meetings, duty shifts, redeployment and red tapism. The challenges portrayed include gender discrimination, poor logistics, poor welfare package, inadequate funding, uncooperating public and sabotage. In all, the representation of the NPF in poetry is persistently negative, while that in drama and prose are is balanced.

The Nigeria Police Force is preponderantly portrayed as sordid in Yorùbá written literary texts, with the female officers more positively represented, especially in drama and prose.

**Keywords:** The Nigeria Police Force, Representation in Yorùbá written texts, The police in literature

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## **CERTIFICATION**

I certify that this work was carried out by **Justina Olábòwálé ADAMS** in the department of Linguistics and African Languages, University of Ìbàdàn, Ìbàdàn, under my supervision.

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### **Supervisor**

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## DEDICATION

*All glory must be to the Lord  
For He is worthy of our praise  
No man on earth should give glory to himself  
All the glory must be to the Lord.*

*Ará ẹ̀ dídẹ̀ ẹ̀ bá mi jó  
Èniyàn mi ẹ̀ bá mi yọ  
Olúwa mi ló gbé mi ga*

This thesis is dedicated to God Almighty, the Omnipotent who has made the achievement of this feat possible. To Him alone be all the glory, honour and adoration now and forevermore. Amen.

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## **LIST OF ABBREVIATIONS**

1. Nigeria Police Force as NPF
2. Officers and men of the Nigeria Police as NP
3. Chief Superintendent of Police as CSP

# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background to the study

Crime is inevitable in any human society. This reality has necessitated the existence of security agencies such as the Nigeria Police Force (NPF) to combat crimes. In contemporary Nigeria, the NPF is primarily saddled with the responsibility of maintaining law and order in the public space. The NPF therefore has as its main duties; the protection of lives and properties, as well as the prevention and detection of crimes. The importance attached to the duties and responsibilities of the NPF has consequently made the Force the focus of several Yorùbá literary works, the Yorùbá written literature especially which has, in turn attracted scholarly attention in Yorùbá studies. Such existing studies have both commended and condemned the activities of the Nigeria Police (NP).

However, the condemnations seem to far outweigh the commendations. Such condemnations have been in view of various misdemeanors such as official negligence, ineffectiveness, collusion with criminals, corruption, extra-judicial killings, assault, and extortion among others. In fact, the negative image of the activities of the NP birthed a popular Yorùbá dictum “*Ọlópàá kì í bímọ re, bí ò bí kùmọ, á bí kóndó*”. This roughly translates to ‘nothing good usually comes out of any dealings with the police’. In this light, this study makes an attempt at identifying the framing of the NP in twenty-one (21) selected Yorùbá written texts. This is with a view to knowing specifically, whether these portraits are good or bad, reveal the *raison d’être* behind some of these reflections and to also, establish that these reflections are true to life.

The fact that these reflections are true to life suggests that the relationship between literature and the society is symbiotic. This is so in as much as literary works being products of their environments reflect the prevalent practices, ethos and morals in such milieu. Literary writers as the human tools that bring about the manifestation and documentation of these realities can thus be likened to interpreters, since they interpret and reflect societal happenings in their literary works. The representations however stride personal and collective experiences.

### 1.2 Statement of research problem

Of all the security agencies in Nigeria, the NPF is the most frequently encountered or talked about because of their closeness to the public. Since its inception, it has received and continues to receive a lot of scholarly attention as evident in )g5nx7nz (1976, 1987, (1990); Ad3b=wq13 (1994); Oyèrìndé (1985, 1992); Fátùróti (1998); R9t8m7 (2002); )j9 (2005); Àfọnjá

(2008); Àrẹ̀mú and Tẹ́júmọ́lá (2008); Àrẹ̀mú (2009, 2014, 2017); Afọ́lábí (2010); Okoye (2011); Obi-Anike, Ekwe, and Ogbo (2014); Adégokè (2014); Olówu (2014); Ranbo (2014); Búsàrí, Ajíbíké, Asògbón (2015); Olúṣọ́lá (2015) and Zjzy7 (2016). The focuses of such works include the origin, developments, challenges, conduct and so on, of the NP. However, a close observation of the works reveals that much attention is focused on the commendation as well as the condemnation of the NP which are occasioned by the various misdemeanors perpetrated by their officers and men. Also, it has been noticed that a study of the NPF's portrait in Yorùbá literature especially, in Yorùbá poetry texts is scarce as scholars mostly focused on reflections from the Yorùbá written drama and prose. This study therefore, sets out to reveal how the Yorùbá literary writers have portrayed the NP in their works. This is with a view to highlighting specifically, the positive and negative images of the NP, the *raison d'être* behind some of these reflections and, most importantly, to establish that these reflections are true to life. This study shall be a cross-generic one as it intends to gather its data across the three genres of the Yorùbá written literature, prose, drama and poetry.

### **1.3 Aim and objectives of the study**

This study investigates the generic depictions of the NPF and her personnel in Yorùbá selected written texts with a view to projecting her positive and negative images, establishing why they have been so projected and to prove that these portrayals are true to life. The objectives of the study were to:

1. investigate the generic depictions of the NP as it relates to their professional and private life in the selected texts;
2. analyse the metaphors, descriptive labels and language expressions synonymous with the NP, as contained in the selected literary works;
3. highlight and evaluate the operational techniques of the NP as portrayed in the selected texts;
4. to determine if there is gender dichotomy in the professional conduct of the NP as represented in the selected literary works; and
5. investigate NP's challenges as contained in the selected literary works so as to be able to trace the factors responsible for their ineffectiveness thereby, proffering the necessary solutions.

In order to achieve the aim and objectives above, the theories of sociology of literature and structural-functionalist are adopted to characterise the image of the NP, why they have been

so castigated, and to prove that most of the comments passed on the NP are true to life since, it is what these writers had seen, heard, experienced (directly or otherwise) that they reflect in their works. This buttresses the fact (as established by our theories and the Nigerian dailies) that literature is a reflection and refraction of the society.

#### **1.4 Research questions**

This study will attempt to provide answers to the following questions:

1. How has the NP been depicted generically in terms of their professional conduct and private life in the selected Yorùbá written texts?
2. What are those metaphors, descriptive labels and expressions synonymous with the NP?
3. What are the operational techniques of the NP as reflected in the selected texts?
4. How has the issue of gender dichotomy in the professional conduct of the NP been represented in the selected literary works?
5. What are those factors that serve as impediments to the smooth operation of the NP?

#### **1.5 Significance of the study**

The centrality of the Police Force to the maintenance of public law and order cannot be overemphasized. However, it is incredibly important that such a crucial organisation enjoys public acceptance and respect in the discharge of its duties. It is unarguably true that a lot of researches have been carried out on the NPF and its personnel. But, full attention seems to be on just the professional conduct of the police personnel alone. Aside this, the reflections seemed to be drawn from the Yorùbá prose and drama texts only to the exclusion of the Yorùbá poetry texts. This present study is thus significant as it identifies some other aspects of the NPF and its personnel earlier excluded. Such include their methods of operation, challenges, private life, some common descriptive labels and certain language expressions used in reference to the police and their activities but which were not captured in the previous studies. Furthermore, the professional conduct of the police as it relates to their level of fairness and objectivity, obedience to constitutional laws, job competency and, their comportment on duty shall be highlighted.

The study will enrich our knowledge and understanding of the activities of the NPF, specifically on its challenges, so that we can appreciate the enormity of their task and come to their assistance in whatever ways possible. In addition, it will also assist in confirming the assertion that literature is indeed, a reflection of societal happenings.

## 1.6 Justification

This study focuses on the officers and men of the NP as reflected in selected Yorùbá written literature. This focus is apposite because the NPF is an indispensable societal institution whose activities have significant impact on the functionality of the society. The NPF is charged mainly with the responsibilities of prevention and detection of crime, apprehension and prosecution of offenders, preservation of lives and properties, and the general preservation of law and order. In addition, the portrayal of the Force and its personnel will assist in highlighting its internal and public perception, which in turn provides a yardstick with which the Force can be assessed and made to improve on its performance.

## 1.7 Scope and limitation of the study

This study focuses only on the portrait of the NP in the selected Yorùbá written texts. The analysis and subsequent discussions are also limited to selected texts. The selected written prose are: *Adégbèsan* by Akin J. Omóyájowó, (1990); *Ta lolè Aj-mogbé?* by Kólá Akínládé (1992) *Àjà l'ó lẹrù* by Oládèjò Òkédìjì(2000); *Zxegbé* by Olátúnjì +pqd=tun(2002); *Oyin Inú Àpáta* by Ségun Sòètán (2006); *Oorun ori kèkè* by Tèmítópé Olúmúyíwá (2008); *+dqj5 ni w-n* by L3r3 Ad3ycm7 (2017) and *At7t21b7* by Di7p= Gb3nr9 (2017). The drama texts are: *Oyíndámólá omọ olórò* by Olú Owólabí (1981); *Olórun ò màwàdà* by Láuuyí Òguníran (1991); *Olúwa ló mejò dá* by Afólábí Olábímtán (2005); *Gbamúgbamù* by Gbadé Akíntókun (2006); *Àyé yẹ wón tán* by Akínwùnmí Ìsòlá (2009), *Inq rzn* by Ad3x[lq {lqt1j6 (2002); *Zzr0 W=r=k=* by Agbo[lq Zyqnd8ran (2016) and *Xub5xer3* by Lqs5nkznm7 T2lz (2017). The poetry texts are: *Àkójopò èwì àbáláyé àti ewì àpílèkọ* by Afólábí Olábímtán (ed.) (1988); *Aşo ìgbà* by Dúró Adélékè (1997); *R0 9o re* by Zr8np3 Ad3j6m= (2002); *Orin Ew5ro* by Ztzt7 Zjznzk5 (2004) and *Aw[n ak3w8 n xzxzr0* by {lqt5nj7 +pqd=tun (ed.) (2009). A purposive selection method was employed. Thus, all the selected texts contain relevant data on the activities of the NP.

## 1.8 Methodology

This research is a content-analysis type. Its data were drawn from the following sources:

i) **Yorùbá written literature** – relevant data were extracted across the genres (prose, poetry and drama). Twenty-one Yorùbá written literary texts were purposively selected. They were so selected because they are replete with police activities which bother on the police conduct, private life, work challenges, methods of operation, descriptive labels and language expressions. The data from these texts constitute our primary data.

ii) **Print media**- these include the Nigerian dailies (daily newspapers and their Yor6bq counterparts *Alqr0y3* and *Ak3de O0duz*) which contain various topical news items on the NP. They were regularly consulted for relevant updates on police activities.

iii) **Literary/academic works** – Several published works (academic journals, books, theses and dissertations) on different aspects of the study were consulted and used extensively in the study.

iv) **The Internet** – Relevant government documents such as The Police Act; The Nigerian Constitution; Criminal Procedure Act; Criminal Code Act; Nigeria Police Code of Conduct and the Criminal Procedure Code whose hard copies could not be easily located were retrieved from the internet. Also, the internet provided the opportunity to regularly visit the NPF's website for updates on their activities. The data from the last three categories constitute the secondary data.

Data were then analysed using Sociology of Literature and the Structural-Functional Theory<sup>1</sup> as the theoretical framework. The two theories were adopted because they are concerned with the study of the society. They investigate the connections between what society makes of us and what we make of ourselves. Sociology of Literature, which is the main theoretical framework, is based on scientific study of the society. It also submits that literature is a true reflection of the society from which it sprung. The Structural-Functional Theory which is the complementary theory, is based on the assertion that the society is structured into several parts, each with its own duty and that the failure of a part to perform its statutory duties could have dire consequences on such a society. The principle of these two theories formed the pedestal on which our analysis and interpretations in the study were based.

Similar instances and inferences were drawn from real life through the media of the Nigerian dailies, academic researches and online materials mainly from the NPF webpage to throw more light on the data gathered from the Yor6bq written texts. This is with a view to establishing that these literary portraits actually reflect real life situations as far as police conduct/activities are concerned and this is what literature is.

## **1.9. An overview of the Nigeria Police Force**

Here, a discussion of the origin, code of conduct, mission and vision, internal ranking and general activities of the NPF is provided.

### **1.9.1 A brief history of the Nigeria Police Force**

Policing is not a novel profession. The term 'police' can be traced to the Greek word *politeia*, which then referred to all the affairs that affected the survival and order of the state<sup>2</sup>. The Europeans by 1700s, used the term *la police* (French) and *die polizie* (German) to connote the internal administration, safety, protection and surveillance of a territory. The English stuck

to the word *police* and the word was reported to have gained increasing currency during the Napoleonic era in France. It is conjectured that the expression was possibly brought from France at the beginning of the eighteenth century. Then, it referred to good government through the introduction of sanitation, street lighting, etc, (Àrè mú, 2014:3).

Before the modern era, the policing system had a broad range of duties. Their tasks were performed through mutual obligations by community members. Such is the example of the *tithing system* in Anglo-Saxon England, which can be described as early example of community law enforcement. During the reign of King Alfred (849-899), and beyond, the main task of maintaining peace fell upon each community through a well-understood principle of social obligation. Each tithing was said to have been composed of a collection of ten families, with each member inextricably linked by a pledge to be answerable for the lawful behaviour of the other members of the tithing group, (Àrè mú, 2014:3).

The background history above therefore, probably accounts for Àrè mú's (2014:3) submission that, the police evolved during the Anglo-Saxon times in England. During the said era, the early Kings used the instruments (police) of their offices, sought complete loyalty and obedience from their subjects. These early kings, in order to guard their empires, made use of their subjects. However, it was specifically during the reign of King Alfred the Great that what can be called the 'Internal Police Force' sprung up<sup>3</sup>. Their springing up was connected to the decree King Alfred the Great made which mandated all the 'thanes' or land owners to see to the security of their various territories.

Therefore, in a bid to curb the excesses of these thanes, they organised themselves into *tithing* (police) of ten families each<sup>4</sup>. Among the basic functions of the *thythingmen* were apprehension of criminals, taking of such criminals to the king's court, neighbourhood watch and patrol. Their population later grew to 100 *thythingmen* and were later renamed the 'Court of the Tourn'. They meet once a year to appraise their activities under a 'Reeve' who later became known as the Sheriff. The Sheriffs were subsequently appointed by the kings, thus making the Sheriffs more superior and more responsible to the king in matters relating to local enforcement of criminal justice. In the same vein, 12 *thythingmen* from the Court of the Tourn were selected to administer criminal justice. Similarly, the 'Court Leet' was established to attend to purely local and minor cases from the villages. Their head was referred to as the 'Comes Stable' (Constable) which means the 'Master of the House'. They were also appointed by the king, thus, responsible to him. The title later became 'Constable' as it is being used today.

The above system was upheld till around 1700 before it experienced some changes due to population growth and urbanisation. Later, the constables became corrupt and were, as a

result, seriously detested by the people. Invariably, due to such excesses and corruption allegations leveled against them, William Pitt (who was then, the British Prime Minister) carried out more judicial and policy reforms on them in 1785. Later, he presented before the British Parliament, a bill for the establishment of a Police Force in London. As a result of series of opposition, the bill was later withdrawn but the Bow Runners were allowed to remain and increase in number.

It was not until 1829 that the modern concept of the police was originated. Sir Robert Peel who happened to be the Home Secretary then presented a bill to the British Parliament which set out terms and principles to govern a modern day Police Force. Thus, the Metropolitan Police Act was passed, thereby permanently providing appointed and paid Constables to protect the capital as part of the Metropolitan Police Force. They were then referred to as the ‘Peelers’ and since then, Sir Robert Peel is regarded as the founder of the modern Police Force (Àrè mú, 2014).

Prior to the British colonisation of Nigeria, all the tribes indigenous to Nigeria especially, the Yorùbás, had their ingenious systems of maintaining law and social order. These systems were however, exclusive and formal. They ensured order and smooth running of the society for generations (Olongha, 2016). Àrè mú (2009); Àrè mú (2014); Búsàrí (2015); Àjàyí (2016); and Olongha (2016) recount that modern policing evolved in Nigeria in April 1861 when the British Consul in charge of the Lagos Colony, Consul John Beecroft sent a proposal to his home government in London, on the need to enlist a Consular Guard. Thus, in April 1861 his home government through its foreign office granted the Lagos Colony the permission to establish a 30 man Consular Guard.

The formation was premised on the modern concept of policing. Before the British colonisation of Nigeria, the various traditional institutions had in place several mechanisms responsible for the maintenance of law and order as well as defense of their domain from internal and external aggressions. Later on in 1863, the Consular Guard was renamed the ‘Hausa Guard’. Then, an additional enlistment of run-away slaves captured at Jebba by Lieutenant Gover, R.N. increased their number to 600 men. In 1879, the Force again was renamed ‘Hausa Constabulary’. This was due to further enlistments of new recruits mainly of Hausa origin, thus bringing the number of the Corp to 1,200. Then, the command was headed by an Inspector-General appointed by the then British Consul.

Àrè mú (2014) reveals that on January 1<sup>st</sup> 1896, the Lagos Police Force was established. And after the British expansion of its colonial government, a constabulary modeled after the Hausa Constabulary was formed in 1893. It was the Niger Coast Constabulary, and it existed

only for six years. Later, the Royal Niger Company through a charter by the British Government in 1886 established the Royal Niger Constabulary in 1888 with its headquarters in Lokoja<sup>5</sup>, bringing the number of the major forces in Nigeria to two: The Lagos Police Force and the Royal Niger Constabulary.

Lagos was colonised at about 1860-1930, as at then there were still some other 'Police Forces'. They were the Native Authorities and Local Government police forces<sup>6</sup>. In the south west, specifically in Yorùbá land, under their law and ordinance, the palace guards were known as the *akódà*. They were the ones reformed and subsequently referred to as *olópàá*. Àrèmú (2014) maintains that the British Government in 1900 proclaimed the protectorates of the Northern and Southern Nigeria which subsequently led to the splitting of the Royal Niger Constabulary into the Northern Nigeria Police Force and the Northern Nigeria Regiment.

Àjàyí (2016) further reveals that in the South, the Lagos Police Force and part of the Niger Coast Constabulary became the Southern Nigeria Police in 1906 (the bulk of the officers of the Niger Coast Constabulary formed the Southern Nigeria Regiments). In addition to normal police duties, the new Police Forces were responsible for dealing with internal disturbances and external aggressions. After the amalgamation of Northern and Southern Nigeria in 1914, both Police Forces continued to operate separately until 1<sup>st</sup> April, 1930 when they were merged to form the present Nigeria Police Force with headquarters in Lagos.

The new Force was commanded by an Inspector General of police, Mr. C. W. Duncan, (Búsàrí, 2015:4). The title of Inspector General was replaced with Commissioner in 1937 but the original title was reverted to again in 1951 after new constitution was introduced. Búsàrí (2015) asserts that in 1954, the Nigeria Police Force became a Federal Institution. The Military Government then headed by General Yakubu Gowon merged the Local Government Police in the different parts of the country with the Nigeria Police Force in 1972. This merger was constitutionalised by the 1979 constitution and later by the 1999 constitution (section 214). The latter constitution states that:

1. there shall be a Police Force for Nigeria which shall be known as the Nigeria Police Force, and subject to the provisions of this section, no other police force shall be established for the Federation, or any part thereof.
2. subject to the provisions of this constitution:
  - a. the Nigeria Police Force shall be organised and administered in accordance with such provisions as may be prescribed by an act of the National Assembly;
  - b. the members of the Nigeria Police Force shall have such powers and duties as maybe conferred upon them by the law; and

c. the National Assembly may make provisions for branches of the Nigeria Police Force forming part of the Armed Forces of the Federation or for the protection of harbours, waterways, and railway and air fields.

Also, section 4 of the Police Act, P.19 states that:

The Police shall be employed for the prevention and detection of crime, apprehension of offenders, the preservation of law and order, the protection of life and property and due enforcement of all laws and regulations with which they are directly charged, and shall perform such military duties, within or without Nigeria as may be required of them, or under the authority of this or, any other Act. (1979:23).

Louis Orok Edet (late) became the first indigenous Inspector-General of Police in April 1964 (Àrè mú, 2009:8; 2014:7; Búsàrí, 2015:14). In addition, the Mobile Police squadron, an initiative of Superintendent Qláwaiyè, which he adapted from Malaysia, was formed in Kaduna in June, 1962. (Àfònjá, 2007: 99). The squadrons are reserved units specially trained to act as a Police striking force in the event of riots and other serious disturbances anywhere within the federation of Nigeria. They are constituted, equipped and controlled by the Inspector-General. They are classified as a formation of Force Headquarters. Its activities are co-ordinated by a Commissioner of Police at the Force Headquarters.

Its statutory functions are primarily to:

- protect and preserve life and property; and
- maintain law, peace and order.

This special arm is not a military establishment but an integral part of the Nigeria Police Force (Àfònjá, 2007: 100).

Àrè mú (2014:6) emphasises that though, the present Nigeria Police Force was established in 1930, and it was still controlled and strongly influenced by the colonial masters then. However, during the series of constitutional amendments experienced between the periods 1930- October 1<sup>st</sup>1960, the colonial masters made a good use of the traditional rulers. The Force then was complemented with the Native Authority Police which was under the control of traditional rulers.

### **1.9.2 The code of conduct and professional standards for police officers**

In every establishment, there are codes of conduct that serve as guide to provide a clear focus on activities in order to curb the natural erring tendencies inherent in its officers. The NPF

is not an exception as it has rules governing the activities of its members. These are reproduced below for easier reference.

### **1.9.2.1 Vision and Mission**

The vision of the Nigeria Police as documented in the Code of Conduct states:

- 1) to make Nigeria safer and more secured for economic development and growth; and
- 2) to create a safe and secured environment for everyone living in Nigeria.

The mission of the Nigeria Police as documented in the Code of Conduct states:

1. to partner with other relevant security agencies and the public in gathering, collating and sharing of information and intelligence with the intention of ensuring the safety and security of the country; and
2. to participate in efforts to address the root causes of crime while ensuring that any criminal act is investigated so as to bring the criminals to justice in a fair and professional manner.

To achieve its vision and mission, a code of conduct for all police officers was formulated to provide all members of the NPF, with a set of guiding principles and standards of behaviour while on or off duty. The code prescribes the following as the primary responsibilities of a police officer:

- **Impartiality:** He is to perform impartially;
- **Discretion:** This, he is to use responsibly;
- **Use of Force:** He is not expected to employ unnecessary force or violence and where it is to be used (when all discussions, negotiations and persuasions are ineffective), it must be reasonably used;
- **Confidentiality:** He is to keep whatever he sees, hears or learns confidential unless the performance of duty or legal provision requires otherwise;
- **Integrity:** He is forbidden to neither engage in acts of corruption or bribery nor condone such acts from other police officers;
- **Personal professional capabilities:** He shall be responsible for his own standard of professional performance and will seize every reasonable opportunity to enhance and improve his level of knowledge and competence; and
- **Private Life:** He shall behave in a manner that does not bring discredit to the Force or himself. His character and conduct, while off duty, must always be exemplary (B5s7r7, 2015:15-18).

### **1.9.3 Basic duties and functions**

Àfònjá (2007); The Police Training Manual (1976); Àrèmú (2014) and The Police Act, state the general duties of the NPF to include:

- prevention and detection of crime;
- protection of life and property;
- apprehension of offenders;
- preservation of law and regulations with which they are directly charged;
- performance of such military duties within and outside Nigeria as may be required of them by or under the Police Act or of any other Acts or as the President and Commander-in-Chief of the Armed Forces of Nigeria may direct, and
- preservation of the liberty of the subject.

Furthermore, the Police may also be asked to perform other tasks such as:

- to decide whether or not to prosecute suspected offenders;
- to conduct minor prosecutions;
- to conduct road traffic;
- to carry out duties in connection with applications for Nigerian nationality;
- to control possession and use of certain categories of arms and ammunition; and
- to assist anyone in need of help either in minor or major disaster (Àfònjá, 2007:51-52).

### **1.9.4 The Nigeria Police organisation, structure and control**

This is divided into:

#### **1.9.4.1 The Nigeria Police Council**

This was established under the constitution of the Federal Republic of Nigeria 1999, as a Federal Executive Body. It is constituted of:

- the President who shall be the Chairman;
- the Governor of each state of the Federation;
- chairman of the Police Service Commission; and
- the Inspector-General of Police.

Its major functions are:

- the general supervision of the Nigeria Police Force; and
- advising the President on the appointment of the Inspector-General of Police (Àfònjá, 2007:89)

#### 1.9.4.2 The Police Headquarters

The Police Training Manual (1976) and Àrè mú (2014) identify that the Police Headquarters comprises seven (7) departments each headed by a Deputy Inspector-General of Police. These departments are:

**‘A’ Department (Administration):** This department handles the administrative, personnel, records, discipline, and promotion. All policies relating to the Force also emanate from here. Among the other units found in the department are: the Central Administration, Special Duty, Welfare, Budget, Public Relations and Publication.

**‘B’ Department (Operations):** This department has other units/divisions like: Operations Division, Transport Division, Internal Communication Division and the Traffic Division. It is the engine room of the NPF. The department is purely for overseeing all matters relating to crime, crime statistics analysis and maintenance of law and order.

**‘C’ Department (Logistics and Supply):** This department is made up of four main divisions namely: the Finance, Works, Stores and Trades.

**‘D’ Department (Criminal Investigation):** This is the investigation department; it includes the Force and C I D which include all sections covering: Crime, Fraud, Homicide, Criminal Records, Photography, Detective Training, Ballistics and the Interpol.

**‘E’ Department (Training and Human Resource Development):** This handles the training and human resource development aspect of the Force. It plans, formulates and implements training policies. It coordinates the recruitment and the manpower development.

**‘F’ Department (Research and Planning):** This works on the Force’s research, planning and statistics.

**‘G’ Department (Information, Communication and Technology):** This was created in March 13, 2012. Its creation was necessitated by the realisation that 21<sup>st</sup> century policing is technologically driven and scientific.

#### 1.9.4.3 Ranks in the Force

The ranks in the Police Force as identified from The Police Training Manual (1976: 82-83) is arranged from the most superior to the lowest rank as follows:

- Inspector-General
- Deputy Inspector General
- Assistant Inspector General (A.I.G)
- Commissioner
- Deputy Commissioner

- Assistant Commissioner
- Chief Superintendent
- Superintendent
- Deputy Superintendent (D.S.P)
- Assistant Superintendent (A.S.P, confirmed)
- Assistant Superintendent (A.S.P on Probation & Trial)
- Cadet Assistant Superintendent
- Chief Inspector
- Inspector (Confirmed)
- Inspector on Trial
- Cadet Inspector
- Sergeant Major
- Sergeant
- Corporal

#### **1.9.4.4 The crest and flag**

The Nigeria Police Flag has these colours:

- Blue: representing love, loyalty and Unity
- Yellow: representing discipline and resourcefulness
- Green: representing energy and life

The Nigeria Police crest has these symbols:

- Eagle: representing Strength
- Crossed Baton: Office and Authority
- Elephant: Steadfastness and Reliability
- Green Ground: Rich vegetation of Nigeria (Àfònjá, 2007:12).

#### **1.10 The Yorùbá written literature**

Initial efforts to reduce the Yorùbá language to writing were made by Christian missionaries. Specifically speaking, records revealed that Thomas Bowdich paved the way for this in 1817. His pioneering works comprised the collection and publishing of some Yorùbá words in 1819 (Ọ̀gúnẸ̀, 1992:8). Hannah Kilham followed suit by first recommending the establishment of a linguistic institute in England where Africans could study their own language so that, it could be reduced into writing. Later, in 1828, she collected and published Yoruba vocabularies thus becoming the first known scholar to produce Yoruba vocabulary in written

form. Several Christian missionaries in the persons of Hugh Clapperton, John Raban, Henry Townsend and others also made significant contributions.

However, controversies arose as these works caused series of inconsistencies in Yorùbá orthography. This made the need for a unified orthography necessary. Hence, a lot of formal and informal meetings were held to resolve this. An example of such was the 1875 Yorùbá orthography conference. Also, Bishop Ajayi Crowther's *Yorùbá Primer* in 1849 paved the way for the production of Yorùbá religious and educational literature, while Henry Townsend's local printing press (in Yorùbá language) encouraged more local printing presses, thus culminating into the production of more pamphlets and booklets in the Yorùbá language. His local newspaper *Ìwé Ìròyìn* also served as an avenue to air the Yoruba elites' thoughts in their own language.

Invariably, it was the joint efforts of the Christian missionaries and the native Yorùbá authors that brought forth a solid foundation for the Yorùbá written literature. Works such as historical books, newspapers, biblical translations, school textbooks and pure literary works from then till date, continued to be churned out. The Yorùbá written literature, like its contemporaries, is also divided into three genres namely, the novel (*Ìwé itàn-àròso*), drama text (*Ìwé eré-onítàn*) and poetry text (*Ewì-àpilèkò*).

#### 1.10.1 Trends in the Yorùbá novel

Ògúnṣínà (1992: 6) claims that the novel is an imported genre in West Africa. Its publications started around the twentieth century in the third decade. Notable among the reasons for its late emergence were its very nature, its medium of expression (written form), and its newness as a genre. The genre is unique according to Ògúnṣínà (1992: 6) because:

It is essentially a written prose narrative of some length, an imaginative portrayal of life, with plot, situation and characterisation all based on facts of existence...It is indeed, a literary creation of a world in the authors imagination.

Initially, till around 1913, Yorùbá writings were mostly focused on religious topics. It was not until 1913 that historical writings like *Ìwé Itàn Èkó* (1913) by Losi and *Ìwé Itàn Ìbàdàn, Òxogbo, Ìwó ati Íkìrun* (1915) by I. B. Akinyele became a commonplace and were published in local newspapers. It was A. K. Aj7xaf1 that started pure literary writings with his *Ènìà Xòro* (1921) and *Tań t'Ólòrun* (1921) which were an expository on the biblical exclamation of Job. Later, *Ìwè Igbádùn Aiyè* similar to *Ènìà Xòro* was also published by him in 1923.

Thereafter, several Yorùbá newspapers came into production in the 1920s. It is in these newspapers that series of stories were published. Such was the *Itàn \$mi Banwo Omọ Òrukàn* published in *Elétí Ofè* by E.A. Ak7ntqn. However, the first real Yorùbá novel was *Itàn Èmi*

*Sègilolá Eléyinjú Egé Elégbèrún Oko Láiyé* published in July 1930 by I.B. Thomas. Earlier, the story had first been serialised in *Eléti Ofe*.

The birth of novel had a positive influence on other Yorùbá writers and soon, more Yorùbá novelettes and novels were published. Amongst these were Akíntúnde Şówùnmí's *Àyòkà Fèláyò* (1965), D.O. Fágúnwà's *Ògbójú Ode Ninú Igbó Irúnmalè* (1938), Oyèdélé's *Aiye Rée* (1947), *Igbó Olòdùmarè* (1949) Ìrèké Oníbùdó (1949) and *Ìrìnkèrindò Ninú Igbó Elégbèje* (1954) all by D. O. Fágúnwà. Some imitators of D. O. Fágúnwà also published some novels. These include Ògúndélé's *Ejigbede Lónà Işálú Òrun* (1956) and *Ibú Olókun* (1956). Omoyájowó, A. also published *Ìtàn Odèniya Omò Odèlèrù* (1957) and Fátànmí's *Kòrimalè Ninú Igbó Àdímúlà* (1967).

Around the mid-fifties, the Yoruba novel tradition witnessed a change from the prevailing and dominant Fágúnwà tradition to that of contemporary life experiences. This led to the hybrid nature of Fágúnwà's *Àdítú Olòdùmarè* (1961) and eventually Jèbòdá's *Olówólaiyémò* (1960). Since then there has been no looking back for the Yorùbá novels. Ògúnşínà (1992) has divided Yorùbá novels into:

**Novels of the Fágúnwà tradition:** comprise all the five novels of Fágúnwà.

**Novels in direct imitation of Fágúnwà:** include Ògúndélé's *Ibú Olókun* (1956) and *Èjigbede Lónà Işálú Òrun* (1956), Omoyájowó's *Ìtàn Odèniya Omò Odèlèrù* (1957), Fátànmí's *Kòrimalè Ninú Igbó Àdímúlà* (1967), Owólabí's *Orí Adé kii Sùnta* (1974), and so on.

**The middle course novels:** capture Oyèdélé's *Ìwò Ni* (1970) and *Aiye Rée* (1947), Odúnjò's *Kúyè* (1964) and *Kádàrà àti Ègbón Rè* (1967), amongst others.

**The mythological novels:** encompass Şóbándé's *Rìgímò Obìnrin Kò Şé Tú* (1959), Ògúníran's *Eégún Alaré* (1972) and, Adéòyè's *Èda Omò Oòduà* (1966).

**The historical novels:** such are Délànò's *Aiyé Daiyé Òyìnbó* (1955), and Lójó *Ojòun* (1969), Fáléti's *Omò Olókùn Eşin* (1969) and others.

**The social novels:** among these are Jèbòdá's *Olówólaiyémò* (1964), {dúnjò's *Omò Òkú +run* (1964), Awóniyí's *Aiyekòótó* (1973), Ládélé's *Jé N Lògbà Tèmi* (1971), Yémi7tzn's *Gbòbaníyì* (1972), Ad3ycmi's *+dqj5 ni w-n* (2017) and Gb3nro's *At7t21b7* (2017) among others.

**The crime novels:** include Omoyájowó's *Ìtàn Adégbèsan* (1961), Òkédìjì's thrillers: *Àjà Ló Lèrù* (1969), *Àgbàlagbà Akàn* (1971), and *Kàrin Ká Pò*. Akínládé's detective novels: *Tà Ló P'Omò Oba* (1971), *{w- Tc Amòòkùnşìkà* (1971), *Alòsì Ológo* (1974), *Àşìrì Amòòkùnjalè Tú* and Şòètàn's *Oyin Inú Àpáta* (2006), *Eré Ori Igi*, and so on.

Adéyemi (2010) in his own study which is centred on the contemporary Yorùbá novels, re-grouped the Yorùbá (contemporary) novels into:

**The Historical novels:** these include Délànò's *Aiyé Daiyé Òyìnbó*, *Lójó Qjòun* and, Fálétí's *Omọ Olókùn Eşin*.

**Political novels:** these include Qlábímtán's *Bàbá Rere*, *Orílawè Àdìgún*, Owólabi's *Òtè Nìbò*, *Ìjàmbá Şèlú*, *Ìjà Òrè*, *Bòbadé Onígègè Òtè*, *Eni Qlòrun Ò Pa*, Bánjí's *Qba Adíkúta*, Abíódún's *Adiyè bà lókùn*, Adéyèmi's *Àkùkọ Gàgàrà*, Yémiítàn's *Gbòbaníyì* and, *lqy7w[lq's Aarc +nz Kakanf0*.

**Social novels:** these include Jéboḁà's *Olówólayémò*, Qdúnjò's *Omọ Òkú Òrun*, Awóníyì's *Aiyé Kòótó*, Qlábímtán's *Kékeré Èkùn* and *Àyànmó*, Ìşòlá's *Ogún Qmòdé*, Olúbóròdé's *Èkùn Abijàwàrà*, and Akinqlá's *Omọ Tèkùn Bì*.

**Crime novels (detective and thrillers):** these include Qládèjò's *Àjà ló lèrù*, *Àgbàlagbà Akàn*, *Atótó Arére*, *Kàrin kápò*, about fourteen detective novels from Akínlàdé and Şòètán's *Oyin iní àpáta* and *Eré orí igi* among others.

**Disability novels:** Qlábímtán's *Kúyè*

**Feminist novels:** Qmọşúnqlá's *Ìyábò I*, *Ìyábò II*, Johnson's *Bòşún Omọ Qdòfin*, Adékéyè's *Omijé Ayọ*, Oyéwólé's *Şadé Èdan*, Akinqlá's *Filà lobìnrin* and, Adéyèmi's *Qgá Niyá Mi*. Adéyèmi (2010:92)

Apart from the writers captured in the works above, there are new generation writers. Most of these works however, appear to be socially-inclined. Worthy of note is also the realisation that we still have among this new set of writers, old writers who have continued to add more feathers to their caps. The list of novels in this regard includes: *\*k=l3 +run* (2001) by S.M Rqj7; *Kab5kab5* (2005) by D3b= Aw1; *Zpqr7 In5* (2005); *\$k9 W4nj4l4* (2006) by Ab7mb-lq\_lqy7w[lq; *Bzbq Lqgb2dc* (2008) by {lqg0k4 B[lqr8nwq; *)k3t3* (2008) by Mor9nm5b= Ad3r7bigb3; *L9r7 )ke Saikof8l-* (2010) by Ol5x1gun Fat6r9t8; *\*tzn Am5x[gb-n* (2011) by Ad3r2m7 Faj1ny=, *\*gb2y8n Lalqy0 N Ta* (2013) by Ol5x2san Aj3w[l3 and *Ow9 \*ta* (2015) by N7ny= Ad3d4j8.

### 1.10.2 Trends in Yoruba textual drama/play text

Textual drama is described as “a serious play written for performance on stage, television or radio... it is the literary form of drama designed for the theatre” (Adérìbigbé, 2013:44). Drama is a play in which actors take roles of characters, perform the actions therein and say the dialogue. Earliest efforts at writing the Yoruba play started with Oyedele's *Qba Èlèjìgbò* and *Princess of Kòtàngòrà* in 1902 (Ògúnşínà, 1992:4) although it was not published. The first published play was Akintan's *Pamí n kú*. The play was serialised in his newspaper *Eléti Ofè* under different titles: ‘*Rèrìn diè*’, ‘*Pami n kú*’ and ‘*Ení máa kú pàdé eni máa pá*’.

Earlier on, there had been Olympus Moor's *Axikà bí Aparò* and Akínyelè's *Àwọn Ìwàrefà Mefà* which won the *Glee Singers of Lagos written drama competition*.

No effort was made again in writing Yoruba drama till 1958 when Ad3b9y4 Babalolá and J.F. Qdúnjò wrote *Pàxán X8nz* (1946) and *Agbàlòwómèrì Báálè Jòntòlò* (1958) respectively. Qlánípèkun Èsan followed suit in 1964 with *Ká Sòótó Ká Kú* while *Wón Rò Pé Wèrè Ni* by Ad3bqy= Fálétí came in 1965 and *Olúwa Ló Mejó Dá* by Af[lab7 Qlábímtán published in 1966, *Efúnxetán by Ìxolá* was in 1970, *Gbékúdè àti Ixé Abẹ* by Dúrójaiyé emerged in 1967, Èsan's *Òrékeléwà* in 1968 and *Ilé tí a fi itọ mọ* by Dáramólá was in 1970. The 1970s and 1980s heralded the publications of historical books such as, D5ro Ládiípò's *Oba Kòso* 1970, Ad3bqy= Fálétí's *Bax=run Gáà*, (1972), *Ògèdèngbé Agbógungbórò* (1986) by Olúšèsan, *Şango* (1981) by {lqd2j[ Òkédijì, *Oyíndámólá Qmọ Qlórò* (1981) by O15 Owólabí. Then, came the 1990s publications of *Qlórùn Ò Màwàdà* (1991) and *Qmọ Alátẹ Ìlèkẹ* (1992) by Ògúnníran. We have *O Şèyí Tán* (1995) by Adébòwálé, *Eyin Àparò* by Adéjùmò, *Gbogbo Wọn Lolè* by Oyèrindé and so on.

Furthermore, from 2000 to date are *Òré Mi* by Adéribígbé and myriads of newly published ones. *Òbìri Ayé*, *Òbìnrin Lèsù* and *Iyá Yáàdì* by Banjò A., Ewúoşó and Dòsùnmú respectively, *Ó Léwu* by Èsọ Olúbòròdé, *Gbamúgbamù* (2006) by Akintokun, *Iná Ràn* (2009) by Ad3x[lq Qlátéjú, *Ayé Yẹ Wón Tán* by (2006) by Ìşòlá, *Xukuxuku Bqm5bqm5* (2012) by Ad8g5n, *Ferc B7 Ck6n* (2013) by Fql3t7, *Ay3g5n* (2007) by Zkzngb3, *Adqk1dqj[* (2007) by Xzng9t9y4, *Em4r4* by (2003) Fqt9k7, *Ay3dqad3* (2008) by Zyzn9, *Ar5gb9* (2006) by Fqmoj5r=, *\*pinnu* (2007) by Ak7np215, *On7yang7* (2008) by Adqgbqdq, *Zw[n ak3w8 n' xzxzr0* by {lqt5nj7 +pqd=tun (ed.) (2009) and other newly published ones like *Xub5xer3* by T2lz (2017) and *Zzr0 w=r=k=* by Zyqnd8ran .

In fact, Ògúndèjì (2001:184) in his work classifies the Yorùbá written drama texts into:

**Pedagogical drama texts:** these include Babalolá's *Pàşán şinà*; Qdúnjò's *Agbàlòwómèrì Báálè Jòntòlò*; Fálétí's *Wón rò pé wèrè ni*; àti *Ìdààmú Páádì Minkáilù*; Owólabí's *Àbíku Solòògùn Dèké*, *Àgbà Tí N' Yólè Dà*; àti Ògúnníran's *Qlórùn Ò Màwàdà*.

**Historical drama texts:** these include: Ìşòlá's *Efúnşetán Aníwúrà* and *Olú Qmọ*, Fálétí's *Başòrun Gáà*, Ògúnníran's *Arikúyerí* and *Qmọ Alátẹ Ìlèkẹ*; Owólabí's *Líşàbí Àgbòngbò Àkàlà* and Ajéwólé's *Ògèdèngbé Agbógungbórò*.

**Protest drama texts:** these among others include: Òkédijì's *Réré Rún*; Ìşòlá's *Kòşéégbé* and *Ayé Yẹ Wón Tán*.

**Satirical drama texts:** these include among many others: Ìşòlá's *Abé Ààbò*, Qlátúnjì's *Ègbìnrìn Qtẹ* and *Àşírí Tú*; Dúrójayé's *Gbékú Dè àti Işé Abẹ* and Awóyelé's *Alàgbà Jeremáyà*.

### 1.10.3 Trends in Yorùbá written poetry

According to Ògúndèjì (1992: 27), efforts at reducing Yorùbá poetry from orality to written form were initially two-fold. The earlier attempt was made by Henry Townsend when he translated the English poem titled “*Who is Jesus?*” into Yorùbá language. This was featured in the first *Yorùbá Primer in 1948*. Also, another poem initially written in English Language by Bonar titled “*Be True*” was translated into Yorùbá language in 1867. This was featured in the local newspaper *Ìwé Ìròhìn fún àwọn Ègbá àti Yorùbá*. The latter effort as revealed by Ògúndèjì (1992:30) was the collection, collation and transcription of some Yorùbá oral poems. An example of such was the *Ìwé Ìtàn Ìbàdàn àti Diẹ̀ Nínú Àwọn Ìlú Agbègbè rẹ̀ bi Ìwó, )xogbo àti Ìkìrun* written by I. B. Akínyelé in 1911.

During this period, local newspapers usually employed riddles as introduction to their folktales. Such usually featured in newspapers like “*In Leisure Newspaper*” then in 1914. Subsequently, Yoruba written poems became deeply rooted in the Zr6ngb4 song (poetry in local Ègbá dialect). The progenitors of such poems according to Olatúnjì (1982:67) are Sòbò Aróbíodu and Oyèsílẹ̀ Kẹ̀rìbò. The Yorùbá local newspapers were also instrumental to the development of Yorùbá written poetry. For instance, the poem “Be True” earlier cited was published later in *Ìwé Ìròhìn fún àwọn Egbá àti Yorùbá* in 1960. In addition, another poem in memory of Francis Allen (which is officially considered as the first published Yoruba written poem) was also published in the same newspaper. This was how the Yoruba local newspapers paved the way for the development of Yorùbá written poetry as myriads of poems were subsequently published in them. Examples of such newspapers are *Akéde Èko, Èkó Àkete, Eléti Ofẹ̀, Ìròyìn Yorùbá, Alqroy3, Ak4de Zgbqy3, Ak3de O0duz* etc.

At the outset, the Yoruba written poems adopted the Christian hymns/English poetry’s patterns and did not really have the flavour of a Yoruba literary poem. However, this has been corrected as contemporary Yoruba written poems now have originality in their espousal of Yoruba culture and linguistic tropes and expressions infused into their works. Modern poetry writings and performances are now recorded on CDs, DVDs and also chanted on radio and television. Amongst the notable Yoruba written poets are, Josiah Sòbòwálẹ̀ Sówándẹ̀ (Sòbò Aróbíodu), *Àwọn Àròfò Orin Sòbò Aróbíodu* (1974); Adébáyò Fálétí *Àwọn Ewì Adébáyò Fálétí*; D. A. Obasá, *Ìwé Kìní Àwọn Akéwì* (1921), *Ìwé Keji Àwọn Akéwì*, (1933), *Ìwé Kẹta Àwọn Akéwì* (1945); J. F. Oúnjò *Akójopò Ewì Aládùn*; Olatúnbòsún Oládàpò, *Àròyé Akéwì Apá Kìní*, (1973); Afólábí Olabímtán, *Áádóta Àròfò*; Işòlá Akínwùmí, *Àfàimò àti àwọn àròfò mìràn*; and Adègbo Akinjogbin, *Ewì Ìwòyí* (1969). Contemporary written poets include Àmòó Adébísí, *Àròfò Òkú Pípè* (1983); Òpádòtun Olatúnjì, *Àròfò Òpádòtun* (1982) Y1mis7 Ad3b=wq13, *Ìgbà*

*Lonigbàákà*, (2003); Àrìnpé Adéjùmò, *R0 9o re*, (2002); Dúró Adélékè, *Aşo igbà* (1997), *Wáá gbó* (2001); Àtárí Àjànàkú, *Orin Ew5ro* (2004), Abíódún Jíbólá, *Àlọ n lọ* (1998); Sanya Ay=m7d3, *Olúşèyè àti àwọn àròfò mùíràn* (2007); Gb3m7s9y4 Zyzn9, *Ògá ni tíşà* (2011), *Àkójopò Ewì Gbèfè* (2010); Fqd7yz O15x[lq, *Ìyá Àtàtà* (2008); Zlzbq O15gb9y4ga, *Onírúurí Àròfò* (2012); Oyèrìndé Olúşayò, *Ìşòkan Nàìjíríà àti àwọn àròfò mùíràn* (2016); {lqy7w[lq Ad3m-lq, *Pèè-n-túkà, Akòwé kọ wúrà* (2008); Aw9tqy= T-lqn7, *Ewì Itaniji* (2006); Sósànyà Olúfúnmiláyò, *Ewì Omòdé* (1986); Àkànjí Ayòmídé *Òrò Ènu Akéwì* (2017); Akíntókun Gbadé, *Lékèlékèèè* (2012); Ajíbádé Túnjì *Omi Ogbon àti àwọn àròfò mùíràn* (2012) and so on.

### **1.11 Conclusion**

This chapter provided an introduction to the study. It discussed the objectives, background, methodology, scope, significance and justification of this study. It also discussed the history of the Nigeria Police Force while it further examined the historical trends in the Yorùbá written literature.

## NOTES ON CHAPTER ONE

1. Prior to that time, it was referred to as the Functional Perspective
2. See the *World Encyclopedia of Police Forces and Correctional Systems* by Kurian George Thomas (1989).
3. Then, they were referred to as 'Thything men'. See Àrẹ̀mú (2014) pg.3
4. Àrẹ̀mú op.cit
5. Lọ́kọ́ja was probably chosen because then, it was the capital of the British Northern Nigeria Protectorate thus, making it a convenient administrative town for the British colonial government after the amalgamation of the Northern and Southern Nigeria in 1914.
6. They were under the control of the traditional ruler in the western and northern parts of Nigeria where the British Government made use of indirect rule for its expansionism.

## CHAPTER TWO

### REVIEW OF RELEVANT LITERATURE AND THEORETICAL FRAMEWORK

#### 2.0 Introduction

This chapter is divided into two sections. The first section is concerned with a review of existing scholarly works on NP in and outside Yorùbá scholarship. The second section discusses the theoretical framework for the study. This is realised through the in-depth discussion of the theories on which subsequent analysis is hinged; Sociology of Literature and Structural-Functionalism.

#### 2.1 Review of relevant literature

##### 2.1.1 Studies on the Nigeria Police in Yorùbá scholarship

Scholarly works on the NP in Yorùbá scholarship include: )g5nx7nz (1987;1992); (1987); (1990); Ad3b=wql3 (1994) Oyèrindé (1985; 1992); Fátùróti (1998); )j9 (2005). Oyèrindé (1992) is an offshoot of Oyèrindé (1985)<sup>1</sup>. The two research studies presented, as parts of their foci, the assessment of the Nigeria Police as reflected in Yorùbá drama texts. The texts in these studies are: *Ayé Yẹ Wọ̀n Tán and Kòṣeégbé* by Akínwùmí Iṣòlá, *Ìdààmú Páádì Múkáílu* by Adébáyò Fálétí, *Olúwa Ló Mejọ́ Dá* by Afọlábí Ọlábímtán, *Oyíndàmọ́lá Ọmọ Ọlọ̀rọ̀* and *Àbíku Solóògùn Dèké* by Olú Owólabí. Oyèrindé submits that the image of the police in these texts is controversial.

According to Oyèrindé, while Fálétí sees the police as industrious and sympathetic in *Ìdààmú Páádì Múkáílu*, Ọlábímtán presents a dual image of good and bad in *Olúwa Ló Mejọ́ Dá*. Iṣòlá in *Ayé Yẹ Wọ̀n Tán and Kòṣeégbé* specifically sees the police as slaves to money and the powers-that-be. Owólabí in *Oyíndàmọ́lá Ọmọ Ọlọ̀rọ̀* portrays them as business-like while he reflects them as industrious, shameless and unrepentant bribe-takers in *Àbíku Solóògùn Dèké*. In addition, Oyèrindé submits that these images are mere understatements in comparison to what is obtainable in real life as he believes the police are much worse than is portrayed in these texts. The present study observes that these researches did not only just assess the professional conduct of the police (amidst several other germane issues bothering on them) but also, drew data from few drama texts.

)g5nx7nz (1992) is a historical study of all the Yorùbá novels from 1930 to 1975. He submits that the NP still needs to possess weapons of success dispatch, a sense of mission and a strong awareness of a great responsibility to their community.

Ad3b=wql3 (1994) delves on the identification and analysis of the style of Yor6bq crime-fiction writers with a view to arriving at a more acceptable description of this class of Yorùbá prose-fiction. Specifically, the work is in two parts. The first part attempts to situate the problem of crime within the sociological background with a view to placing the Yorùbá crime-fiction in its proper perspective. The second part is an in-depth analysis of two prominent Yorùbá crime-fiction writers; Ọládẹ̀jọ̀ Ọ̀kédìjì and Kọ́lá Akínlàdẹ̀. It looks at their narrative presentational styles and their use of language. She concludes through the character of Lápàdẹ̀ that someone needs to spur the police into action to awaken them and make them act swiftly to expose errant members of the society. She believes the writers under study have shown in their writings that the police as agent of social control have proven ineffective in combating crime. She however advises that the NPF must be daring and well-equipped to face the criminals' formidable force.

Fátùróti (1998) probed the degree of sincerity, commitment and reliability of the NP in selected Yoruba novels. He established the degenerative tendencies of the NP and the possible causes accountable for these. The novels selected and analysed were *Orúkọ Ló Yàtò* by {lqdzp= Yémi7tzn, *Ọba Adikùta* by Bámijí )j9, *Adiyẹ̀ Bà lókùn* by J. Abíódún, *Olówólayémò* by Fẹ̀mi Jẹ̀bódà, *Ìgbì Ayé Ní Yí* by T. A. A. Ladele, *Ìbúra Àgbà* by D. Fáyẹ̀mí, *Àjà Ló Lẹ̀rù* by Ọládẹ̀jọ̀ Ọ̀kédìjì, *Alòsì Ọlọ́gọ* by Kọ́lá Akínlàdẹ̀, *Ta ló P'omọ Ọba* by Kọ́lá Akínlàdẹ̀, *Ọ̀tẹ̀ Nibo* by Olú Owólabí, *Aiyé D'aiyé Ọ̀yìn bó* by I.O. Delano, *Àsìkò Èsan* by O. Ọ̀dúlàdẹ̀, and *Kúyẹ̀* by J.F. Ọ̀dúnjọ̀. However, Fátùróti (1998) merely focused on just one genre of the literature; the prose. In addition, it also failed to reflect some other issues relating to the police such as its challenges, operational techniques, the NP's self-opinion as well as the public's general opinion which are the focus of this present study.

)j9 (2005) attempted a socio-linguistic and stylistic analysis of K-lq Ak7nlzd3's detective novels with a view to determining his language style and characterize his literary idiolect. The work proves the fact that the creative strategies employed by K-lq Ak7nlzd3 in all his detective novels are aesthetically inclined.

From the foregoing, it is clear that earlier studies, though literary in orientation, are concentrated on the reflections of the NP only in Yorùbá drama texts and novels to the detriment of poetry. Thus, this present study is more holistic as it encompasses the three genres of literature, including poetry.

### **2.1.2. Scholarly works on the Nigeria Police outside Yorùbá scholarship**

There have been several scholarly works on the Nigeria Police outside Yorùbá scholarship. However, the selected ones which are considered very relevant to this study include: R9t8mi (2002); Àfònjá (2008); Àrẹ̀mú and Tẹ̀júmọ́lá (2008); Àrẹ̀mú (2009); Afọ̀lábí (2010); Okoye (2011); Brownson (2012); Adégokè (2014); Obi-Anike, Ekwe and Ogbo (2014); Rambo (2014); Búsàrí, Ajíbíkẹ́ and Asògbón (2015); Ol5x[lq, (2015); Zjzy7, (2016) which though is Art related but, does not have Yorùbá literary footings<sup>2</sup> and, Àrẹ̀mú<sup>3</sup> (2017).

R9t8m7 (2002) studies the origin, development, organization, role and the demise of the Native/Local Government Police Forces in Nigeria. Clarifications are made on about who should own and control the police in a federal state. The author submits that the principle of federalism should govern the owning and control of the police in a democratic, federal nation.

Àfònjá (2008) is a reference book for young Nigeria Police Officers as well as the public in general. The text seeks to assist police officers in attaining an appreciable working knowledge of some of the laws relating to crime. It also acquaints them with their powers and duties. The book discusses matters pertaining to daily police activities and their operations as recognised by the law. In addition, common offences and some legal principles relating to such offences are summarily compiled. This study is of great relevance to our work as it provided us with the powers and duties of the police within the ambit of the law. It also gave us an insight into what the daily activities as well as the operations of the NP look like.

Àrẹ̀mú and Tẹ̀júmọ́lá (2008) use an ex-post factor approach to assess emotional intelligence of officers of the Nigeria Police Force. The study indicated that officers of Nigeria Police studied were not emotionally intelligent when tested on variables such as, gender, job status, marital status and years of experience. This study is relevant in the sense that it will enable us to assess the psychological status of the NP when it comes to certain activities or events. It will acquaint us with the necessary knowledge and information needed in assessing the psychological behaviour of the NP given certain circumstances as reflected in the selected texts.

Àrẹ̀mú (2009) is a product of ten years of psychological research conducted at the University of Ibadan mainly, and briefly at the Institute of Criminal Justice Studies, University of Portsmouth, United Kingdom. A section of the study attempts a scientific explanation of the behaviour of officers of the Nigeria Police Force. It further gives insight into understanding such behaviour. These were done with a view to increasing the consciousness in policing, get the public acquainted with the Force' challenges while at the same time, promoting police-public partnership. The results of the study are targeted at enhancing police practice on one hand and, educating the public on police activities on the other hand. Though, the research work

is mainly a psychological approach to policing, it is relevant to the present study as it provides some information for a better of the peculiar behaviours of the NPF officers.

The examination of the influence of emotional intelligence and gender on job performance and job satisfaction among Nigeria Police Officers is the major thrust of Afolabi, Awóşolá and Omóle (2010). The results indicated that police officers who are of high emotional intelligence are more satisfied and consequently, perform better than their counterparts with low emotional intelligence. However, the study fails to establish the fact that emotional intelligence and gender factor are not the only contributory influences for low job performances and job satisfaction among the NPF officers.

Okoye (2011) reiterates the fact that indeed emotional intelligence training in police recruits' educational training programme has a positive impact. Thus, he recommends it to further promote effective policing in Nigeria. This, according to him, is necessitated by the fact that police officers sometimes have challenges in the regulation of anger, resentment and stress which, in some instances, could have fatal consequences.

Brownson (2012) examines the role of Nigeria police in the administration of justice and also, identifies the challenges militating against them in the areas of crime control and detection. The thesis observes that some legal provisions on the operation and function of police have negatively affected the operational capacity of the police (for example, section 214(3) and (4) of the 1999 Constitution of Nigeria). The thesis therefore, proffers some solutions amongst which are the proper training of the police, provision of adequate equipment and, robust remuneration. The NP is also advised to collaborate with other law enforcement agencies by sharing intelligence to facilitate crime prevention and detection in Nigeria. This thesis is very significant to the present study because it acquaints us with the statutory roles of the NP in the society as well as some of the challenges militating against their effectiveness. In addition, the study affords us the opportunity of seeing the NPF from the Law (lawyer's) angle.

Adékògè (2014) examines the effects of occupational stress on the psychological well-being of police employees in Ibadan metropolis, using a descriptive research survey design. It concludes that there are significant effects of work stress, frustration and depression on psychological well-being of Police employees. The study advocated that government and the Police Force should find means of managing psychological attributes which include emotional labour, psychological well-being, work stress and social network for their employees. This study merely focuses on the psychological development of police officers (with emphasis on occupational stress) among myriads of other challenges like inadequate welfare package. It further fails to proffer realistic solutions to most of the challenges raised.

Unraveling the possible ways of repositioning the Nigeria Police system for effective delivery through its strategies and structure, using the mono-method quality approach that made use of secondary sources data is the focus of Obi-Anike, Ekwe and Ogbo, (2014). Its findings show that the department of the Force that was erstwhile responsible for information and intelligence gathering, the C.I.D, has laid dormant due to lack of adequate structure as a background that will add value to the department. Also it establishes that the NPF is bedeviled with poor information gathering. This is exacerbated by poor level of motivation and lack or inadequacy of insurance policy. The study contends that though the Force has suitable strategies for sustainable positive performance, it is however, challenged by lack of corresponding structure to work the strategies out. Consequently, the study suggests that one additional D.I.G should be added to the existing 12 DIGs. This additional one should be integrated to man a department with the responsibility of developing and maintaining good relationship with the public and, an upward review of the compensation package of the Nigeria Police Force as a way of improving motivation, particularly in the area of training and re-training of police officers. The present study however considers the recommendations as inadequate to reposition the NPF for effective service delivery. This study holds the opinion and establishes it that even if the NPF has good strategies and structure in place but fails to put men of integrity at its helms of affairs then, it would just be moving in a circle. For instance, if a corrupt officer is appointed as D.I.G (to man the C.I.D department) or as Police Public Relation Officer, the consequences would be highly detrimental on both the NPF and the public at large. The focus of Ranbo (2014) revolves around the role of the Nigeria Police in the maintenance of law and order. He concludes that police operation is not satisfactory.

The assessment of the state of welfare condition of the Nigeria Police Force is what Olúṣolá (2015) saddles itself with. Olúṣolá concludes that the state of welfare of the police is not encouraging. The resultant effect according to him is job performance ineffectiveness on the part of the police. For that reason he recommends improvement in this area. This study is highly beneficial to this study in that it acquaints us with the probable causes of NP's police ineffectiveness.

Búsàrí, Ajíbíké and Asògbón, (2015) in a book titled *Imaging the Nigeria Police: A Public Perception* assesses the members of the Nigeria Police Force. This they realises by focusing specifically on CSP Sybil Olúṣolá (a female police officer with exemplary conduct)<sup>4</sup>. The opinions expressed in the book are not only those of the authors but also from interviews from a spectrum of respondents. The study is meant to serve as a standard of measurement, a mirror through which members of the Nigeria Police Force can assess

themselves and also know how they are perceived by the general public. The study concludes that “not all those who wear the uniform are entirely bad”.

Àjàyí (2016) examines (para)linguistic (im)politeness strategies in Police-Suspect Interactions with a view to detailing power abuse and the ideologies in language use by Investigating Police Officers, low-profile suspects, and high-profile suspects. The study adopts Brown and Levinson’s Politeness Theory; Culpeper’s Impoliteness Theory and Fairclough and Wodak’s Principles of Critical Discourse Analysis. The Criminal Investigation Department Headquarters Ìyágànkú, Ìbàdàn, Òyó State, is his primary source of data. The study reaffirms the fact that Nigeria Police employs impoliteness strategies and power abuse as weapons to undermine the rights of low-profile and not high-profile suspects. The researcher thus, calls for a pragmatic review of the Nigeria Police modus operandi. While, Àrẹ̀mú’s (2017) inaugural lecture titled “The ‘Trinity’ And The Missing Mission In Policing”. The lecture states that the NPF is fraught with a lot of issues and challenges which must be resolved by the ‘trinity’ (the government, the NPF itself and the public) if it is to function maximally.

The submissions from some of these research studies especially Àrẹ̀mú (2017); Afọ̀lábí (2010); Okoye (2011); Obi-Anike, Ekwe and Ogbo (2014); Adégoke (2014); and Búsàrí, Ajíbíkẹ̀ and Asògbón, (2015) are very much in consonance with the focus of this present study. The findings from these studies will be used to justify the realisations from the text analysis. This will therefore assist in either asserting or rebutting the submission that literary works are vivid reflections of happenings in our society.

### **2.1.3 The police and the public**

The NPF is one of the many security agencies of the government. It seems to be the most encountered with and thus, the most recognised by the public. The NP is entrusted with the duty of enforcing the law (Varwell, 1978:102). Therefore, the public expects it to deal with crimes and disorders, prevent them and prosecute violators of the law. In the course of doing this, the public expects them to be impartial, fair, effective and restrained in their use of authority (National Research Council, 2004:1). This however seems to be in contrast to what is obtained in reality. Hence, the seeming frequent clashes between the police and the public.

The NP have always been negatively perceived by the public which pre-supposes that something fundamental is amiss with them. Brownson (2012:15) posits that since an average citizen has more contact with the police than with other security agencies, then, these perceptions cannot be wrong. There exists negative apprehensions, distrust, lack of respect and confidence in the public towards the police. There is no good relationship between them as the

relationship is somewhat tainted with deep suspicion and violence so much so that the slogan of the NPF “police is your friend” is seen as an irony (Zr2m5, 2014; 2009; Zf=njq, 2008; Brownson, 2012; Obi-Anike, Ekwe and Ogbo 2014; Sydney-Agbor, Nwakwo, Iroegbu, and Wisdom, 2013).

The public seems to be always dissatisfied with the job delivery of the NP, and the police always complain of non-cooperation by the public (Zr2m5 2009:36). Tamuno (cited in Zr2m5 2014:27), this seed of discord was sown during the British colonial rule in Nigeria. Tracing the history, Zr2m5 (2014:27) states that the Police Force in Nigeria was established by the colonial masters. Parts of the reasons responsible for this, was to prevent the frequent ripples between the native chiefs and the imperial merchants. Thus, the Police Force, right from inception, grew up as a paramilitary Force which bears arms. Inadvertently, the British colonial masters used the Police Force to harass, oppress and intimidate the ‘perceived’ enemies of the British colonial expansion. Unfortunately, since that era, the public has continued to regard the NP as parts of the instruments of ‘State apparatus’ used by the colonial masters to institute colonialism. The police have always remained somewhat unacceptable to the public with the unprofessional conducts of the Force itself as a major contributory factor (Obi-Anike Ekwe and Ogbo, 2014:1).

The public does not have faith in the police, hence the reason they shy away from reporting cases or giving useful information to the police as and when due (Egbedina, Popoola and Lawal 2014:1). The level of confidence reposed in the NP by the public has reduced greatly such that many now look for an alternative means of protecting their lives and property, while some have adopted the jungle justice method in settling disputes and criminal acts.

The public believes that most policemen are frustrated on their job, some have frail physical looks, while some junior police officers appear in tattered booths and worn out/faded uniforms. Generally, the NP seems to be undervalued and reticent of the public goodwill. This inadvertently has affected their self-esteem as police officers (Zr2m5, 2008:223).

According to a one-time Inspector-General of Police, Sunday Ehindero, some of the causes of the frictions between the police and the public are:

- their unnecessary usage of force;
- fatuousness (foolishness in dealing with public demonstrations);
- ineptitude (absurdity and unskillfulness) in handling the public on occasions of public processions;
- incivility to members of the public;
- unnecessary delay in attending to complaints; and

- allegations of corruption. (Zf=njq, 2008:123)

So many instances abound on the pages of Nigerian dailies which would enable us feel the pulse of the people as regards their opinion of the NP. Part of those who have aired their opinion on the ability of the police is Senator Ol5r2m7 Tin5b5. She wrote a petition against her Kog7-west counterpart Senator Dino Melaye. The said letter to the Inspector-General of Police requests that she be protected by the police from Melaye who threatened her life on the floor of the Senate (*The Punch*, July 19, 2016:10). This singular action indicates that she still has confidence in the job competence of the police. However, some other citizens tend to feel otherwise, hence their complaints to the government about the increase in criminal activities and the seeming inability of NP to curb or stem it. Such complaint is found in the **Nigerian Tribune** by one T-p1 Fqgbzm7gb3 under the caption:

IGP, save \*bzdzn from miscreants (*Nigerian Tribune*, December 16, 2016:14)

However, Mr Sunday Babal[lq, a former People's Democratic Party (PDP) gubernatorial aspirant in \$k8t8 while advancing the probable cause of this, claims that only 4,700 policemen are watching an average of 3.5 million people (*Sunday Punch*, August 28, 2016:2-3). His claim above is corroborated by The Vice-President Ycmi {x7nbzj0 when he confesses that:

For a country of our size, meeting the one policeman to to 400 persons ratio prescribed by the UN would require triple our current police force...

(*The Guardian*, February 9, 2018: 1)

This probably accounts for the frantic efforts recently being made by the federal government in recruiting more police officers. Furthermore, one Yakubu Hammed accuses the NP of paying lip service to some of its orders/directives. He lambasts the usual 'ritual' ceremony of the newly sworn-in IGP (Ibrahim Kpotun Idris) as the latter proclaimed an end to roadblock (which have become ubiquitous) and the halting of mobile policemen as personal security details to individuals. Yet, all these have continued to persist. Yakubu says:

You only need to be on the highways to see what some policemen do to motorists. Whatever measures put in place to curb their excesses apparently could not stop the real bad eggs among them. It is not enough to carry with you vehicle papers that are correct, current and valid" Na paper we go chop" they would retort and

proceed to demand from you bribe which is non-negotiable (*The Guardian* September 8, 2016: 64).

Some other citizens seem to be preoccupied with the issue of police corruption. Such is the case of one Vera Onana who accuses the police of extortion. She narrates the story of a man who, while trekking home (though late in the night) after the day's work, was arrested by the police patrol team for night crawling. He was later asked to pay ₦5,000 for bail which he declined paying. Later, when he was taken to the station, ₦10,000 was demanded from him which he also declined paying since he was convinced he had not committed any crime. However, those equally arrested but could afford the payment were let off the hook. He recounted that it was not till the following day when his wife showed up, bluffed their threats and even, challenged them to court that he was unconditionally released. The caption of the story is satirically titled:

**The Police Is Your Friend.** (*The Punch, August 30, 2016: 15*)

Lastly on the issue of corruption, one Xeun F[lqr8n believes the NP are seriously corrupt. In his opinion, parts of the panacea to this vice is for the federal government to commence the usage of 'Body Camera' for men of the NPF as this would help to monitor the activities of each of the officers, thus hindering them from engaging in illicit activities. The story is captioned:

**Nigeria Police Need Body Cameras**  
(*Nigeria Tribune, September 7, 2016:14*)

All these opinions show the stance of the public on matters relating to the police. Some of these had been captured/portrayed by the Yor6bq writers in their literary works and these are what this present study intends to bring to the fore and analyse.

## **2.2 Theoretical Framework: Sociology of literature and Structural-functional theoretical perspective**

This study adopts sociology of literature complimented by the structural-functional theoretical perspective as the theoretical framework for this study. Our analysis and interpretations will therefore revolve around these theories. In this section of the chapter, we shall discuss the principles and historical development of sociology, examine sociology and literature as two distinct yet related disciplines, present some of the key proponents of sociology and then explain into details, sociology of literature. Thereafter, the discussion shall shift to the structural-functional perspective theory.

### **2.2.1 Historical development of sociological theory**

Bólárinwá (2013:35) and F[l-runx- (1999:32) affirm that the word ‘sociology’ is coined by Auguste Comte in 1837 from the earliest name, Social Physics. It comprises the Latin word ‘socius’ (society) and Greek word ‘logos’ (science). Therefore, sociology means the ‘science of society’ or ‘the scientific study of the society. Ògúnbàmèrù (2015:4) however believes that sociology is derived from the Greek suffix ‘-logy’ which translates ‘the study of’ and its stem ‘socio’ which is from the Latin word ‘socius’ meaning ‘member’, ‘friend’ or ‘ally’; all referring to people in general. It was further revealed that the first person to use the term ‘sociology’ was Comte in his letter to Mr Valet in December 25, 1824 (Ògúnbàmèrù, 2015:4).

Auguste Comte is generally referred to as the founder of modern sociology, (Bólárinwá, 2013:35, Otite, 1994:1), and Ibn Khaldun as the traditional founder (Ògúnbàmèrù, 2015:27). Auguste Comte introduced the word ‘sociology’ for the first time in his work ‘Positive philosophy’ in which he defined sociology as a social phenomenon. He insisted that the society must be scientifically studied. Comte divided the study of the society into two sections, namely; the social statics and the social dynamics (Hughes, Kroehler and Zander, 1990). ‘Social statics’ covers those aspects of social life that have to do with order, stability and social organisation which allow the societies and groups to hold together and endure. ‘Social dynamics’ in its capacity refers to the processes of social life that pattern institutional development which has to do with, social change.

According to Otite (1994), sociology originated in connection with anxieties about the social order such as those experienced in Europe. He asserts that Comte was one of the ‘thinkers of the day’ as he was preoccupied with an intellectual basis for understanding and explaining

the contemporary socio-political turmoil in his time and for advocating social reconstruction in Europe.

Ògúnṣínà (2011:19) succinctly describes sociology as:

The science of social relationships as well as the consequences of those relationships for ongoing social systems and the process of social change. Sociology concerns itself with all that happens to human beings as a result of their relationship to each other.

The above implies that sociology pre-occupies itself with the world of man's experience and his behaviour with regards to his fellows in the society.

Fọlórunṣọ (1999) views sociology as a field that concerns itself with people's customs, habits, organisations, institutions and points of views. It examines how the collective (society) influence individual behaviour and vice-versa. Individuals in the group relationship therefore, to him, are the hallmark of sociology. Sociology is therefore concerned with the understanding of human societies and the various institutions that function as agents of stabilisation among which is the Police Force.

Ògúnbàmẹrù (2015:5) opines that sociology is the 'scientific study of social interaction'<sup>5</sup>. Expatiating further, Ògúnbàmẹrù clarifies that the 'social' implies others. That is, being involved with others, influenced by others or to influence others. The 'inter' in interaction stands for whatever happens among the people while the 'action' implies what people do; their behaviour. Therefore, social interaction happens whenever people take each other into account and have a sort of influence upon one another. Furthermore, sociology focuses on the investigation, description and analyses of this social interaction by delving into its origin, nature and consequences. It is an attempt to understand the social influences that help shape our lives. Social influences in this context mean the various roles we perform, the social status we attain or social class we belong to which all influence the way we view or perceive issues.

Sociology examines the origin, structure, development and functions of human society, using scientific methods. Hence, it is being popularly referred to as 'the science of society'. It analyses the economic, political, cultural, artistic, aesthetic, geographical, and scientific impact of the society on man and his life. It also does not fail to reveal the various social problems that permeate the human society. Giddens (2006:5) in his book *Essentials of Sociology* posits that sociology is the scientific study of human social life, groups and societies. It teaches how to identify general patterns of individual human behaviour, and to be systematic in explaining the social influences on these behavioural patterns.

Hughes, Kroehler and Zander, (1990:5) asserts that sociology is the scientific study of social interactions and of social organisations. The chaos and the disorders that rocked the middle ages as well as the industrial revolution that affected many Western nations coupled with the new social and economic arrangements which arose to provide the many demands of emergent capitalism occasioned the way some of the thinkers of those days diverted their attention to the study of social organisations and interactions. This eventually culminated into the founding of the social science now referred to as sociology (Hughes, Kroehler and Zander, 1990:8). The major consensus on sociology as established by (Otite, 1994) is the management of order and consequently, disorder in the society. Also, it focuses on the consensus and conflict and with the problems of continuity and change in the structure and functions of societies.

The centrality of sociology in theory and practice is reinforced by Otite (1994: 1) in the assertion that:

In its empirical research and conceptual framework, sociology cannot be freed from the prevailing problems of Africa, America or Europe (Otite, 1994:1).

It was maintained that the application of sociology has enhanced its development, affirming that each group of people that makes up the society has different roles to play for its smooth running. He goes further to say that sociology is primarily concerned with the management of order and by import, the problems of disorder in society. The evolution of sociology came about around the 18<sup>th</sup> century during the French Revolution. Then, there was the creation of new ideas about man, society and nature. Thus, the period is referred to as the 'Enlightenment' (Ogúnbàmèrù, 2015:58).

Sociology, since its inception, has continued to thrive globally. For instance, the first Nigerian university to have a department of sociology was the University of Nigeria, Nsukka in 1960. The first Nigerian to pursue a doctorate Degree in sociology was Dr. Nathaniel Akínrèmi Fádípè in the London School of Economics in 1939. His work was a thousand (1,000) page dissertation with the title *The Sociology of the Yorùbá*. This thesis was later converted into a book titled *The Sociology of the Yorùbá* thus making history as the first indigenously produced book on sociology. It was later published by the University of Ìbádàn in 1970.

Another scholar who made pioneering efforts in the field was Dr. Bánkólé Àkpata. He obtained his Ph.D. in sociology from the Charles University in Prague, Czechoslovakia in early 1950s. He was then followed by what Ògúnbàmèrù (2015:75) referred to as the first generation of African/Nigerian Sociologists or at best in Nigeria. They were mostly trained in American and British Universities. Their list includes Professor Adémólá Igun, Akínşolá Akiwowo, F.O.

Òkèdijí, Tundé Oloko, Mrs. B.A. Ọlókò, Pa Ọdẹtọlá T.O, William Ogionwo, Pa Akérédoló-Ale, Philip Olúsànyà, Ọnà Ọsoléyẹ, Simi Àfọnjá, Ibrahim Tahir, Nkemna Nzimirro and Stephen Imogene who trained in the University of Ibadán.

The fact that sociology believes each group of people that makes up the society has different roles to play for the smooth running of the society and enables us to study scientifically, human social life, groups and societies, identify patterns of behaviour in individuals, systematically explains the society's influence on these behavioural patterns that are primarily concerned with the management of order and disorder in the society, informed the present researcher's choice of sociological theory and perspective for this study.

### **2.2.2 Sociology of literature**

Literature is concerned with the experience of humans including their conception of life in any given society. It is a social creation whose medium is language. It is the expression or reproduction of human life through the medium of language. Literature represents life and also serves as social truth where human beings are regarded as objects of literary creations. Some social questions with regards to the culture of a people, their customs, standards, styles, symbols and myths are raised by it. Literature, according to Fọlọrunşọ (1999:38), is used to expose, criticise, change and moderate the experiences of the people where it evolved. Such is the case with the Yoruba written literature selected for this study which exposes and criticises the activities of men of the NPF.

Furthermore, Fọlọrunşọ (1999:38) says 'literature discusses life by reflecting and or refracting what may happen or what might (have) happen(ed) or what ought to (have) happen(ed) and not necessarily, what actually happened or is happening now'. This study aligns with the assertion above as it shares the opinion that indeed, a literary artist has the license to be creative in his literary works. However, this influence is reciprocal because as the literary artist influences the society, the society also influences him. This is so in that, it is his experiences in the society (whether directly or otherwise) that are reflected in his works.

Bólárinwá (2013: 15) posits that literature helps to reproduce as well as mould life. It is a social phenomenon which differs from one social system to another because social institutions and forces directly influence literary works. Individual society has its own characteristic structures having norms of behaviour, values, ideas and problems. These norms provide different ideas, themes, symbols, images and other aspects of literature. Thus, a literary work of one country differs from another. For instance, in Nigeria especially among the Yoruba people of the South-West region, we have some registers (slangs/colloquials) which Zkznm5 (2014:10)

termed the 'new idioms' that are synonymous with the NPF. Such include: *2g5njc* (bribery/corruption), *[j-/askari* (policeman), *ol909t-* (gun), *zt8m-* (cell). It may not be too out of place to find some of these slangs in the plot of a literary work that reflects the activities of the NPF.

The geographical environment and scientific developments influence and determine literature, and shape characters to some extent. For instance, the geographical environment provides images while, scientific inventions provide new thoughts and ideas to literature. The modern scientific inventions brought huge changes to the entire social structure and also facilitated new trends in literature. This is evidenced in the developmental stages of the Yoruba written literature as initially, literatures of the past dwelt on just the virtue (good), and the vice (bad). However in the 18<sup>th</sup> century, this was replaced by man and his environment in the romantic age. Currently, literature is more reader-centred, with its foci now on the discussions of economic, material and environmental conditions of man. Such are the series of discussions engaged in by men of the NPF on the harsh economic situation and poor working conditions as captured in the selected texts (which shall be explicated subsequently in the course of this study).

The foregoing is caused by the changes in the social structure provoked by industrialism, capitalism, communism and totalitarianism. Literature is now more materialistic in nature as it reveals human actions in the contexts of economic factors especially, on the mode of production. The development of new scientific ideas which gave new shape to literature thereby, giving man and his environment more importance has consequently, placed social order at the centre of modern literature. Hence, its importance cannot be ignored while appraising literature. Since literary works are the result of the entire social structure and social forces, it cannot be excluded from the society. Invariably, an attempt to analyse and interpret literature with the exclusion of the society and life is tantamount to injustice against such literary works. This accounts for the present study's intention to juxtapose its findings with happenings in the society as culled from various Nigerian dailies.

Arguably, a good relationship exists between literature and sociology. Sociology is the scientific study of human society. It is the science of social relationships which studies the society and gets its subject matter from different sources including literature. Literature is a social product, a reflection of human society, human relation and the world in which we live and interact. It is a social institution which uses language as its medium, a social creation (Welleck & Warren in Ajani, 2011:9). It represents life and 'life' is, in large measure, a social

reality even though, natural world and inner or subjective world of the individual have also been objects of literary imitation (Bámgbóşé, 2012:24).

Literature, just like sociology, critically examines the realistic picture of human life, thus, the reason behind its being called ‘the mirror and controller of the society’. The two disciplines are both preoccupied with man’s social world, his adaptation to it, and his desire to change it. Since man and his society are the materials out of which literature is constructed, then, it is not out of place to regard literature as the expression or representation of human life through the medium of social creation viz language. For instance, *{l-run 0 mzwzda* through the character of Commissioner Ajcuns7n5dek5, creatively mirrors the various atrocities perpetrated by police bosses (some past Inspector-Generals of Police) while *Oorun or7 k2k1* too establishes the findings of B5s7r7, Ajíbíké and Asògbón (2015) that there exists female police officers with exemplary character as noted in the literary character of Inspector &d0w5.

Society and individuals are the sources of materials of literature. The outer world gets transformed within the author’s mind and heart and these transformed elements then become reality in literature and a source of our pleasure. Scholars and critics believe in the reciprocal relationship between literature and society. This is reflected by the different norms of behaviour in different societies which are showcased in their respective literature. For instance, the notion that an average Nigeria police officer is an avid bribe collector reverberates through almost all the selected texts. Also, the popular belief (which is unfounded though), that a female officer is incompetent compared to her male counterpart is reflected and corrected in *Oorun or7 k2k1* through the character of officer \*d0w5 and her team. Furthermore, scholars view literature and society as being dependent on each other. This is as a result of the fact that literature is the social institution and it uses the medium of language, a social creation.

Sociology and literature are related disciplines<sup>6</sup> and their stability is conditioned by the major social institutions<sup>7</sup>. The changes in the form and content of literature are occasioned by the changes in the society. For instance, in most Yoruba literary text of the 19<sup>th</sup> century, an average police boss is usually a Sergeant, *Sqj8* (who though, performs his duties brilliantly) whereas in reality, a Sergeant is just the second rank in the NPF. There are seventeen more steps to the peak of the career. This has been corrected to some extent in the contemporary Yoruba literary texts as we now have police boss characters with the ranks of Commissioners, Inspectors and even the Inspector-General of Police as obtained in *{l-run 0 mzwzdz* and *Oorun or7 k2k1* respectively. The reason behind this is not far-fetched from the fact that the society has become more educated, enlightened and more technologically-advanced. Now, the list of the ranks in the NPF can be retrieved from the Internet by anyone.

These societal changes are due to the influx of new ideas provided by literary works. It is this correlation between the society and sociology that sociology of literature studies. Further still, sociologists such as M.C. Albrecht, Rene Wellek and a host of others agree that literature is an institution and sociology, the study of this institution. Hyppolyte Taine, a French philosopher, was the exponent and originator of the term 'sociology of literature' and, its establishment is to 'submit literature and art to the same research methods as those employed in the physical and natural sciences' (Folorunso, 1999:35).

Sociology of literature is concerned with the social commitment of art, the position of the writer in the society and his relationship with that society. It focuses on the relationship between a literary work and the social structure in which it is created, thus, revealing that the creation of a literary work has the determined social situations. As earlier affirmed, a nexus exists between sociology and literature. For instance, Sociology seeks to answer the question of how society is possible, how it works and why it persists. It also examines social institutions of the religious, economic and political, which together, constitute a social structure.

Similarly, literature concerns itself with man's social world, his adaptation to it and his desire to change it. Literature in whichever form tries to re-create the social world of man's relation with his family, politics, and also with the state in its economic or religious constructs. It not only serves as social critic but also reveals a lot about various social institutions of their nations as well as the society and the people. Sociology and literature are both interested in the study of society, thus, the area of study called sociology of literature (Bólárinwá, 2013:36).

Approaching literature from a sociological point of view sprang from the pragmatic school of art (Bámgbósé, 2012:24). The School, though preoccupied with information dissemination and instruction, believes in the didactic nature of literature. It views literature as an art of learning. Furthermore, Berger in Bámgbósé (2012:24) asserts that sociology of literature:

studies the growth process of society and makes an attempt at recording the pace of the changing process, the spontaneity of the change, the change progression, and its eventual effect on the social structure.

Balógun cited in Bámgbósé (2012) also reiterates that:

literary sociology is a post-war development. It upholds that literature is subject to social change since it is a product of social researches. All literary works are reflections of societies where they are set. This implies that literature is a depiction

of social dynamics in art form. The artist pictures his experience in writing (Bámgbóşe, 2012:24).

An instance of the above assertion is the renaissance movement which brought humanistic trends in literature and the industrial revolution modern age which tilted literature move towards materialism.

Sociology of literature also maintains that art should be uncompromising and be a reliable chronicle of human experience within the society. It lays emphasis on the study of the social contexts and the social determinants of literature. It is a specialised area of literary study which explains the relationship between a literary work and the social structure in which it is created. The cultural, economic and political context in which literature is written is also examined by it.

Furthermore, Bámgbóşe (2012) opines that sociology of literature is an attempt through which the interrelationship between literature and society is understood. It affirms that a work of art must not exist in isolation. Hence, it must not be studied as such. This is because works of art are dependent on society. A literary artist depends, for instance, on the society- the happenings, changes and the history of the society have great influence on him. Consequently, his thoughts cannot be in isolation from the society in which he lives in (Bámgbóşe, 2012:25). Fólórúnşó (1998: 39) makes it abundantly clear that ‘the main preoccupation of sociology of literature is the understanding of the relationship between literature and society.’

### **2.2.3.1 Approaches to sociology of literature**

There are several approaches related to the understanding or the application of sociology of literature. These include: the Publisher-author-audience approach (Escarpit’s approach), the Mirror image approach, and the Marxist approach (Fólórúnşó, 1999:46; )g5nxinz, 1987:25-28).

#### **a) The publisher-author-audience approach (Escarpit’s approach)**

One of the proponents of this approach is Robert Escarpit. Hence, it is called the Escarpit’s approach. This approach places emphasis on the factor of production, the distribution and consumption of a literary work of art as the primary determinants of its content and form. This is because it is believed an author considers all these in shaping the contents and forms of his work since he has to write something acceptable to both the publisher and the audience. Therefore, Escarpit claims that factors of production and marketing must be considered when analysing a work of art, (Zjzni 2011; )g5nx7nz, 1987). In other words, the approach is interested

in how the challenge of literary production and consumption can affect the content and form of a particular work of art, (F[l-runx-, 1999).

### **b) The mirror-image approach**

One of the proponents of the Mirror-image approach is Louis de Bonald (1754-1840). Louis in his work argues that reading through any nation's literature could give us a glimpse into the history of such a nation, (Zjzni 2011:11). The approach sees a work of art as an attempt to re-enact the happenings in such a society. Thus, it believes a work of art is a historical mine for such a society that produces it since the events or happenings in a work of art are not entirely wild imaginations of the writer. Hence, it is not surprising when )g5nx7nz (1987) views it as a documentary of societal happenings. The approach strongly believes a work of art has strong links relationships with the society, and these will help a deeper understanding of such literary works. It stresses that literature reflects the various norms of the society that produces it. This approach is most relevant to this present study because of its conviction that literature is a reflection of the society. In other words, literature depicts (sometimes, very vividly), the happenings in the society. Scholars believe that if the literature of a society is closely studied, the past and even the current situations of that society could be seen. Such is the reflection of the corrupt police bosses in *l-run 0 mzwzdz* which is a reflection of the (current) happenings in the present day Nigerian society. In recent times, almost all the ex-Inspector-Generals of Police in Nigeria end their tenure amidst series of corrupt allegations. Fresh in our memory are the cases of some ex-IGPs who were accused of one misdemeanor or the other. The approach further establishes that art and society are one inseparable entity.

### **c) The Marxist approach**

The Marxist approach developed from the ideas and thoughts of Karl Marx and Fredrick Engels as contained in the 'The Communist Manifesto', (Ad3ycm7, 2006: 36). The duo argued that man has always been involved in class struggle and thus, his ultimate goal has always been to liberate himself from all forms of oppression/oppressors. Eagleton cited in )g5nx7nz states categorically that:

... the narrative the Marxism has to deliver is the story of the class struggles of men and women to free themselves from certain forms of exploitation and oppression.

)g5nx7nz (1987:38).

In essence, the approach is most concerned with the struggle for the positive transformation of the human society whereby, all men and women would be free from all forms of exploitation and oppression in all its forms and ramifications. It is a radical approach that 'addresses man's exploitation in the society, (Bqmid3l3, 2000:15). It is generally referred to as literature to the left'; that is, literature in the interest of the masses.

The study adopts the Mirror image approach because it affords us the vantage opportunity to establish that indeed, literary works art are reflections of societal happenings.

However, it is noted that most trained sociologists refrain from writing on sociology of literature mainly because they perceive all forms of literature (novel, play and poem) as purely literary or aesthetic expressions instead of as representational texts for investigation of any social matters. But, some sociologists have expatiated on how literature could be a useful tool in sociology and how sociology and literature are not strange to each other (Bámidélé, 2000:5). This brings us to the first flaw leveled against sociology of literature as tending to treat literature as an imaginative work which is laced with imagery, symbol and metaphor of reality. Also that, when sociologists work on sociology of literature, they focus too much on registers of plot, structure, character and dialogue analysis and simple content analysis. It is in addition, accused of engaging in rigid empiricism and evaluative fallacy.

### **2.2.3 The Structural-functional perspective: Basic principles**

This approach, the Structural-functional perspective is adopted to compliment the sociological theoretical framework because of its relevance to the study. Mooney (2007:1) opines that theories in sociology give insight into the different perspectives with which our social world can be viewed. In other words, these theories are to help explain and predict the social world in which we live. Sociology as a field has prominent broad theoretical perspectives. They are prominent in the sense that they are very good at explaining social life. They are widely used and cited, and have stood the test of time in critical studies. None is considered the best; rather they serve to complement one another. Among the theoretical perspectives notable in sociology are the Conflict Perspective, the Symbolic Interactionist Perspective (also known as the Micro view), the Feminist Perspective and, the Functionalist perspective which is the perspective adopted for this study because it is considered to be the most appropriate.

(Giddens, Duneier and Appelbaum 2006:15). These perspectives offer a variety of explanations about the social world and human behaviour. Of all these perspectives, the Structural-functional perspective is considered the most suitable approach for this study.

Holmwood (n.d:1) establishes that Functionalism shot into the fore in the North-American Sociology in the 1950s. It achieved its greatest popularity in America in the 1940s and 1950s. It had its roots initially in works of Augustus Comte in early 19<sup>th</sup> century. Formerly, it used to be known as the Functionalist Perspective or simply Functionalism. Presently, it is known as the **Structural-Functionalism**. Some view it as a theoretical approach while others perceive it as a theoretical perspective (Giddens, Duneier and Appelbaum 2006). It is a broad perspective in Sociology and Anthropology which interprets society as a structure with interrelated parts. Comte opines in his work that to study the function of a social activity is to analyse the contributions that activity makes to the continuation of the society (Giddens, Duneier and Appelbaum 2006). Comte and some other Functionalist authors, while explaining functionalism use the heart, an organ of the body, as an analogy. They posited that to understand how the heart relates to the other parts of the body, we need to learn how it pumps blood around the body.

Later, Functionalism manifested in the works of Emile Durkheim who was concerned with the question of how societies maintain internal stability and survive over time, (Oтите and Ogionwo, 2006:15). He tried to justify social cohesion and stability through the concept of ‘solidarity’. For instance, it is believed that mechanical solidarity will reign supreme in primitive societies where everybody is performing similar tasks that will hold the society together. Durkheim therefore, proposed that such societies tend to be segmentary, being composed of equivalent parts that are held together by shared values or common system of exchanges. In modern complex societies, different tasks are performed by different members, culminating in a strong interdependence between individuals. Based on the premise of an organism which has many parts functioning together to sustain the whole, Durkheim, therefore, argued that modern complex societies are held together by organic solidarity, Encyclopaedia Britannica<sup>8</sup>.

Talcott Parsons was also a major contributor to the development of functionalist theory. His works were greatly influenced by the works of Emile Durkheim, Max Weber and other European sociologists<sup>9</sup>. While explaining the workings of this theory, Talcott towed the line of thoughts of his predecessor Emile Durkheim. The theory, according to him, perceives that the society is structured into various parts with each part having some basic functions to perform to ensure its stability and continued existence. The failure of a part to fulfill its obligation might have dire consequences on the society. Such is the relevance of the NPF to the society as a security agency charged mainly with the preservation of lives and property, prevention and detection of crime. A soothsayer is not needed to predict that if the NPF fails in discharging

these statutory duties, the effect on the society would be highly disastrous. This cardinal point of the theory is one of the main reasons for its adaptation to this study.

Structural-Functionalism emphasises the idea that the basis of social order is to be found in the shared values or consensus. Thus, it is sometimes referred to as 'Consensus Structuralism', (Giddens, Duneier and Appelbaum 2006). Furthermore, the theory hammers on the interrelatedness of the fragments that make up the society by focusing on how each part influences, and is being influenced by the other. For instance, the increase in the number of single-parents and dual earner families have resulted in higher number of children who fail in school since parents do not have the time to supervise their home/school work. Likewise, daily changes in technological know-how make higher institutions offer more technical programs resulting in many adults returning to school to learn new skills that are required in their workplace. Similarly, findings from the data analysed in this study reveal that failure of the concerned authority to ensure adequate welfare package for NPF's officers has resulted in officers cutting corners to make ends meet.

Originally, the theory was meant to explain social institutions as a collective means to meet individuals' biological needs. Hence, it was just named 'Functionalism', (Otite and Ogionwo, 2006). Later, its tentacles spread to the ways social institutions meet social needs, thus, becoming 'Structural-Functionalism'. What this approach therefore emphasis in its main principle is that each part is functional for the stability of the whole society. For this study, the analogy is that NPF is functional for the maintenance of peace and stability of the society. It posits further that the different parts of the society (its different institutions) are organised to meet its different needs and failure each of the institutions in its obligations has particular consequences for the form and shape of the society. The parts all depend on each other. For instance, the State government provides education for the children of the family who in turn pay taxes on which the State depends to keep itself running. In the process, the children become law-abiding citizens, tax payers, who in turn, are expected to support the state. Likewise, the NPF was established to protect the lives and properties of the people, while the people in turn pay their taxes from which salaries of men of the Police Force are paid.

If all is well within a State/society, that is, all the societal components performing their duties, there be will order, stability and high level of productivity. Disorganisation, according to this theory, can lead to negative change. Hence, societal components must adhere strictly to achieve stability. When one of the systems is not working or is dysfunctional, all other parts are affected. For instance, the failure of the NPF to perform its statutory duties will surely cause

chaos and consequently, societal instability. This last notion of the theory serves as our core reason for adopting this approach.

However, among the criticisms leveled against the structural-functional perspective is that, it projects a picture of society in which each part relates to one another too harmoniously, where there is unity and less conflict. It over-emphasises consensus and normative integration while the conflict-ridden nature of the society is underplayed, (Otite, 1994:16).

### **2.2.3.1 Basic concepts in Structural Functional-Perspective**

Moffitt (2016) explains the basic concepts of the Functional Perspective to include social institution, social structure, social functions, manifest functions and latent functions. Each of these basic concepts are here below discussed briefly.

#### **a) Social institutions**

Livesay (2010) describes social institutions as “a broad pattern of shared, stable and social relationships”. Therefore, an institution involves large-scale, organised, behavioural patterns that persist over time. Social institutions include family, work, education, and religion. Functionalists look initially at institutional arrangements and relationships when they study ‘society’ since they are seen as the basic building blocks of any society.

#### **b) Social structure and social functions**

These are more or less stable patterns of behaviour that guide human lives. These social structures give shape to our lives. For example, in families, the community and some religious organisations, certain rituals such as a handshake or complex religious ceremonies give structure to our everyday lives. Each of these social structures has social functions or consequences for the society’s operation as a whole. For instance, Mooney (2007:1) says that the family provides a context for reproducing, nurturing and socialising children, while education provides a means of transmitting society’s skills, knowledge and culture to its youth and economics, providing for the production, distribution and consumption of goods and services. Religion, however provides the moral guidance and avenue for worship of a higher power.

#### **c) Manifest functions**

Giddens, Duneier and Appelbaum (2006); Livesay (2010) and Crossman (2014) view the manifest functions as the obvious and intended consequences of any social patterns (the conscious motivation motives). The manifest functions of education include preparing for a career, getting more informed, getting more specialised in one’s field and finding good job. Likewise, the manifest function of attending a church is to worship as part of a religious

community. The present study perceives the manifest functions of the NPF to be the preservation of lives and property as well as the prevention and detection of crime.

#### **d) Latent Functions**

Giddens Giddens, Duneier and Appelbaum, (2006:15); Livesey (2010) and Crossman (2014) describes the latent functions as the unrecognisable and unintended consequences of any social pattern (the objective consequences functions). For example, the latent function of education include: meeting with new people, participating in extra-curricular activities, taking school trips and finding a spouse. The latent function of going to a religions place of worship may be to help members learn to discern personal from institutional values. The present study believes the latent functions of the NP are firstly, to offer employment to the unemployed, thereby reducing unemployment rate since most people join the NPF because of their unemployment status and secondly, to enjoy the security and the reverence which the police commands.

These two theories are combined because of the apparent fact that one exclusive of the other will not be sufficient enough to comprehensively analyse and interpret our data. For instance, Sociology of literature is a combination of ‘Sociology’ (which is the scientific study of the society) and ‘Literature’ (which is a work of art that reflects societal happenings). Therefore, with that combination of these two, we will be able to study the NP and the society in which they serve. Structural-functional perspective on the other hand is adopted because of its cardinal point that the society is structured into various parts with each part having its contributions towards the sustainability of such a society and the failure of such part in performing its duties could have grave consequences on such a society. The NPF is the main agency responsible for law maintenance in Nigeria and the effects of its failure in performing this duty on the country could only be imagined.

### **2.3 Conclusion**

This chapter extensively reviewed existing literature in and outside Yorùbá scholarship on the subject-matter of this study which is the portrait of the NP in Yorùbá written texts. In addition, the theoretical framework for the study was discussed in-depth. These are the sociology of literature and the structural-functional perspective theory. This review identified that many of the studies carried out on the NPF are social science based while those with humanities colouration, especially literary text appraisal of the NPF were only in Yorùbá drama

texts and novels with few studies on representation of the NPF in poetry. Therefore, to fill this gap in literature, this study will attempt an appraisal of the portrait of the Nigeria Police in selected Yorùbá written literature, encompassing the three genres of literature; prose, poetry and drama.

## NOTES ON CHAPTER TWO

1. Oyèrindé (1992) is a journal article obviously carved out from Oyèrindé (1985) which is an M.A. dissertation.
2. Zjzy7 (2016) is a Ph.D thesis on the (para)linguistic (im)politeness strategies in Police-Suspect Interactions of men of The Criminal Investigation Department Headquarters Ìyágànkú, Ìbàdàn, Òyó State. It merely focuses on the power abuse and the ideologies in language use by Investigating Police Officers, low-profile suspects, and high-profile suspects. It is an empirical study and not a Yorùbá literary based study.
3. Àrẹ̀mú Oyèsòjì is a Professor of Guidance and Criminal Justice at the University of Ìbàdàn, Nigeria. He has carried out and written appreciably significant volumes of researches/studies on Police. However, all of his works are not literary-based.
4. CSP (Chief Superintendent of Police) Sybil Ak7nf1nwq is a Divisional Police Officer in the +y-'s state command. She is a Nigerian policewoman with exceptional conduct thus, the book *IMAGING THE NIGERIA POLICE: A public perception* was published in her honour.
5. 'Scientific' because it gathers data and evaluate theories in the light of the data collected. Though, sociologists may have pre-conceived notion of what the result of their research might be, they still follow this scientific process.
6. Both of them focus on the revelation of social life, the understanding of society and the behaviour of man in the society. See Bamidele (2000:10)
7. Social institutions like the religious, economic and the political ones which are together called the social structure.
8. Retrieved from: <http://Britannica.com/EBchecked/topic/551887/sociology#toc2...>
9. [https://www.britannica.com/biography/Emile\\_durkheim](https://www.britannica.com/biography/Emile_durkheim)

## CHAPTER THREE

### THE PORTRAYAL OF THE PROFESSIONAL CONDUCT, COMMON METAPHORS AND DESCRIPTIVE LABELS SYNONYMOUS WITH THE NIGERIA POLICE IN THE SELECTED TEXTS

#### 3.0 Introduction

Officers and men of the Nigeria Police are expected to be of exemplary behaviour as provided for in the Police Code of Conduct. The purpose of the police ethics and Code of Conduct, as enunciated in Chapter 1.9.2.3 is:

...to provide all numbers of the Nigeria Police Force with a set of guiding principles and standards of behaviour while on and off duty. It is intended to be used by the police in determining what is right and proper in all their actions.

(B5s7r7, 2015:15 – 18).

In this chapter, searchlight is beamed on the professional conduct, private lives, common metaphors, descriptive labels and language expressions synonymous with the officers and men of the Nigeria police as portrayed in the selected texts. Under the professional conduct of the police, attention is focused on their conduct as officers of the law in terms of their moral level with regards to how committed, corrupt or honest they are to the profession. This involves probing the allusions to, and exemplifications of negligence, objectiveness and fairness, competence, comportment, and obedience to the law or otherwise, of police officers in the texts. The examination of their private lives dwells on the types of depictions given the police officers as social beings and their social roles within the society. This revolves around how they are portrayed 'out of office' as fathers, mothers, husbands, wives, partners in romantic relationships, siblings and friends. Thereafter, some metaphors and descriptive labels given the police by the literary writers and also, some expressions the police adopt during their operations which have over the time, become synonymous with them (because in real life, the public also refers to them as such) would be presented and analysed.

Police have attracted great attention occasioned by their inability to adhere to their code of conduct (Sydney-Agbor, Nwalwo, Iroegbu and Ezuruike Wisdom, 2013:335). It is against

this background that we examine the stance of the Yorùbá literary writers in the professional behavioural conduct of the Police in the course of discharging their duties. The reflections are analysed and presented thus:

### **3.1 The Nigeria Police and their professional conduct: Portrayal as corrupt**

‘Police corruption’ has been variously defined as “the misuse of authority by a police officer acting officially to fulfill personal needs or wants” (Dantzker, 1995), and also ‘...activities like bribery, violence and brutality, fabrication and destruction of evidences, racism, favoritism and nepotism (Àrè mú, 2009:6). A former Inspector-General of Police, S.G. Èhíndèrò, in Àfònjá (2007:123) listed corruption as one of the leading causes of friction between the police and the public. In the selected texts comprising the Yorùbá prose narratives, dramatic texts and poetry, ample instances abound that portray the police as excessively corrupt. Such corrupt acts range from bribery and extortion, victimisation, unethical acts such as mounting of illegal roadblocks, aiding and abetting of crimes, to turning themselves to pawns used at will by those in positions of authority.

#### **3.1.1 Reflection of the NP Corruption in the Yorùbá Written Prose Narratives**

In +pqd=tun’s prose text *Àṣegbé*, for instance, policemen use their office to extort and harass people. The author categorically remarks that they turn their investigatory duties into business ventures. An instance of this happens when it is reported that three corpses (apparently of the three persons hitherto declared missing) are found behind a particular family house (The Òpòòlá’s). Instead of conducting proper investigations, the police arrest and detain all the occupants of the house! They then demand bribe from whoever comes to bail the accused in their custody, thereby turning the whole exercise into a money making venture. The narrator cries out:

*Ñṣe ni àwọn ọlópàá n Ẹa gbogbo èniyàn tó wà nínú agbo ilé  
Òpòòlá bí ẹni n Ẹa iná orí tí àtìmólé wá kún... Àní àwọn ọlópàá wá  
di árije nínú màdàrú... nítòrí pé, ije tiwọn nàà n dé lójoojúmọ...  
Rándanrándan tí àwọn ọlópàá bèrè sí í ní Ẹ nìyí.*

*(Àṣegbé: 39)*

The police just started arresting and detaining all the occupants of the Òpòòlá family house such that, the prison became filled up to the brim. The police now become one that thrives in confusion...because; they now make money daily from this.

This is how the police kept on misbehaving.

Furthermore in Ad3ycm7's novel *+dqj5 ni w-n*, the police are accused of thriving in dirty and violent political activities. The narrator pictures the scenario thus:

*\*gbz 0x4l5 ni nq7rz gidi mqq n' r= s7 zpo zw[n [l-pzq. Kq pur- 0k4 m- tod0 p3 alqtak0 n' b=, kq b44r4 ow9 zzb0 l-w- G9m7nz kq dqqb0 bo zw[n alqxc, xugb-n kqrq 8l5 9 wz n7 Ofeg4, ara ix1 8l5 ni xugb-n ow9 ni gbogbo r2 f5n [l-pzq. Yzt= s7 ow9 ox6, ol9x4l5 gb-d= mqa b- w[n ni...zfi ol9x4l5 t7 k0 bq fl zzbo f5nra r2. Nin5 ix4l5 2l1taan5 zti jzg7d7 jzgan ni k0k9 [l-pzq ti n' so zsodall. (+dqj5 ni w-n :11)*

It is during political periods that the police are really able to cut corners. To make a foul cry to the opposing parties that they need maximum protection from each other, to demand for security votes from the Governor only to protect just those who are in power while the entire citizenry is left unprotected, are all parts of community service but sources of additional money for the police. Apart from their monthly salaries, politicians as a matter of necessity must always bribe them handsomely... unless such a politician wants to toy with his personal security. The police thrive in dirty and violent politics.

Victimisation is another vice common among the police. They victimise with impunity and reckless abandon. In the novel *Oorun ori kèkè* for instance, when Commissioner Ìdòwú was still a junior officer, her promotion was delayed because of her refusal to date her bosses. The author captures this in the comment below:

*Àìgbà fún àwọn ògá yìí mú kí ó pé lóri ipò sájéntì.*  
(*Oorun ori kèkè*: 90)

They are not even checked by the fact that then, she was a married woman. Therefore, it is not surprising that when she becomes a widow the chase becomes worse. However, she is able to handle this well because she too, by this time, had become a senior police officer. Also, Òpádòtun too in *Àşegbé* (2002) pictures vividly how policemen terrorise and victimise the entire populace. During a political unrest occasioned by the rivalry conflict between *Olóbi* political party (the opposition party) and *Èlépa* political party (the ruling party), the policemen terrorise and victimise the entire populace especially members of *Olóbi* political party; the opposing party. The narrator narrates this thus:

*Ní ti àwọn ọlópàá, nşe ni wón wá ẹsùn sí ọgòòrò èniyàn lẹşẹ. Èlòmìràn yòò kan jí ni yòò bá òkú èniyàn ni ẹyìnkùlé rẹ. Kí ó tóó mọ ohun tí ó n şelẹ, ó ti délẹ ejọ lóri ẹsùn apàniyàn. Bẹẹ sì ni wón*

*a máa dógbon gbé èrọ-owó sí àgbàlá èlòmìrán, kí irú ẹni bèè tó fura, àwọn ọlópàá yóò ti kàn án lára (Àşegbé: 22).*

On the part of the police, they go about falsely accusing people. Some will wake up to behold a corpse in their compound. Before they know it, they would have been dragged to court on murder charges. Likewise, they stealthily plant money making machine in some other people's apartment and before these people realise this, they would have been promptly arrested.

The irony of the incident narrated above is that the police who are supposed to prevent crimes and bring the perpetrators to book have now turned into criminals. Ọpádòtun in *Àşegbé* further reveals that sometimes when police investigatory efforts become futile (due mainly to incompetence on their part), they become frustrated and, vent their anger and frustration on innocent victims. Such is the case of Bàbá Bùkólá, a passerby at a crime scene. The man becomes a victim of police brutality and harassment just because he passes by at a time when the police are becoming frustrated due to a fruitless investigation on a murder case. It happens that an officer handling a police-dog becomes frustrated after a fruitless investigation. He then transfers the aggression to the dog and this causes the dog to become violently charged. This is the situation when Bàbá Bùkólá passes by. Upon sighting him, the dog charges violently at him and starts to bark at him. An already frustrated police team sees this and misinterprets that the dog has found the culprit. Before Bàbá Bùkólá could realise what is happening, policemen descend heavily upon him and beats the day light out of him. Ọpádòtun captures the scenario this way:

*Báyìlì ní ajá ñ şe randanrandan. Ó sì ñ şe èyí tí kò şe tẹlẹ̀ nìtorí pé olówó rẹ̀ tí fòròrò ẹ̀mí rẹ̀ kojá ibi tó yé. Bí bàbá Bùkólá şe kojá sí àsikò tí wàhàlá tí fòròrò ẹ̀mí rẹ̀ ní ó tí bèrẹ̀ sí ní gbó Bàbá Bùkólá tí ñ kojá ní àsikò náà. Nígbà tí ajá yóò fí gbó Bàbá Bùkólá ní ẹ̀ẹ̀meji, àwọn ọlópàá tí ó pọ̀ bí ẹ̀ẹ̀run tí bọ̀ ó gégé bí ìgbà tí eşinşin bo ìgbé ojó keta. Ìgbájú sì tí ñ pe ìgbámu rán níşé lára rẹ̀. Àwọn ọlópàá kan kò tilẹ̀ bèşùbègbà tí wọn fí ñ fí bàtà wọn kònkò tẹ̀ é mólẹ̀. Nígbà tí wọn yóò sì fí jù ú... sínú ọkọ̀ wọn, Bàbá Bùkólá tí múná lọ.... (Àşegbé: 39 – 40).*

That is how the dog started misbehaving; it was misbehaving because it had been stressed up beyond limit. And when Bàbá Bùkólá now happened to pass by at this provocative time for the dog, he started barking at him. By the time he did this two times, the multitude of police around him pounced on him heavily beating the daylight out of

him. He was even marched on with their boot. And by the time he was bundled into their van, Bàbá Bùkólá had already fainted.

The fact that he is even beaten violently is another pitiable aspect of the situation because an officer is forbidden to use force during arrest<sup>1</sup>. Eventually, the man is taken away and released later on bail (of course with a fine) for a crime he did not commit. K-lq Ak7nlzde too in his novel *Ta lolè ajómogbé* narrates how Ìmórù (a local gin distiller) is arrested with a contraband product (a gallon and three and half bottles of local gin). However, on their way to the station, the policemen drink two bottles out of it and vehemently denied this act when asked later, (*Ta lolè ajómogbé*: 15). They claim only a gallon and one and half bottles are seized. To further perpetrate this shameful act, the most senior amongst them, a sergeant, loudly announces his intention to fulfill the law by ‘disposing off’ the said locally made gin which he claims had been emptied into a bucket. So, in the presence of everybody, a bucket filled up with liquid substance (and not the original commodity) is poured away. Unknown to the sergeant, Délé Atopinpin and Akin Olúsinà who came into the office few minutes before this charade just scooped out water from the bucket. Thus, they are able to know that the ‘pouring away’ act is just a mere charade as it is just ordinary water that is poured away! Obviously, the original commodity had been kept for personal consumption by the police. Commenting on this incident later, Délé Atopinpin says:

*Màgòmágó ni gbogbo ẹ.*  
(*Ta lolè ajómogbé*: 82).  
All that performance is mere charade.

Incidents where police aid and abet crime and criminality are captured in the selected prose narratives. For instance, in Ad3ycm7’s prose text *+dqj5 ni w-n*, during a routine stop and search by some police officers on a highway, acar booth is suspected by one of the officers to be loaded with contraband goods. As the officer a sergeant, makes to conduct a further search on the booth, the driver of the car throws a bundle of money towards him which the officer quickly picks up and pockets. He then announces loudly to his senior colleague:

*+gq, k0 s7 nnkan gidi t9 wz n7n5 [k= w[n. Mo r0 p3 oko ni w[n t7 n’ b=*  
*l909t-, ixu d72, zgbon d72 l9 wz n7n6 xaka t7 w-n d8...(+dqj5 ni w-n: 64)*  
Boss, there is nothing implicating in their car. I think they are indeed coming from the farm, there are some tubers of yam and coconut binded in a sack.

Thus, a carload of contraband goods is released! Furthermore, in the novel when a particular armed robbery gang meets its Waterloo, a gang member suggests to their leader to seek the assistance of a police boss (who has always been on their pay roll!). He says:

+gq, c f99n6 =gq zw[n [l-pzq t9 j1 k0r7k0s6n y7n. +gq t7 c n7 k7  
 n' gb3 m-t0 ay-k111 m1rin f5n l9x6 t9 k[jq...k7 w-n t4t4 yanj5 =r=  
 nqz1q8gb5n wa l1s2.(+dqj5 ni w[n:157)

Boss, phone that police boss who is your friend. The particular police boss that you asked me to present four cars to last month... to help solve this problem so we do not get implicated.

This further suggests that most times, the police not only know these robbers but are their accomplices as well hence, their failure to make any meaningful arrest since they have been 'silenced' by the bribes received.

Conversely, Olúmúyíwá (2008) maintains that not all police officers are corrupt through the depiction of Commissioner Ìdòwú. She is a female police officer who is very transparent in all her official duties. She, for instance, not only reveals to the public that she is being bribed by the criminals but also turns in the money over to government. She does the same to the money seized from some corrupt detectives officers. While being interviewed on the matter by the press, she reveals that:

*Owó náà ti di ti ìjòba báyiì (Oorun Ori Kẹkẹ: 116).*  
 The said money now belongs to the government.

The instance above validates the submission that female police officers are more ethical in their behaviour than their male counterpart (Sydney-Agbor, Nwankwo, Iroegbu and Wisdom Ezuruike. 2013:342).

Part of the causes of police corruption as reflected in Ad3ycm7's prose narrative, +dqj5 ni w-n, is poor remuneration. He reveals that indeed, the police salary is meager. He says:

...l909t-, ow9 oxu t7 zw[n [l-pzq n' gbz k0 t9 nńkan,  
 tqx1r1 ni. (+dqj5 ni w-n: 10)

Really, police monthly salary is inadequate, it is meager.

### 3.1.2 Reflection of the NP Corruption in the Yorùbá Written Drama Texts

Equally, the selected drama narratives too portray the police in different lights as regards their corruption level. *Gbamúgbamù* to start with, reveals how the police officers patrolling the highway extort money from a passenger travelling with his newly bought electronics. When eventually given the money as requested, they still complain that it is too little and this

consequently results into pandemonium (*Gbamúgbamù:60*). The same is reflected in )g6nn7ran's drama text *Ọlórún ò màwàdà* when police patrol officers extort money from a commercial driver; Onídánfó and a private motorist, Onímótò. The latter's episode is even more pitiable as he is hurrying to take his dying child to the hospital. He has to reluctantly part with almost all the money on him as the patrol officers deny him passage (*Ọlórún ò màwàdà: 5-10*). Furthermore in the text, some police officers connive with Ìdòwú Alákòóbá (a renowned criminal and an opportunist) to extort a huge sum of money from his cousin Ìyálóde by falsely accusing her of stealing his extra tyre. Before giving them the false information, he instructs them:

... mo f1 kc c xe 3 b7 ix1, k1r6 l4 jqde lqti k-s7t--m6.  
(*Ọlórún ò màwàdà: 13*)

I want a perfect job done so that you can be well  
compensated.

Eventually, ₦6,000 is extorted from \*yqlqj3 which judging by the time setting of the story, is a whooping sum. In the drama text *Ayé yẹ wọn tán*, police corruption is manifested in Òbíládé, a police officer who not only collects a bribe of N700 from Oyínádé, a smuggler, but decides to declare just N200 out of the entire sum to his colleagues. He soliloquises:

*Òbí: Igba náirà pére ni n ó ò pín kiri ní tèmi o. Ìyókù àjẹmónú  
ni o. Èmi náà níláti gbọ̀ b̀kátà tèmi.*  
(*Ayé yẹ wọn tán: 33*)

Òbí: I will just share this N200 among them. The remaining sum  
is my gain. After all, I need to take care of my daily needs as well.

Similarly, Commissioner Ajeunsínúdekú does the same in the drama narrative *Ọlórún ò màwàdà*. He receives a bribe of fifty thousand naira (#50,000) to distort the findings of a particular murder case. To achieve this successfully, he has to key the officer directly in charge of the case, Inspector Ìjàòdòlà, into his plan. Initially, Inspector Ìjàòdòlà refuses to play along but when he is confidentially hinted that a bribe of #50,000 has already been given to his boss, Commissioner Ajeunsínúdekú, as compensation for their efforts, he eagerly agrees to the plan. However, after the deed has been done, Commissioner Ajeunsínúdekú oblivious of the fact that Inspector Ìjàòdòlà is aware of the entire sum he received as bribe envelopes just #500 for him. This unfortunately leads to the Commissioner's downfall as Inspector Ìjàòdòlà, really provoked by his greed, subsequently plots to, and eventually implicates the Commissioner. Ògúnníran (1991) captures this in the excerpt below from his drama text *Ọlórún ò màwàdà*:

*Ripètò Ìjàòdọlà: Ení, èjì, èta... Mèèédógbòn! Múrí mèèédógbòn péré!(Ó wo òókán bí eni tí n bá enikan sòrò) Àpò márún-ùn Náírà! 500 Naira péré ló fún mi. Nínú 50,000 Naira! Òun wá mú 49,500 Naira . Hàáàà! È wòkánjúà, È wòkánjólè.È weni à pè wáá wo kòbì tó ní 'kíni-yìì kòbikòbì yìì!!Şe bemi ló fònà hàn án nígbà tònà pòrúúrù mọ ọn lójú? Şemi náà ló wá fún ni 500 Naira nínú 50,000 Naira (Ó dánu dúró diẹ bí eni n ro nńkan láròsínú.Ó gbọnrí. Ó n sòrò) Kò lè şeyí gbe o. Kò lè mú un jẹ. Kò lè gbé e mi. Bó gbé e mì, yòò pọ ó. Kò tí ì menì toun bá da nńkan pọ... Óúnjẹ ajẹmọ ló ti jẹ nni. Işé yìì yòò bọ lówọ rẹ...*

*(Olórun ò màwàdà : 65)*

Inspector Ìjàòdọlà: One! Two! Three... twenty-five! Just twenty-five N20s! (Looking straight ahead as if speaking to somebody) Just five hundred naira! He gave me just five hundred naira! Out of 50,000! He now pockets N49,500 What! Look at this greedy man, look at greed in display here. This is somebody that I introduced into this business And now wants to hijack that 'show' from me. Am I not the one that gave him guidance when he seemed lost? So, it is me that he will now give #500 out of #50,000? (He paused as if deep in thought. He shook his head and continues talking) On this, he won't go scot-free. He will not. He will not go unpunished. He does not know the person he is dealing with, this is his last bite. He shall surely be retrenched...

The incidents above clearly expose the high level of corruption in the NPF. They reveal that police officers not only cheat and extort civilians but also, do same to their colleagues. The drama narrative *Gbamúgbamù* even reveals that gratification is seen as a norm among the police officers. In fact, a police boss considers an officer who is not adept at taking it as an "ill-trained" officer. Therefore, his younger colleagues' failure to 'deliver' to him makes him rave and rant. The Police Boss annoyingly remarks:

*Ògá Olópàà: Àánú àbí kí lẹ sọ? Kí ló pa èyin àti àánú pọ tó fi n şe yín? İyẹn wá lohun tẹ ó jẹ? Şé iyẹn wá di èso wàhálá yín? Tírèni yín ò tí kún tó, ẹ şì n padà lọ sí Kánpù.*

*(Gbamúgbamù: 17).*

Police Boss: Mercy or what did you say? What is the relationship between you and mercy that is making you feel it? Is that what will serve as fruits of your labour? You are not yet fully trained; you are still going back to the training camp.

The incident above largely insinuates that corrupt tendencies are subtly taught, learnt and perfected in the police training camps. If this is not so then, why would a police boss threaten to

send a junior colleague back to the training camp for failing to master the art of extortion? This opinion is corroborated by the *Punch* newspaper that corruption is built into the police system as it alleges that:

... the recruits arrive into the ‘operational code’ of the informal system (free meals, drinking on duty, receiving sexual favours, falsifying statements and documents and lying in court). The recruits learn to accept these as normal and go along with it to be part of the group. Àrẹ̀mú (2014:53).

The portrayal of the exploitative cum corruptive nature of the NP above (though, not ideal), should be expected since it is only some few individuals in the society that are amassing the nation’s wealth and resources at the expense of others. Therefore, the remaining larger part naturally, would look for various other means to make ends meet. This is what the structural-functional theory means when it says that the society is interrelated with each part influencing the other. Therefore, since a society is an interrelated system, it logically follows that when a part of it is dysfunctional, it would affect the whole system adversely. However, this corrupt behaviour is described as the ‘bad apple syndrome’. Goldstein in Àrẹ̀mú (2014) is quick to add that:

...when recruits are badly supervised and weakly led, social and psychological conditions are created which could lead to the first step towards corruption. Àrẹ̀mú (2014:53).

This study agrees with the Àrẹ̀mú’s submission above that most police recruits are initiated into corruption as at their time of their joining the Force.

Parts of the root cause of police corruptions as noted in the selected drama texts include poverty and, poor remuneration. The drama text *Olórùn ò màwàdà* captures this in the discussion between some police officers while they are on duty. The conversation is presented below:

**KỌ̀BÙRÙ ADÉFILÁ:** *È tilẹ̀ wo iyà tí wọn fi n jẹ̀ wá! Tí kí í bá ẹ̀se iṣẹ̀ tí kò sí lóde, iṣẹ̀ ọ̀lọ̀páá kí í ẹ̀se iṣẹ̀ gidí. Iṣẹ̀ iyà gbàà ní. Èlò ní wọn n san lóṣù fún irú wa yíi?*

**SÁJÉNTÌ ALÁBÈDÉ:** *Owó idákọmu*

**KỌ̀BÙRÙ ADÉFILÁ:** *Nínú rẹ̀ la tí n ra tọ̀ṣì-làitì àtí bátírì. Nínú rẹ̀ la tí í wọ̀kọ̀ àlọ̀ àtí àbò síbikíbi tí wọn bá rán wa láti ẹ̀ṣẹ̀. Bí a dúró sangbọ̀ndan sínú ò̀rùn lẹ̀nu iṣẹ̀ táìsàn kọ̀lu ní, nínú owó ò̀hún la tí í ra ò̀gùn ....Iṣẹ̀ la rí, aà rówó, ẹ̀wù ò pé méjì bẹ̀è la à lẹ̀ jẹ̀un yó. A à rówó tójú aya àtọ̀mọ̀. Báwo lawá ẹ̀se fẹ̀ kólé láyẹ̀? Báwo la ẹ̀se fẹ̀ sọ̀hun rere táyẹ̀ n ẹ̀se...?*

(*Olórun ò màwàdà: 2*)

**CORPORAL ADÉFILÁ:** ...just look at how we are being suffered! If not for lack of job opportunity, this police job does not have any prospect. It is a cursed job! How much are we being paid monthly?

**SERGEANT ALÁBÈDÉ:** A meager amount

**CORPORAL ADÉFILÁ:** Out of the money, we purchase our flash light and batteries. We transport ourselves to and fro our duty posts. When stay put in the scorching sun throughout the day and we get feverish, it is from this money that drugs are purchased... We just continue to work without being adequately remunerated; we are impoverished and cannot even clothe ourselves. We cannot take good care of our wives and children. How would we even be able to build our personal houses? How would we too, be able to accomplish all the good feats in life...?

The above lamentation establishes three things. Firstly, that the Police Force is initially thought to be meant for the dregs of the society and as such, the job is detested not only by the public but also, by the police officers themselves. Secondly, most of those that joined the Force did so out of frustration as they seem not to have any passion for or commitment to the job. They joined because there were no other options or jobs and this has led to low level of job commitment among the rank and file of the officers. Thirdly, inadequate welfare package is one of the factors that lead these officers into cutting corners. This is further revealed in their discussion below:

**CORPORAL ADÉFILÁ:** *Àwa la kúkú n fara mọ̀ iyà ni tiwa, òpòlòpò kò lè fara mọ̀ irú ẹ. Ogbón ni wón n dá sí. Abájo tí wón fi rólópàá tó n ta ota àtìbọ̀n fádìgunjalè, táwọ̀n m̀ìràn bọ̀lè mulẹ̀ táwọ̀n m̀ìràn sì n taşọ ọ̀lópàá f́áwọ̀n adìgunjalè.*

**SERGEANT ALÁBÈDÉ:** *O ò gbọ̀ àşà tí wón máa n dá ní? Wón a ní “Èni tí ò gbọ̀n làwẹ̀ ẹ̀ gbò”*

(*Olórun ò màwàdà: 2-3*).

**CORPORAL ADÉFILÁ:** A few of us cope and endure while majority cannot endure the situation. This makes them cut corners. This is the reason why they sell live ammunitions to armed robbers, assume the roles of godfathers to criminals, and sell uniforms to robbers.

**SERGEANT ALÁBÈDÉ:** Don't you know their slang? They will say “He who does not cut corners will have himself to blame”.

Though, in the real sense of it, the welfare package in terms of accommodation and salaries of men of the NPF is nothing to write home about but then, this is not enough justification for their engagement in corrupt practices. After all, the challenge is not peculiar to them. The Yorùbá even say ‘*Orí bibé kọ ni òògùn orí fífọ*’ (Beheading the head is not the panacea for a recurring headache).

The drama texts also observe that sometimes, the police turn themselves to pawns to be used at will by those in positions of authority. They degrade themselves by engaging in all kinds of demeaning activities just to dance to the tune of the government in power. They terrorise private individuals, groups and political parties that belong to the opposition. Such incident is reported in \*x=lq’s drama text *Ayé yẹ wọn tán* as the police, on the order of Oba Simisólá (the government in power) storm the venue of the meeting of Egbé Alájùmòṣe (the opposition party), round them up and make to arrest them without any warrant of arrest. This surprises Òbíládé who unknown to them, is a policeman (but at that moment, a part of the members holding the meeting). He then challenges them:

*Òbíládé: Ọ́gá ọ́lọpàá, ó tó níbí ẹ́ dé un... Àwá tí ẹ́ bá níbí kí í ẹ́ aláìmòkan. Irú òfìn wo lẹ́ fẹ́ ẹ́ lò láti mú wa yìì? Àwọn tí ẹ́ sì fẹ́ mú yìì, kín ni wọn ẹ́? Ìwé àṣẹ tí ẹ́ fẹ́ fì mú wọn dà?*

*(Ayé yẹ wọn tán: 57).*

Òbíládé: Police boss, please hold on at this juncture. We are not ignorant of the law. Under what criminal code are we being accused? And these ones you want to arrest, what offence have they committed? Where is the arrest warrant with which you want to arrest them?

In another instance, Ládojà a member of Egbé Alájùmòṣe recounts how the police are used as agents of terror by the government in power. They unleash mayhem on innocent citizens on the order of Oba Simisólá. He narrates:

*Ládojà: Àwọn ọ́lọpàá mà ni o. Bí ẹ́ bá rí bí wọn ẹ́ pé sínú ọ́jà! Wọn ní àwọn kan fẹ́ dá ìjà sílẹ́ lójà, gbogbo ẹ̀ni tí wọn bá ti rí, mímu ni....*

*(Ayé yẹ wọn tán: 76).*

Ládojà: It’s the police again. You need to see them in the market! They said they will just cause a little commotion in the market and anybody caught in the process will be arrested....

In {lqt1j5’s drama text *Inq Rzn*, similar scenario is captured. Aj112 (The District Officer) is at logger heads with Cgb1 B7n5kon5 (The farmers’ association) just because the latter

courageously confronts him on the untold hardship its members and the entire citizens are experiencing. Out of sheer annoyance, he orders the arrest of the members of this association by the police. The police while dancing to his tune call upon the members of this association for “a meeting with the District Officer”. Upon their arrival, they are promptly arrested under the guise that they are rogues, criminals and, peace breachers. A member who manages to escape narrates his experience to the other members thus:

*F-yqnmũ: {l-pzq ni. Zw[n [l-pzq ni o. Zt8m-l3 ti k5n.  
Gbogbo 44yzn wa ni zw[n [l-pzq ti k9 l[. W[n k0 xe  
nnkankan. {l-run l9 y[ m7. W-n ti fi k9nd9 f- =p=l[p=  
n7 agbqr7. W-n s8 ti yinb[n pa aw[n kan...(Inq Rzn: 65)*

It is the police. The police are the ones. The prison cells are filled up to the brim. All our members have been arrested by the police. They are innocent. Only God saved me. They have smashed some people’s heads with cubs. They have shot some dead...

This is a very shameful, and quite an unbecoming act. It should be recalled that part of the police main functions is the prevention and detection of crimes. Therefore, it is absurd to discover that the police are culpable of deliberately intimidating and oppressing the public by creating unnecessary commotions and confusions in the public so they can impress the government in power.

Furthermore, the drama narratives also corroborate the fact that the police aid and abet crimes. The scenario establishing this is dug out in the drama text *Gbamúgbamù* when a notorious armed robber, Gbamúgbamù, boasts to his fellow robber thus:

*GBAMÚGBAMÙ: O ò jérí. Mèjèjèjì ni mo ti yán. Mo yán tògá ol--  
páá... (Gbamúgbamù: 17).*

**GBAMÚGBAMÙ:** You should trust. I have taken care of both ends.  
I have taken care of the Police Boss...

Gbamúgbamù here hints that before they (armed robbers) go for robbery operations the police are notified and bribed ahead. Consequently, this leads to successful armed robbery operations on the robbers’ part and ‘failed’ armed robbery investigations on the part of the police. Also, Ìşòlá in the drama text *Ayé yè wón tán* establishes this in the character of Òbiladé, a police officer who knows, associates and collects bribes from notorious smugglers and their sponsors. When Oyinadé’s (a notorious smuggler) ‘boys’ are captured by the police, it is to Obiladé she runs for help. From her utterances, it can be deciphered that this is not their first dealing, neither

is Òbiladé totally ignorant of their activities. Therefore, when he (Òbiladé) tries to scold her for her continued smuggling business, she retorts;

*Oyinadé: Kí lo ha n wí yíí? Àwa nikan là n se é ni... sebi iwọ náà  
mọ gbogbo e, àbí o wá jé àlejò bí? (Ayé yẹ wọn tán: 31)*

Oyinadé: What is this that you are saying? Are we the only ones involved in this business... but you too are well in the know now or you want to claim you are not aware of all our dealings?

In addition, he abuses the privilege of being a police officer by promising to provide guns for his society members (Egbé Alájùmòṣe) in championing their cause. He says:

*Òbiladé: Mo rò pé mo lè rí ìbọn bí i mélòó kan. Ibi kan wà tí a ti máa  
n dógbón sí i sùgbón, yóò ná wa lówó o.  
(Ayé Yẹ Wọn Tán: 176)*

Òbiladé: I think I can get some few guns. There is a place where we get such things done. This will however cost us some money.

The fact that he said doing this will cost the association some money further points to the fact that he has some accomplices within the Force. This is in line with Àlùkò's assertion in Egbèdínà *et al* that "there are godfathers in the Force who condone corruption." (Egbèdínà, Pópólá and, Lawal 2014: 6).

### 3.1.3 Refection of the NP Corruption in Written Yorùbá Poetry Texts

In the selected poetry text, police misdemeanor of various types or manifestations ranging from harassmen, corruption and so on are also established and pictured. Vivid picture is found in Ad3j6m's poetry text *R0 9o re*. In the specific selected poem titled *A-m5l3-tak1k=-*, the poet reveals how the police sometimes, loose their calm when called upon to arrest students' protest situations. They unnecessarily become wild, harass people by barging into private homes and arrest everybody in sight including of course, the innocent ones. She complains thus:

*B-rzn bq s8 d9k4 ara [l-pzq,  
{l-pzq q wq ranj5 kankan,  
Oj5 a mqa p-n b7 cyin inq,  
W[n q m5ra b7 cni n roj5 ogun,  
W[n a mqa jql2k6n mqlq8x2 l9r7  
W[n a mqa k9 patic balq8x2  
...  
B12 l[l-pzq 9 mqa k7gbe t00  
( di k7 w-n mqa s=y8nb9 =rzn*

“% z yu6!  
Z8 w88 x55tu yu6!

...

\$4yzn t9 bq r zr8n fcsc s7  
Ir5 w[n l/l-pzq xz k9b9k9b9 (R0 9o re:28)

If the situation now gets to the climax with the police  
They become wild,  
Their eyes become blood shot,  
They arm themselves to the teeth  
They barge into private homes  
They beat the innocent citizens mercilessly.

...

Yet, the police would be shouting on top of their voices  
That’s when they start to speak unnecessarily in English  
“Who are you?  
I will shoot you”.  
Whoever loiters around unnecessarily  
Are the very ones promptly arrested unjustly.

The fact that the police sometimes receive bribes from criminals which inadvertently makes it difficult for them to make any meaningful arrest is also corroborated in the poetry texts. Àtari Àjànàkú in his anthology (2004) implies this when he accuses the police thus:

*Àtenujẹ lólópàá fi baṣẹ rẹ jẹ*  
*Tògátomọṣẹ ló ñ gbàbètélẹ* (Orin Ewúro: 41)  
The police have really smeared their image with bribery  
Both senior and junior officers are guilty.

While Adélékè (1997) in his poem titled *Ir5k78r5 {l-pzq* also comments that:

*Olópàá mọbi aṣebi wà*  
*Wọn ò mọnà ibẹ pọn.*  
(Aṣọ Ìgbà: 66).

The police know the hideouts of these criminals  
Yet refuse to go there.

This probably makes Adélékè (1997) to conclude that the Police have now become an object of ridicule and not highly revered as it used to be in times past. He says:

*Láyé ojó sí,*  
*Wọn a ní*  
*Òrò olópàá tótótó*  
*Lásìkò ti kò jìnnà púpò*  
*Wọn á ní*

*Òrò ọ́lọ́pàá èdẹ* (Aṣọ̀ Ìgbà: 64)  
In the olden days,  
It was said,  
Police is to be high revered,  
Sometimes not too far,  
It was said,  
Police is to be regarded with deference.

Àtàrí Àjànàkú (2004) adds to his accusation that the gratifications are even being given and received openly without decorum, without shame:

*Bẹ̀ni wọ́n n ẹ̀gbowó ojúkorójú.*  
(*Orin Ewúro*: 41)  
They openly take gratifications.

This is a bad omen for the public as it is an indication that the Police are not only corrupt but, also lack discipline. Therefore, if the law enforcement agents of a country can openly involve themselves in corruption then, how can they stem the tide of crime? This means that serious danger looms ahead. This accusation is also noted by Àrẹ̀mú (2006, 2009) when he says:

...Police have always used the authority conferred on them, and their official capacity to willfully extort money either from motorists on the highway or from members of the public who have one thing or the order to do in the police station.

(Àrẹ̀mú 2009:62)

It is no wonder then to discover that the level of corruption of the Nigeria Police was put at 96% in a corruption survey study conducted by the Nigeria government in 2003. This, thus “rated the integrity of the Nigeria police as the lowest of all public institutions in Nigeria” (Àrẹ̀mú, 2009:62). The existence of corruption cum rot in the NPF is further established in the Nigerian dailies. The *Saturday Vanguard* for instance reports:

**More rot in police exposed!** (*Saturday Vanguard*, October 7, 2017:10)

Adélékè in his poetry text corroborates our earlier assertion that the dregs of the society are indeed being absorbed into the NPF as he establishes in his poem that:

*Iṣẹ́ ọ́lọ́pàá dọ̀bẹ̀ kúláátàn*  
(*Aṣọ̀ Ìgbà*: 11)

Police job has been taken over by the dregs of the society.

The reason for this is probably not far-fetched as no one with a good job prospect wants to be a policeman. Also, the high unemployment rate and poverty currently being experienced in the country make the situation worse. It is no longer news that nine hundred and ninety one

thousand, four hundred and thirty-eight (991,438) recruitment applications were received by the Police authorities for a ten thousand (10,000) job vacancies (NPF Recruitment, 2016). This development is really worrisome and challenging.

Ad3j6m= in her poem *A-m5l3-tak1k=-*, also portrays the police of arresting unjustly. She cries out thus:

*Cni t7 0 m[w-*  
*Cni t7 0 mcs2*  
*Q di w88 n7n5 [k= agb3nir2w[n*  
*Cni t7 0 m=d7 =r=*  
*A wq mqa w9w9 b33l8 kiri. (R0 9o re:28)*  
 The innocent  
 The clean-handed  
 Is unceremoniously dumped into the Black Maria  
 The inculpable  
 Then begins to look around for money to bail.

There are series of instances when policemen throw caution into the wind and go unethical in their official dealings. This is evidenced in the poem just cited above. The poet, Ad3j6m=, accuses the police of displaying gross unrefined, impolite and uncivilized behaviour in the name of searching for a criminal suspect. She laments thus:

*{k[lqya l4 wz n7y2w6*  
*K-l-pzq l[ x7l2k6n l3 w[n l9r7*  
*K7 w-n l[ bq t[k[taya n7b6ba*  
*Kqlzy3 9 wq mqa pzlzy3 jc. (R0 9o re:28)*  
 A husband and wife may be in the comfort of their room  
 Only for the police to intrude  
 While the couple is busy with their conjugal duties  
 And the police would then belatedly be offering apologies.

Àtàrí Àjànàkú reflects how illegal checkpoints are mounted at regular intervals on Nigeria's highways by the police. He says:

*Bó şàtìhín s'Ìlòrin*  
*\*gbz igba lẹ é dájọ*  
*Fáláşọ dúdú nírònà*  
*Ìdákùnnèrekúnndákú nrekú*  
*Làjọ aláşọ òfò nírònà. (Orin Ewúro: 41)*

If it's just from here to Ìlòrin  
 Severally would you give bribe  
 To the black uniformed official on the highway

At short intervals  
Do black uniformed officers collect bribe on the highway.

This is further corroborated by Àrẹ̀mú (2006, 2009: 65) that police corruption in Nigeria has assumed an endemic proportion in contemporary times. According to him:

...at every two kilometers or thereabout on Nigeria highways are found, an average of five police personnel extorting money from motorists... (Àrẹ̀mú 2009:65).

It is observed that though the mounting of checkpoints by the Police had been scrapped officially (in fact, on several occasions), however, it still remains a thorn in the flesh of motorists especially, commercial drivers. Invariably, not only do men of the NPF still mount it but they are found at almost every kilometer on the highway. More worrisome is the fact that at each point, motorists are expected to, in their words, ‘drop something for the boys’. However, while they may not be too forceful with private motorists, it is a must for the commercial ones. To add insult to injury, there is usually a fixed minimum amount expected to be dropped. Initially, this amount was #20:00, later it became #50:00 and now, it is #100:00. This action makes Àtàrí Àjànàkú liken them to armed robbers since they forcefully collect money and properties too. He says:

*Àtawọ̀n, àtìgàrá*  
*Tó ń fòru dúdú bojú dánà, egbéra.*  
(*Orin Ewúro*: 41)

Birds of the same feathers are they,  
with those that rob at night.

The poet further maintains that the police officers nationwide, with no exceptions, are corrupt!

*Àtaláşọ dúdú Ọ̀yọ̀ àti t'Èkó*  
*Àtaláşọ dúdú Ọ̀şun àti t'Èkìtì*  
*Títí tó fì d'Ònìşà mọ̀ Sàríà*  
*Igbó ka ùn lọ̀de ń dẹ.* (Orin Ewúro: 41)

All the black uniformed officials from Ọ̀yọ̀ and Lagos States  
All the black uniformed officials from Ọ̀şun and Èkìtì States  
Till the far away Onitsha and Zaria  
Are all birds of the same feathers.

Àtàrí Àjànàkú in his poem too validates the fact that the police aid and abet in his poem as he says:

*Kànràn kòlópàá gbófinró  
Mógàjí arúfín lólópàá dà  
Bàà mọ gbogbo rẹ  
A rántí Ìyamú l'Ádó Ìbíní*

...

*Tó dagbódegba àwọn igára  
Bó ti n fádigunjalè lóta  
Béè ló n fún wọn létù  
Òpò igbà ló n fún wọn láṣọ ijoba* (Orin Ewúro: 42)

Instead of the police to uphold the law  
They themselves turn to be godfathers to criminals  
Even if we cannot give so many examples  
At least, we remember that of Ìyamú from Benin

....

Who became grand patron for armed robbers  
As he gave them bullet  
So also did he give them live cartridges  
Severally did he even borrow them the police uniforms.

The Nigerian newspapers are usually awashed with headlines and other stories about the corrupt nature of the NP. That all these are also reflected in the selected Yorùbá literary texts corroborate the tenet or the cardinal point of the mirror-image approach which maintains that literature indeed mirrors the happenings in the society. The Punch of Friday 29<sup>th</sup>, 2016 reported a most disgraceful and ridiculous story of a policeman simply identified as Joseph, attached to the Railway police command, Èbúté-Méta who was accused of stealing bunches of plantain which he hid in two trucks. It is captioned “*Inspector Detained for Allegedly Stealing Plantain*” (*The Punch*, July 29, 2016:5). Also, *The Punch* confirms indeed that some officers of the NPF aid and abet crime. Such is the story of a resident in Òṣun State who accuses policemen and NDLEA officials of protecting cannabis planters. He alleges that:

A policeman called Inspector Múkáílà is among the policemen who alert cannabis farmers whenever some uncompromising NDLEA officials are around.

(*The Punch*, September 8, 2016:4-5)

Another policeman is said to have corroborated the above claim as he also recounts that:

When I saw how big the two farms were, I was surprised. I carried out some investigations and found out that some policemen and NDLEA operatives were colluding with the perpetrators.

(*The Punch*, September 8, 2016: 1-5).

Some houses were sealed off on Abéòkúta and Ìbàdàn streets in Ìlasamàjà area of Lagos sometime in the year 2016 following the discovery of twelve illegal oil wells in these houses. This illicit business was reported to have been on for several years. Amazingly, some residents allege that the police knew about it all along. In fact, they have been aiding and abetting the criminality all the while. *Sunday Tribune* captions the story “*Illegal Bunkerers: Ilasamàjà in the Eye of the Storm*” and with a rider “*Police knew about them for decades*”. (*Sunday Tribune*, September 4, 2016:10). All these are real to life incidents and not fiction. It is therefore no surprise that they are reflected in literary texts in a manner of fact precision.

Extortion is an endemic virus that has eaten deep into the fabrics of men of the NPF. Motorists, especially commercial drivers are mostly their victims. Therefore, it is not surprising that some Micra commercial drivers protested in Ìbàdàn against this. They claim that they are always made to pay a fine of #1,000 without any substantiated offence. (*Nigerian Tribune* April 20, 2016:32). In its *Complaints Corners*’ page, *The Punch* in a letter from one Anonymous writer accuses policemen from Shàshá Divisional Headquarters of hiding frequently in the dark sport of a particular street. From there, they are said to extort money regularly at nights from motorists (*The Punch*, July 17 2016: 44). While speaking on the incident, the Police Public Relation Officer, Lagos state, Dọlápọ Badmus, replied that the people should desist from giving or offering bribe to the police. He insisted that whoever does so together with the police who receives it are involved in illegality and liable in the court of law (*The Punch*, July 17, 2016: 44).

Likewise, *The Vanguard Newspaper* alleges that some policemen were caught extorting money from a Police Commissioner’s son while driving in a car with tinted glasses. Money was demanded from him because he could not produce the tinted glasses permit certificate on the spot. It was when he later reported to his father that the cat was let out of the bag (*Vanguard* July 18, 2016: 6). It is probably in the light of all these corruption allegations that a Yétúndé Soares from Súrùlèrè writes in the “Letter to the Editor” page in *The Punch Newspaper*. In her letter, she commends the NPF for recruiting new officers but she is quick to warn them to refrain from recruiting men of shady characters into the Force. She advises a thorough vetting of the recruits without any fear or favour. Heeding this advice, in her opinion, will go a long way in ensuring that the dregs of the society are not given chances in the NPF (*The Punch*, August 30, 2016: 14).

Àfọnjá too adds a proviso that though the police are to be blamed for their shortcomings but that:

...it takes two or more, and not the police alone to commit the offences relating to bribery and corruption... members of the Police Force are drawn from the Nigerian society, and no matter how hard they may try, they may never be able to rise above the society and societal norms. The Police do not corrupt itself. It is members of the public that corrupt them. The argument that if you do not bribe the police, you will be subjected to all kinds of hardship does not hold. (Àfònjá, 2007: 124).

He sums it up that:

A member of the Force who resorts to corruption loses not only his self respect but undermines the confidence which the public has in the Force. (Àfònjá, 2007: 128).

The act is even forbidden as it is enshrined in the NPF's Code of Conduct and Professional Standard for Police Officers (which has been fully provided in Chapter One of this study under 1.9.2.3) thus:

Integrity: He is forbidden to neither engage in acts of corruption or bribery nor condone such acts from other police officers. (B5s7r7, 2015:15 – 18).

This invariably translates that any police officer who engages in corrupt practices has gone against his/her job ethics. The fact that a lot of police are guilty of this act probably accounts for Adélékè's (1997) submission (as earlier noted above) that the police has lost their shining glory and reverence which they hitherto enjoyed in times past.

Although, all the selected Yorùbá written texts do not categorically proffer specific solutions to the corruption allegations leveled against the NP however, there are subtle hints here and there which this study feels their adoption may help in bringing to the barest minimum, the perceived high corruption level amongst men of the NPF.

Firstly, it is strongly hinted that the welfare package of the NP is nothing to write home about therefore saying indirectly, that it should be improved upon. A good welfare package includes a robust salary, prompt payment of salaries and other entitlements, good health insurance scheme, loan facilities and the likes. All these are portrayed to be lacked by men of the NPF in the selected texts. Interestingly, it is an armed robber while empathising with the NP in O15m5y7wa's novel *Oorun or7 k2k1* that hints us of the meager salary being earned by the NP. He says:

*X6gb-n b7 a bq w0 9 Mzrd9, w[n 0 l1bi. \$19 ni 8j[ba ê san f5n w[n. Ow9 ox6 w[n k3r3 p5p=. <Oorun or7 k2k1: 106).*

But Marado, if we take a very good at it, we need not blame these officers. How much are they being paid by the government. Their salaries are so meager.

Also, )b7lad3 in \*x=lq's drama text *Ay3 yc w-n tqn* confirms this in his response when asked how his day went. He frustratingly remarks:

*Zwa n8ycn. Ix1 la r7. <Ay3 yc w-n tqn: 22)*  
See our plight. It's all work and no pay.

In )g5nn7ran's drama text *Olórun ò màwàdà* too, K-b5r6 Ad3filq whilediscussing their pitiable situation with Sqj1nt8 Alqbed3 laments:

*Iṣé la rí, àà rówó... (Olórun ò màwàdà: 2)*  
We work yet have nothing to show for it.

To add insult to injury, it is further revealed that this meager salary is not promptly paid. This is captured in the drama text *Gbam5gbam6* when a policewoman, Veronica annoyingly exclaims:

*F2r9n7kz: Ow9 ox6 m1ta k2\ N7n5 m1j[\ Ara nçkan t7j[ba wa ê xe t7 0 t- r2 3 o. K7n ni w-n fl kq mqa jc? Z ê xix1 b7 ak5ra, z n j2jc 2l7r7. <Gbam5gbam6: 57)*

**Veronica:** Just three months! Out of eight!! This is part of the shortcomings of our government. How do they expect us to feed? We work heavily, devotedly but are poorly remunerated.

The negative implications of all these are revealed by a police boss in the same drama text above when he categorically states that:

*+gq: \*gbz t9 bq yq, w[n q l-l-pzq ê gbow9 2y8n, w[n ê x[w-k5d5r5. Ebi 0 s8 mzwzdz. <Gbam5gbam6: 57)*

**Boss:** Soon, they will start to accuse and blame the policemen for taking gratification, for taking bribe. Yet as a matter of compulsion, one must feed.

Relevant here again is the excerpt earlier referred to in this chapter. The excerpt from )g5nn7ran's drama text *Olórun ò màwàdà* tows the line of reasoning of the boss above as the officer therein too remarks that:

*K\_B%R^ ADÉFILÁ: Abájo tí wọn fi rólópàá tó n ta ota àtibon fádìgunjalè, táwọn mìràn bólè mulè táwọn mìràn sì n taṣo olópàá fáwọn adìgunjalè.*

(*Ọlórún ò màwàdà: 2-3.*)

**CORPORAL ADÉFILÁ:** No wonder we see police who sell live ammunitions to armed robbers, assume the roles of godfathers to criminals, and sell uniforms to robbers.

Furthermore, provision of good health insurance scheme is recommended for these officers as a police officer in )g5nn7ran's drama text *Ọlórún ò màwàdà*, bitterly cries out that they pay for their medical treatments out of their meager salary:

*K-b6r6 Ad3filq: ...B7 a d5r9 sangb[ndan s7n5 00r6n tq8szn k[lu ni, in5 ow9 =h5n lzqti 7 ra 00g6n. <{l-run 0 mawzdz:2 )*

**Corporal Ad3filq:** When we stand at all through the day at our duty posts there in the sun, and eventually fall sick, it is from it that we get medical treatment.

In line with the above, Adéyemí also in his novel *Ọ̀dájú ni wọn* recommends promotion/reward for outstanding officers who perform excellently well in their operations. This is captured below:

*Kólá àti Tòkunbò gba oriyìn ará ilú Kòkànmi, wọn gba orúkọ rere, ijòba ẹ̀e ohun tó yẹ̀ fún wọn, wọn gba ìgbéga lẹ̀nu iṣẹ̀ ijòba. (Ọ̀dájú ni wọn:169)*

Kólá and Tòkunbò were commended by the people of Kòkànmi, they were greatly commended, the government did the necessary things for them, they were promoted on their job.

All these suggest that the first step to take in eradicating corruption among the officers and men of the NPF is to improve their welfare package. This is to make bribe or other illegal baits less attractive to them. Secondly, members of the public are also indicted. It is hinted that there are some individuals who are ready to go to any length at whichever cost with the police just to have their interest protected or their request granted. They tempt the police with various mouth-watering offers. Such is the case of Oyinad3 (a notorious female smuggler) in \*x=lq's drama text *Ay3 yc w-n tqn* who, readily pays a sum of ₦700 (a whopping sum judging by the time setting of the story) and even, offers her body to )b7lad3 just so her requests could be granted (which is the release of her confiscated contraband goods), (*Ay3 yc w-n tqn: 31*). This sort of individual is deliberately satirised to warn the public to desist from such acts if a corrupt free NP is desired.

Thirdly, it is also revealed in the selected literary texts that the appropriate authorities responsible for the general welfare of the NP are lax in their responsibilities. They fail to do the needful when these officers air their complaints, challenges or grievances. This is satirised in

the drama text *{l-run 0 mzwzdz*. It happens that after Inspector \*jz0d[lz had just finished enumerating the various challenges of the NP during a press conference, constable K-lqp= with some level of pessimism thereafter remarks that:

*K[instebu K-lqp=: +r= tcc s[ dqa =gq. Zfz8m= k9 mq j1 1 p3  
2y8n igbq lc y7ngbzdo s7; a k0 x2x2 mqa w7 8, et7 n7 w-n fi é  
gb[n -n dzn6. <{l-run 0 mawzdz: 40)*

**Constable K-lqp=:** Your speech was in line boss. But I pray all these has not be said in vain after all, we have always been intimating them of our plights, they just continue to turn deaf ears to our cries.

All these among some others are expected to be done to have a near corrupt free NPF.

From all that has been said and analysed above, this study submits that indeed, the moral level of the NP is low. This is obviously due to the uncondusive working environment occasioned by unfavourable economic situation. And, this is what the Marxixt sociology of literature which is also made manifest in the works of Antonio Gramsci<sup>3</sup>, say. The duo contend that everything in the society is determined by the economy that is, everything done is for money/financial gain. Therefore, if the economic system is dysfunctional that is, some few people amassing wealth, the rest will be at a disadvantage. This ultimately would lower the affected people's morale and those that cannot manage the situation will resort to cutting corners. In essence, this presupposes that there is a relationship between the economy system and criminality. However, it is believed that given the conducive environment in terms of right leadership, good welfare package, the possession of zeal and passion for the job by the officers, the situation will definitely turn around positively.

### **3.2 Non-Commitment/Breach of Oath of Office**

Apart from the high tendencies and practices of various types of corruption identified with the police by the Yorùbá literary writers, another aspect of the police conduct for which they have been vilified and roundly condemned in their portrayal is their non-commitment to their chosen profession and breach of oath of office. Job commitment is the feeling of responsibility a person has towards the mission and vision of an organisation.

#### **3.2.1 Non-commitment/Lack of Dedication to Duty**

The NP have been variously portrayed by literary writers as regards their level of dedication to work, their job commitment or their efforts in fulfilling the vision and mission of

the police. As expected, the portrayals are bilateral: the good and the bad. The positive portrayal comes from Olúmúyíwá's prose text *Oorun or7 k2k1* in the person of Commissioner Ìdòwú, a female police officer. She is enthusiastic, zealous, and highly committed to the police profession. Despite the fact that she is victimized by her bosses for her refusal to reciprocate the love advances made to her, she remains undaunted. Furthermore, during her time, female officers are greatly looked down on, all the female commissioners appointed just before her were made to work in the Inspector-General's office only. This bias is not far-fetched from the seeming ineptitude angle from which the female police officers then were perceived. In her own case, she proves this notion wrong. She is not only posted out of the Inspector-General's office, but eventually posted to the most challenging State, Ayénígba. The State happens to be the most crime-dominated and therefore most volatile area in the country. Her posting is not born out of malice but, out of the high level of confidence the Inspector-General has in her as a result of the niche she has cut for herself on the job. Initially, her arrival at Ayénígba caused a lot of stirs and uproars. She was faced with stiff opposition from governmental authority, and as expected, the criminal world. Series of degrading remarks were made about her for it was believed that what previous male Police Commissioners could not achieve would definitely be an outright unachievable feat for her. Worthy of note among such remarks is that which is made by the State governor of Ayénígba, Governor Olátúndé while complaining to the Inspector-General of police. He says:

*Lóbìnrin lásanlàsàn! Šé àwọn adigunjalè tówó ọkùnrin ò ká lówó  
obìnrin yòò ràn. (Oorun orí kèkè: 21).*

A mere woman! Is it this calibre of robbers that male police officers could not apprehend that this female officer will now be able to handle.

When the IG tries to convince him otherwise, he (the governor) retorts;

*Ọgá ọlópàá, obìnrin ni obìnrin yòò máa jẹ láéláé  
(Oorun orí kèkè: 22).*

Police Boss, women will always be women.

Even before her departure to Ayénígba, relatives, friends and children dissuade her because of the seemingly inherent dangers involved (Ayénígba being the most volatile state) but she remains focused and committed. She not only accepts the posting as a challenge, but as a feat which must be achieved. The narrator captures the incident below:

*Commissioner Ìdòwú dúpẹ̀ lówó gbogbo wọn fún ifẹ̀ rẹ̀ tí wọn ní. Ó ní èjẹ̀ òun lẹnu isẹ̀ ní láti sin ilẹ̀ baba òun. Ó ní ànfààní ìlú ní ipò tuntun náà láti mú èjẹ̀ òun sẹ. Ojọ̀ kejì tí ó gbà lẹ̀tà tí wọn fì yàn án sípò ní ó bèrẹ̀ isẹ̀ gégé bí kómíṣónà olópàá ní ilú Ayénígba.*  
(*Oorun orí kẹ̀kẹ̀: 26*).

Commissioner Ìdòwú thanked every one of them for the unflinching love for her. She said it is her calling to serve her fatherland. She said she therefore considers the opportunity a great privilege to fulfill that call to serve. She resumed work on the very next day she got the letter of posting as the new Commissioner of Police for Ayénígba state.

All through her stay in Ayénígba, she experiences lots of distractions; she is offered bribe and pestered by the criminal world; her life and that of her children are threatened; they attempted kidnapping her children not to mention the myriads of negative discouraging remarks thrown her way deliberately. In fact, on her resumption day, reporters ask her if she is intimidated by the challenges of her new post (being the first female commissioner posted to a crime dominated city and surrounded by male chauvinists) but she confidently replies;

*Èrù kẹ? Èmi gan-an èrù... Èrù ò bà mí rárá. Àyà ò sì fò mí.*  
(*Oorun orí kẹ̀kẹ̀: 34*).

Fearful? I myself am fear-personified... I am not scared neither am I intimidated.

When challenged of her competence, she aptly replies:

*Kí lókúnrin tàbí obìnrin ní í sẹ̀ nínú òrò ilẹ̀ yù? Èrò èyin okúnrin ní pé ohun èlégé tí ò lágbara làwa obìnrin. Kò rí bèẹ̀ rárá. Ọwọ̀ àwa obìnrin ní Ọlórún fì kókóró ayé pamó sí. Okúnrin tí a bá sì fún nìkan ló yege. Èni bá fojú àgbàrá wo ògùnpa àwọn obìnrin, odò a gbé e lo pátápátá.*  
*....Àwa obìnrin la ni ilé; a mètò, a mètó. A lógbón, a gbójú, gbóyà, a lágbara kí ló kù?*

(*Oorun orí kẹ̀kẹ̀:34*)

What has gender got to do with the issue on ground? You men have the mindset that women are fragile creatures with no physical strength. This is not so. It is with us females, that God has kept the key to success. Whoever underestimates women will be rudely shocked to discover otherwise. We women are the cornerstones of the house. We are organised, we know the right thing to be done.

We are wise, courageous, and bold and endowed with physical strength. So, what else?

Likewise, when her children receive death threats due to her official activities in crime preventions and investigations, they implore her to leave the Force, but she replies:

*Lóri ọ̀rò tí ẹ̀ bá wá, èmi Ọ̀láyẹ̀mí Ìdòwú kọ́já ẹ̀ni tí àwọ̀n kan lè máa dúnkookò mó. Iṣẹ́ tí mo gbà ni láti dáábò bo ilú. Mo sì gbọ̀dò ẹ̀ ẹ̀ ẹ̀ náà dójú àmì láìbèrù, láìṣe ojú àànú. A gbọ̀dò fọ̀ ilú yìi mó kí àlàáfíà lè jọba. Mi ò kọ̀ kí n fì ẹ̀mí mi dí i.*

(*Oorun orí kẹ̀kẹ̀: 91*).

Concerning the issue that brought you here, I Ọ̀láyẹ̀mí Ìdòwú is not somebody that can be intimidated. My primary assignment is to protect this town. ...and that must be done without any fear or favour. We must rid this city of all its vices so that peace can reign. On this, I am ready to sacrifice my life.

And keeping to her words, she remains positively unyielding and committed. She then naturally and easily transfers these qualities to her officers most of whom are also females. Actually when Commissioner Ìdòwú reported at Ayénígba State, she went mostly with female police officers and it is with them that she worked throughout her stay there. When these officers are seen at their duty post by residents, they pity them for they erroneously believe that the tasks before them are ways beyond their capacity. Worthy of note is an incident that happens while these officers mount checkpoint on Ọ̀yè and Èyìnkè's border. This route happens to be the most dangerous in the city and so, sighting these officers on duty at midnight on this road makes the motorists plying the road look at them with pity and later, awe. In fact, they curiously ask them if they don't even feel scared at all. And amazingly, these officers reply;

*Èrù kẹ̀? Àwa gan-an èrù*

(*Oorun orí kẹ̀kẹ̀: 51*).

Fearful? We ourselves have become fear-personified.

Furthermore, there is an incident where these officers are offered a bribe by a criminal suspect but which the officer in charge, Sergeant Ọ̀látúnjí, declines. Instead, she insists on thoroughly searching the culprit. She says:

*A ò torí owó járe àwé. Ilú wa yìi ni a fẹ́ fẹ́ mó. Èyí tí ẹ̀ ba àwùjọ̀ yìi jẹ́ tó.*

(*Oorun orí kẹ̀kẹ̀: 55*).

Friend, we are not here to cut corners. We are here to rid this city of all its vices. Stop corrupting this city.

Similar reflection on the police high level of job commitment is also found in {m-yqjowo's novel *Ad3gb2san* too. It happens that at a point, Adégbèsan suddenly leaves his town Ayétòrò to pursue Ògìdàn, the suspected killer of his mother to avenge her death. Initially, he loses touch with the family but when he is eventually able to message home his location (which is Bàró) and his predicaments there, the family seeks the help of the police. The police not only accept to help, but also release their vehicle free of charge. In addition, they give them a police officer (Adédèjì) as an escort (*Adégbèsan*: 53). While the story lasted, Adédèjì really proved helpful.

In *Ta lolè ajòmogbé*, the police dedication to work makes them collaborate with private investigators in the persons of Akin Olúṣínà and Túndé Atopinpin to successfully investigate the kidnap case at hand. They did this by releasing vehicles and their officers to go along with them whenever the occasion demands. In addition, they either call or hold meetings with the investigators at regular intervals to keep themselves abreast of the happenings or to further deliberate on the case. This is in line with the police mission among which is to:

... partner with other relevant Security Agencies and the public in gathering, collating and sharing of information and intelligence with the intention of ensuring the safety and security of the country.<sup>2</sup>

In the drama narratives too, we have instances that establish the fact that police officers can be determined and dedicated on duty if desired, albeit for promotional reasons at least as unearthed in Ògúnníran's drama text *Olórún ò màwàdà*. Such is portrayed in the character of Inspector Ìjàòdọlá who successfully investigates a murder case so as to gain his promotion. He is therefore bewildered when his boss, Commissioner Ajeunsinúdekú (who had already been bribed by the guilty party) orders him to distort his findings. This makes him complain thus:

**Rìpétò Ìjàòdọlá:** *Mo ti ṣe wàhálà jù lóri iwádúì iṣẹ̀lẹ̀ nàà ọ̀gá. Mo fẹ́ ṣe é gbòkun ló jẹ́ kí n ṣiṣẹ́ kàràkára láti rídíì okodoro iṣẹ̀lẹ̀ nàà.*  
(*Olórún ò màwàdà*: 61).

Inspector Ìjàòdọlá: I have laboured seriously in the course of this investigation, sir. It is my desire to get a promotion... that made me worked this tirelessly to get to the root of the matter.

His desire though somehow selfish is at least, an ordinate one. Furthermore, Akíntókun in his drama text *Gbamúgbamu* reflects that there are dedicated police officers who get bothered and concerned when crime rate increases unabatedly, and yet are incapacitated to curb it. This is manifested in a Police Commissioner who, while enjoining his officers, comments:

*Kómíṣànnà: (Ojú rẹ le) ọ̀rọ̀ yìí kì í ẹ̀rọ̀rọ̀ àwàdà... ìwà ọ̀dàran tó ń  
fojoojúmọ̀ pọ̀ síi yìí, àbùkù ní o. (Gbamúgbamù: 23).*

Commissioner: (Frowns)... This crime rate that increases astronomically everyday is no longer funny. It's a slight on our part.

The fact that he frowns while barring his mind confirms that he is indeed not pleased with the ugly situation. It implies that the police boss considers the increase in crime rate as a great slight on their part since their main duty is to ensure a crime-free society. Of great significance is the character of Veronica, a female police officer in Ak7nt9kun's drama text *Gbamúgbamù*. She is highly dedicated and is ready to go extra length to arrest and prosecute criminals. She agrees to work undercover by befriending and marrying Gbamúgbamù, a notorious criminal, in a bid to get him arrested and prosecuted. Also, when ordered to lead a team of officers to arrest him, she initially felt really scared (knowing fully how deadly and sadistic Gbamúgbamù is) but later, she braces up and takes it up as a challenge. She eventually carries out the task successfully. (*Gbamúgbamù:74-78*). Similar to this is the case of Àbèní, a female police officer in *Olúwa ló mejó dá*. She also dates and marries Àkànní a murder suspect so he could be fully investigated and brought to book. This, she achieves despite all the challenges encountered (*Olúwa ló mejó dá: 40*).

Conversely, Ògúnníran in his drama narrative *Olórun ọ̀ m̀wàdà*, clearly describes how some unscrupulous, lazy police officers merely come to the office to waste their time instead of engaging in profitable official activities. He presents this thus:

*(Àwọ̀n ọ̀lọ̀pàá wà l'ọ̀fìsì wọ̀n. Èyí tó ń fìlì kùp'ọ̀nù. Èyí tó  
fowólérán tí ń wòréré ayé. Èyí tó gbórí lé kántà tó sùn lẹ. Èyí tó dúró  
sójú ọ̀nà tí ń wòréré ayé) (Olórun ọ̀ m̀wàdà:1).*

The police are in their office. Some are busy filling the coupons. Some starrng into space. Some put their heads on the counter and sleep off. Some standing in the doorway, starrng into space.

Even, when their most superior boss, Inspector Ìjàòdọ̀lá arrives, one would have expected that he drives sanity into these officers, but alas! He also comes only to join in this lazy attitude. He just sits down, starts to eat the snacks he brought, and continues to throw banter at his subordinates (*Olórun ọ̀ m̀wàdà:1-2*). In fact, when a report comes from Dàání Šósànya, a concerned citizen, that they should come to foil an armed robbery operation currently on within the neighbourhood, Sergeant Alábedé reels out flimsy excuses. He says:

*Sájeṅtì Alábeḍé: Kò sòkò tá á gbé lọ. Èyí ta a ní kò gbádùn. Títí là nì tì í síṣé. Kò sì yẹ ká a máa fẹmí wa wéwu. Íyá kan ló bí àwa náà (Olórun ò màwàdà: 14).*

Sergeant Alábeḍé: There is no official vehicle to take down. The one available is not in good condition. We always have to jumpstart it before it works. It is not too good to risk our lives. We too have family that cherishes us.

Ironically, later on in the day, these officers are quick to complain very bitterly of the ill-treatment they suffer from the government despite the ‘heavy’ workload they are saddled with.

While the police may indeed have the challenges as listed above, the present study still believes that if the police are dedicated and committed to their job, they would still have found their ways around this problem instead of reeling out excuses. Of great significance is his remark that they would not want to endanger their lives because they have families that want them alive. Although, the present writer somehow sees this as a subtle indictment on the government for failing to provide adequate equipment for the police but still, that remark is not only uncalled for but annoying as well. These are the officers charged with apprehension of criminals, the protection of people’s lives and property, and yet are too timid and lazy to go to foil an armed robbery operation. The situation is similar to the Yorùbá saying which goes thus: “Gbà mí gbà mí ò yẹ ológun, ẹranko nì lé mi bọ kò yẹ ọḍẹ” (Please help save me does not befit a warrior, please rescue me from this animal does not befit a hunter). It simply suggests that the people living therein are doing so at their own risks.

Similarly, the poetry texts too expose the fact that bad apples exist in the Force as earlier pointed out above. Examples of this are the police officers who know the hideout of criminals but never venture to go there to arrest them. This is unearthed from Adéléké’s poetry text *Aṣọ Ìgbà*. In the text, the poet specifically accuses some sets of officers of knowing criminals hideout, but refrain from arresting them due to lack of job commitment or sheer complacency on their part. He accuses thus:

*Olópàá mọbi aṣebi wà  
Wọn ò mọnà ibẹ pọn*

.....

*Bólè bá n jà lónà Ìbàdàn  
Ọnà Èkó ni wọn yòò mórilé  
Wọn ni ta n fẹ kúkúyà*

*(Aṣọ Ìgbà: 66).*

The police know criminals’ hideouts  
They just don’t go there

If robbers are robbing on the way to Ìbàdàn  
The police will deliberately face Lagos  
The say who wants to die untimely.

Such police officers must have conveniently forgotten their duties and functions which specifically include the apprehension of offenders or criminals.

From the accounts of the Yorùbá literary writers' portrayals above, it is clearly evident that even though, there are bad, corrupt and undedicated officers in the NPF yet, some of them are very good and serve as good role models for others, especially the junior ones in the Force.

### 3.3 Lacking in Objectivity and fairness

To be objective is to give facts as they are without being biased. Also, it can be viewed as 'dealing with outward things or exhibiting facts uncoloured by feelings or opinions; not subjective, (The Concise Oxford Dictionary of Current English 1998: 938). It therefore suffices to say that 'objectivity' implies not being influenced by emotions, opinions or personal feelings. It is a judgement based on facts. 'Fair' is 'treating someone in a way that is right or reasonable, or treating a group of people equally and not allowing personal opinions to influence your judgement, (The Cambridge Dictionary 2016 (Online)<sup>4</sup>. It connotes being unbiased and equitable; in accordance with the law'. 'Fairness' is 'the condition of being fair'. Fairness is also seen as the quality of making judgements that are free from discriminations.

The Police have been variously judged and portrayed as lacking in objectivity and fairness based on their low level of dealing with situations. Akínlàdé for instance in his novel *Ta lolè ajòmogbé*, reveals how Ìmórù is unjustly arrested, detained, and his product (a locally made gin) confiscated by the police. The police seized a gallon, and three and half bottles from him but declare just a gallon and, one and half bottles, after having drunk the rest. In actual fact, the quantity officially declared is even staged to have been poured away when indeed, it is ordinary water that is poured away. To add insult to injury, he is seriously abused verbally. This incident prompts Akin Olúsinà's comments that;

*Ìyà pò níbi tí wón gbe ñ jẹ é! Wón jí ọtí rẹ mu tán, wón tún ñ bú u,  
wón ñ pè é ní ọdẹ. (Ta lolè ajòmogbé: 18)*

Indeed sufferings abound where they are being experienced. They stole and drank his wine, now they are abusing him; they are calling him a fool.

In {m-yqjow9's novel *Adégbèsan*, a police officer Gànìyù, uses the suspects Adégbèsan and Àdùkẹ́, who are put under his custody as domestic servants. He is requested to keep them in his home for some special reasons while investigations on their case are ongoing. Amazingly, upon their arrival at his home, he demands that Adégbèsan starts fetching water while he turns Àdùkẹ́ into his cook. Eventually, he and Adégbèsan has a violent clash when the latter can no longer tolerate the cheap dehumanising labour he and Àdùkẹ́ are subjected to. Furthermore, keeping them at Gqn7y6's home instead of being remanded in the police cell at the police station is suspect. These indeed are ugly incidents that dent the image of the police.

Unlike the scenerios of unobjectivity and unfair dealings noted above, the reverse is the case in some other novels. In Ol5m5y7wq's novel *Oorun orí Kẹ̀kẹ̀*, after the crime waves had been subdued in Ayénígba State, among those arrested and paraded as criminal suspects by the police authority are police officers. They are found culpable of various criminal activities. The State Commissioner of Police while commenting on the issue discloses that:

*Àwọn olópàá tí ẹ̀ n wò yìí ni omọ̀ ọ̀sàn tó n kó pónpó bá iyá rẹ̀. Àwọn lòbu láàárín eyin. Àwọn ló n ba olópàá jẹ̀.*  
(*Oorun orí Kẹ̀kẹ̀*: 116).

These policemen you are looking at are the bad apples in the Police Force. They are the ones smearing the police image.

Also is the case of officer Gànìyù cited above, he is subsequently dismissed from the Force upon the Force's investigation into the matter. The author captures this thus:

*...ìdájọ̀ tí ọ̀gá Gànìyù ẹ̀ fún un ni pé, wọn gbaşé lówó rẹ̀ lésẹ̀kẹ̀sẹ̀.* (Adégbèsan: 32).  
The punishment that Gzn7yu's boss metted out to him is that, he is unceremoniously dismissed.

When Mr. Akilápá, a police officer in *Oyin inú Apáta* is investigated and found culpable of being a godfather to robbers, he is not spared either. He is sacked unceremoniously without any entitlement, sentenced to 20 years of hard labour and banned from police job. (*Oyin inú Apáta*: 87).

The drama narratives too potrayed the police as not being fair in the discharge of their duties. Akíntókun in his drama text *Gbamúgbamù* for instance, reveals that the police release criminals arbitrarily without proper prosecution. This is captured by two patients in a discussion about the police in the hospital ward:

*Aláìsàn kan: ...Olórùn ló lẹ̀rọ̀ àwọn olópàá. Olórùn ní í sẹ̀dájọ̀ afeyín-pín-ẹ̀ran. Ọ̀daran tó yìnbọ̀n pa mègáádì lóşù tó kojá ìlẹ̀ yìí,*

*báwo ni wón ẹ ẹ e? Ẹbósẹ kejì ni wón ti tú u sílẹ?*  
(*Gbamúgbamù: 13*).

A Patient: ... Only God is indeed fair and objective as far as the police are concerned. Only God can judge them. A criminal that shot and killed a security guard last week, what is the aftermath of his case? Was he not released the second week of his arrest.

The excerpt above insinuates that a criminal suspect, who is supposed to be charged with manslaughter is unceremoniously released because he is probably able to ‘do the needful’. Hence, he is spared the full wrath of the law and left to roam about the streets freely. Also in the same novel, an onlooker at a robbery scene upon sensing the arrival of the police warns fellow onlookers to quickly disperse to avoid being unjustly arrested by the police. He says:

*Èrò Ìwòran kẹta: Wò ó! Asín dé, oòrùn dé. Bá a bá bẹşẹ wa sòrò, kò ní í yà mí lẹnu tá a bá bára wa lágòò ọlópàà gégé bí ọdaràn.*  
(*Gbamúgbamù: 13*).

Onlooker 3: Look! The shew has arrived with its unpleasant odour. If we don’t disperse quickly, I won’t be surprised if we ended up in police custody as criminal suspects.

In the excerpt above, the police are metaphorically compared to an animal, the smelly mole whose unpleasant odour always repels people. This probably explains why the two commentators in the two separate incidents above speak so distastefully about the police. In fact in the latter incident, *Èrò Ìwòran kẹta* is so put off by the police presence that he quickly decides to leave the scene hence his call out to others to do the same. Their comments further explain that police unfairness is multifaceted; ranging from releasing criminal suspects unjustly to arresting innocent victims unjustly. It is therefore not surprising to discover in Ọlórún’s drama text *Ọlórún ọ màwàdà* that police unjust arrests sometimes come with a twist. Such is the case of Ìyálájé’s (Alákòóba’s aunty) and Faramádé’s cases. The police knew categorically that the duo are innocent, yet went ahead to arrest them because they (police) had been heavily bribed by Alákòóba and chief Kòsálápatà respectively to do so (*Ọlórún ọ màwàdà: 30-32*).

However, the opinion that the police can be objective and fair as noted above in the prose texts is also shared by the drama texts. In Ọlórún’s drama text *Ọlórún ọ màwàdà* for instance, officer Alátíşẹ and Sergeant Adérùpòkò are unceremoniously dismissed from the Police Force when found guilty of various corrupt charges. (*Ọlórún ọ màwàdà: 28, 54*).

We can corroborate this with the stiff measures taken against erring officers in the Force, the NPF pioneer chaplain, Rev. Fr. Raphael Fágbohùn in an online news bulletin, *Information Nigeria* insists that the NPF has the highest number of dismissed officers in the civil service. According to him ‘the organization does not condone corruption and indiscipline among its personnel’. He said this at a news briefing to mark the 7<sup>th</sup> anniversary of the chaplaincy in Abuja on April 2<sup>nd</sup>, 2013. Some Nigerian dailies report that the NPF can be objective and fair in disciplining their officers for various offences committed. Some of these are highlighted below:

- ***N7tor7 w-n y8nb=n pa alq8x2, [l-pzq mcta pzdqn6 ix1 w/n L’Ek09.***  
*Alqr0y3* (January 23, 2018:)
- **Four Policemen Detained Over Killing of Bayelsa Teenager.**  
*The Punch* (August 31, 2016:4)
- ***Policeman Arrested for Extorting Money from CP’s Son.***  
*Vanguard* (July 18, 2016:6)
- ***Police Sergeant Arrested for Shooting Motorist Dead.***  
*The Punch* (August 31, 2016:5)
- ***Police Sergeant Arrested for Murder in Lagos.***  
*The Punch* (July 12, 2016:5)
- ***Police Arrest Two Dismissed Officers for Alleged Impersonation, Extortion.***  
*The Guardian* (September 1, 2016:12).
- ***Police Arrest Drunken officer.***  
*Sunday Punch* (August 9, 2015:4)
- **Police Disarm Detain Sergeant for Killing Bus Driver.**  
*Sunday Punch* (August 9, 2015:7)
- ***Police dismiss nine cops, demote 25, punish 60 in Lagos.***  
*The Punch* (January 3, 2018:5)
- ***Police Area Command launches manhunt for six officers- Five suspects arrested.***  
*Sunday Vanguard* (January 14, 2018:6)
- ***DEATH OF YOUTH. Three policemen dismissed for reckless shooting in Lagos.***  
*Sunday Vanguard* (January 14, 2018:5)

All these headlines evidently show that to some extent, the police authorities in real life situations do not take the issue of indiscipline with levity, but with the seriousness it deserves.

It is the victimization tendency of the police that the poetry texts focus on under this sub-section. They reveal that police victimization is felt mostly by motorists. Adélékè confirms this in his poem *Irukùrú Olópàá* when he alleges that police victimize motorists who decline to give them bribe on the highway. He says:

*Olókò tó bá kò*

....

*Irú wón ni wón n fíbon halè mó*

(*Aṣọ Ìgbà: 66*)

A motorist that refuses to dance to  
their tune will suffer harassment with a gun.

As commendable as the police are in their tasks of upholding the law and maintaining law, peace and orderliness in the society as portrayed in some instances above, the police cannot be judged to be one hundred percent (100%) equal to their tasks. Some of the Nigerian dailies are awashed with stories condemning the police. For instance, a power-drunk colleague of theirs named Dàda Ògúnsànyà was reported to have harassed and tortured a couple at the Ìkòyí area of Lagos. He was later freed and absolved of the blame while one of his victims, Ejeh Smith is being detained and pressurised into admitting that he is to be blamed, that he is a criminal. *The Punch* (February 12, 2015: 4). Likewise, *Sunday Punch* reports that during the presidential rally in Kàdúná in 2015, the police allowed themselves to be used as pawns and agents of terror. It was learnt that the police and other security operatives chased out pro-Buhari supporters at the Kaduna rally for the PDP candidate in the person of the erstwhile president, Goodluck Jonathan. These pro-Buhari supporters were accused of shouting the slogan ‘Sai Buhari’ (only Buhari) when greeted with the slogan ‘Sai Nigeria’. *Sunday Punch* (February 1, 2015: 2). Also, it is reflected in the Nigeria dailies that low profile people suffer police unfair treatment the most. Most times, they are treated impolitely and roughly. Such is the case in Lagos State sometime in the year 2016. In fact, *The Punch Newspaper* reveals that the Lagos State government had to instruct the state Commissioner of Police, Mr. Fàtài Owósení to move out some policemen attached to the Lagos State Task Force on Environmental and Special Offences (Enforcement Unit). The request was said to be occasioned by the ‘unacceptable conduct’ (emphasis theirs) exhibited by the affected police officers on Friday 2<sup>nd</sup>, 2016 during raids in different parts of the state. They are said to be involved in rough treatment and arrest of innocent citizens. The story is captioned under the headline:

Lagos Demands Transfer of Policemen Over Illegal Raid

(*The Punch*, September 7, 2016:5).

This allegation of impoliteness cum unfair treatment of low profile people is corroborated in the findings of Àjàyí (2016). He establishes that the NPF employ impoliteness strategies and power abuse as weapons to undermine the rights of low profile people. Àjàyí’s findings were further corroborated by *Micra* commercial drivers in Ìbàdàn when they protested against the indiscriminate arrest and extortion they suffer from men of the NPF. They claim that sometimes, their cars are seized, taken to police station and then, they are asked to pay a fine of

N1,000 for no just cause. Most times they say, the common offence levelled against them is just ‘illegal parking’. *Nigeria Tribune* (April 20, 2016:32).

From the scenarios above, one can safely conclude that as regards police fairness, equity and justice in the course of discharging their official duties, they can sometimes be good and sometimes bad. It is 50-50.

### 3.4 Non-Compliance with the Law

This has to do with how obedient the police are to the codes of conduct/laws/rules guiding their profession. Obedience is the action of obeying; doing what one is told to do; submitting to authority or law<sup>5</sup>. It signifies the practice or quality of being obedient; submission to another’s rule or authority; compliance with a law or command<sup>6</sup>. It can also be defined as the submission to an order, request or law. The Free Legal Dictionary (online) sees it as ‘The performance of a command’<sup>7</sup>.

In the police Code of Conduct earlier on highlighted at the beginning of this chapter, there is a section titled the “performance of duties as a police officer”. Therein, a police officer is expected to impartially discharge his duties without fear or favour and ill will. Personal feelings, sex, status, race, religion, political affiliations or beliefs as well as personal aspirations are not supposed to influence his official duties. Personal feelings, animosities and friendship are also not supposed to becloud his sense of judgement. Under his ‘primary responsibilities, he is to keep the peace and ensure individual’s rights to liberty, equality and justice.

In the selected prose narratives, it is noted that the police to some extent, still obey the law. This is established in Ak7nlzde’s novel *Ta lolè ajòmogbé*, as the police therein collaborate with other private investigators in the persons of the duo, Akin Olúşínà and Túndé Atopinpin, to successfully unravel the culprit behind a kidnapping incident. In addition, Lápàdé in )k3d8j7’s novel *Àjà Ló Lerù* affirms to some extent that the police do not exert force on their suspects and this is quite in line with the police code of conduct which forbids excessive usage of force. In fact, recently, while addressing SARS (Special Anti-Robbery Squad) operatives, the police IG warn them among other things to:

... desist from torturing...

(**The Punch**. September 23, 2016: 9)

However, in Lápàdé’s opinion as reflected in the text, this hinders their criminal investigations to a great extent. So, when Lápàdé goes to Tiámíyù’s house, for instance, to make a personal investigation about a kidnapped girl, Tiámíyù and his accomplices initially refused to confess. It

is not until Tàfá on Lápàdé's orders tortures them that they confess at least, to some extent. This therefore makes Lápàdé to comment in the words below:

*Ibi tí àánú àwọn olópàá ti şe mí nìyí. Njé bí wón bá lè şe yín bí èmi tí  
ń şe yí, òpòlopò òrò tó ń rú wón lójú kò ní wón ì bá tètè máa rídì  
rè? Şùgbón, wón ò láşę àtifagbára mú yín*

(*Àjà l9 lẹrù: 87*)

It is on issues like this that I empathize with the police. Had it been they are able to handle you the way I am doing, would they not have been able to resolve so many knotty cases? But the law forbids them to exert force on you.

He is of the opinion that torture or force is one of the quickest ways to extract true confessions from criminal suspects. Indeed, his usage of force in this context really helped as the criminals in question (being hardened ones) would not have confessed if they were not tortured.

Conversely, the drama texts are of different opinions. In \*x=lq's drama text *Ayé yẹ wón tán* for instance, the police are found wanting as regards their obedience to law. They disrupt the peaceful gatherings of Egbé Alájùmòşę (the opposition party) and even attempt to **arrest them**<sup>8</sup>. This action is at the instance of the order of Oba Simisólá (the government in power). It happens that Egbé Alájùmòşę is in the blackbook of Oba Simisólá just because it opposes the Oba's desire to use the parcel of land hitherto promised the society for selfish gains (*Ayé yẹ wón tán: 57*). They allowed themselves be at the whims and caprices of the government in power thereby becoming pawns in their hands. They turn their back on the very public they are supposed to protect. This further corroborates the reservations being expressed in certain quarters in the country, Nigeria on the establishment of State owned police. One of such is that a State owned police is dangerous as the government in power might turn them into instruments of **victimization and terror**<sup>9</sup>.

This study concludes that in most cases, the police do not adhere strictly to the laws/rules/codes of conduct guiding their profession. This is corroborated by the various reflections in the Nigerian dailies that show why and how the NPF authorities have metted out punishments on its officers for various offences perpetrated by them. These reflections are captured in the newspaper headlines below:

*N7tor7 w-n y8nb=n pa alq8x2, [l-pzq mcta pzdqn6 ix1 w/n L'Ek09.*

*Alqr0y3 (January 23, 2018:)*

**Three police officers lost their jobs for killing an innocent citizen in Lagos.**

- **Four Policemen Detained Over Killing of Bayelsa Teenager.**  
*The Punch* (August 31, 2016:4)
- **Policeman Arrested for Extorting Money from CP's Son.**  
*Vanguard* (July 18, 2016:6)
- **Police Sergeant Arrested for Shooting Motorist Dead.**  
*The Punch* (August 31, 2016:5)
- **Police Sergeant Arrested for Murder in Lagos.**  
*The Punch* (July 12, 2016:5)
- **Police Arrest Two Dismissed Officers for Alleged Impersonation, Extortion.**  
*The Guardian* (September 1, 2016:12).
- **Police Arrest Drunken officer.**  
*Sunday Punch* (August 9, 2015:4)
- **Police Disarm Detained Sergeant for Killing Bus Driver.**  
*Sunday Punch* (August 9, 2015:7)
- **Police dismiss nine cops, demote 25, punish 60 in Lagos.**  
*The Punch* (January 3, 2018:5)
- **DEATH OF YOUTH. Three policemen dismissed for reckless shooting in Lagos.**  
*Sunday Vanguard* (January 14, 2018:6)

If they had been the obedient and dutiful officers, the officers concerned above would not have suffered such fate.

### 3.5 Incompetence

'Competence' is the "ability to do", "ability for task". It also means people having the ability or capacity which will enable the satisfactory completion of some task, Hager and Gonzi, (2009)<sup>10</sup>. Job competence sometimes can be reflected in one's actions in a situation and context which might be different the next time one has to take the same action. For instance, in an emergency, competent people may react to a situation following some behaviours they have previously found to be successful. To be a competent person means to be able to interpret correctly, the situation in the context and to have a repertoire of possible actions to take. Therefore in this context of the Nigeria police, job competency is the ability to carry out police duty effectively while incompetence is simply, the other way round.

In our selected texts, the police officer's job incompetence is variously reflected. Some authors portrayed them as incompetent while others see it otherwise. In *Àjà ló lẹrù*, Òkédijí portrays them as grossly incompetent. In fact, he establishes the popular dictum that if the head is spoilt (that is Áúdù Kàrímù the Police Boss), so is the whole body. In the novel, the Inspector of Police, Áúdù Kàrímù is largely perceived by all especially Lápàdé (an ex police officer

himself), as largely incapacitated in steering the affairs of the police. Lápàdé cannot hide his disgust on Aúdù being made the Inspector of Police. He retorts:

*Aúdù náà ni wọn wá fi jẹ Ripétò Àgbà yìi. Sì! ...Nígbà tí Kòmíṣhọ̀nà kò rí àdán mọ̀ ni ó fi òòbẹ̀ ṣẹ̀bọ̀.*

*(Àjà ló lẹ̀rù: 2)*

Now, it is the same Aúdù that has been made the Inspector of Police. What a shame! Its when the Commissioner could not find the desirable that he made the available desirable.

Aúdù is so dense that when right there in his presence a car flouts the traffic rules by overspeeding, he is unable to note the registration plate number of the car. Instead, he turns to Lápàdé who is standing beside him to give him the number. Of course, the latter feigns ignorance too though he had noted it to be WOT002.

The whole city of Ìbàdàn according to the plot is permeated with all forms of criminal activities. Yet, Áúdù Kàrímù and the officers under him were unable to bring the situation under control. This is what brings about a newspaper article in which the police are being sarcastically ‘informed’ of the state of things in the city and charged to be awake from their slumber. The newspaper writes:

*...Ìdì rẹ̀ nìyì tí a fi rò pé bí àwọn ọ̀lọ̀pàá kò bá tí ì gbọ̀ nípa ọ̀rọ̀ yìi ni, ó tó àsìkò tí ẹnìkàn yóò sọ̀ fún wọn. Ọ̀un náà ni à sì n sọ̀ fún wọn lónìlì yìi. Gbogbo ilú ni ọ̀rọ̀ náà ti hàn sí àfí àwọn ọ̀lọ̀pàá àti àwọn olórí wọn...Bí àwọn ọ̀lọ̀pàá bá lè tajì díẹ̀ sìn-ún, kí wọn rọ̀ra gbìyànjú láti bèrẹ̀ ìwádìí, bóyá wọn ì bá rí olófòfó tí yóò ti fi ẹ̀yọ̀ kan hàn wọn nínú oríṣi arúfín méfà tí a kà silẹ̀ yìi. Bí wọn bá tilẹ̀ bèrẹ̀ ìwádìí láti topa arúfín náà, inú gbogbo ilú ibá dùn. Nígbà tí oníròyìn wa kan bá ọ̀gá àwọn ọ̀lọ̀pàá sọ̀rọ̀ lánáá, ó bèrẹ̀ ibi tí àwọn ọ̀lọ̀pàá bá ìwádìí dé lóri ọ̀rọ̀ yìi sùgbọ̀n, idáhùn tí ó rí gbà ni pé, ọ̀rọ̀ náà ti mu àwọn ọ̀lọ̀pàá lómi pátápátá...*

*( Àjà ló lẹ̀rù:13)*

...That is why we feel that in case the the Police Force have not got wind of the situation, its high time somebody intimated them. And, that is exactly, what we are doing now. It appears that, it’s just the policemen and the Inspector of Police that are in the dark on the situation of things. If only, the police can at least, be awakened a bit from their slumber, and intensify efforts on their investigations, maybe they would have been fortunate enough to come across an informant that might show them at least one of

the six types of criminals mentioned above. If they are then able to commence investigations on this particular criminal at least, the entire citizenry will be most grateful. However, when one of our reporters enquire from the Police Boss on how far they have gone with the investigation, the reply he got was that the police have been overwhelmed by the whole situation completely...

In fact, for the police to have openly declared that they were overwhelmed by the insecurity situation of a city is most disgraceful. Then, it means the entire citizenry is not safe.

Later on, Aúdù eventually sees the car which oversped in the incident above but without the driver (Táiwò) inside. The car got involved in an accident and there are traces of blood which suggest that he must have been badly wounded. In a bid to catch him, Aúdù in his foolishness now sends words to only the government owned hospitals in Ìbàdàn to be on the look out for him. Whereas, a sane-minded criminal would naturally have avoided government hospitals. He would have sought treatment in a private hospital, churches or at worst, with native doctors. Therefore, when Aúdù later relates all these 'efforts' of his to Lápàdé, the latter just laughs his head off in his mind (*Àjà ló ẹrù:27*). In fact, all through the plot, the policemen are not able to single-handedly make an arrest let alone prosecute anyone. It is always Lápàdé that starts and successfully ends the investigations. The police just go there to round up the culprits. This is even usually at the instance of the tip offs Lápàdé would have deliberately thrown their way.

Lastly, most times, the police are unable to think logically and make rational decisions. Such is the case of a policeman assigned to watch over Lápàdé's home. It happens that in the midnight, he sees a thief (Sàlámì Kémbérù) scaling the fence into the compound. Instead of him to make attempts at stopping the thief or even catching him, he stupidly runs down to the police station to inform his colleagues instead. It is then that Aúdù too now follows him to go 'arrest' the thief. Of course by the time they got there, the deed had already been done. (*Àjà ló ẹrù:49*). The portrayal is even more ridiculous and hilarious in *Ta lolè ajómógbé*. A policeman is not only unable to arrest Àlàké (wife of a notorious criminal) but she also overpowers him, gives him a dirty slap and continues to beat him till he faints! The author narrates:

*Ọlópàá tó dé ọ̀dọ̀ Àlàkí kò lè mú un. Àlàké yíjú padà, ó fún ọ̀lópàá ní ìgbátí kan, àgbádo-jú bolẹ̀. Ní bí tí ọ̀lópàá gbé ń rá kàbàkàbà nílẹ̀, Àlàké rí igi gbóngbó kan, ó là á mọ̀ ọ̀n ní orí, ìpòò! Ọ̀lópàá dákú lọ fee.*  
(*Ta lolè ajómógbé: 33*).

When the policeman gets to Àlàké, he is unable to arrest her. Àlàké turns back, gives the policeman a resounding, dirty slap. While the

policeman is still trying to regain his composure, Àlàké sees a club, hits the policeman on the head with it, making a thud sound! The policeman faints!

This is a supposedly trained law enforcement agent who cannot arrest not just a single criminal suspect. One can only imagine what would have happened if he were to have been sent to control a mob.

Olátúnjí's portrayal in his novel *Zxegb3* also, points to the fact that the NP can sometimes be grossly incompetent. This incompetent nature of theirs according to him is what makes them look out for the easy ways out during investigation exercises. An instance of this is noted when Àlhàjí Àyíndé reports to the police that, his wife Àmòkẹ́ (màamá Bóládalẹ́) is missing. One would have expected the police to commence prompt and thorough investigation on the matter. Instead, the police start to quiz and harass Àlhàjí with animosity. They insist he must be aware of his wife's whereabouts or know somebody at least with whom his wife must have had a scuttle. At a point, they even allege that he must have used his wife for rituals. He is mandated to report daily at the station for further investigations. After this, they move on to harass Àmòkẹ́'s employees. The author captures the incident thus:

*Bákan náà sì ni àwọn ọlọpáà kò yéé fòòró ẹ̀mí àlhàjí Àyíndé. Wọn ló gbódò jẹ pé òun ló fí iyàwó rẹ̀ ẹ̀ ọ̀dògùn owó. Ohun tí wọn n fẹ́ kí ó wí tí kò wí ni wàhálà fí bá wọn. Àwọn fẹ́ kí ó dárúkọ ẹ̀nikan yálà oníyẹn mọ̀ nńkan nípa ọ̀rọ̀ náà tàbí kò mọ̀ ọ̀n kí wọn máa wáá fòòró oníyẹn. Nígba tí wọn yóò bá sì fí fún oníyẹn gbẹ̀, owó díẹ̀ yóò jábọ̀ ní àpò irú ẹ̀ni bẹ̀ẹ̀. Àní, àwọn ọlọpáà wá di aríjẹ̀ nínú màdàrú....*

*(Àşegbẹ̀: 37 -39)*

Also, the police did not desist from harassing Àlhàjí Àyíndé. They allege that he must have used his wife for money rituals. They are this unsettled because, Àlhàjí has failed to say that which they expect to hear. They actually want him to mention just someone's name as a suspect not minding whether he is guilty or not and then, the heat will now be shifted onto him. By the time such a person is quizzed and harassed, he will be forced to bribe them with some amount of money. The police now turn an unpleasant situation into a money-making expenditure.

Despite all these (torture, harassment and bribery) their investigations yield no result (*Àşegbẹ̀: 41*). This is not surprising as the author has hinted that their main purpose is not to have a successful investigation but to enrich their pockets.

However, Olúmúyíwá appears to perceive the police in a different light under the leadership of Commissioner Ìdòwú. She and her team are pictured as very able and competent. They are for example, able to successfully investigate and subsequently arrest all perpetrators of crime in Ayénígba State thereby, transforming it from a once volatile, crime dominated State to a peaceful and crime free one. We however may not be too wrong to assume and therefore, quick to add that, probably Olúmúyíwá wants to establish the fact that the female police officers are more competent than their male counterparts. Two reasons will be advanced for this assumption. Firstly, the same Ayénígba State prior to Commissioner Ìdòwú's deployment had had series of male police commissioners. Their stays there had been fruitless! This accounts for the State governor's reservations when he gets wind of the news that a female police commissioner is to be posted there. Of great importance is his comment that:

*...Ṣé adigunjalè tówó ọkùnrin ò ká lówó obìnrin yòò ràn!*  
(Oorun ori kẹkẹ: 21)

Is it these notorious armed robbers that male police officers have found challenging to bring to book that this female officer will now be able to apprehend!

Secondly, Commissioner Ìdòwú reports at Ayénígba with twenty five female police officers. Only her official driver, Sergeant Ọlátúnjí is a male police officer. The officers she meets on ground find this strange but of course keep mum. This is captured below:

*Ọlópàábìnrin mèèdógbòn ni ó tẹlẹ kọmíṣónà Ìdòwú wá sí ipínlẹ Ayénígba. Awakò kọmíṣónà tuntun náà nìkan ni ó jẹ ọkùnrin. Sergeant Ọlátúnjí ni orúkọ rẹ. Àwọn tí ó pàdẹ kọmíṣónà Ìdòwú ẹ àkíyèsí eléyí, ẹlẹnu mọnu.*  
(Oorun ori kẹkẹ: 31).

Commissioner Ìdòwú reports to Ayénígba State with twenty five female police officers. It is only the new commissioner's driver that is a male. His name is Sergeant Ọlátúnjí. Those that came to bid Commissioner Ìdòwú welcome observes this but, they all keep mum.

Surprisingly, the female team that Commissioner Ìdòwú works with all through, makes her achieve that which her previous male counterparts could not.

Ṣòtẹ́tán in his novel seems to see the police in the same light as the above. He also portrays them as efficient, prompt and tactical officers. Armed with these qualities, they are able to track and nail the armed robbers troubling the peace and tranquility of Atẹ̀pà town. Also

they are able to fish out Mr. Akilápá, a supposed police officer who is the godfather of the armed robbery gangs (*Oyin inú àpatá: 77*).

Above all, Akínlàdé too in his prose narrative *Ta lolè Ajómọgbé* still agrees that sometimes the police can be intelligent thus, competent despite his example above. This is brought to fore during a kidnapping incident. The kidnapped boy (who is later freed) tells the police that the plate number of the car in which he is kidnapped is AR.1975 Q. Therefore, the police start to look for it albeit, unsuccessfully. It is later through intelligent, rational and logical reasoning that a police officer is able to decipher that the plate number is fake, hence their fruitless search (*Ta lolè ajómọgbé: 42*).

Starting with the drama narratives, Ìṣòlá in *Ayé yẹ wọn tán* also shares the same opinion with Òkédijí as he also pictures men of the NPF as largely incompetent. The incompetency in this context is however occasioned by the fact that their loyalty has been bought by the government of the day. They have been made pawns to be tossed at will by the government in power, headed by Ọba Simisólá. In addition, the police boss at the helm of affairs is a man without action, vim and vigour. He is not vivacious. He merely barks out orders during operations while he retreats. This is captured in a scene where the police boss leads his team to disrupt the meeting of Ẹgbé Alájùmọṣe and arrest their leaders. Naturally, the arrest is initially resisted making the whole place violently rowdy. But while all these are on, the police boss just stays at a corner issuing orders. At a point, he was seen merely running around the place barking out orders. The author says:

*Ọgá ọlọpàá nàà bèrẹ sí í sá kiri. Ó n pariwo “Ẹ dè wọn!”*  
(*Ayé yẹ wọn tán: 58*)

The police boss is just running aimlessly around shouting “Hand cuff them”.

To worsen the situation, hired assassins suddenly burst into the place while this is on. The police boss, upon sighting the guns the assassins brought (the police having brought just their rods), feebly challenges them and quickly looks for a way to escape. The author captures the scenario below:

*Àwọn ọlọpàá pàápàá n sá nítorí wọn kò mọ ti ẹnì tí àwọn oníḅon nàà n se. Ọgá ọlọpàá kọkọ ṣọkan ọkùnrin. Ó ké mọ àwọn oníḅon.*  
**ỌGÁ ỌLỌPÀÁ:** *Nibo lẹ ti wá? Mo pàṣẹ fún yín kí ẹ ju ìḅon ọwọ yín sílẹ. Ọgá ọlọpàá ló n bá yín sọrọ! (Nígbà tí ó rí i pé wọn kò dáhùn, ó yára n wọnà àtísá lọ...)* (*Ayé yẹ wọn tán: 59*).

The policemen were running all over the place because they do not know who the gun carriers were there to support. Suddenly, the police boss braces up. He shouts at the gun carriers:

**POLICE BOSS:** Where have you come from? I command you to put down your guns. It is the police boss that is talking to you! (When he sees that they refuse to oblige, he starts to look for the next exit...)

At the long run, they all run away giving the assassins the opportunity to carry out their dastardly act. To the present writer, this is a great tragedy. No wonder in the real life situation, a State governor in one of the states in the South Eastern part of Nigeria subtly hinted on the NPF's incompetency by categorically stating that:

I depend on God for my security and not the Nigeria Police.

(*Leadership Newspaper*. April 14, 2017:5)

Furthermore in the drama text, there is a riot by the Egbé Alájùmòṣe members at the luncheon organised by the city council members. They are protesting the brutal attack on their secretary. Initially, the police armed with mere rods try to disperse them. In the course of doing this, political thugs suddenly appear from the rear, sandwiching the police in the middle. Sensing danger, the police tactically make a retreat and make plans to call for re-inforcement. Later, the police boss bursts in and, upon sighting those fighting coming towards his direction, he takes to his heels. The author pictures the whole scenario thus;

*[Ariwo kan ta láti ita. Ó dàbí ìgbà tí òpò èniyàn bá ń pariwo. Ariwo náà ń súnmó ìtòsí.] ... [Wón yọ sí orí itàgé. Wón pò tó méjilá. Àwọn ọlọpàá sáré pàdẹ wọn.] ... [Wón rọ giirigi síwájú, wón ti àwọn ọlọpàá kúrò lónà. Apá àwọn ọlọpàá kò ká wọn. Kóndó ọlọpàá kò ran àdà àti kùmò tí àwọn èniyàn náà mú lówó. Lógán ni àwọn jàndùkú bì méfà yọ lódikejì. Wón mú àdà àti òbẹ lówó. Àwọn ọlọpàá wà láàárín. Nígbà tí àwọn ọlọpàá ríi pé inú ewu ni àwọn wà, wón fi ogbón sá kúrò láàrín.] ... [Ọlọpàá II sáré jáde. Ọlọpàá I ń sa lọ sókè sódò lásán] ... [ògá ọlọpàá sáré wolé. Bí ó ti rí àwọn tí wón ń lé ara wọn bọ lódò òun; òun náà yí padà, ó tún sá jáde.]*

(*Ayé yẹ wón tán: 90-92*).

[A loud noise breaks outside. It is as if a large number of people are making a noise. Gradually, the noise draws nearer.]... [They appear on the stage. They are about twelve in number. The police rush to challenge them.]... [They lurch forward, pushing the police aside... The police cannot handle them. The rods they have are no match for the clubs and cutlasses the rioters bring. Suddenly, six thugs burst in from the other side. They bring cutlasses and knives. Now the police

are sandwiched in between. The police sensing the danger they are in tactically withdraw.]... [Police II runs out. Police I merely continues to run up and down aimlessly.]...the police boss runs in. As soon as he sights those chasing themselves coming in his direction, he too turns back and flees.]

It should be noted that even before the police fled, they had earlier on been pushed roughly aside by the assailants. This is a very disturbing situation indeed as it largely shows that the police are greatly incapacitated by lack of appropriate weapons to arrest a crime scene successfully. To make matters worse, the police are merely armed with rods while the assailants are well-armed with sophisticated weapons. This further suggests that the battle had been a lost one for the police right from the beginning.

Another ridiculous instance similar to that unearthed in *Ta lolè ajòmogbé* is found in *Olórún ò màwàdà*. Information is given to the police that robbers have invaded a particular street. So, some policemen are deployed there to arrest the situation. However, to everybody's dismay and amazement, some of the policemen including the informant himself are brought back to the police station tightly binded, their boots and caps seized by the very robbers they have gone to arrest! The rest of their colleagues are left bound at the robbery scene. The robbers thereafter threaten them, steal their valuables (including the money the police themselves had just extorted from an accused) and instruct them to go and release their remaining colleagues left binded at the robbery scene. While all these lasted, the police are just too frightened to lift a finger. It must have been this panic-stricken act of them that gives the robbers the effrontery to rudely address the police boss, Inspector Ìjàòdòlà thus;

**ADIGUNJALÈ SÓJÀ:** ...Àwọn ọmọ rẹ la kó wá fún ọ yìí kí o lè mò pé èyin ọlópàá kò lè dá gaga irun kan tu lára wa. Èni tí àwọn fíjilanté àdúgbò wọn rán wá pé ọlópàá la gbé wá yìí pèlú kí o lè rí i, kí o sì gbà dájú pé àwọn adigunjalè ilẹ̀ yìí tí di àràbà tápá ọlópàá kò lè ká mó. Àwọn ọlópàá yòókù n bẹ lórí idè nìbí tẹ́ rán wọn wá. Fúnra yín lẹ́ ẹ́ lọ tú wọn nìbẹ́. Áwa n lọ nìyẹn, àwọn ọmọ rẹ ni yóò rọ̀yìn ohun tí ojú wọn rí lẹ̀hùn-ún fún ọ (Ó pàşẹ́ fún àwọn ọmọ rẹ): Ẹ kó ọtí àtadiẹ wọn pèlú. Tiwa ni gbogbo rẹ. (*Olórún ò màwàdà*: 22).

**ROBBER IN SOLDIER'S UNIFORM:** These are your boys whom we have brought to you to prove that you police are incapable of arresting us. This is also, your informant, whom the vigilante group of the street we invaded sent to further convince you that, we robbers of this town are invincible. The rest of your colleagues are still there where you sent them to, strongly tied. It is you that will have to go

and untie them yourself. We are going, your boys will narrate what we subjected them to, over there, for you. (He turns to instruct his boys:) Take their drinks and fried chicken too. They have become ours.

All these happened right in the presence of the police boss! Of course, the robbers left unchallenged, the police mouth wide opened, too panic-stricken to react. The ironical aspect as hinted earlier is that the robbers not only cart away the very money they had just extorted from an innocent ‘criminal suspect’ but also with the goodies bought from the money. The question that naturally arises from this episode is that if robbers can so easily intimidate and harass the very police charged with the maintenance of public security, the preservation of lives and property, then what is the fate of the entire citizenry?

However, the play text entitled *Oyíndàmólá ọmọ ọlórọ*, portrays the police as highly intelligent and competent. For instance, when news filter in that Oyíndàmólá dies, Mátànmí her supposed fiancé is quizzed by the police. They search his apartment and find a blood stained knife. Mátànmí is quick to lie that the knife was used to kill a fowl just the previous night. When asked to produce the meat, he claims to have consumed everything over the night without having a visitor! But, the police are able to see through his lies thus, he is promptly arrested, (*Oyíndàmólá ọmọ ọlórọ*: 104-105).

The poetry text equally reflects its displeasure on the issue of police job competence. Adélékè (1997) in his poem *Ir5k7r65 [l-pzq* for instance, asserts that, most times, the police just intimidate and harass innocent citizens or petty offenders while they are indeed afraid of notorious criminals. He says:

*Àsé aláìṣẹ̀ ni wón lè halẹ̀ mọ́,  
Wón ò tó halẹ̀ mọ́ ìgára ọlọ̀ṣà.  
B’ọlọ̀pàá bá gbúròó p’ọlọ̀ṣà n soro bọ  
Igbé à á fẹ̀wé ni wón fọ̀rọ̀ ẹ̀.  
(Aṣọ̀ ìgbà: 60).*

Indeed, it is just the innocent citizens that they can harass.  
They dare not try it with notorious armed robbers.  
If perchance, the police get wind of robbers being in  
operation in one location,  
They usually take to their heels.

The accusation above is very much true as the scenario is much similar to the incident previously cited. Adélékè insists that the police are not dedicated to their duties as they shy away from it because of its death hazard. He says:

*Olópàá mọbi aṣebi wà*  
*Wọn ò mọnà ibè pọn*

....

*Wọn ní, ta n fẹ kúkúúyà*

(Aṣọ ìgbà:66)

Police know the hideouts of these evil perpetrators  
They only choose not to go there  
They say they don't want to die a gruesome death.

The fear expressed above is very hilarious because they knew what they were getting into when joining the Force. The Yorùbá popular maxim says “You do not plunge yourself first into the river and then, start to exercise the fear of catching cold”. It is not just logical.

### **3.6 Police non-comportment**

Some of the officers and men of the NPF have been portrayed in the selected literary texts as non-conformists to the police rules and norms. Merriam-Webster (2016) online dictionary sees comportment as “the way or manner in which one conducts oneself”. It is the way one acts and carries oneself. It has to do with behaviour; etiquette; manners, courtesy, decorum, politeness, poise, attitude and the likes. Basically, comportment has to do with the ways and manners one conducts oneself. In the selected texts, it is observed that at times, men of the NPF do not carry or conduct themselves in dignifying manners.

In the prose narrative *Ta lolè ajómogbé*, the police drink not only during the office hours but even while on an investigatory mission. To make matters worse, the drink, a local gin, is an exhibit seized from a local manufacturer on the pretext that it is contraband (*Ta lolè Ajómogbé*: 14). Òkédjì's portrayal in his novel *Àjà ló lẹrù* is that the police officers in Ìbàdàn lack dignity, comportment and decorum. Unfortunately, this begins with their arrow head, the Inspector of Police in the person of Aúdù Kàrímù. Wherever he goes, he is not accorded much respect especially in the criminal world and he gets easily floored in articulate arguments. He does not seem to have the charisma and aura that befit his office. The likes of Táíwò (a notorious criminal) and Tàfá (an ex-convict and a political thug) talk to and address him rudely. In an incident, he makes an attempt to arrest Táíwò in Tiámíyù's house (where the former is being held captive by Lápàdé) on the ground that he overspeeds and, subsequently, has an accident with his car. Táíwò not only faults his arrest attempt but embarrassingly floors him also in the entire arguments, (*Àjà ló lẹrù*:37-40). The author captures Aúdù's composure thereafter thus:

*Aúdù gbé itọ ẹnu rẹ̀ mì, ó dún gbùn-un lónà ọfun rẹ̀.  
Ó n rọ̀ ika ọwọ̀ rẹ̀ pàràpàrà. Kò sí àniàni pé, Táíwò  
ti gbé e lulẹ̀.*

*(Àjà ló ọrù:37)*

Aúdù swallows the saliva in his mouth. It goes loudly down his throat. He starts cracking his knuckles loudly. There is no gainsaying that he has been floored by Táíwò.

Even at a point, Táíwò turns abusive and says to Aúdù:

*...Aúdù, o mà gò púpọ̀ o...*

*(Àjà ló ọrù:37).*

...Aúdù, you are very stupid...

Tàfá too (a mere ex-convict and political thug) not only abuses him but also makes to beat him up when he tries to arrest him for peace breeching. Tàfá's reaction is captured below:

*Tàfá kò jẹ̀ kó parí ọ̀rọ̀ rẹ̀ tó fì wí pé, 'Bí mo bá lù ó,  
kì í ẹ̀ iwà tó lè ba àláfà ilú jẹ̀, bí kò ẹ̀ iwà tó lè tún  
àláfà ilú ẹ̀. O jọ̀ ara rẹ̀ lójú púpọ̀. Mo lè lù ó mọ̀nà.  
Bí mo bá lu ó ñkọ̀? Kí lo lè fì mí ẹ̀ ri?*

*(Àjà ló ọrù:39).*

Tàfá did not allow him to complete his utterance before he retorts 'If I beat you up, it is not an act that will breech the peace but an act that will restore it. You have an overbloated impression of yourself. I can very well beat you up. What if I even beat you? What will you do to me?

Tàfá's statement above further attests to the fact Aúdù Kàrimù is a toothless bulldog, as even common criminals talk to and address him anyhow.

Most times, when Aúdù meets with Lápàdé, he adopts the attack mechanism and Lápàdé fully aware of his low intelligent quotient, plays along too by adopting the defence method. Eventually, Aúdù always loses with Lápàdé. The reasons behind all these are not far-fetched. It is obviously plain that Aúdù, as had been earlier noted, is not brilliant, not well-coordinated and lacks self-confidence. Worse still, he gets easily swayed by challenges. This makes him remark below after losing one of his arguments as usual with Lápàdé that:

*Işé ọlọpàà yìí wá sù mi sùú.*

*(Àjà ló ọrù:28).*

Now, I am completely fed up with this police job.

The drama texts *Ọlórùn ọ̀ màwàdà* too lends its voice on the issue of police comportment. It specifically reveals how police officers do not conduct themselves in dignified manner when they get to the office in the scene below:

*Àwọn ọ̀lópàá wà ní ọ̀fìsì wọn. Èyí tó ń fìlì kùpọ̀nù. Èyí tó fowólẹ̀ran tí ń wòrére ayé. Èyí tó gbórilé kàntà tó sùn lẹ. Èyí tó dúró sojú ọ̀nà tí ń wòrére ayé (Ọ̀lórùn ọ̀ màwàdà: 1).*

The police officers are in their office. There are some filling coupons, some just staring into space, some with their heads on the table sleeping, while others are at the doorway, staring into space, lost in deep thought.

These are police officers who are supposed to be busy working but are engaged in not only unprofitable activities but also disgraceful ones such as coupon filling. While these are going on, their boss walks in. One would have expected the presence of their boss to drive sanity into them but alas! The boss's conduct is even worse. The author describes it thus:

*Ọ̀gá jókòó sáyè rẹ. Ó sí fìlà rẹ, ó fì sórí tébùrù. Ó ki ọ̀wọ̀ ọ̀tún bọ̀ àpò òsì, ó yọ̀ ìdì bọ̀lì kan jáde. Ó kọ̀wọ̀ bọ̀ àpò ọ̀tún, ó yọ̀ ìdì èpà yíyan jáde, ó kó gbogbo rẹ̀ sórí tébùrù. Ó tu u, ó ń fì èpà jẹ̀ bọ̀lì náá... (Ọ̀lórùn ọ̀ màwàdà: 1)*

The police boss sits on his chair, removes his cap, drops it on the table then dips his right hand into his left breast pocket and brings out a parcel of roasted plantain. He dips his hand into the right pocket, brings out a parcel of roasted groundnuts. He drops everything on the table. He unwraps them. He starts to eat them.

While it is not really criminal to eat in the office, one would have at least expected that he eats discretely, with more decorum as befits a boss. Meanwhile as he eats, the junior officers look on at him. At a point, they too demand for their own share. What effrontery! (*Ọ̀lórùn ọ̀ màwàdà:3*). Furthermore in the plot, the police are seen engaging in demeaning behaviour. When Ìdòwú Alákòóbá (a well known thug and trouble-maker) saunters into their station, the police throw caution into the winds and start to hail him. Soon, one of them, Constable Kólápò starts to beg him for money and others join. Eventually, the man is forced to give each of them N20 (which obviously must have been a huge amount at the time of publishing the drama text), (*Ọ̀lórùn ọ̀ màwàdà: 12*).

The poetry texts too are not left out. They are of the opinion that the police do not comport themselves well while on duty. This is buttressed by Ad3b7s7 Thompson in *Ọ̀lábímtán*

(1988) in his poem *\*b/n di kónḍ9*. He feels that the police do not exercise enough patience sometimes, while on duty. According to him, this is most evident when the police are called upon to douse tension or manage crisis such as riots or protests. In his poem, he cites the instance of a student riot that occurred sometime in the University of Ìbàdàn. He narrates how the police sent to manage the crisis got there fully armed to the teeth with lethal weapons. This sight further provoked the rioting students and the tension worsened. Unfortunately, these police officers had zero tolerance for rudeness, and at the slightest provocation, they started shooting at the students. Consequently, a student died while several others were wounded. The tension got out of hand and eventually, the school was shut down. The poet narrates thus:

*Ògá ilé èkò ránṣẹ s'òlópàá*  
*Ogun dé*  
*Èjọ di tólópàá, ọrọ dojúrú*  
*Ọmọ Yunifásítì gán-án-ní agbàjà-má-pọn mọ*  
*Ìjà òkun òun ọsà bèrẹ, ahóyaya!*  
*Akékọ́ ọ̀ lópàá, imò ni wón ní*  
*Akékọ́ ọ̀ lópàá, ohùn ni wón ní*  
*Ọlópàá 'kí-là-n-goo' ni kónḍó*  
*Wón fì gbogbo ara sọhun ijà*  
 ....  
*Àwọn ọ̀dọ̀ ọ̀nì, igàn nìkò ọ̀la*  
*Bí wón tí n sòkò ọ̀rọ̀ sòlópàá*  
*Ni wón n gbénujọ sí aláṣe*  
 ....  
*Inú ọ̀lópàá ru bí ọ̀gìdì ẹ̀mu*  
 .....  
*Gbà! Gbà!! Gbà!!! Kónḍó léyìn ọ̀rùn*  
*Gbà! Gbà!! Gbà!!! Kónḍó léyìn ọ̀rùn*  
*Kù! Kù!! Kù!!! Bàtà niyẹn nìbàdì*  
 ....  
*Ọlópàá kò màwàdà*  
*Abánìṣiẹ̀ kò sí ní tiwọ̀n.*  
 ....  
*Ó di pàààà, ibọ̀n dún*  
*Ọlópàá pẹ̀ran, wọ̀n ọ̀ dúró gbé e*  
*Igí dá! Pagidari*

(*Àkọ̀jọ̀pọ̀ ewì àbáláyé àti àpilẹ̀kọ̀: 123-124*).

The Vice Chancellor sent for the police  
 Thus causing pandemonium  
 With police's intervention, the case worsened  
 The university student on sighting the police

Became very violent  
 Students are not armed with weapons, they only  
 rely on their academic knowledge  
 Students are not armed with weapons, they are only outspoken.  
 The 'kill-and-go' police have cubs  
 They are heavily armed.

.....

The youths of today, tomorrow's leaders  
 As they continue to insult the police  
 So, do they continue to insult the university authorities

....

The police become suddenly infuriated.

....

Hit! Hit!! Hit!! So are they hit on the nape of their necks with  
 cubs

Hit! Hit!! Hit!! So are they mashed on

.....

The police are easily provoked

They are not lenient.

Hit! The gun sounds!

The police killed and left their preys dead.

What a great pity!

In addition, the poem *Omin5 n' kf mi* by Xzng9t9y4 in the poetry text *Ak3w8 n' Xzxzr0*, reveals that sometimes, the police lose their composure while on patrol and engage in extra-judicial killings. The situation is even more pitiable as the victim involved is D3l3 Udo, a successful Nigerian sprinter based abroad who just arrived Nigeria for the World Cup tournament. He is shot and killed merely because he refuses to give the police the bribe asked for. The poet Xzng9t9y4, captures the incident below thus:

*Ehoro ni D3l3 Udo b9 bq d9r7 pqpq  
 \*gbqrad8 f5n 8d7je zgbqy3 l9 m5 k9 b= lqtzj0,*

...

*Lzw[n 'W3t7n Y6 kar8' bq dq kqz D3l3 d5r9  
 Pzt7k5lz dz? )6n r43.  
 Ob8 nk-? Qqsz dz?*

...

*Z k8 7 xer5 4y7 n7bi t7 mo ti wq*

...

*N7bi zr7yznjiyzn gb3 n l[ l-w-  
 Zfi kzr0 t7lasa dqh6n l-w- =kan n7n5 on7p9npo*

...

*{l-pzq y8nb[n pa D3l3 gb3... (Ak3w8 n' Xzxzr0:126)*

D313 is a rabbit on the track  
 He came from his base in preparation for the World Cup Tournament  
 ...  
 It is then that the ‘Wetin you carry’ people flagged down D313’s car  
 Where is your particular? Where is our tip?  
 ...  
 We do not indulge in this sort of thing where I come from  
 While the argument is on  
 Suddenly with a bang did one of the policemen’s riffle went off  
 ...  
 The policemen killed D313 in vain.

That is how the life of a promising young man is cut short in his prime.

In our Nigerian dailies, evidence abounds to show that sometimes men of the NPF indeed do not comport themselves while on or off duty. They can be very aggressive. This finds evidence in the various reports of police involvement in extra-judicial killings. In the real life, these trigger-happy officers throw caution into the wind and kill with reckless abandon under the slightest provocation or stress. Several of such incidents are always captured in the Nigerian dailies. Here below are a few examples of such captions:

- **DEATH OF YOUTH**  
 - **Three policemen dismissed for reckless shooting in Lagos.**  
*(Sunday Vanguard, January 14, 2018: 6)*
- **Zw[n [l-pzq le [m] ‘Yahoo’ s7n5 k0t0 l’Qb10k5ta, l9 bq k5 pqtqppqtq.**  
*(Alqr0y3, April 4, 2017)*  
 (The police chased a ‘Yahoo’ guy into a ditch, he died instantly.)
- **5 die as soldiers, policemen clash over girlfriend in Damaturu.**  
*(Vanguard, April. 13, 2017:7)*
- **Pandemonium as police kill protesting youths in Kogi.**  
*(The Punch August 11, 2016:4)*
- **One killed, Many Injured as Police Open Fire on Protesting Nasarawa Workers.**  
*(Saturday Tribune, July 30, 2016:7)*
- **How My Policemen Friend Led Team Killed my Son – father.**  
*(The Punch, August 30, 2016: 4-5)*
- **Police Sergeant Arrested for Murder In Lagos.**  
*(The Punch, July 12, 2016:5)*
- **Mobile Police Stray Bullet Kills Father of Five in Lagos.**  
*(Vanguard, August 30, 2016:7)*
- **Police loot community, torture farmer to death. (The Punch, November 1, 2016:5)**
- **Policeman kills colleague over N20,000 in Bayelsa.**  
*(Vanguard, November 9, 2016: 6)*

- **Police Inspector shoots 3 farmers in Ondo over alleged bribe**  
(*Nigerian Tribune* October 23, 2017: 31)
- **Pregnant Woman, 14 others injured as Army Police Clash.**  
(*Saturday Punch*, August 8, 2015:10).
- **BOXING DAY TRAGEDY**  
**Lagos policeman kills twin brothers, their friend, himself**  
- **Oy4sun3 twins only children of their mother- Friend**  
- **Policeman boasted he needed to kill someone- Eyewitness.**  
(*Sunday Punch*, December 27, 2015: 2)

Meanwhile, this act contravenes the NPF's Code of conduct as enshrined in its Vision (and which had been fully provided in the Chapter one sub-section 1.9.2.1 of this study but reproduced here for convenience) thus:

to create a safe and secured environment for everyone  
living in Nigeria.

The Inspector-General of Police himself, Kpotun Idris reaffirms this in a newspaper reports when he says:

You're not authorized to kill, IG tells SARS.

(*The Punch*, September 23, 2016:9)

Furthermore, on the issue of comportment of the NP while on duty are these two incidents below: one is the case of some policemen found drinking beer while on an investigatory mission. They were sighted by some journalists while seated near an armored tank marked F-SARS in front of the Ìbàfò Police Station sipping beer in three crates. The news item is captioned:

**Police Guzzle Beer As Gunmen Kill 85-yr Old Imam.**

(*The Punch July* 27, 2016:4)

The other case is that of yet another drunken policeman. His published photograph shows him being supported on a motorcycle by a colleague in the presence of onlookers at Amúwo-Òdòfin, Lagos. The story is found under the headline:

**SHAMEFUL: A Drunk Policeman Being Supported On A Motorcycle By A Colleague In The Presence Of Onlookers.**

(*Saturday Punch*, August 8, 2015:1).

The said policeman was subsequently identified and arrested by the Lagos State Police Command with a promise that the command had commenced a full-scale investigation into the matter in accordance with the Force disciplinary procedures (*Sunday Punch*, Aug. 9, 2015: 4). The incidents above among many others probably accounted for the orders of the Assistant Inspector General of Police in charge of zone 2 command Lagos that, drunkenness/ mental tests be carried out on police officers in the command. The AIG Abdulmajid Ali made the order

during a newly introduced educative session for officers and men of the command. He also reiterated his zero tolerance for corruption, excessive use of force, dirtiness, incivility to the public and unethical conducts that can damage the image of the NPF (*The Punch*, August 19, 2016:13).

From the myriads of instances above, it is safe to conclude that the police have not really fared well in the course of discharging their official duties. But then, one might have to wonder why this is so. From the results of our research findings, the shortcomings could be attributed to various reasons. These reasons are in form of challenges which will be discussed and analysed in the subsequent chapter.

### **3.7 Nigeria police officers and the portrayal of their private lives**

This section presents the various reflections of the private lives of officers of the NPF in the selected texts. It explores how they conduct themselves when they are off duty. The reflections cover their portrayal as fathers, mothers, wives, lovers in romantic relationships, siblings and friends.

#### **3.7.1 The police officer as a father**

In the selected texts, only *Ayé yẹ wón tán* really projects police officers as fathers while the portrayal in *Ọlórún ò màwàdà* is only tangential. In *Ayé yẹ wón tán*, Òbíladé is the police officer and a father to a teenage girl, Jọláadé. He was presented as a single parent, disciplinarian, responsible and caring father. As a caring father who is expecting his daughter back from school, he quickly makes arrangements for foodstuffs to be bought in readiness for her arrival. He says to his sister-in-law:

*E jòwọ, ẹ bá èmi náà ra ẹfọ, diẹ àti ohun èlò... Jọláadé n bọ wálé lóníí...*

(*Ayé yẹ wón tán*: 23)

Please, help me to buy some vegetables and soup ingredients, too.  
Jọláadé is coming home today.

As a single parent, he gives his daughter an all-round training. Academically, he puts her in a highly-rated school. Domestically, he makes sure that she is not lazy. For instance, when she eventually arrives from school and proceeds to go out almost immediately again, he insists she must stay at home to prepare dinner. He says:

*Şé a ò ní i jẹun lálẹ yíí àbí o ti se ọbẹ? Kò sáyè òde, kọrí sílé idáná!*

(*Ayé yẹ wón tán*: 23)

Won't we have dinner tonight or have you prepared the soup?  
There is no time for outing today. Go straight to the kitchen.

In all, *Òbíladé* was reflected as a caring, loving, firm, no-nonsense, ready-to-protect-and-damn-the-consequences father. When he discovers that an elderly, though wealthy, man, Chief *Òní* is dating his teenage daughter, he fearlessly accosts the man. When the need arises for it, he abuses and fights the Chief (in public for that matter). He makes sure that he takes his daughter from him and then lovingly makes his daughter see reasons with him. Eventually, the daughter teams up with him to fight the thugs sent by the chief to beat her father up (*Ayé yẹ wón tán: 85*)

In *Ọlórún ò màwàdà*, Inspector *Ìjàòdọlà* is the police officer who is also portrayed as a father. From the plot of the story, it was gathered that he fathers more than the two children. According to him, all these children are ill-breeds having 'taken after their mother'. He captures this in his words:

**Rìpétò Ìjàòdọlà:** ... *òkan-kò-gbé-kan ni gbogbo ọmọ tí  
ìyá rẹ bí fún mi, ọmọlásán, ọmọlángídí ni wón.*  
(*Ọlórún ò màwàdà: 52*)

**Inspector Ìjàòdọlà:** ... none of the children his mother gave birth  
to for me is good; they are all useless.

This is indeed true as the first born is embarrassingly dragged down to his father's office one day by some market women on the allegation that he forcefully stole a bowl of uncooked beans at the market in broad daylight. The father is so embarrassed that he bursts into tears. He eventually has to pay for the stolen goods (*Ọlórún ò màwàdà: 52*). Again, he gives money to another child of his, *Ọláléré* (obviously a little boy), and instructs him to give the money to his mother for food stuff. The boy later returns with a ridiculous excuse that the money had disappeared from his pocket! The father is not fooled for a second. In fact, he issues a stern warning that if he does not return the money immediately, hell will be let loose. The incident is captured below:

**Ọláléré:** *Owó tẹẹ fún mi mà pòrà lápò mí!*  
**Rìpétò Ìjàòdọlà:** *Owó wo ló pòrà! Ẹ o kò tii fiwà rẹ sílẹ síbẹ?  
Kúrò níwájú mi. Bí n kò bá ríyán pèlú ọbẹ èdò ẹran tí mo fẹ jẹ, n  
ó fàburò ikú hàn ó.*  
(*Ọlórún ò màwàdà: 73*)

**Ọláléré:** The money you gave me earlier had disappeared from  
my pocket.

**Inspector Ìjàòdọlà:** Which money disappeared from your pocket?  
So, you have not repented of your bad behaviours? Get out of my

sight. If I don't get to see the pounded yam with soup made with assorted meat that I gave out the money for, it will spell doom for you.

From the incidents above, it can be deciphered that Ìjàodọ̀là has not fared well as a father. Though, he not only disapproves of his children's behaviour but also, punishes and chastitises them as the occasion demands but then, it is his fault as well as their mother's that the children had turned out to be bad. In the excerpt above, he subtly hints that the mother is to be blamed for the negative turn out of the children. This is not surprising as this is a common but unfounded accusation in the Yorùbá cultural setting. The fathers always have the mothers to blame for the ill turn out of their children. This is captured in this Yorùbá saying 'Ómọ́ tó dára ni ti baba, èyí tó kù diẹ̀ káàtọ́ ni ti iyá ẹ́.' (A successful child belongs to the father while the less fortunate one belongs to the mother). However, since it is a known fact that the father and mother are supposed to be responsible for the overall training of the children thus, the blame is on him as well. In fact, it is most possible that the children had imbibed the corruptive attitude of the father since he too is an officer of questionable character.

Summarily judging from the reflections from the literary writers above, it is opined that we have men of the NPF who are good, responsible fathers as well as bad irresponsible ones. An example of a bad, irresponsible father is dug out in *The Punch newspaper*. The father, Sergeant O15d313 allegedly, beats his 17year old son to death for stealing his money. The news is captioned:

Policeman accused of killing son over missing money  
(*The Punch*, January 13, 2018:4-5)

### 3.7.2 The police officer as a mother

The texts considered in this study do not provide much on the portrayal of Nigeria police officers as mothers. However, Olúmúyíwa (2008) gives a fair idea on this in his novel *Oorun orí kẹ̀kẹ̀*. Through the character of Commissioner Ìdòwú, the female police officer is revealed as very caring. Although Commissioner Ìdòwú becomes a widow at a fairly young age, she had been substantially responsible for the upkeep of the children (Mọ̀réníkẹ̀ and Ọ̀lámipòsi) before her husband's demise and then solely, thereafter. The narrator reveals this thus:

...Ìdòwú ló ñ bọ̀ ọ̀kọ, bọ̀ ọ̀mọ...  
(*Oorun orí kẹ̀kẹ̀*: 88)

...Ìdòwú is the one responsible for the children's and husband's upkeep...

At a time, the children have insecurity problem at school when hired thugs trail them to their respective campuses in order to beat, harass and kidnap them. Fortunately, they were unavailable but the thugs left threat messages for them. Naturally, the children unceremoniously run home for safety. They guessed the incidents are mostly likely some form of vendetta occasioned by the numerous criminal cases their mother is handling. After listening to her children recount their ordeals, Ìdòwú calmly allays their fears. She says:

*È lọ fọkàn balẹ̀. Mìmì kan ò lẹ̀ mì yín... Olórùn á túbò máa kó yín yọ.*

*(Oorun ori kẹkẹ: 91)*

Be rest assured; nothing untoward shall happen to you. God will continue to protect you.

She then makes practical security arrangements for them in their respective institutions. We are told that before the children return to their institutions, she gives them various pieces of advice.

Commissioner Ìdòwú above all, is reflected as a patient and down-to-earth mother. When her children ignorantly and innocently imply although subtly that their father's death may have been occasioned by their mother being a law enforcement agent, she, though pained by their accusation however, takes her time to patiently explain to the children the circumstances that led to their father's death. She ends up soberly with:

*Èmi kọ ni mo pa bàbá yín o. Òrí ni bàbá yín bó bá róbínrin.*  
*(Oorun ori kẹkẹ: 90)*

I am not the one responsible for your father's death. Your father was an unrepentant womanizer.

From the reflections above, we can summarily conclude that we have female police officers who are good, down to earth and responsible mothers.

### **3.7.3 The police officer as a wife**

While there are few cases of this form of representation, Olúmúyíwá (2008), in his novel *Oorun ori Kẹkẹ*, comes to the rescue. Commissioner Ìdòwú is not only reflected as a mother but, as a wife as well. Commissioner Ìdòwú is the legal wife to Léré Fáladé. As a wife, she is almost flawless. She never allows her job to affect her home negatively or vice versa. Initially, she and her husband agreed that she lives in Ìlọrin with the children while the husband will be coming over every weekend from his base in Òsogbo. However when she sees that the husband no longer keeps his own side of the agreement, she quickly takes it upon herself to relocate to

Òsogbo in order to salvage her marriage. Even when the husband is transferred from Òsogbo to Ìkárò, she still relocates with him (*Oorun ori kèkè: 89*).

Furthermore, she was presented as a cool headed, understanding, pragmatic and mature wife. For instance, when she realises that her husband no longer comes home for weekend regularly as agreed, she takes it upon herself to pay him a surprised visit. On her arrival there however, she sees that not only has her husband been cheating on her, he also has a live-in-lover. Amazingly, unlike what most women will probably do, she did not rant, rave or create a scene with her husband; neither did she blame him. Instead, she maturely reasons that may be if the family could stay together as one in a location, the ugly incident would probably stop. Hence, she makes quick arrangements for her transfer to her husband's base in Òsogbo. The author writes:

*Ìdòwú kò fòrò náà ẹ ibínú. Wọn fún ni yàrá kan ní bárékè àwọn  
ọlọpàá nìbẹ. Òun àti Léré Fáladé tún ń gbé pò bí ọkọtaya.  
(Oorun ori kèkè: 89)*

Ìdòwú did not allow herself to be bothered about the issue. They were allocated a room in the police barracks there. She and Léré Fáladé started living there again as husband and wife.

As earlier said, when the husband was transferred from Òsogbo to Ìkárò, she still relocates with him. Surprising however, Léré Fáladé refuses to stop being promiscuous but his wife does not because of that retaliate by doing same, neither does she pick up quarrels. Instead, she is always appealing and admonishing although, all to no avail. The author says:

*Ìgbà ti Ìdòwú yóò fì dé Ìkárò, ọkọ rẹ ti di nńkan. Ìdòwú sọ tí tí ẹnu  
rẹ fẹrẹ bó. Ó bèbẹ tí tí ọrúnkún rẹ sí mólẹ.  
(Oorun Ori Kèkè: 90).*

By the time Ìdòwú relocated to Ìkárò, her husband had become something else. Ìdòwú admonished, all to no avail. She pleaded severally, all without significant change.

She is a faithful, devoted wife both before and after her husband's demise. She not only rejects all the love advances made by her bosses but suffers and endures all forms of victimizations she is subjected to. They harass and deny her of her due promotions but she takes all this in her strides. The author recounts:

*Kí ni Léré Fáladé kú sí, àwọn ọkúnrin kò jẹ kí Sájẹntì Ìdòwú  
gbádùn... Àfì bí ẹni pé wọn ń retí pé kí ọkọ rẹ kú ni. Kò sí*

*òkankan nínú àwọn òkùnrin náà tí Ìdòwú dá 19hùn. Àwọn ògá rẹ lénú iṣẹ̀ kò fún un ní isinmi. Bí wọn tí fòrò èmí rẹ̀ tó, kò jẹ̀ wọn ní “hoo”. Wàhálà àwọn ògá náà pò débi pé, ó fẹ̀rẹ̀ kòwé fí iṣẹ̀ sílẹ̀. Àìgbà fún àwọn ògá yú mú kí ó pé lóri ipò sájéntì. (Oorun Ori Kèkè: 90).*

As soon as Léré Fáladé died, men started wooing Sergeant Ìdòwú.... It was as if they were waiting for her husband to die. Ìdòwú however, rejected all their love advances. Her bosses at work continued to pester her with love advances. Despite all the harassments and provocations, she refused to budge. The harassment was much to the extent that, she nearly resigned. As a result of her lack of compromise, she was not promoted for a long time from her Sergeant rank.

After her husband’s death, she never attempts to remarry nor engage in any romantic relationship. Worthy of note is the fact that as a wife, she is a pillar of support financially to her husband. The author reveals that:

*Báyìí ṣá ní Ìdòwú ṣe ń ṣiṣẹ̀ tí ọkọ rẹ̀ ń kẹ̀kọ̀ ní Yunifásítì. A ó ò jẹ̀, a ó ò mu, Léré Fáladé ní, Ìdòwú ló ń gbọ̀ gbogbo rẹ̀.  
(Oorun ori kèkè: 88).*

That is how Ìdòwú was working and the husband studying in the University. She took care of all Léré Fáladé’s financial burdens during the period.

She is a wife who has a very strong hold on her emotions. She does not wallow in self pity or allow herself to be demoralised by her marital challenges and her husband’s death. Instead, she takes the bull by the horn and forges ahead, always. In fact, it was reflected that it was several years later after the death of her husband that she breaks down and weeps emotionally. This even would not have happened if the children had not subtly insinuated that their father’s death was orchestrated by their mother being a law enforcement agent (*Oorun ori kèkè: 85*).

From the reflections above, we have a picture of a wife who is virtuous, resilient dogged, focused, enduring and ready to make things work and these qualities really rub off well on her while performing her official duties. She is able to withstand all forms of unpleasant situations and also, achieve resounding successes even in the face of enormous difficulties.

### 3.7.4 The police officer as a lover in love relationship

Instances whereby police officers are romantically involved in love relationship are reflected in the texts as well. Some of these relationships however turn sour at the end of the day. Such is the case of Veronica, a female police officer in *Gbamúgbamù*. She engages in love relationships with two of her colleagues, Sergeant Àdigún and Corporal Adams at different periods. She is devoted while the two relationships last but still, each of the relationships turns sour as a result of Veronica's inability to get pregnant. She reminisces:

*Fèrónikà: Àtètè róyún ní ló bá ifẹ̀ èmi, àti Sájéntì Àdigún jẹ̀ láàárò ọjó. Ọdún méta ni mo fì bá Kòbùrù Àdàmú lò, àìròyún ní ló mú kẹmi pẹ̀lú rẹ̀ pín gààrì...*

(*Gbamúgbamù*: 82)

Veronica: My inability to get pregnant on time spoilt my love relationship with Sergeant Àdigún when I was much younger. I dated Corporal Adams for three years but, it's still this inability to get pregnant that ended the relationship.

It is this inability to get pregnant initially that makes her refuse to abort the pregnancy she later mistakenly had for *Gbamúgbamù*, while investigating him as an undercover agent. She reveals this when her boss insists she aborts the pregnancy and move into his house as his fourth wife.

Veronica says:

*Fèrónikà: ... ó ọ̀rò fún mi láti wésìtì oyún yí. Ó pẹ̀ tí mo tí n wá a.*

(*Gbamúgbamù*: 82)

Veronica: ...It is difficult for me to waste this pregnancy. It has been a long time since I have been praying for it.

Quite contrary to Commissioner Ìdòwú's case, however, we see male police officers who are promiscuous. Such is the example of Veronica's boss. He has three wives at home and still pressurizes and harasses Veronica, a single lady to be his fourth wife!

### 3.7.5 The police officer as a sibling

The peculiar problem of paucity of literature texts reflecting the private lives of Nigeria police officers is also applicable here. It is only *Ayé yẹ̀ wọn tán* that comes to the rescue in this phase of challenge, through the character of officer Òbíládé. However, while it is not directly mentioned in the text that he is a blood sibling of Àyánlọ́lá, there are subtle cues to establish this fact. For instance, Òbíládé calls Àyánlọ́lá 'ẹ̀gbón mi' (my brother). In addition, they both

live in the same house and no mention is made to indicate that one of or the two of them are co-tenants. Furthermore, each of them shares, and also contributes freely to each other's private affairs. Worthy of note is the fact that Sègìlọ́lá (Àyánlọ́lá's wife) calls Jọláádé (Òbíládé's daughter) the appellations 'iyakọ mi' (my sister-in-law), 'ìbàdí àrán' (a well endowed lady), and uses the honorific pronoun 'wón' for her despite the fact that she is obviously much older than the latter. These actions are in line with the Yorùbá tradition which forbids a new wife to call all the people (including young children) born before her marriage into her husband's family by name. Therefore, the above cues presuppose that Òbíládé is a sibling to Àyánlọ́lá.

Òbíládé is a very caring, selfless brother to Àyánlọ́lá and his family. Despite the fact that he is a poorly paid police officer, yet he readily gives financial aids to his brother not minding what he had earlier budgeted the money for. An instance is when he comes home with some amount of money with the intention of getting a new school uniform for his daughter Jọláádé but then discovers that his brother Àyánlọ́lá needs money to buy foodstuff for his family's immediate consumption. Without batting an eyelid, he readily gives Àyánlọ́lá out of the money. It was much later that he discloses what he had earlier planned spending the money on. When his brother expresses fears about what he would then tell the daughter, Òbíládé allays his fears by making a joke out of the whole situation. This is captured thus:

*Òbí: ...ara owó tí mo fẹ́ fún Jọláádé ni mo kó kalẹ un o. Owó aṣọ ilé-ìwé tó fẹ́ rà, àbí omọ lè máa rìn nìhòhò?*

*Àyàn: Kín lo ha fẹ́ sọ fómọ tó bá dé?*

*Òbí: Sùúrù ni o, arábìnrin*

*(Àwọn méjèjèjì jọ rẹ̀rìn-ín)*

*Àyàn: Àbí o ò gbọ bí? O ti lè pààyàn lẹ̀rìn-ín jù.*

*Òbí: Àbí? Ọ̀rọ̀ tó bá ti kojá agídí, ó gba sùúrù...*

*(Ayé yẹ wón tán: 24 – 25).*

Òbí: ... It is part of the money that I intended giving to Jọláádé that we just spent now. It is the money to get her a new uniform or can she go about nude?

Àyàn: What would you now tell her when she arrives?

Òbí: Patience, my dear lady

*(They both burst into laughter)*

Àyàn: You know what? You are too funny.

Òbí: What else? When a situation is beyond you, thinking too seriously about it won't solve it, patience is required...

In actual fact, Òbíládé gives his brother's family almost triple the amount that he spends because he believes they need more since theirs is a larger family. He says:

*Òbí: È gba nátrà méjì yì sí í, kí ẹ bá èmi náà ra ohun tí mo bè yín kí nátrà márùn-ún lè ká tiyín.*

*(Ayé yẹ wón tán: 24).*

Òbí: Take this ₦2 in addition. Use it to help me get what I told you earlier on so that that ₦5 will be enough for you.

He is very friendly with his brother and his family. When the situation is obviously not going well, still, he and his brother would make light of the situation, as exemplified above. Another instance is when Jóláadé eventually arrives and requests for the money (which he had already spent as evidenced in the example above), he and his brother tactically turn the tense situation into a comical one with one of their silly jokes (*Ayé yẹ wón tán: 28 -29*).

Òbíladé is also a regular dispute settler for his brother (Àyánlólá) and his wife (Sègilólá). Such is when Òbíladé returns home and finds his brother drinking *gààrí* for dinner. Out of concern he asks why this is so and the brother calmly (albeit jokingly) replies that it is his wife that refuses to make dinner. This accusation annoys the wife. She flares up, counter-accusing the husband that he is the one that refuses to give out money for foodstuff. Òbíladé then gently appeals and admonishes the two parties saying:

*Òbí: È wòó màmá Niyí, ẹ ní sùúrù. Ó ti tó. Ègbón mi, ẹyin ẹ má sòrò o.*

*(Ayé yẹ wón tán: 163)*

Òbí: Look, Niyí's mum, please exercise patience. That is okay, my brother, please just don't say one more word.

Òbíladé is not just friendly towards his brother, neither is he limited to providing financially alone but he stands by him solidly at the period of persecution. Such is the case when Àyánlólá is being unjustly arrested (on the order of Ọba Simisólá) because he refuses to serve as his musician on his coronation day. When the policemen arrive, Òbíladé pleads and even challenges them. When he sees that all entreaties prove abortive, and they are about taking him away forcefully, he quickly dresses up to follow them. He assures Sègilólá (his brother's wife) thus:

*Òbí: ...ẹyin ẹ dúró nílẹ. A à lè fí Niyí silẹ bèẹ, ẹ jé kí èmi nikan lọ.*

*(Ayé yẹ wón tán: 163)*

Òbí: ... You stay at home. We cannot leave Níyì alone at home, let me go.

In all, he is almost more than just a blood sibling to his brother; he seems to be his all in all.

### 3.7.6 The police officer as a friend

Police officers are not substantially portrayed socially in the texts considered. However, in the character of Òbíládé in *Ayé yẹ wón tán*, we are offered a glimpse. Òbíládé is sociable. He hangs out with his friends at drinking joints and makes jokes with them (Ìṣòlá, 2009:109). He even belongs to a social club cum co-operative society, *Egbé Alájùmòṣe*. There, he is actively involved. He attends all their meetings and offers proactive suggestions. Whenever the society has a challenge, he is found at the fore-front. Such is when the society's executive members and some other concerned citizens decide to monitor the oath-taking exercise of *Ọba Simisólá* at the sacred grove. There, they challenge the paid 'intruders' (Ìṣòlá, 2009:190). Òbíládé is seen there always, actively involved. Also, while the members of *Egbé Alájùmòṣe* are marshalling their plans on how to stage a protest against *Ọba Simisólá*, it is Òbíládé who reminds them that they might need to arm themselves with guns and so promises albeit illegally, to provide them with some. He says:

*Òbí: Mo rò pé mo lè rí ibon bíi mélòó kan. Ibi kan wà tí a ti máa n dọgbón síi...*

*(Ayé yẹ wón tán: 176)*

Òbí: I think I can lay my hands on some few guns. There is a place from where we tactically get them...

In all, Òbíládé is seen as a friend with a very strong character. He is ready to stand by his friends against all odds, not minding whose ox is gored.

### 3.8 Common metaphors, descriptive labels and language expressions synonymous with the police in the selected texts

Across the selected literary texts, we unearthed some metaphors and descriptive labels given the police by the literary writers and also, some expressions the police adopt during their operations which have over the time, become synonymous with them. Some of these have been collated and would subsequently be presented and analysed below.

#### 3.8.1 Metaphors and descriptive labels synonymous with the police in the selected texts

Metaphor is seen as “an expression, often found in literature that describes a person or object by referring to something that is considered to have similar characteristics to that person or object”. It is one of the rhetorical figures of speech used regularly by authors to create imagery in the mind of the readers. It involves meaning transfer through a figurative language, (Oj9: 2005:100-111). All these definitions imply that metaphor is when an object/person is called another name just because it shares (some) characteristic(s)/similarities with the object/person in comparison. It is discovered most of these metaphors foreground some of the characteristics/patterns of behaviours the public has over the time associated with the police.

For instance, to show the unpleasant aura the public associate with the physical presence of the police and the popular notion that an average NP is an harbinger of trouble, one of the onlookers in a particular crime scene in the drama text *Gbam5gbam6*, refers to the police as *As7n*, the shew. *As7n*'s physical presence is usually heralded by a very strong, nauseating, unpleasant smell. The onlooker retorts:

*W09! As7n d3, oorun d3. Bq z bq t4t4 b1s2 wa s=r=,  
k0 n7 7 yz m7 l1nu tq a bq bqra wa lqg=- [l-pzq g1g1  
b7 =darzn. (Gbam5gbam6: 9)*

Look! The shew has arrived. If we do not quickly  
disperse, I won't be too surprised if we found ourselves  
in the police station as suspects.

The metaphorical usage of the *asín* here further insinuates that the police are deadly, hated, unloved and unwanted by the public. The police themselves are aware of this fact hence their popular slogan “If you hate the police, when you have trouble invite the thugs. In *Ad3ycm7*'s novel *+dqj6 ni w/n*, the police is referred to as *Zw0d8 jcun 4p4 sanra* (138) to mean that, as the *zw0d8* bird (the eagle) eats the forbidden and gets fattened by it, so does the police thrive in

and enjoy the proceeds of unwholesome activities of bribery, extortion and so on. In the same novel, the police are metaphorically referred to as *ej0* (snake) in the sentence below:

*Zx3 ej0 [l-pzq k0 l9ore, cni a r7 ni a xqn ni. (+dqj6 ni w[n:141)*

So, the police is like a snake which strikes whoever it sees.

The metaphor *ej0* aboveserves to show the seeming extortionist, wicked and sly nature of the police hence the popular notion that an average police is dangerous and is to be weary of. In T2lz's drama text *Xub5xere*, the police as avid N20 bribe collectors and parasites are foregrounded in these noun phrases A-gbog5n-gbog5n nq7rz (99) and K0k0r0-jew3-jew3 (113) respectively. Xzn9t9y4 in *Zw=n Ak3w8 N' Xzxzr0* metaphorically refers to the police in his poem as *W3t7n y6 kar8* and *On8p9np9* (126). The former is an adulterated version (Yor6bq language transcription) of the popular NP expression *Wetin you carry*, which is equally a pidgin English version of "What do you have with you?" while the latter is derived from the club (*p9np9*) that the police sometimes carry to mean "The club carrier".

On the descriptive labels, *Ztzt7 Zjznzk5* in his poetry text *Orin Ew6ro* names the police derogatorily as *Alqx[ =f=*, *Alqx[ d5d5 n7r0nz* (41) and *Alqgb43dq* (42) respectively. The first two are obviously got from the colour of their uniform (black, grey, blue-black colours) while the last indicates the dubious nature of the police as reflected in the poet's lamentation below:

*Zt=gq t9 wz n7n5 [y1*  
*Zt[m[[x1 t7 n' bc n7n5 00r6n,*  
*Alqgb43dq ni y7n porogodo. (Orin Ew6ro: 42)*  
 And the boss seated in the air-condition car,  
 And the subordinate out there in the sun,  
 You are all dubious.

Ad3l3k4 in his poetry text *Ax[ \*gbz* tags the police as *M-gzj7 Ar5fin* (Godfathers for criminals) when he laments that:

*Kznrzn k-l-pzq gb9finr9,*  
*M-gzj7 ar5fin l[l-pzq dz. (Ax[ \*gbz:64)*

Instead of the police to uphold the law  
 They turned themselves to godfathers for criminals.

This is obviously to show the sabotage nature of some of these officers. In the novel, *Oorun Or7 K2k1*, a criminal Ab1rc, reels out series of derogatory names for the NP. His list includes: *On7xek5xe* (The Corrupt One), *On7jck5jc* (The Indiscipline One) +p[nmi0k4r5tod0 (The Confusionist), *Alqzgbzgeb4* (The one-with-double-character), *Al-nil-w-gbz* (The Extortionist), *Axek5pani* (The Assassin), *On7r8bq* (The bribe collector), *On7r-* (Liar), *Abqniw-nrznbq0r7dq*, *Ak9gb9s7nilqp0* (The Treacherous One), *W[nb8z-w[nb7l7k7* (The Greedy One), *Ojo* (The Coward), *Panipani* (The Accuser), *Gbanigbani* (The Saviour) and *Ol4-t77mcsc-ol4-l9r7-omi* (The Accomplice). The author here is obviously trying to show that an average police is of questionable character.

### 3.8.2 Common language expressions synonymous with the police in the selected texts

As mentioned earlier, there are some expressions that the police themselves adopt in the discharge of their official duties and these have become quite synonymous with them over time. Some of these expressions involve code-mixing, which in most case is the combination of English and Yor6bq languages. At times, it may be pidgin English which is, adulterated English language. Some of these expressions have been captured in the selected texts. For instance, in the novel +dqj5 ni w/n, expression used by the police during a stop and search exercise on the highway with a motorist is presented below:

*W3t7n y6 kar8?*  
*\*w3 [k= dz?*  
*@r= ad7r8n-[k[-k6 nk-?*  
*\*w3 zxc 8r8nnz nk-?*  
*Ir5 cr6 wo lo k9?*  
*C x7 b55t6 [k= y7n, a fl wo ohun t7 c k9 s7b2. (+dqj5 ni w/n:62)*  
 What do you have in your possession?  
 Where is the car particular?  
 Where is the speed-controlling device?  
 Where is your driver licence?  
 What type of goods did you carry?  
 Open your car booth; we want to see what you have therein.

The expressions are mixtures of Yor6bq language and pidgin English (as noted in the first line). Sometimes, it is rendered purely in Yor6bq language as found below:

*K7 lo k9 s7n5 [k= re?*  
*\*w3 [k= y87 dz zti lqns12s8? ({1-run 0 mzwzdz: 5)*

What do you have in your vehicle?  
Where are the car particulars and your licence?

All these are regular police routine questions on the highway to inquire about the condition of the car, its content and the status of the driver him/herself. In some other instance when the police want to exhibit their corrupt nature, they bluntly say:

Ob8 nk-?  
Zb7 o k0 n7 k6nl2 l-dz k7 o t9 l[ ni? (*Zw[n Ak3w8 N Xzxr0:126*)

Where is our tip?  
Or won't you tip us before you go?

These sentences are pure euphemisms for bribe as reflected in the translation.

At times, the police say bluntly as well:

D7rq8fz pqk8  
S1t6 mi-8n (Ax[ \*gbz:65)

Driver pack  
Settle me

When police are about to make an arrest, some expressions as captured in the drama text *Xub5xer3* below are adopted:

*Gbogbo y7n c kqw- s9k4*  
*@yin t1 c m5b=n l-w-, c f8b[n y7n s7l2*  
*( yq, c kqw- y7n s1y8n*  
*Bq mi k9 xck1xck2 s7 zw[n y09k6 l-w-. (Xub5xer3: 89)*

Everybody put your hands up  
Those of you with guns, drop them  
Your hands at your back  
Handcuff the rest.

The police usually seal the arrest process with:

*...axc [ba ni mo fi m5 [. You are under arrest. (Oorun or7 k2k1: 57)*  
...I arrest you with the government authority. You are under arrest.

When the suspect in the scenario above wants to resist arrest/tries to offer some explanations as to why he should not be arrested, the police retort:

B7 c bq d3 zg- wa, c 90 mqa xzlzy3 ara y7n. (*Oorun or7 k2k1: 54*)

When you get to the station, then you can explain yourself out.

When the police feel threatened in their line of duty, they may threaten back in adulterated English language. This is not surprising as some of them are poorly educated. The portrayal is found in Ad3j6m='s poetry textR0 9 re below:

% z yu6?  
Z8 w8 x55t6 yu6 (R0 9 re: 28)

Who are you?  
I will shoot you.

When interrogating suspects, there are also some routine questions asked such as:

K7n lor5kf rc?  
\*w[ lo ni t1l8 y87?  
)9t- lo fl tz q?  
Bqwo lo xe d-w- rc? (l-run 0 mzwzdz: 26)

What is your name?  
Are you the owner of this television?  
Is it true that you want to sell it?  
How did you come about it?

All these questions are asked obviously to verify the authenticity of the ownership of the said item. And lastly, when reports are made at the police station, some routine questions such as the ones presented below may be asked:

K7n lor5kf 8w[ t9 o m5 r8p--t6 wq?  
N7bo ni 7x2l2 nqz ti xcl2? (l-run 0 mzwzdz: 26)

You bringing in this report, what is your name?  
Where is the location of the incident?

These questions as earlier on noted are necessary as a statement has to be written/taken down on any incident or happenings. This would be adequately taken care of in chapter four sub-section 4.1.2.3 under Criminal Investigation.

### 3.9 Conclusion

This chapter examined and analysed the depictions of police officers while engaging in their professional pursuits as well as in their private activities. The preponderant depictions show that the police are portrayed in negative light while on duty, as corrupt officers since they extort, demand and take bribes, while also aiding and abetting crimes. In addition, they victimize and harass the public. In fact, in certain instances, for pecuniary gains, their colleagues are not spared either. In all, the police are presented as not being objective and fair in most of their dealings with the public. In some other instances, they do not adhere strictly to the law especially those guiding their profession. Furthermore, men of the NPF do not comport themselves in dignified manners. They most times throw caution into the winds and let down their guards. The negativity finds fosterage in the low job commitment and competence level rife among the rank and file. Although some of the reasons behind these have been traced to challenges being faced by the NP and reflective of the endemic problems militating against the Nigerian entity itself, these will be adequately presented and discussed in subsequent chapters.

However, some exceptional officers with impeccable records are found. They do not join the band wagon but stand out positively amongst their contemporaries in all their official dealings. This, of course, rubs off well on their general performances as officers of the law. Such exceptions are found in the characters of Commissioner Ìdòwú and police officer Tòkunbò in *Oorun orí Kèkè* and *Òdájú ni wón* respectively. In the subsequent chapter, we consider the challenges faced by officers of the NPF. This is expected to explain the *raison d'être* behind their seeming ineptitude as identified in this chapter.

The examination of the private lives of police officers revealed a paucity of literary texts on this. However, the few instances revealed that officers are humane, soft-hearted but firm. It is also found out that like people in other professions, the private lives of police officers are not simplistic and rosy. This was made manifest by Akíntókun (2006) and Olúmúyíwá (2008) in the characters of Veronica and Commissioner Ìdòwú respectively. Largely, the police are portrayed as human beings like any other fellow. Therefore, they too have emotions, failings, weakness, strength, joy, sadness, frustrations like any other fellow with such consequences that can affect their job performance afterall; they are equally infallible like most human beings. So, they

desire sympathy, pity and help before they can succeed in their onerous tasks as our security watch-dogs.

The latter part of this section analysed, the several metaphorical and derogatory names and language expressions synonymous with the NP. The metaphors were collated to explore the *raison d'être* of their adoption by the public for the police while the police language usage was foregrounded to acquaint us with their use of language.

Finally, findings from the texts are further complemented with similar instances and inferences drawn from real life via the media of the Nigerian dailies, academic researches and online materials mainly from the NPF webpage to corroborate some of these claims.

### NOTES ON CHAPTER THREE

1. He is however advised to use force with his discretion in some exceptional cases such as when the suspect tries to resist arrest. And in the example analysed, such is not the case.
2. The Nigeria Police Code of Conduct.  
Retrieved from: NIGERIA POLICECODEOFCONDUCT.pdf. October 12, 2016.
3. Encyclopedia of Anti-Revisionism On-line. Retrieved from <https://www.marxists.org/history/erol/nem-7/tr-gramsci.htm>. March 3rd, 2020
4. The Cambridge Dictionary (2016) (Online). dictionary.cambridge.org/ dictionary/ English/fair. Retrieved on 5<sup>th</sup> September, 2016.
5. The World Book Dictionary (1988:1431)
6. The Concise Oxford Dictionary of Current English (1998:935).
7. The Free Legal Dictionary (online). <https://legal-dictionary.thefreedictionary.com/obedience> Retrieved on 27/02/2018.
8. The example together with the excerpts had been given earlier on in the chapter.
9. Retrieved from [www.vanguardngr.com/2012/02/which-way-forward-for-the-nigeria-police-ferdederal-or-state-police/](http://www.vanguardngr.com/2012/02/which-way-forward-for-the-nigeria-police-ferdederal-or-state-police/). January 18, 2016
10. Hager, Paul and Gonzi, Andrew 2009. *What is Competence?* Medical Teacher. 18.15-18.10.3109/01421599609040255.

## CHAPTER FOUR

### THE NIGERIA POLICE OPERATIONAL TECHNIQUES IN SELECTED TEXTS

#### 4.0 Introduction

This chapter discusses the modus operandi of the NP as obtained in the selected texts. The NP main operational techniques so reflected and discussed in this chapter are: oath taking/renewal, arrest and detention, criminal investigation, regular meetings, red tape (bureaucracy), shifts and redeployment. However, for a better understanding of our subject matter, we intend to discuss some ‘sub modus operandi’ under some of these main ones. They are subsumed to allow for a logical, compact but detailed discussion. Incidents and excerpts will also be drawn from various scholarly works, the Nigerian dailies and some government official documents like the Police Act and the Police Training Manual to corroborate or support our findings.

The previous chapter (Chapter Three), focused on the portrait of the NP as regards their professional conduct and private life. Largely, the NP were portrayed in bad light. This chapter however, seems to be in favour of the NP as almost all the selected texts (except the poetry texts) portray the NP as better in the employment of these various operational techniques as laid down in their Training Manual and Code of Conduct.

#### 4.1 Nigeria police modus operandi

According to Encyclopaedia Britannica, modus operandi has its origin in Latin which translates to “method of operating”. In the context of this study, we posit that modus operandi is the operational techniques the NP adopt in the course of discharging their official duties. It encapsulates the various research systems, methods or modalities through which men of the NPF get their work done. From the literatures reviewed, it was discovered that most of these modus operandi are really not peculiar strictly to the police but shared by other law enforcement agencies locally and internationally. However, our searchlight in this chapter shall beam only on the modus operandi of the NP strictly as they are reflected in our selected texts. These include: oath taking/renewal, arrest and detention rituals, criminal investigation, regular meetings, red tape (bureaucracy), shifts, and mandatory redeployment. We shall now proceed to discuss and analyse them as they are employed in the selected texts. This shall be done on genre to genre basis.

## 4.1.1 Portrait of the Nigerian Police Modus Operandi in the Prose Narratives

### 4.1.1.1 Arrest and detention rituals

These are some of the indispensable techniques of any law enforcement agency including the police. These two techniques are synonymous mostly with the police. *The Oxford Advanced Learner's Dictionary of Current English* (2005) explains that: “if the police arrest somebody, the person is taken to a POLICE STATION<sup>1</sup> and kept there because the police believe they may be guilty of a crime” (Oxford 2005: 71).

The Police Training Manual (1976) defines it as:

the taking or restraining of a person from his or her liberty in order that he or she shall be forth coming to answer an alleged or suspected crime or offence ... it is made on warrant issued by a court competent jurisdiction or on the responsibility of the person making the arrest i.e. without warrant. Police Training Manual (1976:19)

The definitions above indicate that arrest has to do with a forceful capture of an individual by a law enforcement agent(s) such as the police. Such forceful capture is usually occasioned by the occurrence of a crime (for which there is power to arrest) which is believed the individual must have committed or, is about to commit.

The *Chambers 21<sup>st</sup> Century Dictionary* (1997) views ‘detention’ as ‘the act of detaining or the state of being detained especially in prison or police custody’<sup>2</sup>. Similarly, the *Oxford Advanced Learners’ Dictionary of Current English* (2005) views ‘detention’ as ‘the state of being kept in a place especially, in a prison and prevented from leaving’<sup>3</sup>. These simply point to one direction; it usually happens after arrest. Whoever is being detained or in detention does not obviously have the freedom of movement until after his/her release.

The *Free Advice Legal* (online) on its website tries to differentiate between detention and arrest. According to it, a person may be detained if the police has some reasonable suspicion to stop him. By ‘reasonable suspicion’, it implies that there must have been some criminal activities in which the suspect was involved. Also, it may be that the suspect is about to be involved in a crime. The duration of most detentions is usually short. According to it, for a detention to lead to an arrest it means that the law enforcement agents believe that there is a very high probability (sometimes backed with substantiated facts) that the suspect involved has been or will likely be involved in criminal activity. During an arrest, the law enforcement agents have more liberty to search the individual or his immediate environment than they have during a detention. However, if the search is to go beyond his immediate environment, the police have to

obtain a search warrant from the court of competent jurisdiction. All these arrest processes, search and seizure of exhibits and evidences, detention and granting of bail are what Af=nja describes as part of the pre-trial exercise by the NP (Zf=njq, 2007:185).

Almost all the literary texts selected (except the poetry ones) have cases of arrests and detention. This is not surprising as the texts are crime dominated. However, to allow for compact and detailed analyses, only the striking incidents in the selected texts would be made reference to. Starting with Ol5m5y7wq's novel *Oorun or7 k2k1*, the first arrest made in the novel is that of a woman suspected of human trafficking and rituals. She is found with goats which (with the help of Sergeant {lqt5nj7) are later detected to be human beings! The woman is accosted during a 'stop and search' exercise engaged in by the Commissioner of Police and her team on one of the major roads in the town. Initially, the police did not suspect any foul play but for the intervention and insistence of Sergeant {lqt5nj7 who is well fortified and quite versed in native medicines. He is the one who transfigured the goats into human beings hence, the prompt arrest of the woman (*Oorun or7 k2k1*: 47). In this context, the woman is arrested because she is believed to be guilty of a crime. Thus, her arrest came after she has committed the crime. Another instance is when a 'fake' traditional ruler is caught with cars loaded with cannabis on one of the major roads. In fact, he would have made away with them if not for the meticulous nature of Sergeant {lqt5nj7 (who insists that his cars be thoroughly searched) and, the smartness of Corporal {lqmid3, a sharp shooter, who immediately shoots at the convoy of the 'traditional ruler' as he tries to jump arrest. Sergeant {lqt5nj7, in order to lend credit to his action, arrests the culprits with the 'legal authority' of the country as he says to them:

*Mo fi zxc 8j[ba m5 [, Kqb74s7. <Oorun or7 k2k1: 54)*

Your Highness, I arrest you with the legal authority of this country.

Following this is the arrest of S2l2d= and his accomplices. They are arrested by police officer Xeun who they attempt to dupe. Initially, Xeun deliberately plays along with them before he later reveals his identity and promptly arrests them for kidnapping and fraudulent practices (<*Oorun or7 k2k1: 68*).

When )g8dqn the culprit (after been trailed for several weeks by Ad3gb2san and later, jointly with the police), is eventually arrested in the {m-yqjow9's novel *Ad3gb2san*, it is with a lot of violence as he tries to escape (*Ad3gb2san*: 54-57). The same goes for the time of arrest of all the culprits (Zb2k1, Lzs7s8, Ad7fqxc and Dqre) in Ak7nlzd3's novel *Ta lol4 Aj-m[gb3*, as they also resist arrest, (*Ta lol4 Aj-m[gb3: 131-136*). It is therefore not surprising that at the time of most of these arrests, the police do not bother to inform these suspects of the reasons for their various arrests. This is in line with the directive in the Police Training Manual which requests

that, whoever is to be arrested must be informed of the reasons for the arrest except, the person is caught committing the offence, has erstwhile escaped from lawful custody, attempts to bolt away after committing the offence or where the police feared violence or escape at the time of the arrest, (Police Training Manual 1976: 37). The first and last exceptions are applicable to most of the arrest cases cited above hence, the police decision not to inform the suspects of the reason(s) for their arrests.

Worthy of note is the arrest of Alhaji Ad3jzre in {lqt5nj7's novel *Zxegb3*. His arrest scenario is slightly different from the ones cited above. He is charged with being a godfather to series of armed robbery gangs and later, for money rituals. On the day of his arrest, the police raise a lot of dust as he is publicly arrested at a social party. Immediately one of the police suspects earlier on arrested identifies Alhaji in the crowd, he is immediately taken, beaten up mercilessly and handcuffed. The reason for his arrest is not told to him either. He is humiliated before being whisked away from the scene in police vehicle. (*Zxegb3* :59) This arrest method is an aberration for the law stipulates in the Police Training Manual that;

Make the arrest as quickly as possible. Treat the prisoner with consideration ... Remember to spare all prisoners as far as possible any humiliation. If an arrest is made quickly, quietly, it will remove complaints against the police ...

(Police Training Manual: 20-21)

However, detention is the technique used by Commissioner \*d0w5 in the case of O19y4 Fqlzrz in O15m5y7wq's novel *Oorun or7 K2k1*. The latter goes to the station and connives with the D.P.O. on duty to bribe Commissioner \*d0w5 so she can release their 'boys' kept in police custody. As in the case of officer Xeun above, the commissioner also plays along with them initially, she even requests that the bribe be increased from three million naira to six million naira. O19y4 Fqlzrz not suspecting any foul play agrees and immediately instructs one of his accomplices on phone to bring the additional three million naira. Immediately he finishes the telephone conversation, the Commissioner orders his immediate detention and that of whoever brings the additional money, (<*Oorun or7 k2k1*: 74). This incident corroborates the definition given for 'detain' by the Merriam-Webster Dictionary above as O19y4 Fqlzrz and his accomplices are prevented from leaving the police station. They are kept in police custody. Worthy of note is the seizure of the six million naira bribe by Commissioner \*d0w5 in this incident. She later tenders the money as exhibit. While parading all the suspects during a press conference before their trials, she reveals this to the public as she is asked by one of the newspaper journalists on ground. She says:

...B90 bq m=, zw[n 4n8yzn gb3 ow9 wq s7 zg- y87 wq b2 m7.  
Ow9 nqz ti di ti 8j[ba bqkan nqz. <Oorun or7 k2k1: 116).

Just to let you know, people came down to our station here to bribe me with money. The money in question has been confiscated by the government.

This is in line with Zf=njq's (2007) submission that seizure of exhibits among some other processes, are parts of the pre-trial exercise by the NP because obviously, the said money with some other exhibits would be used during the trial process.

In )k3d8j7's novel *Zjz l9 Lcr6*, it is reported in the newspaper and confirmed by the police boss himself Q5d6 Kzr7m6 that four criminal suspects; Tq7w0, Gb3k5tz, T7qm7y6 and K-lq are arrested for various offences by the police <*Zjz l9 Lcr6* :141).

In real life situation, it is a common thing for the police to arrest. An example is the case of a kidnapping kingpin Evans, reported in the **Sunday Vanguard** under the caption:

Evans, don of kidnapping in Nigeria, arrested.

(**Sunday Vanguard** June 11, 2017: 2)

It is significantly noticed that almost all these arrest cases involved the usage of handcuffs by the police. This is another technique of theirs. Most times as they arrest, the suspect is immediately handcuffed. Handcuffs are restraint devices made to secure an individual's wrists closely. This is necessary to ensure that the individual does not resist arrest or plays a costly prank on the police. In addition, part of the techniques employed by the police in ensuring that criminals do not resist arrest is the usage of cubs. Cubs can be thrown at the legs of a fleeing suspect so he can lose balance, fall and be caught subsequently. This is done to )g8dqn while he is trying to flee in order to escape arrest in *Ad3gb2san* <pg: 57). Also, it can be used to numb the joints of a suspect to render him immobile thus, preventing him at least momentarily from resisting arrest. It is also )g8dqn in *Ad3gb2san* who suffers this same fate. The narrator captures the incident thus:

*Ad3d4j8 bq fi p9êp9 s[ gbogbo or8k3r7ke ara r2, 9 pa gbogbo r2  
k5 lcbclcbc lq8ku agbara ti k-b= s77 lqra m-.*  
<*Ad3gb2san*: 57)

Ad3d4j8 thereafter numbs all his entire body joints with the cub, he renders them numb completely thereby making him utterly devoid of energy.

On some other occasions, the police can shoot at a fleeing criminal (most possibly, at the leg) to maim thereby rendering him/her immobile. Also, the tyre of the vehicle of fleeing

criminals can also be shot at to demobilise them. Such are the cases in Gb3nr9's novel *At78t1b7*. The police arrests *At78t1b7*, a notorious robber but, his accomplices come to abduct him as he is being taken away to the prison. However just as the criminals make to escape in their car, the police shoot at the tyre of the vehicle deflating it and also, as the driver makes to flee from the demobilised vehicle, he is equally shot at the leg to prevent him from fleeing. The author reports the incident below:

*B7 adigunjal4 y87 ti gb3 At7t21b7 d3 8d7 m-t0 lqti mqa gb3 e  
sql[*

*ni zw[n [l-pzq t9 d8hqm-ra na 8b[n... zfi gbz6! gbz6! t7 8b[n zw[n  
[l-pzq d5n n7bi tqyz, [k= nqz k0 s8 l4 l[ m-. Nj1 k7 awak= nqz b-  
s7l2 mqa sql[, 8b[n d5n gbz6 n7 csc r2, l9 bq xub5 k0b8tz.  
(At7t21b7:74)*

Just as this robber carries *At7t21b7* to the car and makes to escape with him, the police fully armed just aim... and then bang! bang! the impact of the shot is felt on the tyre thus rendering the car immobile. And just as the driver too makes to alight from the car and flee, his leg is equally shot at, and he collapses heavily on the floor.

#### 4.1.1.2 Criminal investigation

Just like the previous techniques, investigation is an indispensable technique employed by the NP. Encyclopaedia Britannica defines it as “Ensemble of methods by which crimes and criminals are studied and apprehended”. It may precede an arrest, or come after it. From the two definitions and from personal opinion, we may safely posit that investigation is an inquiry into the unknown, in this context, a crime. It is a study of a crime with the sole aim of fathoming out, the how, the when, the what and the who of a crime. This invariably implies that investigations can come after the occurrence of crime.

The Nigeria Police Training Manual (1976) reiterates that an investigator should be endowed with indefatigable zeal, self-denial, perseverance, swiftness in reading men, a thorough knowledge of human nature, good education, an agreeable manner, an iron constitution and to some extent be an encyclopedia of knowledge. It forbids an investigator to already have a pre-conceived theory before his investigation. He is to visit the scene of the crime, record and report all things seen and heard, look for exhibits and make local enquiries. He is to study the case carefully and constantly, he is to avoid mistakes or correct them when made, seek advice and guidance when necessary (Nigeria Police Training Manual 1976:55-56).

In our selected prose narratives, the police have several causes to investigate as there are myriads of crimes committed therein. They also, employ a lot of ‘sub-techniques’ to realize

their aims. Such sub-techniques include: working undercover, interrogation (which also entails physical torture, threats) voice recording, usage of pocket note book, house searching, statement writing, surveillance mounting, stop and search technique, collaboration with the public and with other relevant agencies or agents, police networking, orthodox fortification, usage of diplomacy and remuneration.

Working undercover is one of the major tactics employed by the NP in the course of investigation. To work undercover means to secretly investigate or spy. This tactic allows a police officer to carry out his/her assignments without having to reveal their identities (which might pose a huge hindrance to their investigating efforts). Working undercover might simply involve an officer going to a field operation or investigatory journey in mufti so he is not easily spotted. Such is the case in the novel *Zjz l9 Lcr6* when Inspector A5d6 asks his officers to mount surveillance at Lqpzd3 house in mufti. He reasons that if the officers are in their police uniforms, Lqpzd3 will easily spot them and so, cover up his tracks. This tactic eventually pays off as these officers are successfully able to trail Lqpzd3 to Jzàpzk0's house from where A5d6 is later able to catch up with him and Tq7w0 (a notorious criminal). However, the investigative journey later proved abortive due to A5d6's sheer stupidity and low intelligence quotient. In a similar vein, Inspector K-lq in X92tqn's novel *Oyin in5 zpqta* while in mufti, is able to hear unhindered, leading information from a major witness Alzgb4 Ajere on an incident. Alzgb4 Ajere ignorantly tells Inspector K-lq all he knows about an incident while oblivious of the fact that he is speaking to a police officer whom he (Ajere) had vowed to steer clear of (<*Oorun or7 K2k1*: 32). This is the exact reason for Inspector K-lq's explanation to Corporal Mok9mok0 below when the latter asks if he would be going in mufti for the field operation. He says:

*Ix1 8wqd87 ni el3y87, a k0 l4 w[ ax[ ix1 l[ n7tor7 zw[n 4n8yzn  
y90 fi oj5 s7 wa lqra b7 w-n bq r7 wa n7n5 ax[ [l-pzq zti p3 w[n  
k0 n77 f2 lqti rzn wq l-w-. Kzkz k7 w-n s[ ohun t7 w-n m= zti 4y7  
t7 w-n r7 "k0 xoj5 mi" ni w[n y90 mqa s[. <Oorun or7 K2k1:  
17)*

This is an investigatory mission, we cannot wear our uniforms down to the place because people will immediately single us out as police officers when they see us in our police uniforms and so, will be unwilling to help us. Rather than tell us what they know or had seen, they will all chorus "we were not there when it happened".

Similarly, in the novel *Oorun or7 K2k1*, Commissioner \*d0w5 obviously aware of the series of disadvantages of going to field operations in uniforms, enjoins her officers to use their

discretions as to when their uniforms can be worn such that their identities as police officers are not revealed unnecessarily. She says:

*L909t- ni mo ti s[ xqj5 p3 zw[n arq 8l5 0 gb[d= m= p3 [l-pzq ni  
y7n. C fi lzqkzy4 y7n gb3 zs8k0 t7 9 ba yc k7 c w[x[ ix1.  
<Oorun or7 K2k1: 43)*

Indeed, I told you initially that you should not let the people know that you are police officers. You can use your discretions as to when your uniforms can be worn.

Furthermore, there are some instances whereby working undercover by men of the NPF requires more than just going out on field operations in mufti. Sometimes, they go some steps further by changing their identities totally. These include a change in name, residence, status, job and so on depending on the nature of the crimes or criminals under investigation. In some cases, working undercover may span several months or even, years. In the novel *Oorun or7 K2k1*, Officer P-nmil3 disguises as a naïve passenger when she meets with some individuals she suspects to be swindlers. She plays along with them and the criminals not suspecting any foul play really play into her hands. With this method, she successfully nabs a gang later discovered to be 419 cum kidnapper's gang (*Oorun or7 K2k1*: 68). In another instance, Officer P-nmil3 and Corporal B-lqnl3 disguise as hardened criminals in a bid to nab Dr. K-la Zlz9 and members of his armed robbery gang. They even join his gang as members. To complement their efforts, Sergeant F5nmi and Inspector {rcol5wa also pose as a manager and staff respectively. With this tactic, they were able to investigate and arrest the criminals successfully without any iota of suspicion from any of the criminals. (*Oorun or7 K2k1*: 111).

When arrest is made, the next step is usually to obtain from the suspect relevant/leading information that will help in the investigation. However, it is observed that sometimes this is not achieved easily. Some measure of torture or force is usually required. In actual fact, sometimes too, mere physical torture does not work on such criminal suspect. In such circumstances then, the psychological approach is explored by playing on the emotions of such a criminal to achieve the desired effects. Such is the case in the novel, *Oyin in5 zpqta*. Inspector K-lq has to work on the psyche of @gb-n, a hardened criminal after all the physical torture meted out on him yields no positive impact. He is made to watch the shooting of the leg of a fellow criminal and the excruciating pains the latter later experiences. This breaks him and he eventually confesses. The author narrates:

*@gb-n k0 dqh6n gbogbo ohun t7 w[n ê b77 ... In5 b7 K-lq, 9  
jqgbe m[ [n s7b2 @gb-n k0 s=r=. K-lq y[ 2m5 lqp0, 9 t21 m- [n*

*l3t7, 9 fzq t7t7 2j2 fi jqde s7b2, @gb-n k0 gbin... N7gbz t7 w[n xe gbogbo ohun t7 w-n l4 xe t7 @gb-n k0 s=r=, K-lq m5 =kan lqra zw[n =darzn nqz, 9 t87 s7wqj5, 9 n7 k7 @gb-n wo ohun t7 y90 xcl2 s77, 9 fi oj5 bq Mok9mor0 s=r= k7 9 yin 8b[n m[ [n =darzn nqz lls2, k7q 9 ti xe b12. Cs2 =darzn =h5n f-nkq b7 43r5n 8g0, 2j2 ê ru bzlz. Zyz @gb-n jq n7gbz t7 9 r7 ohun t7 9 scl2 ... 9 figbe b[nu. K7 a t9 xlj5 p1, K-lq jzn qn n7 8d7 8b[n l9r7, 9 xub5 lul2 k0r0bztz, K-lq s5n m- -n, 9 n7 k7 9 jlw-. @gb-n b2r2 s7 kz b0r0b0r0 b7 zj1.*

*(Oyin in5 zpqta: 67-68)*

@gb-n refused to answer all the questions posed to him. K-lq became infuriated, shouted at him still, @gb-n kept mum. K-lq brought out a plier from his pocket clasped it on @gb-n's ear and pulled it till blood came out yet, @gb-n remained silent ... When they had done all they could do and @gb-n still remained uncooperative, K-lq took one of the criminals, pushed him forward and asked @gb-n to watch what would happen to him. He signaled to Mok9mor0 to shoot the criminal in the leg and immediately, this was done. The criminal's leg became shattered into pieces, with blood gushing out profusely. @gb-n became scared when he saw what happened ... he gave out a shrill cry. In the split of a second, K-lq hit him on the head with the butt of a gun, he fell and collapsed helpless on the floor. K-lq moved closer to him, and asked him to confess. @gb-n began to confess immediately.

In the excerpt above, it could be seen that the likes of @gb-n would not have confessed if he had not been tortured during the interrogation session.

Although, the NPF opposes the usage of force or violence, however it makes a little room for it apparently because of the likes of @gb-n as presented above. Thus, in its Code of Conduct, it is written:

Use of force: a police officer will never employ unnecessary force or violence and will use only such force in discharge of duty as is reasonable in all circumstances. The use of force should be used only after discussion, negotiation and persuasion have been found to be inappropriate or ineffective. (Emphasis mine) (Nigeria Police Code of Conduct: 2).

However, this present study still feels that the type of 'force' used on the criminal above is in some ways to the extreme. It would even have been better if it had been done to @gb-n himself.

In relation to this is the observation technique. Observation is key for any police officer whether on or off investigatory quests. In the Police Training Manual, it is defined as

the art of taking and recording a mental note of all one sees and the ability to assess facts carefully and accurately. (6)

It is categorically stated that it is highly mandatory for all police officers to cultivate the habit of keen observation since it helps majorly to detect crimes as well as arrest criminals. Invariably, any police officer found wanting in this regards will be assumed to be inefficient. The significance of this tactic is made manifest in the novels *Ad3gb2san* and *Zjz 19 Lcr6*, thus showing a contractive comparison between the two police officers and the situations involved. In {m-yqjow9's novel *Ad3gb2san*, a murder suspect )g8dqn, is at large and Ad3gb2san, the victim's son is in hot pursuit. This pursue quests takes him to \*l[rin. Upon his arrival at the motor park, he walks up to and shows the police officers found around there the picture of )g8dqn and inquires if he had been seen, perchance. Impressively, the officers answer affirmatively and narrate how and when he was seen and observed. They recount thus, in the author's words:

*...w-n f4s8 w7p3 w[n k9f8r7 r2 n7 zqr= [j- nzq. W-n n7 w-n fura s7 i n7tor7p3 ara r2 k0 bal2. Nxe n7 9 ê kqj5 hznrzhznrzn lqti t4t4 r7 [k= w=. El3y87 nqz ni 9 m5 k7 w[n b44r4 or5k[ r2, ibi t7 9 ti ê b= zti ibi t7 9 ti 9 êl[. ( pur- f5n w[n p3 Aql7m8 ni or5k[ 0un zti p3 0un ê l[ s7 X9k9t9 lqti r7 8bqtan 0un. <Ad3gb2san: 6>*

... they replied that they saw him briefly that very morning. They said they suspected him because he seemed impatient. He was largely unsettled when he could not get a bus to board on time. This made them accost him and he was asked what his name is where he was coming from and where he intended going. He lied to them that his name is Q17m8 and that he was on a journey to S9k9t9 to visit a relative.

The enquiries made above by the police officers are in line with what is expected of police officers as part of their duties as spelt out in their training manual. They are expected to observe the people's habits, position of things and the normal state of things (Police Training Manual, 1976: 7). Therefore, the officers above, to some extent, can still be considered efficient even though some fundamental errors are committed by them as regards this incident. For instance, they should have demanded a form of identification from )g8dqn and this would probably have blown up his cover. Though, the police officers could not arrest )g8dqn (since nothing criminal is found nor seen on him) but then, their observation tactic still pays off as they are able to give Ad3gb2san some useful tips which further convince him that he is on the right track and that hopefully, )g8dqn can still be caught. This is in complete contrast to the incident

in )k3d8j7's novel *Zjz l9 Lcr6* when A5d6 a Police Commissioner fails to note the plate number of a car that is dangerously driven past him. Instead, he turns to ask Lqpzd3 standing beside him if he got the car registration number. Although the latter, being a former police officer and a brilliant one at that, notes the plate number but feigns ignorance and refuses to give him the numbers to serve him (A5d6) a lesson (*Zjz l9 Lcr6*: 11). In actual fact, A5d6's conduct here can also be interpreted as gross inefficiency. This is because in the Road Traffic Act of Nigeria, section 18 as captured in the Police Training Manual, the police have the power to arrest without warrant, any person committing an offence under the said section. The section is said to create the offences commonly referred to as "reckless, dangerous or negligent driving" which is quoted below for convenience:

Any person who drives a motor vehicle on a highway recklessly or negligently or at a speed, or in a manner which is dangerous to the public, having regard to all circumstances of the case, including the nature, condition and use of the highway and to the amount of traffic which actually is at the time or which might be reasonable expected to be on the highway shall be liable to a conviction to a fine of two hundred naira (₦200:00) or to imprisonment for 6 months or to both such fine and imprisonment (Police Training Manual, 1976:138).

Therefore, A5d6 is not only observant but is also lax in the discharge of his official duties.

Furthermore, the police do survey on a regular basis. The mode of surveillance depends on the motive behind the surveillance itself. For instance in )k3d8j7's novel *Zjz l9 Lcr6*, when A5d6 the Inspector General of Police has the hunch that Lqpzd3 is involved in some shrouded matters, he decides to have him investigated. Consequently, he orders some of his officers to mount surveillance at the former's home so his activities can easily be monitored. Through this tactic, he is able to catch Lqpzd3 unguarded on two separate incidents when the latter is on his personal (although illegal) investigatory escapades. A5d6 admits his usage of this tactic firstly, at Jzmpzk0's residence where Tq7w0 (a hardened criminal) is being held hostage by Lqpzd3. While Lqpzd3 is still trying to interrogate him, A5d6 suddenly bursts in, to everybody's bewilderment. He then goes on to tell them how he is able to locate them thus:

*B7 mo ti k5r0 n7l3 rc l12kan, mo yan [l-pzq m3j8 lqti mqa x- il3 rc. Mo n7 k7 w[n mqa x- 8gbz t7 o bq fl jqde. W[n 0 w[x[ ni, 0 bq r7 w[n. B7 8w[ zti \*g8r8pq t7 jqde t7 c w[ takis7, =kan n7n5 zw[n [l-pzq nqz w[ takis7 m7rzn t2le y7n, 4kej8 s8 wq j7y8n f5n mi. Lq8p1 ni cni t9 t2l3 y7n nqz d3 t9 wq j5we ibi t1 c wz f5n mi.*  
<*Zjz l9 ler6: 38*>

Immediately I left your house, I ordered two policemen to mount surveillance on your home. I instructed them to monitor your movements. They were in mufti else, you would have spotted them. Just as you and \*g8r8pq were boarding a taxi, one of the policemen quickly boarded another to trail you while the second one ran down to give me the report. A little while after, the one that trailed you came to describe this place that you are in for me.

The second incident is much similar. A5d6 again instructs a policeman to mount surveillance at Lqpzd3's home because of his earlier belief that the latter is involved in some unwholesome activities. This policeman notices a burglar (Szlqm8 K3âb3r6) scaling Lqpzd3's fence and then stupidly runs to inform A5d6 at the station. Almost immediately, A5d6 rushes down to Lqpzd3's home to investigate. While the latter is busy patronizing A5d6 about the Force's ineptitudes, A5d6 feeling justified, opens up in self defense that:

*P2l1p2l1 rc, Lqpzd3 ... Ara nnkan t7 q n s[ f5n y7n t7 k8 7 y3 y7n n8y7. Mo fi odidi [l-pzq kan s7wqj5 il3 rc lqti mqa x- [ lqti nçkan b7 aago m1szn]qn all znq. )un nqz l9 s8 wq j1 kq gb- p3 ol4 kan ê fl gun 0giri il3 rc. B7 [l-pzq y87 ti r7i l9 sqr3 wq s7 t3szn lqti wq s[ f5n [l-pzq t9 wz n7b2. On7t=h5n wqq fi tclif99n6 p4 m7 ... b7 mo ti gb- ix1 t7 w-n rqn s7mi lqti t3xzn y87, mo f0 s7n5 m-t0 mi, mo s8 n b= n7h8n]7n tzzrz (Zjz l9 ler6: 50>*

Watch it, Lqpzd3... That is part of the things we keep on telling you people but which you failed to understand. I instructed a whole police officer to mount surveillance on your home since nine p.m. yesterday. He was the one that made us know that a burglar was trying to scale your fence. It was immediately he noticed this that he ran down to the station to inform the policeman there. It was the officer who now called me on phone ... and it was immediately I got the call from the station that I jumped into my car and headed straight down here.

In the novel *Oorun or7 K2k1* too, the Commissioner of Police \*d0w5, instructs the District Police Officers (DPO) in )y4 zonal command to order their officers to mount surveillance on all the major roads in the )y4 metropolis. This is occasioned by the increasing spate of crimes and criminals in the town, and this, the commissioner wants investigated. Hence, the commissioner's order below:

*Bqkan nqz ni 9 kzn qn n7pq f5n DPO ck6n )y4 lqti mqa fi zw[n [l-pzq x- 8gboro 8l5 )y4 lqalaal. (Oorun or7 k2k1: 4-6)*

She also made it mandatory for all the DPOs of y4 divisions to instruct their men to mount surveillance at y4 metropolis every night.

At another instance in the same novel, Commissioner \*d0w5 orders her officers to mount check points at the border area of Aj3n7gba and Ix1low9's States. The reason is the same as above. All the officers wear their police uniforms. The aftermath is a resounding success, for the police are able to intercept and arrest the convoy of a fake pastor who has all the vehicles in his convoy loaded with cannabis. Likewise, a fake paramount ruler is also arrested while trying to ferry away some stolen vehicles (*Oorun or7 K2k1*: 52-53, 53-55).

From these instances, it can be deduced that the motive behind surveillance determines the mode of the surveillance. In *Zjz l9 Ler6* for instance, A5d6 probably knows that Lqpzd3, as an ex-police officer and a clever man at that, will easily spot a policeman in uniform (thereby foiling his plan), so, he instructs the officers who are to mount the surveillance at his home to go there in mufti and also, be a distance away from the house. Aside from this, wearing uniforms on this type of mission is unnecessary since they do not need to identify themselves as police officers to anybody especially Lqpzd3, before their task can be carried out. In *Oorun or7 k2k1*, during surveillance at the designated areas, the police officers have to stop, search and possibly, arrest offenders. Therefore, they put on their uniforms so they can be easily identified and obeyed by the public.

In addition, it is noted that it is not in all cases that the surveillance method yields hundred percent successes. The success of the tactic depends majorly on the level of intelligence or the foresight of the officers involved. In *Zjz l9 ler6*, A5d6 and his officers are not intelligent enough and so, the tactic does not really pay off for them. For instance, when the policeman mounting surveillance at Lqpzd3's residence sees an intending burglar scaling the fence, all he does is run down stupidly to the police station to inform his boss. Of course, by the time he manages to get across to the boss (A5d6) and he in turn rushes down, the burglar had already gained access into the house and his mission would have been successful if not for the alertness and prompt action of Lqpzd3 himself. The second exercise is not totally successful either because A5d6 fails to know his onions and marshal his points logically. Hence, he is floored by both Lqpzd3 and Tq7w0. The reverse however, is the case in the novel *Oorun or7 K2k1*. The officers are vigilant, alert, suspicious, highly articulated, well grounded, very much meticulous, intelligent and, they act on the spot. Therefore, they are able to foil even the most intelligent, well planned robbery and drug trafficking cases (some of which had earlier on been referred to).

Furthermore, in *Oorun or7 K2k1*, the search technique is several times adopted. For example, when the Police Commissioner notices a high rate of criminality in Ay3n7gba state and wants it investigated and checked, she mandates her officers to mount checkpoints at the nooks and crannies of the state. In fact, the technique used therein is the full ‘Stop, Search and Detain’ technique enumerated in the Police Training Manual (1976:63) and which is partially captured in Section 29 of the Police Act P. 19 under the caption ‘Power to detain and search suspected persons’. It stipulates that a police officer has the power to ‘Detain and Search’ any person whom he suspects of having (an) unlawful object(s) in his possession or have unlawfully obtained such. Worthy of note however, is Amadi’s (2004: 62) observation which reveals that there is really no provision for ‘checkpoint’ in either the Police Act or the Criminal Procedure Act. According to him, what is obtainable is ‘arrest and search’ or ‘detain and search’. This invariably implies that a person cannot be searched without having been firstly arrested or detained. Therefore, he reasons that the police checkpoint as we have it today probably originates from Section 29 of the Police Act P.19 which gives police the discretion to determine the method to use in detecting and or preventing crime. More so, he reasons that ‘checkpoint’ technique entails in practical terms, ‘stop and search’ and, this is encapsulated in the Nigeria Police Training Manual. Be it as it may, Amadi<sup>7</sup> agrees that when there is a high crime wave, the setting up of a police checkpoint at various locations within the affected area is highly indispensable to the efforts in investigating and subsequently, combating crime. Such is the case in the novel *Oorun or7 K2k1* as earlier mentioned. In the scenario under reference, the Police Commissioner mandates her officers to search any and all properties of whoever it is they suspect. The narrator captures this below:

*K[m7x-nz \*d0w5 pzxc f5n zw[n DPO mlj22j[ n7 8p7nl2  
Ay3n7gba k7 w-n da [l-pz s7 8gboro lqti mqa yc cr6 zw[n arq 8l5  
t7 w-n bq fura s7 w0.*

*<Oorun or7 K2k1: 46>*

Commissioner \*d0w5 orders all the eight DPOs in Ay3n7gba State to assign police officers to all the major points in the metropolis. They are to search all the properties/luggage of whoever it is they suspect.

The Commissioner, obviously aware of the great dividends this technique would yield, adopts it. In fact, few days after the commencement of the exercise, a whole lot of discoveries are made. The narrator comments:

*Lqzqr7n [j- m1ta zk-k- t7 zw[n [l-pzq fi b2r2 s7 yc cr6 zw[n arq  
8l5 t7 w-n fura s7 n7 zqr7n 8gboro w0, on7r5ur5 =darzn ni w-n  
m5. Or7xir7xi cr6 ol4 ni w[n gbz. (Oorun or7 K2k1: 46)*

Few days after the police started the searching of would be suspect's luggages/properties within the town, numerous criminals were discovered and arrested. Series of stolen properties were retrieved.

Worthy of note are the case(s) of a man who they find in his possession a human head and that of a woman who has in her possession two goats which are later turned to their human forms! (*Oorun or7 K2k1: 46-48*). Of great relevance also, are the cases of a fake pastor and fake traditional ruler (which had been referred to earlier) who are detected and, subsequently arrested upon the police's search of their cars and convoy respectively. The fake pastor has in the booth of his car, an artillery of weapons while the cars in the fake traditional ruler's convoy are loaded with cannabis, (*Oorun or7 K2k1: 51-55*).

The incidents above attest to the indispensability of the search technique. Obviously, had those searches not been made, those discoveries and subsequently the unraveling of several mysterious criminal cases would probably have been impossible. Therefore, it is not surprising to discover that there is provision for the 'Power to Search' in the Police Act document as recorded below:

Power to search

A superior police officer may, by authority, under his hand authorize any police officer to enter any house, shop, warehouse or other premises in search of stolen property and search therein and seize and secure any property he may believe to have been stolen ...

(The Police Act: Section 28, sub-section 1)

The Act above further legalises all the actions of the police officers cited in the instances above.

The police are not unaware that their job can be easy or successful without the help and support of the civilians. They believe a tree does not make a forest hence their popular dictum 'Police is your friend'. This statement obviously implies that the police are approachable, always there to protect the interest of the public and so, the public is encouraged to walk up to them and share whatever vital information they have and most importantly, work collaboratively with them to ensure effective policing. Zl3mikz (2013:31) further establishes that the willingness of people to report crimes and criminals, give vital information to the police are strong indicators of the public's confidence in the police. He believes the motivations

behind such reports are the desire to have the suspect (s) arrested, tried or even, recover stolen property and the likes. Consequently, it is not surprising to discover situations whereby the public work cooperatively with the police (and vice versa) giving them some very vital information or even taking some actions which eventually helped in making the police job a whole lot easier and most importantly, successful.

Such are the cases as discovered in the novels *Ad3gb2san* and *Ta Lol4 Aj-m[gb3*. In *Ad3gb2san*, Ad3gb2san is given a police officer, (officer Ad3d4j8) from his home town (Ay3t0r0) and another from Bzr9 (a northern city where he chased )g8dqn to) to assist him in his search for )g8dqn, the culprit behind his mother's death. With their assistance (especially Ad3d4j8's), he is able to track down and gets )g8dqn arrested eventually. The police in *Ta Lol4 Aj-m[gb3* do not just work with civilians but also, with private investigators in the persons of Akin Ol5x8nz and T5nd3 At[pinpin. It is with the indispensable help from the duo especially, Akin Ol5x8nz, that the kidnap case is eventually resolved. While the investigation lasts, the police are neither intimidated by the duo nor antagonistic toward them. In actual fact, they take almost all the suggestions thrown their way by Akin Ol5x8nz with open mind. An instance is seen after the kidnapped boy, D5r9 has been found. Akin Ol5x8nz goes to the police and instructs them to still investigate the plate number of the car with which the boy was kidnapped. According to him, this might lead to the arrest of the kidnapper thereby stalling his subsequent attempt to kidnap again. Calmly, the Sergeant on duty accepts the instruction. The narrator captures his reply below:

*Sqj1ê8 n7 0t7t- l=r= t7 Ak7n s[.W[n 9 k[ n-nbz [k= nqz s7l2,  
w[n 9 s8 xe 8wqd87 t9 yc lqti r7 ar5fin nqz <Ta lol4 aj-  
m[gb3:41>*

The sergeant admits that indeed, Akin made a point. He said they would note down the car's plate number and, conduct all the necessary investigations on him to ensure his arrest.

Later on, during the course of his investigations on the kidnap case, there arose the need for Akin Ol5x8nz to travel to another town, Aj3t2d9. On getting there, he goes to the police station to intimate them of his mission and solicit their support. Amazingly, the police do not feel intimidated by him nor pose a hindrance to his mission. Instead, they agree to work collaboratively with him in as much as the successful completion of the investigation, according to the police officer in charge, will serve as a deterrent to others. This is captured in the narrator's words below:

*\*d7 kan t7 w-n fi n7lqti x4rzn1-w- f5n Akin n7n5 ix1 nqz ni p3, ohunkohun t9 bq l4 m5 k7 ix1 ibi zw[n ar5fin d7nk6, 9 j1 zw[n [l-pzq l9g5n lqti xzt8lcy8n f5n w[n. <Ta Lol4 Aj-m[gb3: 98>*

The main reason they agreed to lend a helping hand to Akin in the course of his mission is that, the police are committed to the course that will help reduce the spate of crimes.

The police always attend well to Akin whenever he visits the station to seek for relevant information, while they in turn, ask him for updates on his mission. In addition, whenever the need arises, the police make their car and a police driver available for Akin's usage. Such is when Akin wants to go to Ak3roro for investigation, Corporal Ztzndq provides him with police vehicle and driver. Likewise, when the investigation gets to a climax, Akin, eight police officers including the most senior officer therein Sergeant O15de join him in his journey to the kidnapper's den, (*Ta Lol4 Aj-m[gb3: 113, 123, 131*). Eventually, the collaborative efforts of the two parties lead to the successful resolution of the case (*Ta Lol4 Aj-m[gb3: 136*).

During the course of this study, it is discovered that collaborative efforts which aid the successful resolution of a case is not restricted to the police and the civilians. Rather, there is also the police-to-police linkages whereby, a police station domiciled in a particular town/States links up with another for assistance when the need arises. Such is the case in {m-yqjow9's novel, *Ad3gb2san*. In the plot, when )g8dqn commits a murder at Ay3t0r0, the police link each other up to inform themselves of the crime. Hence, when he runs down to S9k9t9 and the police therein get wind of this, they quickly alert their colleagues of that situation. The author reports this thus:

*W-n ti gb- w7 p3 S9k9t9 ni 9 wz. Zw[n [l-pzq 815 X9k9t9 ni 9 s[ el3y87 f5n w[n. <Ad3gb2san: 52>*

They have heard the news that he had ran down to S9k9t9, it is the police domiciled in X9k9t9 that intimated them of this.

Likewise, when the police eventually decide to go to X9k9t9 for the arrest of )g8dqn, they write to inform their colleagues over there of their coming as reported below:

*...a k[r7 s7 zg- zw[n [l-pzq nibi t7 zw[n [l-pzq tiwq ti k=w3 s7 xqqj5 w7 p3 zw[n n b=. <Ad3gb2san: 52>*

... we headed to the police station where the police officers from our town had earlier on written to inform them of our coming.

As apparent in the scenario narrated above, the linkage tactic really helped. Firstly, the police get to know about crimes committed not only within their jurisdictions but also beyond. In addition, the identity of the perpetrator (g8dqn) is fully given. This makes for easy identification of the suspect when he flees to S9k9t9 and thus, the immediate alert notification to Ay3t0r0. In addition, when the police from Ay3t0r0 arrive at S9k9t9, they have a soft landing as their colleagues there had already been pre-informed of their coming. Therefore, all the necessary logistics and intelligence needed had already been prepared ahead of their arrival, (Ta Lol4 Aj-m[gb3: 52>. Eventually, all these really contributed to the success of their investigatory mission.

Strange but true is the startling discovery that some policemen are well-versed in or fortified with the Yor6bq traditional native medicine. They explore this to provide additional protection while on duty and also, to help in their investigatory quests. An incident related to this is got from the novel, *Oorun or7 K2k1*. During a stop and search exercise engaged in by Commissioner \*d0w5 and her subordinates in Oy4 town, Sergeant {lqt5nj7 alleges that two goats held by a woman are not goats but human beings. Baffles by this strange accusation, Commissioner \*d0w5 challenges him to prove this. The latter simply replies that he has the ‘power’ to hear and decode animal languages and that the bleat sound coming from the goats are indeed ‘Save our Souls’ (SOS) calls. He further expatiates that he acquired the ‘power’ from his father (who was a renowned herbalist) and from the elders in his area who happens to be well-versed in traditional medicine. He says:

*Mo gb- 4d4 cranko d72, mz. )gb9j5 ol99g6n ni baba t9 b7 mi l-m[ n7gbz ay3 r2. Yzt= s7 4y7, mo bq zw[n zgbz zd5gb0 ti 9 j1 oj5gbz bzbq mi jcun p= n7gbz t7 mo wz n7 k3ker3*

*<Oorun or7 K2k1: 47>.*

I happen to hear and understand the language of the animal world a bit. My biological father was a renowned herbalist during his life time. Aside from this, I also associated with some elders who are my father’s contemporaries while growing up.

Finally, it is him, through some traditional rites, who eventually turns the goats into their human forms. Obviously, if not for his knowledge in traditional medicine, the human trafficker would have gone undiscovered. Similar to this, in the same novel but in separate incident, is the scenario whereby Sergeant B6nmi and OI5wak1mi {w-y[jor7 (who are acting

undercover), are able to defend themselves bravely from the hands of some notorious armed robbers. As these robbers accost the duo and attempt to shoot at them (obviously so they can rob them) they are astonishingly surprised to see these women overpower them. While the robbers are still wondering how this could have happened, Sergeant K1mi (under the cover name K1mi) retorts:

*C 0 t78 p= t9! C gb8nyznj5 lqti yin 8b[n [w- y7n b9yq q xix1 ... 9  
yq, c gb3 8b[n [w- y7n s7l1 ...Lqsqn l4 r0 p3 ewu wa jqde =sqn  
ni. <Oorun or7 K2k1: 45)*

You dare not! Try to shoot your gun first and see whether it would go off ... Now, drop your guns. Do you honestly believe that we would have the confidence to come out by this time of the day if we are not well-fortified?

The essence of the fortification is twofold in this context. Since the duo are acting undercover (trying to investigate and bring these criminals to book), the fortification is needed to showcase their prowess so as to ‘convince’ the robbers that they are indeed, men of the underworld too and so should be trusted since they are birds of the same feathers. And as the story unfolds, this gimmick really works as the robbers, indeed convinced that they have found new brave recruits, absorbed them into their fold. As expected, this singular act leads to their ultimate ruin. The other reason for this fortification is obviously to protect them from any unforeseen gunshot attack by these dare-devils. The fact that Sergeant K1mi metaphorically refers to herself and her colleagues as giant rats should not be glossed over. Giant rat is ordinarily a nocturnal animal which suggests that sighting it during the day is an abnormality. This accounts for the Yor6bq proverbial saying ‘*A k8 7 r7 ew5 l-szn-qn*’, (The giant rat is never sighted during the daytime). In this context however, these officers are boasting of their expertise and deftness to the robbers and this according to them, makes them do that which seem impossible. As earlier explained, this is a ploy to gain the robbers’ confidence which really worked eventually.

Diplomacy is another indispensable tactic of the NP during investigative exercises. Encyclopaedia Britannica, describes it as “The established method of influencing the decisions and behaviour of government and people through dialogue, negotiations and other methods short of war and violence”. Therefore, diplomacy in itself, is a way of relating with people in a sensitive and tactical way. The NPF are not oblivious of the fact that the public is usually weary of them and so prefers not to have dealings with them in whichever form. When such a situation

is encountered by the officers of the NPF, the diplomatic tactic is mostly adopted. The tactic is usually most helpful during investigatory quests when the police need to elicit some information from the victims of the unfortunate incidents, criminal suspects and the general public. Instances are bound in the selected prose narratives to corroborate this claim. In *Ta lol4 Aj-m[gb3* to start with, Officer Zy8nd3 leads a team of police to search the home of a kidnap suspect, K-l3d[y1. Unfortunately, they meet with stiff opposition from his wife, Zlzk1. She claims her husband is not home and that moreover, he is not a criminal. However, Officer Zy8nd3 diplomatically replies:

*Zy8nd3 ... l9 f4s8, 9 n7 zy2w0 t7 zw[n fl xe ko l[ t7t7, k7 zxc [ba xc ni. ( l9un pzqzq k0 gbzgb- p3 cr6 0fin wz n7n5 il3 ycn. B7 w-n bq s8 ti y[j5 wo il3 pq, pz, pq, 9 ti tqn; zxc [ba ti xc n8ycn ... “Cni bq ti ri y7n bqy87 m= p3 4n8yzn pztzk8 ni yin. Ir5 y7n k- l9 yc k7 4n8yzn mqa y[ llnu.” <Ta lol4 Aj-m[gb3: 25>*

It is Zy8nd3 that responded, he said the search is going to be short as it is just a mere formality. He said he believes there is no illegal property in their home. He said as soon as they just poke their head in, look here and there briefly, it would all be over, it is just a mere formality to obey the order given them ... “Whoever sees you knows that you are a very important personality. People of your calibre should not be bothered at all”.

This is a gimmick. The police are well aware that K-l3doy4 is a renowned kidnap kingpin and since they are investigating a kidnapping incident, he is the first major suspect hence, their visit to his home. So, the ‘sweet’ talk by Zy8nd3 is just a ploy to make the police search the house unhindered. The tactic really works as the author reports that Zlzk1 feeling highly honoured with Zy8nd3’s words above eventually allows them into the house to conduct the search unhindered. Zy8nd3 later on boasts about his usage of this tactic and the resultant positive effects. The narrator reports:

*Zy8nd3 t9 j1 =gq f5n zw[n [l-pzq 8y9k6 r0y8n ohun t9 xcl2 n7 ab5l3 f5n Akin. ( s[ b7 Zlzk1 tixe ak[ s7 w[n, t9 n7 w[n k0 l4 t5 il2 0un w0. ( t5n s[ p3 lly8n t7 0un l[ [gb-n ix1 [l-pzq f5n un, 9 x7l2k6n il3 r2 s7l2 f5n w[n. Zy8nd3 f-nnu d72, 9 n7: A ti wa llnu ix1 [l-pzq y87 t9 [j- m1ta. K0 s7 ohun t9 x0ro j6 f5n wa n7n5 ix1 y87. K8 7 xe =r= tipqtipq, =r= [gb-n or7 ni. <Ta lol4 Aj-m[gb3: 27>*

It was Zy8nd3, the immediate boss for all the other police officers that gave Akin the reports of all that happened at the village. He reported how Zlzk1 was initially obstinate, how she refused to let

them in and search her apartment. He reported how she eventually allowed them entry when he had applied the police tactic on her psyche. Zy8nd3 boasts a bit: I have been on this police job now for a long while; there is no longer anything that can pose a threat to me in my line of duty. This does not require force but just, the application of diplomacy.

Lastly, the police adopt this tactic sometimes so they can catch a suspect red-handed thereby eliminating all sense of doubts or uncertainties. Such is the case in Ol6m5y7wq's novel *Oorun or7 K2k1*. Commissioner \*d9w5 is offered a monetary bribe to free a criminal suspect and release some seized contraband goods. The bribe is brought by Chief Fqlznz, a notable chief in town with the support of DPO Ad3k=yz. The motive as well as the personalities involved baffle the Commissioner and she therefore, resolves to get to the root of the matter by not only catching the duo red-handed but also, to nab the real culprit behind the offer. Thus, she welcomes the chief warmly into her office and listens patiently to all he has to say. She then feigns ignorance that the 3 million naira bribe offered is too little for their requests. She even 'seeks advice' from the corrupt D.P.O. who, unaware that he is being trapped, totally agrees. She thereafter requests for an additional 3 million naira bribe to which the chief agrees and immediately makes a phone call for it to be delivered. The commissioner now fully convinced that the duo are corrupt and are possible criminal suspects, orders that the bribe be confiscated and the chief locked up. She further instructs that whoever brings the additional bribe should be locked up too and the money also confiscated. After the whole incident, the DPO is suspended indefinitely. Below are some real life newspaper captions that display some of these criminal investigatory tactics:

**We Are Still Searching for 5 Policemen Abducted In Rivers – CP  
— Says 20 officers Under Investigation over Sundry Offences.**

*(The Punch, August 11, 2016: 5)*

Finally under this genre, is the remuneration aspect. The goal of any organisation or institution is to achieve great exploits. They explore all legal means to achieve this. Furthermore, it is a known fact that human beings thrive when positively encouraged. Therefore, it is not surprising that the NPF also tows this line. Whenever a major case is properly investigated and positively resolved, the officers involved are adequately remunerated. Most times, the remuneration comes in the form of promotion. This is obtained in almost all the texts selected. In the novel *Oorun or7 K2k1*, all the officers that worked with Commissioner \*d0w5 in totally eradicating all the criminal activities in Ay3n7gbz State are promoted. The author captures this in the Commissioner's words:

\*w3 8gb3ga y7n ni m9 k9 s7wqj5 y87 <Oorun or7 K2k1: 112>.

These are your letters of promotion on my table.

Inspector K-lq is also promoted after successfully investigating and prosecuting a gang of notorious armed robbers <Oyin in5 zpqta: 88>.

#### 4.1.1.3 Regular meetings

In any organisation whether formal or informal, regular meeting is unarguably an indispensable medium to afford all the stakeholders the forum to bare their minds on issues that are germane to such an organisation. The NPF is not an exception. Reports/feed backs on happenings around or on assessments are given.

The tactic is mostly explored in the novel *Oorun or7 K2k1*. Commissioner \*d0w5, upon her assumption of the post of a police Commissioner and on her resumption at her duty post in Ay3n7gba State, makes sure she calls regular meetings with the police officers in her Command. There, she creates an informal setting which allows the officers bare their minds freely. It is also in such meetings that she instructs, gives orders, gets feedbacks, admonishes or commends as the occasion demands, (*Oorun or7 K2k1*: 43, 49, 112). This technique really helped in the accomplishment of their mission to a great extent. In one of such meetings, Commissioner \*d0w5 advises and admonishes her officers to shun all forms of corruption, to be smart and proactive. Most importantly, she enjoins all to shy away from “I am the boss here” syndrome while on field operation as this may stall or hinder progress. The author captures all these in Commissioner \*d0w5’s words thus:

*C 0 gb[d= gba r8bq. Cni bq xe b12 gbzb=de n8ycn. C gb-d=  
gb-n xqxa b7 ej0. C xoro, b7 agb-n, b7 oyin b7 zkeeke. C yqra  
lqti gb-, c s8 l-ra lqti f4s8. Bqt8r8 f90n6 k0 gb[d= k5, k7 a l4  
mqa r7 ara wa bq s=r=. T7t7 a 9 fi szxey[r7, k0 s7 =gq, k0 s7  
[m[ ix1 ... \$mi l=gq, 4mi l=gq l4 xe zk9bq f5n ix1 wa  
<Oorun or7 K2k1: 43>.*

You must not take bribe. Whoever does that commits sabotage. You must be cunning as the snake. You must sting as the bee, as the scorpion. Be quick to listen and slow to respond. You must not have a flat phone battery so you do not become incommunicado. Until we attain the successful end, we are all equal in ranks, no boss; no subordinates ... The “I am the boss” syndrome may pose a threat to our work.

Indeed this particular meeting and most especially, her last words of admonishment are most instructive. It is as if she foresees the future while enjoining her officers on the “I am the boss” syndrome. It happens that shortly after the meeting Sergeant D[lqp=, Corporal X4y7, Corporal T9y8n and Corporal B-lqêl3 are at their duty post (mounting a checkpoint) when a ‘pastor’ who unknown to them is a hardened criminal, drives towards them in a car marked EVANGELISM, which is loaded with arms and ammunitions. Corporal B-lqêl3 demands to search the booth of the car as usual while Sergeant D[lqp= who is being fooled by all the charades of the ‘pastor’ orders that he should be allowed to go. She adds that:

*\$mi sqa l9 xqqj5 ik= y87 wq. <Oor6n or7 K2k1: 52>*

After all, I am the leader of this team.

But in a swift reaction, Corporal B-lqêl3 is quick to remind her that though she is the leader of the team but that the Commissioner had instructed that while out on field operation the “I am the boss” syndrome should not come into play. She says:

*\*yq ti n7 k0 s7 s7n7= b7 a bq wz llnu ix1. <Oor6n or7 K2k1: 52>*

Madam has said the issue of seniority should not come into play while on field operation.

And that is the magical word that saved the day. If not, the ‘pastor’ would have gone uncaught because, it is after they searched through his car that the arms and ammunitions are discovered. This technique is also identified in X92tqn’s novel, *Oyin in5 Apqta*. The newly posted officer Inspector K-lq on resumption at his duty post calls a meeting to familiarize himself with the officers met on ground, to keep everybody abreast of the happenings around and to inform them of their various assignments (*Oyin in5 zpqta: 14-16*). At another time, he calls a meeting of his squad to further update them on happenings around and, to give them inspirational talks (*Oyin in5 zpqta: 48*). All these talks in the meetings yielded positive results as it made the officers have a sense of belonging and it further spurred them into achieving greater exploits.

The *Guardian* Newspaper reveals indeed that the NP in real life do meet. This is got from the caption:

**- Police Hold Emergency Meeting over Killings,  
Insecurity in Lagos.** (*The Guardian*, July 29, 2016:12)

#### **4.1.1.4 Bureaucracy/Red tape**

This is sometimes referred to as bureaucracy and it is part of the police culture. The Encyclopaedia Britannica perceives it to be “Specific form of organization defined by

complexity, division of labour... hierarchical coordination and control, strict chain of command and legal authority”. It further agrees that bureaucracy conveys images of red tape, excessive rules and regulations, unimaginativeness, a lack of individual discretion, central control among others. It is found in both public and private establishment.

From the definition and explanation above, it is clearly revealed that this technique usually involves complex processes. Unfortunately, it is one of the vital techniques of the police as sometimes, the police methods of operation involve an unnecessary long chain of communication and series of approvals before things could be done. Such operations (as portrayed in the selected literary texts), usually follow this process: the discovery/report of an incident, the writing of statement (usually by the informant) on the incident, the police deliberation on the plausibility of the information/statement, the report of the incident to the most senior officer around, the giving of boss’s directives/consent for mobilisation of officers, selection of officers to go and the number, granting of permission for the police van to be used, and making of further necessary preparations. Sadly, some notorious criminals are well aware of this weakness, and so capitalize on it during their nefarious operations. This is evidenced in Gb3k5tz’s (a notorious criminal) talk when he tries to allay the fears of his gang members. It happens that they and their criminal activities (which include a hectare of land on which cannabis is planted by them) are discovered by Lqpzd3. So, while others exercise the fears that Lqpzd3 would have gone to invite the police for their arrests, Gb3k5tz the gang leader calms them and sarcastically comments:

*B7 Lápàdé zblc ti p43 bq fl, k9 k[r7 s7 \*bzdzn. K9 l[ pzw[n  
[l-pzq wq. K7 w[n t99 gba =r= cnu r2 k[ s7l2 tqn, k7 w[n t99  
gbzq gb-, k7 w-n t99 fi =r= nqz l[ zw[n ol9r7 w[n, k7 zw[n ycn  
t99 f[w- s7 tqn, k7 w-n t99 wq yan [l-pzq t7 y9 wq wo ib7 w0, k7  
zw[n ycn t99 gba zxc t7 y90 gb3 w[n wq, k7 w[n s8 t9 pal2 m-  
tqn, q q t9 [j- mlj] b7 k0 bq ju b12 l]. N7gbz t7 w[n 09 bq fi d3,  
zwa 9 ti tu gbogbo igb9 oko =h5n tqn, 0f8fo ni w[n y90 s8 bq  
n7b2 ... B7 w-n bq d3 t7 w[n 0 bq igb9 l9ko, k7 ni w-n l4  
m5 wq fun? <Zjz l9 Lcr6: 120>.*

If Lqpzd3 or what do you call his name likes, let him go to \*bzdzn to invite the police down. But, before they could finish taking down his statement, before his story could be believed, before they could inform their bosses of the incident, before the bosses could approve their request to come down, before they could choose the officers who are to come down for the investigation, before their request for the car to be driven down be granted, before they could complete their preparations for

coming, all these will take them up to eight days if not more. By the time they get here, we would have uprooted all the cannabis planted on this farm, and all they will meet is a vacant plot of land. And when they meet a vacant land, on what ground would we then be arrested?

Although, the long chain process cited above is a little bit exaggerated by the character to ridicule the police for eventually, the police officers concerned do not tow their line of thought but rather, arrived at the scene promptly and so, are able to round up the criminals. This suggests that this technique can pose a big clog in the wheel of progress of the police if stupidly followed. Therefore, it is subtly hinted here that it is only the officers who allow common sense to prevail thereby freeing themselves from this shackle that make resounding success. To corroborate this submission is the case of yet another police officer assigned to mount surveillance on Lqdzp3's house in *Zjz l9 Lcr6*. The officer sees a burglar scaling the fence of the house and instead of him to try apprehend the criminal or at worst, seeks reinforcement from the tenants around, he stupidly runs down to the station to inform his superior of the incident. Of course, by the time they arrived, the burglar had already gained entry and his mission would have been successful if not for Lqdzp3's alertness (*Zjz l9 Lcr6*: 43-53).

#### 4.1.1.5 Work Shifts

Policing is a twenty-four hour job; work goes on round the clock. This is so because, according to Police Training Manual (1976), each police station is supposed to have an office called the 'Charge Room'. This is the office in which complaints or information brought by members of the public on criminal matters are lodged. Among other duties, the room also receives arrested persons and records vital information on such individuals. The room is supposed to be opened throughout the twenty-four hours of the day. Since a single individual cannot actively work for twenty-four hours, the personnel of the Charge Room therefore operates on rotational/shift basis (Police Training Manual: 48-49). This is revealed in *{l-run 0 Mzwzdzas* hinted by sergeant Alqbcd3 when he says to his boss:

**Sqj1nt7 Alqbcd3:** *Zwa nqz n l[ bqw[n on7x1 =sqn bq  
ti d3. <{l-run 0 Mzwzdz: 4>*

**Sqj1nt7 Alqbcd3:** We too will be going home when those on afternoon shift report.

#### 4.1.1.6 Redeployment

Lastly, officers are oftentimes redeployed from one duty post to another depending on the needs of a particular station. In the novel *Oorun or7 K2k1*, Ay3n7gbz State for instance had a high rate of redeployment prior to Commissioner \*d0w5's redeployment there. This was occasioned by the fact that the State was once a highly volatile area caused by incessant robbery cases which the previous Commissioners could not eradicate. This is captured in the author's words thus:

*Os6 m1fz m1fz ni w-n n pzzr= k[m7s-nnz [l-pzq  
t7 w-n bq gb3 wq s7 8p7nl2 Ay3n7gbz (Oorun or7 K2k1: 25)*

The Commissioners posted to Ay3n7gbz's state are usually changed every six months.

This was the situation before Commissioner \*d0w5's posting there. As soon as she completes her mission, she is again redeployed to another State.

So far, these are the NP modus operandi unearthed from the selected prose narratives.

#### 4.1.2 Portrayal of the Modus Operandi of the Nigeria Police in Selected Drama Texts.

The modus operandi of the police unearthed from the drama narratives include:

##### 4.1.2.1 Oath taking/renewal

An oath is a serious promise. Most times, it is taken in a formal setting. An individual can take it in the capacity of a witness, or as a new appointee (as is the case in this context). Oath taking involves the solemn, serious promise to be truthful in all ramifications. According to Ládélé, Awórindé, Mustapha, Qládàpò and Oyèrindé (2006; 75), in the Yorùbá culture, oath is:

*...ìgbìyànjú láti múni fi ìdí òtító òkàn wa múlẹ̀ pẹ̀lú àwọn tí à n bá lò. À n gbìyànjú láti jẹ́ kí àwọn tí à n bá sọ̀rọ̀ gbà wá gbọ̀, kí wọn sì ka ohun tí a bá wí tàbí tí a bá ẹ̀ sí òtító; à bá à wà lódò ara ẹ̀ni tàbí kí a jìnnà sí ara ẹ̀ni... à n jẹ́ ẹ̀jẹ́ kí ǹnkan tó ẹ̀lẹ́ láti fi òtító ohun tí a ó ẹ̀ hàn, (2006; 75)*

...a conscious effort at trying to establish our transparency with the people with whom we have dealings. We make conscious effort at trying to make the people we are talking with or have dealings with have faith in us, and for them to regard whatever we say as the truth; whether we are with each other or far away from each other. Usually, we take oath before an incident happens to establish our readiness to be truthful.

This is so true in the contemporary world as, a fresh appointee in any organisation or society is usually mandated to take an oath in order to establish his readiness to be truthful, diligent, and reliable and to discharge his official duties without any fear or favour. The police case, expectedly, is not different in this regards as provision is made for Oath taking in the Police Act. The part III, section 13 of the document reads:

13. Oath to be taken by officers on appointment.

(Chapter P.19-Police Act, Section 13)

Therefore, it is not surprising to see the issue of oath crops up twice in *{l-run 0 mzwzdz}*. Firstly, it comes up when officer Aj7bqd3 Ajcuns7n5dek5 is freshly appointed as the Police Commissioner. He takes an oath before the Assistant Inspector-General of police and it goes thus:

*K[m 7x-nnz: \$mi Aj7bqd3 Ajcuns7n5dek5 xe 8l3r7 n7wqj5 Ol5wa {l-run Alzzy4 zti n7wqj5 2yin t7 2 ê b5ra f5n mi lon87 y87 p3, n 9 xe ol90t-, cni t9 xe 3 f[kzntzn, cni t7 y90 mqa xe ohun gbogbo n7 ip0 nqz n7 8lznz ofin t9 gb3 ix3 nqz kal2 lq8x4gb4 zti lq8fi jc 4n8yzn n7yz, tzb7 fi dun cl1t=- n7 2t- r2 k7 Ol5wa rzn m7 l-w-  
< {l-run 0 Mzwzdz: 33>*

**Commissioner:** I Aj7bqd3 Ajcuns7n5dek5 hereby promise before the living God and before all of you here, swearing me into office that, I will be truthful, be dependable and will carry out my official duties in line with the laws establishing my office without favour and without victimization or infringement on someone else's fundamental human rights. May God help me.

The obvious reason for the above oath taking ritual is to remind the new appointee of his strict and unflinching allegiance to his country and in effect, the entire citizenry. Secondly, upon his assumption of the new post, Commissioner Aj7bqd3 Ajcuns7n5dek5 recognising the potent effect of an oath on an officer, subjects the force in his command to an oath renewal exercise. This according to him, this will:

*K[m 7x-nnz: ... j1 k7 8f1 il2 baba wa j[ba l-kzn wa  
< {l-run 0 Mzwzdz : 33>*

**Commissioner:** ... allow for the love for our fatherland to reign supreme in us.

Furthermore, he opines that this oath renewal will re-energise and spur these officers into achieving laudable feats in the course of discharging their official duties. This therefore, makes him comment after the oath renewal exercise thus:

*K[m7x-nnz: N7gbz t7 c ti t5n 2j1 y7n j1 y87, mo l3r0 p3, c ti gba agbqra =tun lqti sin or7l4]4d4 y7n n7 0t7t[ zti l9dodo ju ti zt2y8nwq lf.*

<{l-run 0 Mzwzdz : 39}>

**Commissioner:** Now that you have renewed your oath, I hope you have been re-energised, spurred into serving your fatherland in all honesty and truth more than ever before.

Ironically, this oath taken/renewal exercise does not eventually have any positive effect on both the Commissioner himself and some of the officers in his command. They perpetrate so many corrupt practices ranging from bribery, distortion of findings, victimisation, exposing of confidential information to the public, extortion, to illegal police check points and the likes. In actual fact, the Commissioner is eventually unceremoniously dismissed from the office, his bank accounts frozen and all his properties confiscated by the government. Also, Inspector \*jz0d[lz who happens to be one of the Commissioner's accomplices is also compulsorily retired <{l-run 0 Mzwzdz : 85}>

To prove that the scenarios portrayed above in the selected Yorùbá written texts are actual reflections of day-to-day happenings, we shall look at the example of a one-time Inspector-General of Police, Mustapha Balogun. He became the IGP in March, 2002 but was later removed unceremoniously. In January 2005, he was arrested by the Economic and Financial Crimes Commission (EFCC) under Mallam Nuhu Ribadu. He was remanded in custody for 67 days while his case lasted. He eventually pleaded guilty to eight count charges of corruption and was subsequently sentenced to six months imprisonment. He was ordered to pay a fine of \$30,000 and some \$150 million worth of cash and property were also seized from him by the federal government. This was his punishment for stealing over \$121 million (about ₦13 billion then) from the federal budgetary allocation to the NPF (Agbaji and Duke, 2017: 7; Egbedina, 2014:7).

Also, the current IGP, Idris Ibrahim has accused the immediate past IGP Solomon Arase of carting away about 27 vehicles including a bullet proof BMW when the latter was about to retire. In a swift reaction, Mr. Solomon Arase quickly denied the allegation. Since then, there have been accusations and counter accusations between the two (*Vanguard*, July 27, 2016:31).

#### 4.1.2.2 Arrest

Arrest technique is also used in the selected drama texts. An instance of such is found in Ow9lab7's drama text *Oy7ndzm-lq [m[ [l-r=*. Therein, Oy7ndzm-lq, her mother Zb2k1 and

Oy7ndzm-lq's fiancée Mqtznm7 are all arrested in connection with the murder of Lzt7f6 Cjal9nib5 <Oy7ndzm-lq's erstwhile lover) and Bqntql1 (her father's domestic staff), (*Oy7ndzm-lq [m] [l-r=:110, 114)*. Meanwhile, Zkznn7 is the suspect arrested in connection with the murder of Rq7m8 in {lqb7mtqn's drama text *Ol5wa l9 Mcj- dq*, (pg. 58).

In the Nigerian dailies, there are reports of incidents which affirm 'arrest' and 'detention' as parts of the techniques of the police. Such incidents are highlighted below:

- **Katsina Police Arrest Man for Trafficking 22 People (Friday Punch -April 21, 2017:15)**
- **Police storm Militants' Camp in Creeks, Destroy Structures and Arrests 13 (Nigerian Tribune – April 20, 2017:17)**
- **Police Sergeant, Others Arrested for Attempting to Steal Baby from Hospital (The Guardian, March 3, 2017:12)**
- **Police Detain Sergeant for Killing Bus Driver (Sunday Punch, August 9, 2015:7)**
- **Police Arrest Two Dismissed Officers for Alleged Impersonation, Extortion. (The Guardian, September 1, 2016:12)**
- **Police Sergeant Arrested for Murder In Lagos. (The Punch, July 12, 2016:5)**
- **Police Sergeant Arrested for Shooting Motorist Dead. (The Punch, August 31, 2016:5)**
- **Four Policemen Detained Over Killing of Bayelsa Teenager (The Punch, August 31, 2016:13)**
- **Police Arrest Suspected Killers of Oyo Lawmaker. (Vanguard, August 8, 2016:7)**
- **Policemen Arrested for Extorting Money from CP's Son. (Vanguard, July 18th, 2016:6)**

It should be noted that though it might not be reflected in the captions but reading through all the stories above shows that all those arrested are also detained.

#### 4.1.2.3 Criminal Investigation

In the drama narratives, the fact that the police work undercover as established in the prose narratives is also dug out. Of very great significance are the cases of officers F1r9n7kz and Mop3 in the drama texts *Gbam5gbam6* and *Inq Rzn* respectively. In order to arrest the attention of Gbam5gbam6; a hardened criminal who she wants to investigate, F1r9n7kz goes undercover as Ay=bqmi, a naïve fresh polytechnic graduate in dire need of a job. Eventually, she not only gets his attention but dates, marries and even gets pregnant for him while the investigation lasts. Same thing goes for Mop3; a police sergeant in *Inq Rzn*. She marries an old stark illiterate farmer An7x11r1, so she can successfully investigate and arrest him. This goes to show the extent to which some dedicated police officers can go in order to achieve a successful investigation. Their cases are most commendable because they use everything they have including their bodies to accomplish their aims (though, this might be frowned at on moral ground). It needs not be said that it could have spelt doom for F2r9n7kz and Mop3 if

Gbam5gbam6 and An7x11r1 had had inkling about their true identities respectively. As expected, the investigations though very dangerous, are resounding successes. Gbam5gbam6 and An7x11r1 get arrested, tried and subsequently jailed respectively (*Gbam5gbam6*: 79; *Inq Rzn*: 99, 101).

The police also interrogate in the selected drama texts. During the investigation of a case, the suspect(s) is/are interrogated by being asked series of questions which answers the police believe would lead to the unraveling of the mystery surrounding the particular case at hand. Thus in the drama text *Oy7ndzm-lq [m[ [l-r=*, when investigating the mysterious deaths of Lzt7f6 and Bqntql1, the police interrogate the entire household of {m[n7j[ that is; {m[n7j[ himself, his wife Zb2k1 and Oy7ndzm-lq his daughter, because of their close relationships with the dead victims. Lzt7f6 for instance, was once Oy7ndzm-lq fiancée while Bqntql1 was a domestic servant in {m[n7j[‘s household. Most of the questions posed to them seek to know the causes and the circumstances surrounding the duo’s deaths (*Oy7ndzm-lq [m[ [l-r=*: 98-102). Mqtznm7, the current lover of Oy7ndzm-lq is not spared either. He is also thoroughly quizzed. In fact, his interrogation session yields a whole lot of result. It is the aftermath of the exercise with him that prompts the police into searching his apartment which thereafter, leads to the discovery of a leading exhibit, a blood stained knife (*{l-run 0 Mzwzdz*: 102-104). This is in accordance with the injunction in the Police Training Manual (1976:56) which mandates an officer to visit the crime scene and look for exhibits. Similar incidence is found in *{l-run 0 Mzwzdz* when \*d0w5 Alqk09bq reports (although falsely) at the police station that his aunty, \*yqlqj3 stole his extra tyre. This afterwards leads to \*yqlqj3 being invited to the station and thoroughly questioned (15-20). In these two cases, the interrogation exercises are lengthy, thorough, accusative thus at some points, provocative. It is therefore, not surprising to hear Inspector \*jz0d[lz starts the interrogative sessions with \*yqlqj3 in this manner:

**R\*P!T+ \*JZ)D{LZ:** <( koj5 s77> Zb2n7 \*yqlqj3! \*w[ lo gb3 tqyz  
 \*d0w5 Alqk09bq [k6nrin t9 d5r9 y87 <( nzka s7>.  
 <{l-run 0 Mzwzdz: 15>

**INSPECTOR \*JZ)D{LZ:** (facing her). Zb2n7 \*yqlqj3! You were the one who stole a tyre belonging to this man, this man standing here, \*d0w5 Alqk09bq? (He points at him).

Expectedly, \*yqlqj3 becomes charged, alert and defensive. She quickly replies:

**\*YQLQJ#:** <9 ff[w- gba ayz r2> \$mi Zb2n7 Ad3? \$mi k0 gb3  
 tqyz.N7j- t7 mo ti dqy3, n k0 jal4 r7. B7 n 9 til2 gb3 tqyz b7i tqyz  
 \*d0w5 k- ... <{l-run 0 Mzwzdz: 15>  
**\*YQLQJ#:** (Beating her chest) I Zb2n7 Ad3? I did not steal any  
 tyre. Since I was born, I have never for once stolen. Even if I  
 were tempted to steal a tyre, it would not be a tyre belonging to  
 \*d0w5 ...

And then, she goes on to defend herself.

Since the information needed to be elicited from suspects during interrogation are usually personal details or secrets of the suspects involved (which will not only help in resolving the case but also implicate the suspects) the interrogators usually meet with stiff oppositions from the suspects. This usually accounts for the rationale behind the usage of torture or threats during interrogation sometimes. For this reason, we observe that in the drama text *Ol5wa 19 Mej- dq*, the police officer has to threaten the criminal suspect to make him confess as we have it in the excerpt below:

**{L\_PZQ KCTA:** B7 o k0 bq s=r= s7 oj5 =nz, inq y90 dqh6n l3t7 rc.  
 <Ol5wa 19 Mej- dq: 116>

**POLICE OFFICER THREE:** If you do not speak the truth now,  
 you will be given a dirty slap.

Furthermore, at times when carrying out investigation, police officers tape record their findings with or without their victim's knowledge. This is obviously necessary to remove every iota of doubts from the findings and for authentication. In Ak7nt9kun's drama text *Gbam5gbam6*, officer F2r9n7kz who goes undercover to investigate *Gbam5gbam6* usually tape-records all that transpires between her and *Gbam5gbam6* without his knowledge and this she delivers at the station to her boss. She says to her boss:

**F2r9n7kz:** C gba, 2r[ t7 mo fi kq oh6n zwa m3j4j8 s7l2 r4e.  
 <Gbam5gbam6: 70>

**F2r9n7kz:** Have it, this is the tape recorder with which I was able  
 to tape our voices.

In the same vein, police do take notes. Such notes are recorded in the Police Pocket Notebook. In actual fact, one of the important documents of the NP is the Police Pocket Notebook. All officers of the NPF are issued one and they are expected to have this with them always. The importance of this note book cannot be over-emphasised. The records/reports made in the book usually serve as the foundation of later reports and all criminal proceedings. All data

reports, findings and so on are expected to be entered into this book while investigations are on. It may be required in court during criminal court proceedings and can also be tendered during cross-examinations (Zf=njq 2008: 56; Police Training Manual, 1976: 6). It is from it that most police reports are carved out. Thus, Police Pocket Notebooks serve as the foundation for most reports. During interrogations, the entire proceedings may be noted down manually. Such is the case when Mqtznm7 is interrogated in *Oy7ndzm-lq [m] [l-r=*. Note is taken by one of the police officers present (102-104).

Statement writing is also of great importance to investigation. Statement itself is a record of what a person can say about certain happenings. Its objective is to record “a word picture” of an event which can be readily understood by a person who was not present. Statement can be taken from non-offenders (witnesses), suspects and from accused persons but under caution (Police Training Manual: 37). In the drama text *{l-run 0 Mzwzdz* when \*d0w5 Alqk09bq goes to report the theft of his spare tyre at the police station, his statement is taken down. Since he is an illiterate, one of the officers on duty, Sergeant Alqbcd3, takes the statement down for him. In the same vein, when \*yqlqj3 who \*d0w5 Alqk09bq accuses of stealing his spare tyre too reports at the police station, her own side of the story is also written down (*{l-run 0 Mzwzdz: 13, 18*). The police believe, as obtained from their training manual that, on every offence, there is somebody who can give useful information, thus, they are mandated to approach such a person and obtain the necessary information from him/her. An instance of this is found in the drama text *Ol5wa l9 Mcj- dq* when officer Zb2n7 finds a corpse (Rz7m8’s) by the road side and she beckons on Ar7jc, a passerby at the time to obtain useful information from him *<Ol5wa l9 Mej-dq: 22*). Every word written by an individual in a statement is binding on that person and can be used for or against such an individual in a court of law. As a result, when {lqxe3n7 in the drama text *{l-run 0 mzwzdzis* arrested for murder and he at first writes a statement implicating him, his father through +t5nba Zjzsq quickly bribes the officers in charge (Commissioner Ajcuns7n5dek5 and Inspector \*jz0d[lz) to help turn the case in their favour. Immediately they agree to help {lqxe3n7, the first thing the commissioner does is to ask Inspector \*jz0d[lz to destroy the implicating statement and to allow {lqxe3n7 write another one that is not implicating (*{l-run 0 Mzwzdz: 61-63*).

In Ow9lab7’s drama text *Oy7ndzm-lq [m] [l-r=*, the guard mounting/surveillance tactic is explored more professionally than in the prose narratives. For instance, when Lzt7f6 (*Oy7ndzm-lq*’s erstwhile fiancé) and Bqntql1 <{m-n7j]’s domestic servant) suddenly die, {m-n7j] and the police, suspect *Oy7ndzm-lq* and her mother Zb2k1. Thus, with the express permission of {m[n7j], the police mount surveillance at his residence and so, are able to record

all the implicating utterances made by Oy7ndzm-lq and her mother (Oy7ndzm-lq [m] [l-r=: 107). It is with these that they are able to nail the duo (Oy7ndzm-lq [m] [l-r=:111). One of the policemen confirms their usage of this tactic to {m-n7j] below:

*{l-pzq k87n7: C xeun baba. Zwa nqz ti wz l1h8n il3 y7n  
lqti oj5 all ni. Gbogbo nçkan t7 w-n ê s[ ni z ê gb- ...  
(Oy7ndzm-lq [m] [l-r=: 110)*

**Police Officer One:** Thank you, sir. We have been lurking at the back of your house since sunset. We heard all what they were saying.

Sometimes, when the police are investigating, an occasion may arise when they have to search the personal properties (houses, cars etc) of their suspects. This is in accordance with section 28 of the Police Act, Chapter P.19 which gives ‘Power to Search’. This, obviously, is in a bid to gather more evidence to help their investigations or stem criminality generally (Amadi, 2004: 62). This sort of scenario is made manifest in the drama text *Oy7ndzm-lq [m] [l-r=*. Mqtznm7 is Lzt7f6’s co-rival in the wooing of *Oy7ndzm-lq*’s love. This accounts for his being named as one of the suspects when the latter dies mysteriously. While investigating the case, the police visit his house and had it searched. Fortunately, the search is fruitful as they were able to find a blood stained knife therein. This discovery leads to a major breakthrough in the investigation exercise as eventually, further investigations reveal that the blood on the knife is indeed Lzt7f6’s therefore, establishing that he (Mqtznm7) is among the people who masterminded Lzt7f6’s death.

The fact that the police work collaboratively with the public as noted in the prose narrative above is also portrayed in the drama text *Oy7ndzm-lq [m] [l-r=*. Therein, the police work collaboratively with {m-n7j] (the father of *Oy7ndzm-lq* and husband to Zb2k1). It is him that really suspects foul play when Bqntql1 (his domestic servant) and Lzt7f6 (his daughter’s supposed fiancée) die mysteriously. It is a tip off from him that spurred the police into action. Eventually, they are able to interrogate, investigate, arrest and prosecute with enough evidence, the three major culprits in the murder cases in the persons of Mqtznm7 (*Oy7ndzm-lq*’s subsequent lover cum fiancé), Zb2k1 (<*Oy7ndzm-lq*’s mother) and *Oy7ndzm-lq* herself.

On the usage of traditional fortification earlier noted, {lqt1j5 too in his dramatext *Inq Rzn* reflects that indeed, the NP use incantations, magical spells and other Yor6bq traditional instruments of defense and protection in the course of their duty. This is unearthed during the violent protest staged by Cgbc B7n5kon5 (the farmers’ association) under the leadership of An7x11r1, against the untold economic hardship they are faced with daily. During the protest,

An7x11r1 and the Police Boss engage in hot exchange of incantations to subdue one another. Although, the Police Boss is eventually subdued and killed by An7x11r1 but, it is seen that the conquest is not an easy one for him (*Inq Rzn*: 76-83). In fact, at a point, the Police Boss had successfully hypnotised An7x11r1 after chanting some incantations. The author captures this below:

...An7x11r1, [w- t2 - wzy7  
 Wo gbogbo iy4 rc l-w- mi  
 M6 zdq [w- rc f6n mi  
 Gb3 8b=n [w- 2 nqz wq.  
 (An7x11r1 k9 8b=n zti zdq [w- 2 nqz f5n =gq [l-pzq.  
 (s8 n' w0 s6n un) (*Inq Rzn*:81)

An7x11r1, I have conquered you  
 Look at your conscious state of mind in my hand  
 Give me your cutlass  
 Give your gun also to me.  
 (An7x11r1 gives his gun and cutlass to the police boss.  
 He looks on mesmerized)

The reflections of the usage of incantations, spells and other Yor6bq traditional instruments in these texts by these authors are deliberate. They serve to showcase the military prowess which the Yor6bq people use to conquer their environments, protect or fortify themselves. Their usage here further confirms that most of these reflections are real. It therefore, further justifies our application of sociology of literature to this study. It indeed buttresses our claim that these writers in real life know the police, they see and have encounters with them and, it is from all these experiences that they derive their reflections from. In other words, it translates that though literature maybe regarded as fictions but that to some extent, the reflections therein are fictional realities. {lqt1j5 corroborates this assertion of ours in his Preface to his drama text *Inq Rzn* when he says:

*Inq Rzn* k8 7 xe n7pa ogun Zgb1k=yz, b7 k0 xe er3 on7xe  
 t7 a fi [gb-n ztin5dq gb3 kal2...8w3 nqz xe zfihn zxz,  
 8xe zti 8gbzgb- zw[n Yor6bq n7pa zw[n nnkan zm5xa-  
 gbqra w[n b7i o0g6n abcnu g=n`g= zti [f=...  
 (*Inq Rzn*: iv)

*Inq Rzn* is not a re-enactment of the Zgb1k[yz war, but  
 a drama text creatively woven... to showcase the traditions,  
 customs and the beliefs of the Yor6bq about those military  
 prowess of theirs like charms and incantations...

The usage of diplomacy by the police during investigatory quests is also manifested in *Gbam5gbam6*. A man who is attacked by armed robbers in his home is hospitalized, the police officers while investigating the incident, need to extract some information from the victim but, they meet with stiff opposition from the victim's relation. The relative, *Lzbqk1*, antagonistically retorts when the police start their oral interview:

*Lzbqk1: X3 cni y87 l4 dqh6n zw[n 8b34r4 y87 bqy87?  
@yin 0 m= p3 in5 8rora l[k6nr7n y87 wz ni? <Gbam5gbam6: 10>*

**Lzbqk1:** Will this man be able to answer all this question? Can't you see that this man is obviously in excruciating pains?

Sensing antagonism, the officer-in-charge calmly replies diplomatically:

*{l-pzq k7nn}n7: Mzdqqm5, c k- s65r6. C mq  
d7 wa l-w- ix1 wa. B7 a z x4wqd87, a 0 le4 r7  
Okodoro =r= ...<Gbam5gbzm6: 10>*

**Police I:** Madam, please exercise some patience.  
Do not constitute a hindrance to our investigation.  
If we do not investigate, we won't be able to get to the root of the matter ...

When a patient immediately challenges them thus:

*ALQ\*SZN KAN: Gbogbo 8wqd87 t7 c ti n xe n7bo l9  
y[r7 s7? ... \$mi 0 til2 n7 8gb1k2l3 k-b= n7n5 8wqd87  
ir- n7t4mi. <Gbqmugbzm6: 11>*

**A PATIENT:** Where have all the investigations you have made in the past led to? ... I do not have one iota of confidence in the police.

Another police officer calmly replies:

*{L\_PZQ KEJ\*:<( wo alq8szn t9 s=r=, 9 s8 m- [n l9j5>  
+r1 wa, a fl k7 c rzn wq l-w- kq t9 rzn y7n l-w- ni.  
C sq m= p3 8x2l2 y87 k0 x2l2 l9j5 wa...<Gbqmugbzm6: 11>*

**POLICE II:** (Looks at the patient who talked and eyed him) Friend, we would like you to help us first so we can help you. You very well know that we were not present when this incident occurred.

These subtle talks eventually avail the police the opportunity to interview the victim.

Although, all the aforementioned criminal investigatory procedures or techniques may not have been conspicuously advertised in the captions of majority of the various news articles got from the Nigerian dailies however, reading through the articles, one could see the employment of some of these techniques therein. This is expected since most of the cases reported are either being investigated or had been fully investigated. Lastly, it is unearthed from the *Vanguard Newspaper* that indeed, the NP work collaboratively with other relevant agencies. The Newspaper article with the caption ‘Police Arrest Suspected Killers of Oyo Lawmaker’ reports that the feat was achieved by

... the combined efforts of the Intelligence Response Team of the Inspector General of Police Ibrahim Idris and detectives from Oyo State Command. (*Vanguard August 8th, 2016 p. 7*)

As earlier hinted, the drama texts too corroborate the fact that the NPF sometimes remunerate its officers (usually in form of promotions) to spur and encourage them into working harder. This is evidenced in the comment of Inspector \*jz0d[lz, who after working tirelessly to resolve a murder case, is asked by his boss, Commissioner Ajcuns7n5dek5 to distort his findings. He remarks:

**R\*P!T+ \*JZ)D{LZ:** *Mo ti xe wzhqlz j6 l9r7 8wqd87 8x2l2 nqz =gq. Mo fl x3 e gbokun l9 j1 k7 n x7x1 kqrakqra lqti r7d87 Okorodo 8x2l2 nqz. (l-run 0 Mzwzdz: 61)*

**INSPECTOR \*JZ)D{LZ:** I have expended so much energy on this case, boss. I intend bagging a promotion after it hence all my efforts in successfully investigating the case.

Another police officer in Ak7nt9kun’s *Gbam5gbam6* shares this same objective with Inspector \*jz0d[lz. This is reflected when he continues to encourage Officer Fèróníkà to speed up with the investigation at hand as he hopes to bag a promotion when the whole case is successfully investigated and resolved. He tells Veronica:

**)GQ {L\_PZQ KCTA:** ... *Zn7 bqwo lqwa nqz 9 xe r8n t7 a 0 fi r7 ok6n tiwa nqz gbz l9r7 =r= y87? (Gbam5gbam6: 71)*

**POLICE BOSS THREE:** ... I said how do we go about it so we too can bag our promotion here?

‘Ok6n’ in this excerpt is a metaphor for promotion as it is a rope-like insignia that their uniform would be adorned with to indicate that they have been promoted. Lastly, Fèróníkà in the drama

text abovegets promoted when she successfully investigates and prosecutes *Gbam5gbam6*, a notorious criminal. The author reports:

... *F2r9n7kz ti padz s7 bqr3k4 [l-pzq, 9 s8 ti gba 8gb3ga f5n zxe[r7 ix1 =tcl2m5y1 r2. <Gbam5gbam6: 79>*

... Veronica has reported to the police barrack and has since been promoted after a successful investigatory assignment.

#### 4.1.2.4 Bureaucracy/Red tape

The suggestion to the NP under this sub-section in the prose narratives to always allow common sense to prevail thereby freeing themselves from this shackle in order to make resounding success is further hinted in the selected drama narratives. This is exemplified in )g5nn7ran's drama text *{l-run 0 Mzwzdz*, when Inspector \*jz0d[lz receives a distress report that some armed robbers have invaded a particular area. Initially, he wanted to intimate the Commissioner of Police of the incident but later, it strikes him that not only would this be a sheer waste of time but also that, the commissioner would probably just tell him that he (Inspector \*jz0d[lz) should be able to handle the case. This sequence of thought is captured by the narrator thus:

*R\*P!T+ \*JZ)D{LZ: Nj1 n ko n7 l[ s[ f5n K[m7x-nz bqv87? Y99 til2 s[ p3 ab1 agbqra mi ni ir5 ix1 b12 wz. <{l-run 0 mzwzdz: 14>*

**INSPECTOR \*JZ)D{LZ:** Is it not best I go to inform the commissioner now? He would even say that this type of case falls under my jurisdiction.

Thus concluded with this last statement, he immediately did the needful. This is why this study submits that red tapeism is probably part of the reasons why most times, the police team gets to the scenes of incidents some minutes (if not hours) too late and this irks people a lot. For instance, one of the onlookers at a crime scene in the drama text *Gbam5gbam6* is stupendously surprised to see the police team arrive several hours after a gang of armed robbers had successfully invaded a home and gone with their loot. Surprise stricken, he asks:

*\$r0 \*w0ran Kej8: <( k[j5 sqw[n t9 k6> X3 zw[n [l-pzq x2x2 ê b= ni? Zb7 w-n ti wq t1l2? (Gbam5gbam6: 9)*

**The Second Onlooker:** (Turns to the others) Are the police team just arriving or have they been here earlier?

With an irritation laden tone, another onlooker responds:

**Cn8kan:** *W-n x2x2 n b= ni. Ejo` l[ tqn, w-n x2x2 n f=pq nal2 <( fi cnu 2gzn s-r-> )fo o\ {j- kej8 [jz\ \ )9 ] f77 ] o o 0\ \ \ <9 m-j5 t1k7> (Gbam5gbam6: 9)*

**Somebody:** They are just coming. Just arriving after the deed had already been done. (With an irritation laden voice) Sheer waste of time and efforts in futility.

The scenario above is true to life as in most cases, police team usually arrives at scenes of crime at least, one minute too late. This makes some people believe and share the opinion that it is a deliberate ploy as most police officers are saboteurs who aid and abet such crimes.

This present study opines further that, part of the problems constituted by red tapeism is the Police Service Commission (PSC); a body that is constitutionally empowered to discipline erring police officers but not constitutionally empowered to discipline the Inspector-General of Police. This is like a case of absolute power being reposted in a single individual which can spell doom because ‘absolute power corrupts absolutely’. The news item is captured below:

**Alleged rot in Police Force: We’ve no power to discipline IGP-PSC**  
*The Vanguard* (October, 2017)

The PSC in the said newspaper item backs up its defense by quoting the powers of the commission in the 1999 constitution thus:

The commission shall have powers to

- a) appoint persons to offices (other than the Inspector general of Police in Nigeria Police Force; and
- b) dismiss and exercise disciplinary control over any persons holding offices referred to in sub-paragraph (a). (*The Vanguard*, October, 2017)

It is therefore not entirely surprising that the current police IG Ibrahim Kpotun Idris, flouts the order of a whole president of the nation, President Muhammadu Buhari when the latter asks him to relocate to Benue State during the recent crisis in the State. The newspaper item is captured:

**Buhari: Am surprised IG didn’t stay in Benue as I ordered.**  
*(The Punch*, March 13, 2018)

#### 4.1.2.5 Shifts

This is revealed in *{l-run 0 Mzwzdz* as hinted by sergeant Alqbcd3 when he says to his boss:

*Sqj1nt7 Alqbcd3: Zwa nqz n l[ bqw[n on7x1 =sqn bq  
ti d3. <{l-run 0 Mzwzdz: 4>*

**Sqj1nt7 Alqbcd3:** We too will be going home when those on afternoon shift report.

#### 4.1.2.6 Redeployment

In the selected drama narratives too, Inspector K-lq and Commissioner Ajcnuns7n5dek5 are also redeployed from their former places of primary assignment to At2pz town and +y-State precisely in \*bzdzn, respectively (Oyin in5 zpqta: 7); ({l-run 9 Mzwzdz: 35).

#### 4.1.3 Portrayal of the Modus Operandi of the Nigeria Police in Selected Poetry Texts.

Although, the poetry texts do not categorically reflect NP's modus operandi but, it is nonetheless implied. The one reflected is subsequently analysed below:

##### 4.1.3.1 Criminal Investigation

In the poetry text cited above, it is also revealed that the police investigate and that, part of the sub-techniques employed in the course of doing this is the usage of police check-point. However, it is noted that the technique is abused. The poet Adélékè reveals this in his poetry text when he notes that all the police do at check-points is to mandate the driver to 'settle' them irrespective of whether their car papers are up to date or not. He says:

*Díráífà páákì  
Lorin tó gbenu àgbèfòba  
.....  
Wọn ò lórin méjì mọ  
Tó kojá 'sétú mi-in'  
.....  
Ìwé ọkọ pé kò pé  
Bí díráífà bá ti nánwó  
Kọlọkọ máa páfẹ lọ ni. <Ax[ \*gbz: 65>  
(Driver park  
Is the usual slogan of the police  
.....  
They do not have any other thing to say  
Other than 'settle me'  
.....  
Whether the car papers are up to date or not  
Once they have been bribed  
The driver has the liberty to cruise on)*

Àtárí Àjànàkú corroborates this too while sympathising with motorists on their plight. He says:

*Awakò lójú pópó*  
*E kú àmúmóra*  
*Nítorí àjọ àdààkó*  
*Tẹ ẹ ní dá fáláşọ ọfọ níronà (Orin Ew5ro:41)*  
 (Motorists on the highway,  
 (I sympathise with you,  
 On the incessant extortion  
 You are subjected to by the police)

## 4.2 Conclusion

This chapter highlighted and discussed extensively, the various operational techniques; *modus operandi*, employed by the NP in the course of discharging their official duties. Though, the previous Chapter (Chapter Three) majorly portrayed the NP negatively, however, this present Chapter seems to balance the portrayal as it perceived the NP in a much better light at least, to a very great extent. This is because, from the data gathered from the texts selected, the police clearly shine brilliantly with their good employment of the various operational techniques. The portrayals further revealed largely that, these techniques are very effective especially in areas where the police faithfully employ them. However, we have few instances where investigatory quests still turn futile. In those contexts, we believe the message being passed across is that sometimes, no matter how good or polished a technique is, it still requires an intelligent police officer to make a judicious usage of it. Such is the case as found in *Àjà ló lẹrù* under 4.1.3 while discussing the surveillance technique. In fact generally, *Áúdù Kàrímù* (The Inspector General of police in the novel) and his team are not able to record a single case of successful investigation due to their sheer stupidity and low intelligence quotient. Furthermore, we have cases where these techniques are abused by the police. One of such is found in *Àşegbé* under 4.1.2.2 while discussing the arrest technique and, predominantly, in the poetry texts.

Furthermore, it is observed that there are some techniques which strict adherence to would only make investigatory exercises to be unnecessarily cumbersome. Such include the red tape/bureaucratic technique. In addition, some techniques are found to be peculiar to just one text but are however, still given full recognition because of the seeming indispensable nature. They are the Shifts (under 4.1.2.6) and the Oath taking/renewal (under 4.1.2.1) techniques which are peculiar to just the drama text *Ọlórún ọ màwàdà*.

Expressly, this study concludes that these techniques are effective and would go a long way in assisting the NP police in achieving great exploits only if, they can be faithfully employed. Though challenged by paucity of literatures and documents on these techniques as obtained in real life, this study employed the few available ones to corroborate the fact that as it is obtained in the literary texts, so is it in the real world.

#### **NOTES ON CHAPTER FOUR**

1. The emphasis is theirs.
2. The Chamber Learners' Dictionary. Pp 364.
3. Oxford Dictionary. Pp 416.
4. Cambridge Advanced Learner's Dictionary and Thesaurus (2016) (online)
5. Macmillan English Dictionary (online)
6. op.cit

**CHAPTER FIVE**  
**PORTRAYAL OF CHALLENGES INHIBITING THE NIGERIA POLICE**  
**EFFECTIVENESS IN THE SELECTED TEXTS**

**5.0 Introduction**

This chapter analyses the various challenges faced by the police in the course of discharging their official duties as reflected in the selected literary texts. The chapter also discusses the various solutions proffered by the literary writers aimed at improving the performance of the police for the good of the society. As hinted above, the primary data reviewed and analysed are drawn from the selected literature texts.

**5.1 Portrayal of Challenges facing the Nigeria Police in their operation**

The NPF was established to prevent and investigate criminal activities, protect lives and, maintain law and order in the society. Sadly, over the years, the NPF seems to have grossly failed in this regards as a result of the misconduct of their personnel, (Brownson 2012:5). This is largely corroborated by our Chapter Three. However, this ineptitude is obviously due to some seeming challenges confronted by the NPF and not totally out of job incompetency or lack of job commitment. Some of these problems, as portrayed in the selected texts, include: gender discrimination, poor logistics, lean welfare package, the government in power/leadership factor, sabotage problem, and the uncooperative attitude of the public. All these are presented and discussed in this chapter.

**5.1.1 Portrayal of the Gender factor problem(s)**

Since inception, till a not too distant past, the society generally seems to perceive policing as a masculine job (Zr2m5 2014: 23; Ad3g0k4 2014:304). Thus, at the inception of the profession, women were not considered fit for the job. Later, they were employed to serve as just matrons to female prisoners, as clerks, traffic warden, office orderly, investigating sexual offences against women, the juvenile and to attend to telephone duties (Zr2m5 2009: 50; Ad3k-lq 2018). The employments were merely done to just douse tension arising from this female gender marginalisation. But then, there still seems to be some misgivings about the female police officers. There is generally a preconceived notion that they are grossly incompetent. Ol5m5y7wq clearly satirises this in his novel *Oorun or7 k2k1*. It happens that Ay3n7gba State is in dire need of a police commissioner to help reduce drastically or totally eradicate the crime rates which continue to increase astronomically in the State. Several male

police commissioners were deployed there to no avail. The Inspector-General of Police thereafter decides to send a newly appointed female police commissioner (in whom he has absolute confidence to competently deliver) down to the state. This action of his raises a lot of dust especially from the State governor, Babatundé who expresses lots of reservations about a female police commissioner being posted to his State. He erroneously believes that “what a male police commissioner could not achieve, a female police commissioner would fail outrightly”. This makes him retort:

*L9b8nrin lqsqnlzszn\ X3 zw[n adigunjal4 t-w- [k6nrin 0 kq l[w-  
ob8nrin y90 rzn\ (Oorun or7 k2k1: 21)*

A mere woman! Is it these hardened armed robbers that male officers could not handle that a female officer would now find easy to handle!

Even, when the Inspector-General of Police tries to convince him otherwise, he explodes:

*+gq [l-pzq zgbz, ob8nrin ni ob8nrin y90 mqa j1 lq3lq3... Tiy7n  
lc s[ ycn o. \$mi ni alqzb0 zgbz n7 8p7nl2 y87. Mi 0 fl at2y8nt=  
n7 K[m7x-nz [l-pzq. <Oorun or7 k2k1: 22>*

Inspector-General of Police, a woman will forever remain a woman ... That is your own personal opinion. I am the Chief Security Officer of this State. I don't want a mere woman as the commissioner of police in my State.

At a point, the governor annoyingly calls the President to register his displeasure over the matter. He remarks:

*X3 9 wq yc k7 9 xe zwa ni =gq [l-pzq zgbz mqa wq f5n n7  
k[m7x-nz [l-pzqb8nrin? Lqwa t9 xe p3 w-n ê fi ojo9j5m-  
doj5k[. <Oorun or7 k2k1: 22)*

Are we the ones that the police Boss is supposed to deploy a female police commissioner down to? We that are continually being challenged daily by the high spate of crimes.

Interestingly, Mr. President while trying to convince him otherwise challenges him thus:

*K7 19 bur5 n7n5 2 jqre g9m8nz wz? X3 8w[ 0 yan zw[n  
ob8nrin n7n5 k[m7x-nz ni? <Oorun or7 k2k1: 23>*

Now, what is wrong with that, Mr Governor? Didn't you too appoint a female commissioner in your cabinet?

Immediately, Mr Governor fights back:

*Azrc, =r= nqz 0 j[ra o. D6nd5n yzt= s7 d6çd5n... +r= zzb0 ni  
el3y87 o. <Oorun or7 k2k1: 23>*

Mr President, this is a different matter entirely. Only similar things need be compared with each other. This is a security matter.

Mr President is quick to respond therefore putting an end to the discussion. He brilliantly nails his argument thus:

*X3 o 0 m= p3 zw[n ob8nrin l-gb-n l9r7 ju [k6nrin l[ ni. O 0 şe  
j1 k7 a fi zw[n [l-pzq s7l2 k7 w-n xix1 w[n. +gq zgbz [l-pzq m[  
ohun t7 9 t- lqti xe. \*ycn =kan. Zt[j- t7 c ti ê n7 k[m7x-nz  
[k6nrin, k7 ni w-n xe? <Oorun or7 k2k1: 23>*

Don't you know that the womenfolk are wiser than the menfolk. Why don't you let us give the police the chance to do their duties. The police boss knows the very right thing to be done. Since all these periods that you have been having male police commissioners, what have they been able to achieve?

The writer's comment above should not be glossed over for it clearly spells out logically that indeed, its high time the womenfolk was given a chance to hold key positions in the NPF since the men folk seem not to have performed satisfactorily.

Also, in the novel, the matter does not rest there as the traditional ruler of Ay3n7gba also tows the line of the state governor. Upon hearing the news of the IG's adamant stance on deploying a female police commissioner to Ay3n7gba, he exclaims:

*Hza\ T7 w-n s8 m= b7 zw[n jzg6dz w=ny87 xe ê y[ wq llnu\ ...  
N b7 [m[ 8p7nl2 y87 ni =gq zw[n [l-pzq nqz. K0 xe 3 dqa o.  
<Oorun or7 k2k1: 24>*

Goodness!...and these people are aware of how we have continued to be attacked by these miscreants! ... but this police boss is a native of this town now. He has not done well in this regards at all.

The entire society seems to be in agreement with the notion above. They perceive that the task ahead of the new female police commissioner would be too intimidating, and so she would eventually fail woefully on the long run. Thus, upon her arrival at the new duty post, series of unpleasant remarks and questions were thrown her way. One of such is the question a press reporter asks the commissioner (\*d0w5) at the welcome ceremony in her honour. He asks:

*X3 2r6 0 bz y7n n7gbz t7 c gb- p3 8p7nl2 Ay3n7gbz ni 2 ç b=?  
<Oorun or7 k2k1: 34>*

Were you not scared when you heard that you were posted to Ay3n7gba State?

Confidently, the commissioner crisply replied:

*@r6 k2? \$mi gan 2r6 ... 2r6 0 bz m7 rqrq. Zyz 0 f0 m7. @r6 k8  
7 bod0. <Oorun or7 k2k1: 34>*

Fearful? I am Fear personified itself ... I was not scared. I was not disturbed. A river does not fear, it is the swimmers that are always skeptical.

In the criminal world too, the female police officers are derogatorily addressed. When narrating the experience of one of his gang members, Dr. K-lq Zlz9, the gang leader retorts:

*Zw[n ob8nrin lqsqnlzszn ni w[n gbq X[x/ l9j5 y87 o.  
<Oorun or7 k2k1: 70>*

It is just some mere female police officers that slaps X[x/‘s face.

The remark above translates that, it is not the fact that X[x/ is slapped that annoys Dr. K-lqZlz9 but the fact that, female police officers perpetrated the act seems to be too much of a bitter pill for him to swallow. All the incidents referred to above should not take us by surprise as within the NPF itself, the same notion holds. In fact, the author comments that the erstwhile female police commissioners before Commissioner \*d0w5 despite their high ranks are not allowed to work beyond the Inspector-General of Police’s office. They are not deployed outside at all. The narrator establishes this thus:

*T1l2, --f77s8 =gq [l-pzq yqnyqn f5n zw[n [l-pzq n8kan ni zw[n  
K[m7x-nz [l-pzqb8nrin ti mqa n xix1. <Oorun or7 k2k1: 26>*

Previously, female police commissioners are not allowed to work beyond the Inspector-General of Police’s office.

Therefore, Commissioner \*d0w5's posting seems to be an 'aberration'. The reason behind this is not far-fetched. The present Inspector-General of Police, contrary to the popular belief seems to have a lot of confidence reposed in Commissioner \*d0w5. He does not see her as "a female police officer" but, "a competent police officer". On the long run, he is not disappointed. Commissioner \*d0w5 does not allow all the negative perceptions to disturb nor hinder her progress. She sees her posting as a challenge, and so works ceaselessly to surmount it. Eventually, she and her team not only succeed but, are later fought over to be retained by the state governor and the traditional rulers. The author reveals this below:

*In5 g9m7nz zti zw[n [ba k0 d6n n7gbz t7 w[n gb- p3 DIG \*d0w5 ê padz s7 Zb5jq. W-n fl k-w3 8h9n5 s7 Zzrc or7l2]4d4Nz8j7r7z. L-yz t7 w-n b2 l-w2 l9 gbz w-n n7 8m=rzn p3 ip0 tuntun t7 w-n x2x2 gb3 ob8nrin nzq s7 k[jq cni t9 ê xe K[m7x-nz [l-pzq. (Oorun or7 k2k1: 119>*

The governor and the traditional rulers were not happy upon hearing the news that DIG \*d0w5 had been deployed back to Zb5jq. They wanted to write a letter of protest to the President of Nigeria. It was the lawyer employed to do so that advised them otherwise with the explanation that the new status just accorded the woman is above the status of a state police commissioner.

Furthermore, Ol5m5y7wq in his novel *Oorun or7 k2k1* reflects that police women are not only challenged with the negative perception above, but are also sexually and emotionally harassed. Sometimes, they are even denied their statutory rights such as due promotion. For instance, Commissioner \*d0w5 while still on a lower rank suffered from these unfair treatments as revealed by the author below:

*...zw[n [k6nrin k0 j1 sqj1êt8 \*d0w5 gbqd6n ...Zfi b7 cni p3 w-n ê ret7 k7 [k[ r2 k5 ni...Zw[n =gq r2 l1nu ix1 gan]an k0 fun n7 8sinmi. B7 w-n ti ê f0r9 2m7 r2 t9, k0 j1 w[n n7 "hoo". Wzhqlz zw[n =gq nqz p= d3bi p3 9 flr2 k=w3 fi ix1 r2 s7l2. Z8gbz fun zw[n =gq y87 m5 k7 9 p1 l9r7 ip0 Sqj1êt8 ... s7b2, Sqj1êt8 \*d0w5 k0 kqzqr2 l1nu ix1. S65r6, 8faradz zti 8jqfqfq l1nu ix1 l9 rzn qn l-w- lqti n7 8gb3ga ... (Oorun or7 k2k1: 90)*

... her male counterpart bombarded her with love advances ... It was as if they were happy her husband died ... Her immediate boss at work too did not give her a breathing space. Despite their persistent harassment however, she refused to

date anyone. The harassment from these bosses became so frustrating that she nearly resigned. Her refusal to date any of these bosses made her lose her promotion thus remaining on the rank of a Sergeant for long ... yet, she remained focus in discharging her duties. It was due to her patience, perseverance and job competency that she was later promoted.

The drama narratives to some extent too, share the same opinion with the written prose on the dedication and competence level of the female police officers. {lqb7mtqn in *Ol5wa L'9 Mcj- Dq* and Ak7nt9kun in *Gbam5gbam6* for instance, agree with Ol5m5y8wq that female police officers can be highly dedicated and competent. This is reflected in the characters of police officers Veronica and Zb2n7 in *Gbam5gbam6* and *Ol5wa L'9 Mcj- Dq* respectively. The duo shine excellently as they successfully work undercover to bring the notorious criminals Gbam5gbam6 in *Gbam5gbam6* and Zkznn7 in *Ol5wa L'9 Mcj- Dq* to book.

Furthermore, as is the case with Commissioner Ìdòwú above under the prose narrative, officer Veronica too in the drama text *Gbam5gbam6*, is greatly victimised, threatened and harassed by her boss because she rejects his love advances. It happens that when she mistakenly gets impregnated by a criminal she worked undercover to investigate, the boss for his own selfish purpose mandates her to abort the pregnancy or else, she would be sacked. He says:

**+gq {l-pzq Zgbz:** ( *dqa, k=çd7sxn m3j8 ni mo f2 f5n [ . T9 o bq ti l4 f6f78l8 w[n, 8jz ti par7, k0 s3wu 8dqd5r9 f5n [ m-. Zm- b7 b12 k-, F2r9n7kz, <( d8de w6yz> mo ti gb3 idz 8dqj- mi s9k4, k0 s8 gb[d= wql2 l-w- ofo. <Gbam5gbam6: 80)*

**Police Boss:** Its ok. Now am going to give you just two conditions. If you are able to fulfill them, there will be no more rancor and you would need not exercise the fear of being sacked. Veronica, (he stands up suddenly), I have raised my gavel of judgment upon you and it won't come down unfulfilled.

The latter seeing the trend of things quickly kneels down appealing but the boss continues with his threats:

**+gq {l-pqz Zgbz:** ... *Y6 s77\ Mo fl k7 o l[ hzb--t8 oy5n y78. Ir5 rc k- l9 yc k9 l9y5n f5n =darzn. K0 xe 3 gb- s3t7. ( yq l[ m5 oy5n nqz k5r0 (Gbam5gbam6: 80)*

Police Boss: You see! I want you to abort this pregnancy. It is very appalling that an officer of your calibre would be impregnated by a common criminal. Now, go and evacuate the pregnancy.

Ordinarily, getting impregnated by a criminal during investigatory mission is a punishable offence and this fact, officer Veronica herself is aware of. However, her case is like being faced with the Red Sea in the front and being pursued by the Egyptian army. To successfully investigate *Gbam5gbam6*, she has to pose as a young school graduate in dire need of a job. From then, she deliberately gets entangled with him. In all ways, she has to act as a lover else, her cover would be blown and she would be killed. It is in the course of this that she mistakenly gets pregnant. However, prior to this mission she had lost series of love relationships because she could not get pregnant hence, her refusal to abort this particular pregnancy. That is why the boss being privy to all these background facts sadistically exploits her situation. Despite all her pleas, he rolls out the second condition:

*+gq: <P2l5 oh6n t9 l4 d72> ... k=çd7sxn kej8 r43 <( ê f[w- b6 5 lqra> Mo fl k7 o k9 wq s-d= mi k-s2 y78 t9 par7 ... B7 o bq ti l4 m5 zw[n nçkan w=ny87 xc k0 s7 8f0yz. \*gb3ga rc q s8 mqa yq k7qk7q. N 9 s[ 1 dol9r7 [l-pzq ob8nrin n7 ck6n y87. O 9 s8 gbqd6n mi t9 ... <Gbam5gbam6: 81)*

**Boss:** (In a very harsh voice) ... This is my second condition. (He holds on to her body tightly) I want you to park into my home before this week runs out ... If you can fulfill all these, you have no worries. Your promotions will always be rapid. Moreso, I would make you the Head for all the police women in this zone. You shall surely enjoy our amorous relationship ...

This is a man who is not only old enough to be her father but already, has three wives. When Veronica refuses to dance to his tune, he told a blatant lie against her at the Police Boss meeting and also reveals her pregnant status. He says:

*+gq Zgbz: Cni t7 a tipas2 ix1 ribirib7 r2 r7 8gb3ga êlq l9 k[s2 llnuux1 [ba. {w- zw[n [l-pzq k0r0fo t2 1 n7bi t9 ti ê gbz r8bq l-w- zw[n awak= l9j5 =nz Gb=ngqn s'&bzdzn... 9 t5n l9y5n f5n =darzn, 4y7 t9 l0d8 s7 8k8l= tqa f5n un n7gbz t9 fl b2r2 ix1 =tcl2m5y1 8gbz nqz (Gbam5gbam6: 84)*

**Police Boss:** The officer through whom we all got promoted the last time has committed a grievous offence. She was

reportedly seen extorting money from motorists on the highway from Gb=ngqnto \*bzdzn by her colleagues who act as our informants ... she again gets pregnant for a criminal and this is against the riot acts read to her at the commencement of that investigation.

Eventually, Veronica is unceremoniously dismissed from the Force but later reinstated after several years of untold hardship.

From the cases of the two female police officers cited above (Commissioner \*d0w5 and Veronica), it can be deciphered that their gender status (being females) caused their being subjected to series of inhuman treatments. If not for their doggedness, resilience, perseverance, patience and above all, hard work, they would not have stood a chance in the Force. This conclusion is corroborated by Sydney-Agbor, Nwakwo, Iroegbu, and Wisdom (2013) that:

A number of studies on police attitude towards ethical issues ... have reported that female officers on the average expressed higher ethical standard than the male (2013:338)

On a general note, through the brilliant performances of these female police officers: Mop3 in *Inq rzn*, F2r9n7kz in *Gbam5gbam6*, Ab2n7 in *O15wa 19 mcj- dq* and \*d0w5 in *Oorun or7 k2k1*, we could see the authors calling for equal chances for both male and female police officers within the NPF, if it wants to reach its zenith. Worthy of note is Olúmúyíwá's comment above through a character in his novel *Oorun or7 k2k1*. This is reproduced below for convenience:

*X3 o 0 m= p3 zw[n ob8nrin l-gb-n 19r7 ju [k6nrin l[ ni... Zt[j-t7 c ti ê n7 k[m7x-nz [k6nrin, k7 ni w-n xe? <Oorun or7 k2k1: 23>*

Don't you know that the womenfolk are wiser than the menfolk... Since all these periods that you have been having male police commissioners, what have they been able to achieve?

Also, the authors call for female police officers to emulate these characters by waking up to their duties, and prove their worth thus establishing that indeed "What a man can do, a woman can do better". This is a wake-up call for the appropriate authorities to give the female police officers equal chances to prove their worth.

### 5.1.2 Logistics problems

The police is faced with lots of challenges among which is logistics. They lack the state of the art scientific and technological equipment for detecting crimes, modern communication gadgets, good transport facilities, adequate manpower and so on. The literary writers portray these problems in their texts. The Yorùbá prose narratives for instance, the logistics challenges are reflected. In the novel *Oorun or7 k2k1*, Commissioner \*d0w5 observes that:

*Zw[n 8b[n zti zw[n ohun 8jz y7n y09k6 k0 b9de mu m-. Bqkan  
nqz ni ax[ zti bztz p5p= n7n5 y7n l9 yc k7 8j[ba ti pzzr=.*  
<*Oorun or7 k2k1*: 37)

These your guns and your other weapons are obsolete. Also, your uniforms and boots ought to have been replaced by the government.

The above shows that the police who are expected to deal with crime and criminals in the society are not adequately armed to confront them.

The drama texts too lend their voices on this logistic issue. For instance, in \*x=lq's drama text *Ay3 yc w-n tqn*, it is portrayed that the police are ill-equipped. They go on operations with just rods to apprehend criminals (assassins) armed with sophisticated guns. Upon getting to the scene and discovering this challenge, they all run for cover, thereby availing the assassins the opportunity to carry out their dastardly acts, (59). When a colleague of theirs expresses displeasure at this seemingly 'cowardice' act of theirs, they quickly reply:

*N7 zw[n t9 gb3 8b[n l-w-\ On7k9éd9 zti On7b[n?*  
<*Ay3 yc w-n tqn*: 80)

For us to face those armed with sophisticated guns! Those armed with the cubs to face those with guns?

Another incident establishing this is got from the drama text *{l-run 0 mzwzdz*. Therein, Sergeant Alqbcd3 and his team could not foil a particular armed robbery operation simply because their arms are less sophisticated to those of the robbers met at the scene of the robbery. In addition to that, the police vehicle at their disposal is not in good condition, it suddenly breaks down in the middle of the said operation and so they are not able to retreat when the situation becomes hot. Eventually, they are captured by the robbers, binded, taken back to their police station and dumped there with series of threats, (*{l-run 0 mzwzdz*: 22). It is such an embarrassing situation.

That the police has inadequate manpower challenges is reflected in *Ay3 yc w-n tqn*. Due to shortage of manpower, only two policemen are required to mount guard at the venue of a big luncheon party organised for the paramount traditional ruler and the V.I.Ps of \*po town. To worsen the situation, they are ridiculously armed with just rods. Consequently, they are neither able to stop nor control a crowd of protestants that later on showed up at the venue. The author captures the scene thus:

*W-n rq g88r8g8 s7wqj5, w-n ti zw[n [l-pzq k5r0 l-nz. Apq zw[n [l-pzq k0 kq w[n. K9éd9 zw[n [l-pzq k0 ran zdq zti k6m= t7 zw[n 4n8yzn m5 l-w-. <Ay3 yc w-n tqn: 91)*

They all rushed forward, pushing the policemen away. The policemen could not control the situation as the rods they are armed with cannot compete with the machete and clubs with which the protesters were armed.

All the incidents reported above reflected that these challenges hinder the successful operations of the police, thereby making them seem sometimes, inept to the public. These inadequacies reflected in the texts are not quite different from what happens in real life. For example, a one time Assistant Inspector-General of Police in charge of Zone Two command On7kan, Lagos says:

Stationeries, police books, forms and records are in short supply paving way for members of the Force to source for materials from civilians who hawk these supposed classified materials. This area if looked into would help reduce corruption, enhance the efficiency of personnel and early dispensation of criminal cases, (Brownson 2014: 69).

The **Saturday Punch** also reveals a similar story captioned thus:

**Shocking! Nigeria's marine police use 'fishing boats' to fight crime.**  
(*Saturday Punch*, Dec. 5, 2015:22-23)

The paper exclaims that some Nigerians have lost their lives and property because the police lacks sophisticated equipment to engage criminals and embark on rescue operations on the country's waterways. It states:

... the police boat looked old and rickety, and there was no special eye-engaging equipment mounted on it to launch attacks should they come across criminals who use the

waterway to perpetrate their activities. (*Saturday Punch*, Dec. 5, 2015, Pp. 22-23)

Instances such as the above, even in real life expose the concerned police officers to unnecessary hazards as a lot of officers have fallen in this regard. To combat these logistic problems, Ogunran in his drama text *Il-run 0 mzwzdz* does not mince words in his submission that:

\*j[ba t7 y90 lo [l-pzq f5n zzbo b7 ir5 4y7, gb-d=  
k- dqqb0 bo 2m7 [l-pzq nq n7pa fi f5n un l9hun  
4l0 t9 tay[ 4y7 tqw[n adigunjal4 k9 wq. (*Il-run 0 mzwzdz:23*)

The government that wants the police to provide maximum security such as this must first protect the lives of these officers by providing adequate artillery of sophisticated weapons that far outsmart that used by the robbers.

### 5.1.3 Portrayal of poor welfare package

Another problem portrayed is poor welfare package which is another clog in the wheel of progress of the NP. Incidents from the selected texts all attest to it that officers and men of the NPF are greatly challenged by very poor welfare package. These range from meager salary to unfavourable working conditions, low running costs, accommodation problems, demeaning assignment or duties and the insensitive nature of the police authorities.

Adigun in his novel *Adigun ni w-nestablishe* the point that the NP are poorly paid. He says:

...1909t-, ow9 t7 zw[n [l-pzq n' gbz k0 t9 nnkan, ow9 tqx1r1 ni.  
(*Adigun ni w[n: 10*)  
...indeed, the police salary is rather poor, it is meagre.

It is discovered that sometimes, the police hate to engage in corrupt practices but are constrained due to poor salaries and allowances. This revelation is captured in the novel *Oorun or7 k2k1*. An armed robber Maradona, accuses the NP of being saboteurs, but a fellow robber, Alqblr1, after equally chastising the Force however adds:

*X6gb-n b7 a bq w0 9 Mzrzd9, w[n 0 l1bi. \$l9 ni 8j[ba ê san f5n w[n. Ow9 ox6 w[n k3r3 p5p=. <Oorun or7 k2k1: 106).*

But Marado, if we take a very good look at it, we need not blame these officers. How much are they being paid by the government. Their salaries are so meager.

This corroborates (Zr2m5 2009: 66; 2017:24) when he noted that poor remuneration is one of the factors promoting corruption among the NP. The solution to this challenge is proffered in Ol5m5y7wq's novel *Oorun or7 k2k1*. He maintains that, there should be adequate provision of police uniforms, increase in the number of police personnel and funding, (36). In addition, he also supports the giving of regular motivational talks to these officers to spur them into achieving laudable feats. The importance of this is unearthed from the narrator's comment after commissioner \*d0w5 has finished her motivational speech. The narrator's comments:

*Gbogbo w[n pa zt1w-. Zt1w- nqz rinl2, adit7 gb-!  
 ...In5 w[n d6n f5n =r= 8w5r7 y78. {j- wo ni w-n ti  
 r7 t7 4n8yzn y8n w-n gb2y8n? (Oorun or7 k2k1:37)*  
 All of them clapped. It was a resounding clap.  
 They became elated for this motivational talk.  
 Since when have they seen somebody give them  
 such commendation?

Added to this is the poor working condition of the police which consequently also, leads to low morale and thus, poor performance level. For instance, the police see their work as too time-consuming and quite dangerous. This is captured in the comments of Inspector K-lq when he frustratingly comments:

*\$wo ni k0 t9 r0 n7n5 =r= mi? X3 ix1 ik5 t7 m0 ê xe ni k7 ê s[  
 ni tzb7 gb7gb3 t7 w-n ê gb3 mi kiri? ... X3 kq s[ p3 n k0 t7 8 t9  
 aya n7 tzb7 kq s[ p3 n k0 r7? K8 7 k5k5 xe p3 n k0 r7 ob8nrin  
 t7 mo fl fl x6gb-n, ix1 y87 ni k8 7 j1 k7 n rgy4 par7 4t0  
 8gb3yqw9.*

*<Oyin in5 zpqta: 1)*

Which aspect of my life does not require ruminating over? Is it the hazardous work that I find myself in or the constant redeployment am made to suffer?... Do I say I am not old enough to marry or that I have not found a suitable life partner? It is not that I have not found a fiancée but, it is this work that is hindering me from finalising my marriage plans.

As presented above, the officer complains bitterly about the working conditions which he finds unpalatable. He sees his job as too time-consuming, too dangerous and one which entails frequent redeployment. Now, for an officer to have attained the position of an Inspector presupposes that he is a full-grown mature man and yet from his complaints above, he is unmarried due to a very tight work schedule. As a result, he is not happy with himself

and his job. The question now is, how would an officer who is not happy with himself or not enjoying his family be able to perform optimally?

Poor welfare package is also portrayed through the character of )b7lad3 in \*x=lq's dramatext *Ay3 yc w-n tqn*. When he is welcomed back from work by his brother after a hard day's job, )b7lad3 remarks:

*Zwa n8ycn. Ix1 la r7. <Ay3 yc w-n tqn: 22)*  
See our plight. Its all work and no pay.

)b7lad3 can barely feed himself and his daughter. At a time, he has to divert the money initially meant for his daughter's school uniform to feeding. He comments:

*Ara ow9 t7 mo fl f5n J[lqad3 ni mo k9 kal2 un o. Ow9 ax[il3]8w3 t9 fl1 rz...<Ay3 yc w-n tqn: 27)*

That's part of the money I intended giving J[lqad3. It is meant for the school uniform she needs to buy ...

It is this challenge that spurs him into requesting and collecting a bribe of ₦700 from Oyinad3 a notorious smuggler. Later he sadly soliloquizes:

*( fi 21d1gb2rin nq7rz gb5n mi l-w- k7 n mqa pin kiri... ow9 y78 y90 s8 j[ zwa l9j5 n7gbz t7 a 0 n8kan t8. Ix1 t7 7 m5ni jcun =tq cni. <Ay3 yc w-n tqn: 33)*

She shoved the N700 into my hands for me to start distributing it round ... and this meager money will now look so substantial to us since we are penniless. This is a cursed job that makes one eat the forbidden.

As noted earlier on above, we can decipher from Ob7lad3's comments here that sometimes, the police hate to engage in corrupt practices but are incapacitated because of their poor remuneration. The fact that Oyinad3 even shoves the money into his hands further makes him feel downgraded but then, he reasons that he cannot refuse the bribe; hence, this emotion-laden remarks about his job. To add insult to injury, the salary is not paid timely or promptly. This is confirmed by Veronica, a character in Ak7nt9kun's drama text *Gbam5gbam6*. After being owed eight months salaries, the government later pays just three months out of it. This annoys Veronica as she explodes:

*F2r9n7kz: Ow9 ox6 m1ta k2\ N7n5 mlj[\ Ara nçkan t7j[ba wa ê xe t7 0 t- r4 3 o. K7n ni w-n fl kq mqa jc? Z ê xix1 b7*

*ak5ra, z n j2jc 2l7r7.*  
57)

<*Gbam5gbam6*:

**Veronica:** Just three months! Out of eight!! This is part of the shortcomings of our government. How do they expect us to feed? We work heavily, devotedly but are poorly remunerated.

This situation is indeed demoralising for any officer. The ripple effect is that they either lose their zeal, their enthusiasm for work or get lured into unwholesome activities. This assertion is established in the comment of a police boss in *Gbam5gbam6*. While commenting rather frustratingly on their plight, the police boss remarks:

+**gq:** \**gbz t9 bq yq, w[n q l-l-pzq ê gbow9 2y8n, w[n ê x[w-*  
*k5d5r5. Ebi 0 s8 mzwzdz.* <57)

**Boss:** Soon, they will start to accuse and blame the policemen for taking gratification, for taking bribe. Yet as a matter of compulsion, one must feed.

It is therefore not surprising to hear another police officer's revelation in another drama text *Oy7ndzm-lq [m[ [l-r=*. The officer reveals that police are highly intelligent, competent and can perform brilliantly well but, may deliberately decide not to perform due to one reason or the other. The officer reveals:

{**l-pzq Kcta:** *Zw[n w=ny87 r0 p3 zw[n gb-n l9j5 ara w[n ni o.*  
*W[n k0 m= p3 cn8kan t5n gb-n ju zw[n l]. {gb-*  
*n t7 9 wz n7n5 zwa [l-pzq ju ti 2yin =darzn l].*  
*Zfi b7 a k0 bq 8 t78 xetqn lqti m5 un y7n l9 k6.*  
<118)

**Police Officer III:** These ones erroneously think they are smarter than us. They do not know that we are far smarter than they are. The wisdom repositied in the police far outweighs those of you criminals unless we are not ready to bring you to book.

This comment tallies with the popular Yor6bq maxim “+b[ gb-n, t7n5 =b[ l=b[ ê xe” (The monkey is wise but deliberately chooses to act stupidly sometimes). This presupposes that the police are well-trained thus, capable of discharging all their statutory duties perfectly but however, sometimes deliberately shy away from doing so.

The pitiable financial status of an average policeman is further portrayed in the character of )b7lad3. He is not only poorly paid, but also, the avenues to obtain loan are blocked by the government and the society. When he is in dire need of money, his brother Zyznl[lq enjoins him to try and source for the money but he retorts:

*B7 ibo? Gbogbo zw[n =r1 wa t9 l9w9 k0 fl 1 yqwa. W[n ê b2r6 b9yq a l4 mq t4t4 r7 i san. Mo ha bq w[n w7? A d3 bqnk8, w[n n7 kq lf m5 8d5r9 wq. k7n ni mo fl fi d5r9? Cs2 =h6n dz? N 0 lls2 ... \$l9 ni m0 ê gbz? <Ay3 yc w-n tqn: 29)*

From where? All my friends that are financially blessed refused to loan me money for fear of not getting back their money on time. Do I blame them? I got to the bank, and I was asked to produce collateral. What do I possess that can be used as collateral? Where is the wherewithal? I don't have property that can be used as collateral. How much do I earn?

The police officers in the text {l-run 0mzwzdz also, discuss comprehensively and passionately about their poor welfare condition. They bare their minds thus:

**K-b5r6 Ad3filq:** *C til2 wo 8yz t7 w[n fi ê jc wq. T7 k8 7 bq xe ix1 t7 k0 s7 l9de, ix1 [l-pzq k8 7 xe ix1 gidi. Ix1 8yz gbqz ni. \$l9 ni w-n ê f5n wa l9x6.*

**Sqj1êt8 Alqbcd3:** *Ow9 8dqk[mu.*  
**K-b6r6 Ad3filq:** *N7n5 r2 la ti ê ra t--s8 ]lqit8 zti bqt7r8. N7n5 r2 lzqti 7 w[k= zl[ zti zb= lf s7bik7bi t7 w-n bq rqn wa lqti xix1. B7 a d5r9 sangb[ndan s7n5 00r6n tq8szn k[lu ni, in5 ow9 =h5n lzqti 7 ra 00g6n...Z ê xix1 b7 aago, a k0 lf s7wqj5 b7 aago... Ix1 la r7, a 0 r9w9, 2w6 0 p3 m3j8 l-r6n b12 la z l4 jcun y9. A 0 r9w9 t-j5 aya zt[m]. Bqwo la xe fl k-l3 lqy3 ...<{l-run 0 mawzdz:2 )*

**Corporal Ad3filq:** Just look at the ill treatment we are being subjected to. If not for job scarcity, this police job is not a profitable job. It lacks prospects. How much are we being paid?

**Sergeant Alqbcd3:** A meager amount.

**Corporal Ad3filq:** It is from it that we buy torchlight, transport ourselves to wherever we are asked to go on assignments. When we stand at all through the day at our duty posts there in the sun, and eventually fall sick, it is from it that we get

medical treatment...We work heavily but, get remunerated with meager income. We just work and have nothing to show for it. We cannot clothe ourselves nor eat satisfactorily. We cannot take care of our wives and children. Now, how do we hope to build our personal houses ...

Coupled with this financial challenge is the unfavourable working condition of the NP. Sometimes, they are assigned demeaning duties/assignments which further strip them of their dignity. They are assigned to homes to serve as domestic appendages for private individuals. Sergeant Alqbcd3 notes this in the drama text *{l-run 0 mzwzdz* when he retorts:

**Sqj1êt8 Alqbcd3:** *Zb6k6 zti 8w=s7 t9 r= m- ix1 nqz l9 til2 mqa  
ê m1k5n gb[nni. W[n l4 n7 k9l5war2 mqa  
l[ x[dc b7 [dc, tzb7 x-l3 [l-lq tzb7 mqa  
x7l2k6n fqw[n [m[ k3k43k3 t7 k0 t9 im7  
8d7 ol5wa r2 ... <{l-run 0 mawzdz:2 )*

**Sergeant Alqbcd3:** It is the degrading and demeaning part of this job that sometimes makes me want to cry. One might suddenly be instructed to go and be hunting like hunters, serve as security guards in the house of the rich and the affluent, or serve as chaperons to some spoilt kids who may be far younger than one.

Indeed, these are intimidating and unwholesome challenges which may cause any officer to lose his morale. No wonder the police continue to be an object of ridicule to the public. To cap it all, the police authority seems to have become deaf and blind to all these plights of their officers. They continue to remain insensitive. This, Constable K-lqp= establishes in *{l-run 0 mzwzdz* shortly after Inspector \*jz0d[lz has reeled out their challenges to the newly appointed Police Commissioner Ajcuns7n5dek5. Constable Kólápò expresses his reservations thus:

**K[instebu K-lqp=:** *+r= tcc s[ dqa =gq. Zfz8m= k9 mq j1 l p3  
2y8n igbq lc y7ngbzdo s7; a k0 x2x2 mqa  
w7 8, et7 n7 w-n fi ê gb[n -n dzn6.  
<{l-run 0 mawzdz: 40)*

**Constable K-lqp=:** Your speech was in line boss. But I pray all these had not been said in vain after

all, we have always been intimating them  
of our plights, they just continue to turn  
deaf ears to our cries.

The comment made above stated is the crux of the matter. Any organisation or establishment indirectly calls for anarchy or gross disobedience, if their members have some challenges and the appropriate authority, despite being intimidated of these challenges, still fails to do the needful. This is what the Structural-Functional theory means when it asserts that the society is interrelated and that each part influences the other. This suggests that the government's failure to do the needful in making life meaningful to these officers may necessitate the concerned officers engaging in unwholesome activities.

Also, worthy of note is the comments of the policemen in the drama text *Ay3 yc w-n tqn*. They see themselves as sacrificial lambs that are made to suffer for the actions or inactions of others. The following conversation ensues between two police officers on this:

{l-pzq II: *Cni t7 ê gbqd6n a mqa gbqd6n, b7 wzhqlz bq d3, [l-pqz q for7 fq a. <Ay3 yc w-n tqn: 80)*

**Police Officer II:** When the atmosphere is cool, calm and collected, everybody enjoys it, but when the reverse turns the case, only the police bear the brunt.

This, to some extent, is a lame excuse because among the primary duties of the Police Force is to maintain law, peace and order within the society and this, each officer knows. Therefore, when the officer above makes that comment, his colleague Police Officer I quickly queries him on why he took up the job in the first instance when he knew all what it entails. Police Officer II also quickly replies:

{l-pzq II: *W[n 0 b2 m7. Z8r7x1 l9 l3 mi d3 8d7 ix1 [l-pzq. B7 mo bq r7x1 m0 ê l]. <Ay3 yc w-n tqn: 80)*

**Police Officer II:** I was not forced to take up the job. I took it because I was unemployed at the time. If I get a better job, am leaving.

Police officer I then, challenges him further:

{l-pzq I: *\*ycn ni p3 ix1 [l-pzq k8 7 xe ix1?*  
{l-pzq II: *Ix1 ni. (kzn j1 p3 k8 7 xe ix1 [m[l5zb7 ni. Ix1 la r7 k0 s0w9. <Ay3 yc w-n tqn: 80)*

**Police Officer I:** Is that to suggest that police profession is not a credible profession?

Police Officer II: It is. It is just that it is not for the upright people. It is a poorly-paid profession.

The comment of **Police Officer II** clearly insinuates that the police profession is meant for the dregs and rogues of the society as opined by (Zr2m5 2017:9). He also implies that if an upright man joins the profession, he will soon be corrupted. This is in line with Sherma's submission in (Zr2m5 2014:53) that most recruits arrive 'clean' and leave 'dirty' having gone through the process of corruption. His comments also largely suggests that in years past, (and maybe recently too) people probably joined the force out of frustration of being unemployed.

Lastly, some police officers are now beginning to take the bull by the horn by openly protesting against the NP authority on matters relating to their welfare. Such news is reported by the **Guardian Newspaper** under the caption:

***Police Protest Against Transfer to North Without Incentives***  
***(Guardian Newspaper Dec. 29, 2016:5).***

The paper fully reports that about 1,260 policemen transferred to the Northern zone from the six South West states complained (as at December 29<sup>th</sup>, 2016) that they have been directed to resume at Kaduna on January 4, 2017 yet, all the basic facilities needed are, absent at their duty posts. Such include the non-provision of vehicles to take them to their new stations and the non-provision of accommodation and other welfare services.

Similar to this is another news item captured in yet another Nigerian daily under the caption:

***Policemen Tackle ECOWAS Over \$4m Peacekeeping Allowance***  
***(The Punch September 5, 2016: 4-5)***

The paper reveals that about 280 officers of the NP who participated in the peacekeeping mission in Guinea Bissau are yet to be paid allowance totaling \$4m by ECOWAS. They were in Guinea Bissau in batches between July 2013 to July 2014 and July 2014 to December 2015. Meanwhile, it was reported that their counterparts in the military had been fully paid. In the same vein, is this rather embarrassing news item dug up in the **Saturday Tribune** which reports:

***Police, BEDC bicker over 7-months Power Outage.***  
***(Saturday Tribune, August 8<sup>th</sup> 2015:5).***

The paper unearths that the police in Edo state decried over 7-months power outage to its state headquarters and the Benin zonal command (which covers Edo, Delta and Benin Area commands). This is not surprising as an average police barrack is always in a pitiable state. It would be agreed that in the face of these unfair treatments cum inadequate welfare packages, an average police officer will not be so motivated to discharge his/her duties most effectively.

)g6nn7ran in his drama text{l-run 0 mzwzdz, reiterates that the panacea to this welfare challenge is the adequate and regular payment of police salaries. He says:

*{m[ t7 k0 yo y90 jal4. B9 xe 8j[ba ni o, b9 xe  
aw[n alqxc t7 n' dar7 ix1 [l-pzq tzb7 ti zzbo 7l5  
ni o: 0we t7 mo pa nn8 ni k7 w-n gb3 y2wo...  
lq8 j1 b12, k0 s7gbz t7 w[n k0 n7 mqa rcni y[  
dzn6 n7n5 ix1 [l-pzq. ({l-run 0 mzwzdz:40)*

A perpetually hungry child is bound to steal.  
Be it the government or the appropriate authority  
saddled with police welfare or the country's security:  
it is this proverb of mine that they should have a good  
understanding of... If not, sacking of erring police officers  
would be a regular occurrence.

#### **5.1.4 Leadership factor/Government of the day**

Starting with the leadership factor challenge, it is reflected in the selected texts that the NPF itself has its own internal problems arising from poor leadership. For instance, they assert that there are police bosses who are grossly inefficient. )k3d8j7 establishes this in his novel *Zjz L9 L1r6* in the person of Q5d6 Kzr7m6, the Police Commissioner. He lacks the needed qualities and drive to lead the Police Force. He is so daft, narrow-minded, myopic, too impatient, and aggressive. Of course, these rub off on his subordinates as well such that they hardly had a sole successful investigatory quest. The ones achieved would have earlier on been successfully completed by Lqpzd3. These had earlier on been mentioned and discussed in chapter three under section 3.5 and 3.6.

Also, the popular dictum 'if the head is bad, so will the entire body' is applicable here. It is discovered that most police bosses are not committed to their job once they get to the top. Some are corrupt, hence pollute the junior officers under them. They harass the female officers sexually and intimidate the junior officers generally while some are grossly inefficient, therefore not fit for the exalted positions. Sometimes, they even engage in

unhealthy rivalries among themselves. The drama texts *Ay3 yc w-n tqn* and *Gbam5gbam6* established that at times, some police bosses become complacent upon attaining the top positions of their cadre thus abandoning their statutory duties entirely for the junior officers. In *Ay3 yc w-n tqn* for instance, when the police boss and his team go on operation to arrest a mob situation he merely barks out orders

*C d4 w-n\ C d4 w-n\ (58)*

Handcuff them! Handcuff them!!

while he retreats. Also, in *Gbam5gbam6*, the police commissioner just gives out directives to the junior officers without making any concrete contribution. This frustrates his subordinates so much that one retorts:

+gq [l-pzq ke]8:<9 m7 kanl2> Hun]6n\ Cn7 gbax1 [l-pzq gbz  
y[nu po o. \*yzw9 l9y5n =nz 0 gba [k[ wo wq l4y87 bqy87.  
Kqwa l[ mqa for7 la igb9 zw[n =darzn kiri, t90\  
<*Gbam5gbam6*: 25)

**Police Boss:** (sighs) whoever accepts the job of a police officer has put himself in a neck-deep trouble. The die is cast now and we now bear the brunt. We are now the only ones to go out risking our lives looking for criminals.

It needs not be said that the last two operations cited above are unsuccessful.

As if to correct this notion, police commissioner \*d0w5 in *Oorun or7 k1k2*, while enjoining her team to keep all hands on deck says:

*\$mi lzgbz, 4mi l=gq l4 xe zk9bq f5n ix1 wa. C j1 kq gbe 8ycn t8.  
<Oorun or7 k1k2: 43)*

The ‘I am boss’ syndrome will spell doom for our work.  
Let’s leave that aside for now.

The non adoption of the concept ‘I am the boss’ happens to be the hallmark of the resounding success she and her team later had. She not only goes out with her team, but is always actively involved. She is highly dedicated to her work, and this gets transferred automatically to her team as they enthusiastically carry out their duties.

The fact that this ‘boss syndrome’ happens in real life is established by the one-time retired Commissioner of Police, Abubakar Tsav. During an interview session with him on what the government can do to empower the police and other law enforcement agents to address the security challenges in the country, he reiterates that police commissioners should leave their offices to supervise their men. This is captioned in the *Sunday Punch* under this caption.

**Police Commissioners should Leave Their Offices to Supervise Their Men-Tsav** (*Sunday Punch*, January 1 2017:21)

The police's effectiveness, capacity, zeal and enthusiasm are sometimes tied to the financial disposition of the government in power to them. It is an obvious fact that the cost of policing a country is enormous, as adequate funding is needed. Therefore, as noted by (Zr2m5 2014; 2017):

Effective policing depends on adequate budgetary allocation to the security of which the police are the primary agents (Zr2m5 2017:17)

Unfortunately, the NPF has been seriously challenged with this inadequate funding by the government from time immemorial. Ad3k-lq attests to this when he traces the origin of this challenge to the independent era. He claims that then, the NPF at the population of 12,000 was larger than the military which was then in power. Therefore, the military perceived it as a threat and so, underfunded it deliberately to render it ineffective, (Ad3k-lq, 2018). Consequently, if the government in power is not favourably disposed financially to the police, they would be seriously challenged in the effective discharge of their statutory duties

The selected texts attest to the fact that indeed, most government regimes are not favourably disposed financially towards the NPF. This has been established under section 5.1.2 above and so, will not be analysed here again to avoid unnecessary repetition. Brownson (2012) reveals that indeed the type of government in power sometimes determines the level of the financial commitment of such a government to the NPF. He cites the example of the military regime which appeared not to be favourably disposed financially towards the NPF. According to the former IGP, Aliyu Attah in Brownson (2012:73), the military was in power for thirty-three years (starting from 1966 to 1999) which automatically changed the system of the government during the period from democratic to dictatorship. The resultant effect of this was that the mode of doing things also changed to the martial orders of the military. Additionally, a one-time Deputy Inspector General of Police, Chris Omeben alleges that the military officers then, earned better salaries than men of the NPF leading to inferiority complex on the latter's part. This makes him recommend similar training and ranks for the duo as its being successfully adopted in Thailand and South Africa (Brownson 2012:73).

Aside from the above, the selected literary texts also establish that most times, the government in power (be it military or democratic) turn the officers of the NPF into pawns to be used at will for their own selfish interests such as is the case in &x=lq's drama text *Ay3 yc w-n tqn*. {ba Simis-lq (representing the government of the day) abuses his position as the traditional ruler of \*po town by ordering the Police Boss and his team to intimidate and harass the members of Cgb1 Alqj6m=xe society (representing the opposition party). They beat and disrupt their meetings. When they are abducted by the political thugs, they deliberately look the other way (*Ay3 yc w-n tqn*: 56-58, 87).

Furthermore, it is reflected in the texts that some police bosses are not only corrupt, but also attempt to or corrupt totally, the officers under them. The police bosses who are expected to stem the tides of corruption within the NPF are the very ones instigating and encouraging (directly or indirectly) their junior officers to indulge in corruptive activities. Such is the case of Inspector \*jz0d[lz who indirectly encourages his junior officers (Sergeant Alqbed3 and Corporal Ad3filq) to mount illegal check-points (*{l-run 0 mzwzdz*: 3). Similarly, he too (Inspector \*jz0d[lz) is instigated by his boss (Commissioner Ajcuns7n7dek5) to distort his findings on a murder case in order to favour the culprit. (*{l-run 0 mzwzdz*: 61). In the same vein, the police boss in the drama text *Gbam5gbam6* does not seem to be interested in the report given him by his junior officers that the field operation they went for was not successful. Instead, all he is interested in is the monetary gratification he feels these officers would have been given on the field. This transpires between them:

+gq {l-pzq: ... 9 dqa, b7 8wqd87 0 bqxe 3 xe, k7n lc m5 b=? C  
2 xqz l4 padz l-w- 0fo, 9 dq mi l9j5.

{l-pzq K7n]7n]n7: Wzhqlz la m5 b= =gq... \

+gq {l-pzq: <P2l5 8b7n5 l9 fi s[ zdzm=d8 G2ls8 cnu r2>  
s7top dat. Y5 fu6l6\ Xe c f1 s[ f5n mi p3 w[n 0 f5n y7n n7  
nkan ni? B7 w[n 0 ti2 xe y7n lqlej0, w[n 9 sq f5n y7n l9w9  
takis7 zb7?

<*Gbam5gbam6*: 16)

**Police Boss:** ... Ok, if you were not able to conduct your research, then what did you bring back? At least, you cannot tell me you came home empty handed am sure.

Police I: We came back with a whole lot of stress ...!

Police Boss: (speaks annoyingly in adulterated English) stop that! You fools. So, you want to tell me you were not offered anything? Even if you were not entertained, did they not give you money for your transportation?

As earlier noted, the excerpt reveals that the police boss is not interested in a successful operation but the gratification attached to it. Obviously, the junior officers did not think along this line before, and so came home 'empty handed'. Unfortunately, after this incident, it is almost sure that these officers would do as expected of them by their boss for two reasons. Firstly, they would not want to disappoint their boss again and secondly, they would have accepted that method as a normal way of operation. This translates that subsequently, if they are not even offered gratification, they would demand for it. In addition, some police bosses sexually harass and intimidate the junior female police officers in their station as is the case of Veronica in *Gbam5gbam6* and Commissioner \*d0w5 in *Oorun or7 k2k1*. These had also been mentioned and analysed under section 5.1.1.2

The panaceas to this challenge are firstly, for the police authority to ensure that only senior police officers of high integrity are put in the respective leadership positions as reflected through the character of Commissioner Ìdòwú in the novel *Oorun orí kèkè*. Secondly, painstaking efforts should regularly be made by the necessary police authority to intimate the government in power of their challenges. This is established in the drama text *Olórun ò màwàdà* through the character of Inspector Ìjàòdòlà who despite the previous futile efforts made, still intimates the incoming Commissioner of police of their various plights and challenges, (*Olórun ò màwàdà*:).

### 5.2.5 Portrayal of Problem of sabotage

The sabotaging activities of some corrupt police officers are also portrayed in the texts selected and the literatures reviewed, is a very big challenge to the police. Starting from the prose narratives, X92tan in his novel *Oyin in5 zpqta* reveals how Akilqpq a police officer, yet godfathers armed robbery gangs, divulges vital official information to them and also supplies them with arms. When one of the robbers he godfathers is captured and the secret blows open, the criminal (@gb-n) shamefully comments thus about officer Akilqpq:

*Ir5 zw[n Akilqpq y87 n7 ê k9 43r7 bq ix1 [l-pzq, zw[n =bzy3j1  
t7 9 ê k9 43r7 igi y7 ob8 ix1 [l-pzq. Zw[n ni 44p0 ti 9 ê ba  
zl8kqzmz 8gb8yznj5 ix1 [l-pzq j1. <Oyin in5 zpqta:  
71-72)*

The likes of Akilqpq are the ones that cause the name of the Force to be driven in the mud, they are the culprits responsible for the tarnished image of the police. They are the bad apples in the police force sabotaging the efforts of the police.

Another top police officer comments about officer *Akilqpq* thus:

*Ir5 2yin [l-pzq rqudarzda t7 ê ba ix1 agb9finr9 j1 n8y7n. Ir5  
y7n ni 2 ê j1 k7 zw[n arq 8l5 mqa s=r= zl6fzçxq s7 zwa [l-pzq.  
<Oyin in5 zpqta: 79)*

The likes of police officers like you are the ones tarnishing the public image of the law enforcement agents. You are the ones that cause the public to talk ill of us, the police officers.

Meanwhile, Ol5m5y7wq exposes the grave implication of the activities of saboteurs among the police in his novel, *Oorun or7 K2k1*. While parading the erring officers of the NP to the press, Commissioner \*d0w5 comments:

*Zw[n [l-pzq t7 2 ê w0 y87 ni [m[ [szn t9 ê k9 k9êd9 bq 8yq.  
Zw[n l0bu lqzqr7n cyin. Zw[n l9 n ba ix1 [l-pzq j1.  
<Oorun or7 K2k1: 116)*

The police officers you see paraded here are the bad apples among the lots. They are the rotten apples spoiling the barrel.

In the Yorùbá drama texts, )g5nn7ran in his drama text, *{l-run 0 mzwzdz: 60-66* also cries out that some police have become compromised. This is characterised in the person of Commissioner Ajcuns7n5dek5 who not only colludes with criminals, but also lures his subordinate Inspector \*jzd0d[lz into distorting the findings on a murder case.

Towing the line of the previous narratives is the poetry. Ad3l3k4 in his poem *Ir5k87r5 [l-pzq* too insists that men of the NPF are of low integrity and great saboteurs. He says:

*W-n kIran m3r0 n7x1 [l-pzq  
Gbogbo 8l5 0 farar[  
Kznrzn k-l-pzq gb9finr9  
M-gzj7 ar5fin l[l-pzq dz  
<Ax[ \*gbz: 64)*

Police officers have become compromised  
Things are no longer at ease.  
Instead of police officers to uphold the law  
They have become godfathers to criminals.

In the poem just cited above, Adélékè goes a step further by asserting that indeed, bad apples exist in the police with his reference to George \*yqm6 (a one-time police officer in real life)<sup>1</sup>.

He says:

*Bq z m[gbogbo r2  
A rqn7 \*yqm6 l'Qd9 \*b7n7*

*\*yqm6 ol9r7 [l-pzq*  
*T9 dagb9degbz zw[n 8ggrq*  
*B9 ti ê fadigunjal4 l-ta*  
*B12 l9 ê f5n w[n l1t6*  
*+p= 8gbz l9 f5n w[n lqx[ [ba*  
 <Ax[ \*gbz: 65>

If we are not witnesses to all  
 We at least remember \*yqm6 in Edo, Benin  
 \*yqm6 a police boss  
 Who became godfather to criminals  
 As he was supplying the criminals bullets  
 So was he supplying them with ammunitions  
 Many a times did he loan them police uniform.

The incident above is subtly re-enacted in Gb3nr9's novel *At78t1b7* in the character of police officer Zjzm5. He is not only initiated into an armed robbery gang by one of the robbers Zm=sq but also, constantly supplies the gang with arms, ammunitions and police uniforms whenever the need arises for it. The author writes:

*\*gbz t7 Zm=sq b5ra f5n Zjzm5 tqn ni 9 xe zlzy3 ohun t7*  
*zw[n n' xe zti ipa t7 w-n fl k7 Zjzm5 k9... ( s8 gbz lqti*  
*mqa bq w[n wq 8b[n qti ax[ aw[n [l-pzq n7gbz t7 ixc bq yq.(53)*

It was after Zm=sq had made Zjzm5 swore to the oath of secrecy that he now told him what their group is all about and the role they want him to play... He then agreed to always provide them with guns and police uniforms whenever they have the need for it.

In order to combat this challenge, Ad3l3k4 in his anthology *Ax[ 8gbz*, in a particular *Irúkîrú ọlópàápoem* suggests that:

*Gbogbo 4p0 t7 n' bc pqtq*  
*C y[ w-n dzn6 b7 i j8gq*  
*C k9 gbogbo arebipa [l-pzq dzn6*  
*K7y8 l4 bqx1 [ba. (Ax[ 8gbz:66)*  
 All the bad apples in the Force  
 Should be unceremoniously removed  
 Sack all the police officers obsessed with taking gratifications  
 To reinstate the lost glory of the Force.

In his anthology *Orin Ew5ro*, Ztzri Zjznzk5 in a particular poem titled *Àdààkó àjǫalso*, is of the opinion that any erring police officer should be publicly executed as he considers their actions are same with those of armed robbers'. He says:

\*digunjal4 kan 0 j6y7  
Gbogbo y7n l9 yc k9 f2y8n tzgbq. (Orin Ew5ro: 42)  
This is equally armed robbery  
All of you should be publicly executed.

Lastly, he goes further by admonishing the public that they too, should wake up from their slumber and free themselves from the shackles of these corrupt police officers. He cries out thus:

Zwa l9 yc kq xara g7r7  
Kq jqra gbz...  
Agb9finr9 kan k0 s7  
T9 ju ara 8l5 l|. (Orin Ew5ro: 42)  
We are the ones to wake up  
To free ourselves from their shackles  
There is no law enforcement agent  
Who is above the entire citizenry?

## 5.2 Conclusion

This part of the study has brought to the front burner, the seeming challenges encountered by men of the NPF in the course of discharging their statutory duties. These challenges appear to be the clogs in the wheel of progress of the NP. These range from gender issues, red tape mechanism, logistic problems, poor welfare package, the type/predisposition of government in power, to the issue of sabotage. Inferences to suggest these are challenges indeed are drawn from the selected texts and analysed. Instances backed with excerpts are also drawn from Nigerian dailies to corroborate some of our findings. The chapter concluded that if these (or at least some) challenges are addressed, the job delivery of the NP would be greatly improved.

## END NOTE

1. Omohinmi in )k3r3k4 (1986) helps throw more light on the story as he reveals that George \*yqm6 was indeed a onetime Deputy Superintendent of Police who later became a godfather to Lawrence An7n7 (a notorious armed robber) and his gang. This armed robbery gang was able to terrorise the entire then Bendel State now Benin (\$d9 State) for such a long time since they were being godfathered by \*yqm6. Okereke (1986: 35) The simple recall of all the nefarious activities, dare-devil robbery operations and the cold blood murders perpetrated by this gang in the 80s are further attestations to the grave consequences of having a saboteur within an organisation and in this case, the NPF.

## CHAPTER SIX

### SUMMARY AND CONCLUSION

#### 6.1 Summary

This study studies the portrait of the NP in twenty-one Yorùbá written texts. These were eight novels, eight drama texts and five poetry texts. The criterion used for the selection was that they are replete with police activities. The first chapter presents the general introduction, background to the study, justification, aim and objectives of the study, the significance, the methodology and the scope of the study. It ended with the general overview of the NPF and a brief history of the Yorùbá written literature.

Chapter two of this thesis contains review of relevant literature on the NP and the theoretical underpinnings adopted for the study. The theoretical framework adopted was the theory of sociology of literature and it was complemented with the structural-functional perspective theory. These theories helped in scientifically studying human social life, identify patterns of behaviour as well as in explaining the society's influence on these behavioural patterns that is primarily concerned with the management of order and by implication, the problems of disorders in the society. It also helped to pinpoint the duties/roles of the Nigeria police and the consequential effects of such unperformed or underperformed duties/roles.

Subsequently, data were drawn and analysed from the selected texts on issues bothering on the Nigeria police conduct (in professional and private life), metaphorical and descriptive labels, language expressions which are synonymous with them, their operational techniques, and challenges. It must be noted that the reflections here are not just pure fictions as similar instances and inferences from real life situations mirrored in the Nigerian dailies, academic researches and, some online materials on the NPF webpage have been captured to corroborate some of these claims. This is in line with the assertion of the mirror-image approach (which this theory hinges on) that literature is a reflection of the society thus, a chronicle of its happenings.

Our findings as regards the police conduct reveal that the police are corrupt, unethical, incompetent, indolent, feeble and weaklings, detestable, saboteurs, 'árijẹ nínú màdàrú' (one who thrives in confusion) and compromising. These are unearthed from *Gbamúgbamù*, *Àjà ló lẹrù*, *Atítẹ́ẹbí*, *Àrò wòròkò*, *Adégbẹsan*, *Iná ràn*, *Ayé yẹ wọn tán*, *Aṣọ igbà*, *Ọdájú ni wọn*, *Qlórún ò màwàdà*, *Rò ó o re*, *Orin ewúro*, *Oorun orí kẹkẹ*, *Ta lolè ajómọgbé* and *Àṣẹgbé*. This is why they are metaphorically referred to as 'ásín' (shrew), 'ejò' (snake) and derogatorily

labeled ‘alónilówógbà’ (extortionist), ‘w3t7n y6 kar8’ (What do you have in your possession?), ‘on8p9np9’ (club carrier), ‘afeyín-pín-eran’ (cheats) and ‘olè-tí-í-mọ-ẹ̀sẹ̀-olè-tò-lórí-àpáta’ (accomplice). On the contrary in private life, *Awọn akéwì ñ sà̀sà̀rò*, *Oorun orí kẹ̀kẹ̀*, *Ayé yẹ wọn tán* and *Àkójọpò ewì àbáláyé* positively depict police officers as humane, soft-hearted but firm. Professionally, *Oorun orí kẹ̀kẹ̀*, *Oyin inú àpáta*, *Oyíndàmólá ọmọ ọlórò* and *Ta lolè ajomogbé* positively depict police officers generally as prompt, efficient and tactical. *Oorun orí kẹ̀kẹ̀*, *Gbamúgbamù*, *Iná ràn* and *Olúwa ló mejó dá* single out female officers as dogged, resilient, patient, hardworking, committed and fearsome officers. The NPF’s modus operandi include oath of office, arrest and detention, investigation, meetings, duty shifts, redeployment and red tapism. The challenges portrayed include gender discrimination, poor logistics, poor welfare package, inadequate funding, and sabotage.

## 6.2 Conclusion

The portrayals of the NP gleaned from data gathered and analysed from the selected texts, academic works, government documents and the Nigerian dailies make this study concludes that the NP still have lots of challenges which must be surmounted or resolved to make them function maximally. For instance, the police are variously portrayed as lacking in adequate welfare package, as the dog and obedient servants of the government in power, (thus instrument of oppressions) as slaves of money and power, as bereft of novel ideas and skills and to some extent grossly incompetent.

Categorically, with the various perceptions and portrayal of the NP by Yorùbá literary authors and the public, it suffices to conclude that the images of the NP are quite controversial. This study’s findings are in consonance with Oy4r8nd3 (1985)’s submission that those who portray a bright image of the NPF are responding to Aristotle’s idea of portraying man as he should perfectly be and not as he is. Those who reflect both the good and bad sides of the NP probably did so to show police officers what should be and what ought not to. Findings also revealed that those who presented only the good side of the Nigeria police, probably did so to just let the sleeping dog lie while those with negative portrayal or perception(s) probably did so to show the NPF where they have lost it thus, allowing for the necessary corrections and improvement (Oy4r8nd3 1985:51-52).

In all, the representations of the NPF and her personnel in poetry are persistently negative, while those of drama and prose are more balanced. Worthy of note is the fact that the Nigeria Police Force is preponderantly portrayed as sordid in Yorùbá written texts, with the female officers more positively represented, especially in drama and prose.

Expressly, this study concludes that the NP is not beyond redemption. Thus, with right pegs in right holes, financial and supervisory efforts by the government across all levels and collaborative efforts from the citizenry, things will turn around positively within the NPF and by implication, the society will be a better place for all.

### **6.3 Recommendations**

The study's recommendations encompass ways to improve police and public relations, address gender issues, improve welfare, support individual police officer's personal development, and fight against bribery and corruption in the NPF. One of the clogs in the wheels of progress of the Nigeria police is poor interpersonal relationship with the public. This, Zr2m5 and Tējúmólá, (2008:221) claim is a vital index in emotional intelligence, and since emotional intelligence is perceived as "a type of social intelligence that involves the ability to monitor one's and other's emotions, to discriminate among them and to use the information to guide one's thinking and actions", this study therefore recommends that emotional intelligence as a course be included in the police colleges' academic curricular. It is believed that armed with this knowledge, police officers will be more humane when discharging their duties. The belief is premised on the fact that policing is primarily based on human contact, and to achieve this good contact, the person making it must have a good understanding and high intelligence quotient. More relevant courses (which include psychology, sociology, rule of law, social relation and human rights) should also be introduced into police colleges' academic curricular and the obsolete ones expunged or reviewed.

Furthermore, this study recommends the re-invigoration of the Police-Community Relations Committee earlier on instituted by a former IGP Aliyu Attah as announced in his inaugural address on January 2<sup>nd</sup>, 1990. This will undoubtedly bridge the gap between the police and the community in which they operate, thus making policing easier. In addition, the Public Relations Department should also be made more functional than ever as it is the major forum via which the public can quickly and easily make their complaints or requests known.

In addition, it is recommended that more female officers be recruited into the Force as interestingly, this study's findings reveal that male officers are more likely to indulge in unethical practices than their female counterparts. The recruitment processes are to be more thorough and objective to ensure that only serious-minded and committed citizens are enlisted into the Force.

Similarly, police recruitment trainings should not entail physical exercises, drill and stamina alone but also, include mental and psychological training to ensure sound and sane minds for the new recruits.

Most importantly, the welfare package of officers of the NP must be significantly improved so as to boost their morals for efficient discharge of duties and responsibilities. The federal government should ensure the regular supply of basic needs (such as uniforms, belts, caps, and boots), necessary logistics, and sophisticated weapons which outmatch that of criminals and men of the underworld. Subsequently, the government should make an upward review of salaries of men of the Force, and ensure prompt payment of salaries. This will in no little measure reduce if not totally eradicate, the spate of bribery and corruption in the Force. Prompt payment of meaningful salaries and entitlements will reduce to the barest minimum, the level of corruption within the rank and file of the NPF. Unequivocally, determined leadership (and not those that pay mere lip-service), enforcement of developmental policies and rules, creation of new mechanism for monitoring problem behaviour must be expressly addressed to paint a better image of the Nigeria police, especially at this moment when the world berates NP. Lastly, each police officer is to be encouraged to embrace individual personal academic development strategies like carrying out researches, and going for advance studies in cognate field.

#### **6.4 Contributions to knowledge**

The contribution of this study contribution to the body of knowledge are in three folds. The first is to the academic world. As earlier hinted in chapter one section 1.3 of this work, a lot of academic researches had been carried out on the NP but, the bulk of it is outside Yor6bq scholarship. In this regard, this study extends research focus on the humanities perspective of studying the NP. This is done through a comprehensive appraisal of the representation(s) of the NP in all the three genres of Yor6bq literature to allow for a full and robust analysis other than those carried out by Fqt6r9t8 and Oy4r8nd3 which were based on written novels and plays respectively. Among many other things, this study has been able to unveil so many aspects of the NP (as obtained in Yor6bq written texts mainly and secondly, from other relevant materials) which had hitherto been hidden to the public. Such include the state of situations between the police and the public, the metaphorical and descriptive labels given the police by the public, the language expressions synonymous with the police especially while they are on duty, their challenges as well as their operational

techniques. It also establishes the fact that the female police officers are more professionally committed and competent than their male counterparts.

Similarly, this study will enhance the public knowledge of and predisposition to the NP as its findings will in no small measure, help the public have a better understanding of the Force thus, appreciating them better. Consequently, this will lead to more collaborative efforts with the NP to ensure peace, law and order in the society. More so, the findings of this study lend hands to the rediscovery mission among men of the NP themselves so that amendments can be made to better serve the people in full capacity without prejudice to fairness and objectivity.

In summary, this study has been presented in a very logical manner coupled with the usage of adequate inferences and excerpts drawn from earlier academic works, government official documents and the Nigerian dailies. Therefore, it is not an understatement that this study would be found useful not only to the academic world both to the NPF themselves and the public in general.

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## **SYNOPSIS**

### **AT&T@!B&**

The written prose tells the story of Ol5x4y7, a lone child who is spoilt beyond words by his mother with material things. Later on, the mother can not meet up with his high taste and so, he joins the gang of men of the underworld to make up. Eventually, he meets his dead end and he is promptly arrested by the police.

### **+DQJ% NI W\_N**

This is a written prose. It revolves around the high rate of crimes that plague the Republic of K0kznm7. The situation becomes so unbearable that the king [ba +pzzrz, sets up a committee to investigate and bring to book, the perpetrators. The said committee members include K-lq, a brilliant custom officer and T0kunb=, a high profile detective. With the indispensable help of the duo, all the criminals are trailed and brought to book.

### **ÀJÀ LÓ LÈRÙ**

The story is a thriller. It revolves around Lápàdé, a voluntary retired police officer (who is obviously not tired), a grossly inefficient Police Force (under the leadership of Aúdù Kàrimù the police boss) and the notorious criminals who ceaselessly unleash terror on the city of Ìbàdàn and his environs.

These criminals engage in numerous criminal activities like raping, kidnapping, killing, burglary and the likes. The police forces, due to myriads of reasons ranging from ineptitude to real logistic problems are not able to arrest the situation. This always fetch them constant tongue-lashing from Lápàdé and, the general public.

Out of sheer coincidence initially and deliberate contentious attempts subsequently, Lápàdé with the help of Táfá get involved in the search and investigations of these criminals. These eventually lead to the resolution of so many criminal cases and the eventually arrest of the culprits.

### **ADÉGBÈSAN**

This is a novel. It tells the story of how Adégbèsan's mother is brutally murdered by her erstwhile estranged lover, Ògidán. The bulk of the story then dwells on how Adégbèsan seeks to avenge the death of his mother, the various difficulties he encounters, and how Àdùkè his friend and the Police Force collaboratively help him to eventually arrest Ògidán.

### **OYIN INÚ ÀPÁTA**

This is a thriller. The story tells of how Inspector Kólá is newly posted to Atèpà town. To his dismay, he discovers that the town is notorious for various corrupt practices and high profile stealing. Infact, on the very day he resumes, the only commercial bank in the town is robbed successfully. He is thus, charged by his boss to bring the perpetrators to book. To make his investigative efforts successful, he seeks the help of Àmíná, a civilian, and the collaborative efforts of his colleagues.

Eventually, the armed robbery gang responsible is caught. Surprisingly, the leader Ègbón, names Inspector Kólá's immediate boss Mr Akilápá as their godfather. Mr Akilápá suspecting that his criminal deeds have been blown open takes some steps to cover up but is eventually caught, arrested and prosecuted.

### **TA LOLE AJOMQBÉ**

The novel starts with the kidnap of a young boy of eight years old Dúrójayé Adésànyà and how a ransom is demanded for his release. The initial efforts made by the police are not that successful. This spurs Akin Olúšínà a private investigator and a friend to the Adésànyà family, to take action by searching for the boy. He is assisted by his friend Túndé Atopinpin (also a private investigator) and the police.

Surprisingly, the boy is suddenly found alive hale and hearty the following day without even having paid the ransom. This further fuels Akin's thirst in searching for the culprit and the reason behind his action.

After so many efforts by Akin mainly, but with the unflinching support of Túndé Atopinpin and the police force, the culprit Dare who is also a close friend to the Adésànyàs, family is found! He is caught in an herbalist house on the verge of using a teenage boy; Gbénró for money rituals. He confesses that initially, he wanted to use Dúrójayé for the money rituals but later, decides to let go of the boy on compassionate ground. He is then arrested with all his accomplices and prosecuted.

### **OORUN ORI K@K!**

Ay3n7gba state has been confronting high rates of armed robbery incidents, murders, kidnapping, ritualists' activities and fraudulent acts and all other forms of criminal vices. Series of different male police commissioners have been posted there but, all to no avail. Instead, the criminal activities seem to be on the increase. This then accounts for the posting of another police commissioner and this time, a female. Erstwhile, female police commissioners only work in the IG's office. However, commissioner Id9w5's outstanding records account for the bending of the rules hence, her posting to Ay3nigba's state. Her family members, friends and relations advice her against taking up the appointment but, being a dedicated officer, she takes it up.

Initially, the governor and the traditional ruler of the state and the town she is to work respectively kicked against her posting. Their argument remains that since the previous commissioners who were males could not arrest the situation therefore, having a female one will be sheer waste of time. However, the IG assures them of her brilliancy and competency after several efforts.

Few days after commissioner Idowu's assumption of office, the level of crimes increased astronomically and a lot of dusts are raised by the people. Eventually, out of doggedness, dedication, competency and the unflinching support of her team (which comprise majorly females save for one), she is not only able to stall the crimes but, arrested all the perpetrators as well. She and her team are the greatly celebrated and promoted. She is eventually redeployed to Abujq amidst protests from people generally and from her former antagonists especially.

## ÀŞEGBÉ

The story centres around Ọba Adéşínà of Tabí town, Adéjàre, (his assumed heir apparent), Àkàndé, (the son of a lowly royal bard) and Bóládalé, Adéjàre's wife.

Ọba Adéşínà out of animosity enrolls into school Àkàndé, the son of his royal bard Àdìgún while he keeps his own heir apparent, Adéjàre at home with the erroneous belief that, Western education is of no value. Àkàndé, out of doggedness, perseverance and dedication, later became the military governor of his state Afún. Ọba Adéşínà being his foster father, feels he now has the liberty to throw caution into the wings and behaves as he desires. Àkàndé on several occasions however, cautions him on this but, he turns deaf ears. Eventually, he is dethroned. But with Àkàndé's help, he later becomes a big-scale farmer.

Adéjàre out of frustration occasioned by his stark illiterate status and insatiable quest for material wealth, became an armed robber, a ritualist and a fugitive. He is eventually caught, arrested, sentenced to death and publicly executed.

His wife Bóládalé had earlier divorced him when she discovers that it is him (Adéjàre) who killed her mother for money ritual. Bóládalé single-handedly trained her children and, they all excel.

## GBAMÚGBAMÙ

The text tells the story of a notorious criminal nicknamed 'Gbamúgbamù' and the various futile efforts made initially, by the police force in arresting him. Later a female police officer, Veronica works undercover under the name Ayòbámi (a naïve, fresh polytechnic graduate in dire need of a job and money). Eventually, with her help, Gbamúgbamù is captured and jailed, 10 years. Subsequently, Veronica is promoted.

Unfortunately, Veronica later learns that she is four months pregnant for Gbamúgbamù. She refuses to abort the pregnancy as suggested by her boss who desperately wants to make her his fourth wife! She rejects the suggestion as she had been barren for so many years. This infuriates her boss and so, she is summarily dismissed by him from the Force. She then becomes a poor vegetable seller at a local market.

Several years later, after giving birth to the baby, she stumbles on one of her bosses, a top police officer and she narrates her ordeal to him. At the long run, with the boss's help, she is reinstated and all her past entitlements paid to her.

## OY&NDÀMÓLÁ ỌMỌ ỌLÓRỌ

This is a play. Its story revolves around Oyindàmólá, a lone child to a wealthy parent Ọmóníj[ and Àbèkẹ. Àbèkẹ wants her daughter to marry a wealthy man Mátànmí against the wish of her father who prefers Látífù Ejonalibú, a struggling young man. This inordinate desire makes her connive with Mátànmí and Oyindàmólá herself to plot the death of Látífù.

On the agreed date, Oyindàmólá who had earlier on pretended to have accepted Látífù's proposal, goes on a journey abroad with Látífù. While aboard the ship, she and Mátànmí kill Látífù (but rather unsuccessfully although unknown to them). The duo then return home to start a love affair and decide to get married. While the wedding ceremony is on, Látífù suddenly walks in, raises an objection thereby disrupting the ceremony. Mqtznm7 and some thugs (with Oyindàmólá's knowledge) then go to murder Látífù in his house. Bántálé, Ọmóníjó's servant who gets to know of this is also, poisoned to death by Àbèkẹ.

Omónijó remembering the hints Bántalé had earlier on given him before his death, suspects foul play after the sudden death of the duo. This makes him hire the police to investigate the incident.

Eventually, the hidden secrets are blown open. So, Àbèkè , Mátànmí and Oyíndàmólá are tried and sentenced to death.

### **AY# YC W\_N TQN**

This is a written play. It centres around [ba S7mis-lq, the On7po of \*po who after being installed a king, starts to abuse his authority. This is made possible and easier with the supports of some of his chiefs like Bax=run, Ax7pa, Alqpini but with strong oppositions from his other chiefs like Szm6, Zgbzakin, and Lag6nnz. His wife, olori Ad3d6n is also among his accomplices.

A lot of atrocities are committed topmost among which is the seizure of Cgbc Alqj6m=xé's parcel of land (which [ba Sim7s-lq had before ascending the throne, promised to help them secure) to build a posh hotel and for personal houses. As expected, a lot of dusts are raised in protest by the group Cgbc Alqj6m=xé but, the king using the Police as weapon of intimidation and oppression forcefully, tries to silence them. Some are mercilessly beaten an in an instance one (Olqwep-) at the request of olori Ad3d6n, is assassinated.

Eventually, the antagonist chiefs demands that the king goes to swear before the ancestral deity to absolve himself of all the accusations leveled against him. Knowing the dire consequences of this, the king arranges that the ceremony be disrupted midway by thugs. Cgbc Alqj6m=xé fortunately, gets wind of this unwholesome plan of the king and so heavily fortified, storm the venue of the ceremony too. After all efforts, Cgbc Alqj6m=xé finally overpowers the king's thugs. Consequently, the king and all his cohorts are arrested.

### **OLÚWA LÓ MEJÓ DÁ**

It is a drama text. It reveals how some religious leaders are religion prostitutes. Ràimí is a muslim yet, worships idols and is also, a herbalist. Alúfàà is a christian yet, seeks spiritual help from herbalist.

Ràimí makes charms for Àkànní (a notorious thief) so, his robbery court case will be dismissed. However, Àkànní fails to pay the balance of the money Ràimí charges him for his services. This leads to threats from Ràimí to Àkànní. One day, Àkànní meets Ràimí on his way out and the latter asks for his money. Although, Àkànní grudgingly gives him the money but later robs him of the money and kills him.

To unravel the mystery of Àkànní's death, Àbèní, a female police officer works undercover by dating and marrying Àkànní. Its during their co-habitation that Àkànní's evil deeds and antics are revealed to Àbèní.

Àkànní is then caught, arrested and prosecuted.

### **QLÓRUN Ò MÀWÀDÀ**

Tells the story of the numerous ways via which the Nigeria police perpetrate their corrupt practices. Such corrupt practices include mounting of illegal road blocks, being accomplices to criminals, extortion, bribery, distortion of findings and the likes. He also describes how grossly incompetent they are. For example, Sergeant Alábedé and some junior

officers are directed to go foil a robbery operation and arrest the robbers. Instead, they end up being ‘arrested’, held hostage, bounded and dumped in their station by the robbers.

The author also, makes us see the challenges faced by the Nigeria police. Such challenges include meager salary, inadequate welfare package, demeaning official duties, being poorly equipped, logistic problems and so on. Furthermore, the high level of unseriousness men of the Force attach to their Oath of Office is also revealed. The newly appointed Commissioner, Mr Ajíbádé Ajeunsínúdekú after being sworn in as a commissioner makes all the police officers in the state, renew their official Oath too so they can remember their official commitments and sit-up in the discharge of their primary duties. Ironically, he ends up being unceremoniously dismissed from the Force on the allegation of corrupt practices levelled against him.

### **ZZR) W+R+K+**

This is a drama text that tells the story of B6k9y4 and his accomplices. They make life very unbearable for the citizens of Ay3p3j5 town just because he loses his bid to the royal throne. Eventually, he and all his cohorts are arrested and sent to life imprisonment.

### **INQ RZN**

This is a drama text. It tells the story of the severe hardship being experienced by the people of +b[dz village. There are no basic amenities and the situation is worsened by the imposition of some obnoxious taxes. These taxes are collected forcefully and sometimes, violently too by the overzealous tax collectors. Eventually, the people fed up with the situation choose some representatives from their association Cgb1 B7n5kon5 led by An7x11r1 (a highly successful farmer who is also well fortified with Yor6bq traditional charms) to go air their grievances to the District Officer. Unfortunately, the meeting not only ends up in a deadlock but also, the District Officer feeling threatened by their ‘effontery’ to approach him engages the services of the police to harass and terrorise the people thereafter. The people seeing the turn out of events too, form a formidable army led again by An7x11r1 to confront the police and, they won. The police not pleased with their loss engage the services of Sergeant Mop3l-lq to nail An7x11r1. She goes undercover under the name Ab1n7, an unassuming beautiful somewhat sophisticated lady. She marries An7x11r1 and this affords her the opportunity to investigate him secretly. She gets to know the sources of his powers (charms) and these, she destroys without exception. This leaves An7x11r1 ‘exposed’ and powerless. He is subsequently arrested by the police and imprisoned. Later however, the ‘conflict’ between the District Officer and Cgb1 B7n5kon5 is resolved and Anix11r1 is freed. Also, the Disrtrict Officer promises to grant the requests of the people.

### **XUB%XER#**

This is a written drama. It reveals the evil acts perpetrated by the so called men of God (Clergy men). Pastor Lq13k4, is a true man of God called and ordained by Him. Initially, Pastors T=nzd3 and Ol5w[13 were under his tutelage but along the line, out of greed, they decide to start their own church ministry despite the fact that they know they are not called. To make up for this shortfall, they engage in the usage of several diabolical means. As

expected, their secrets are eventually let out one day. They are then promptly arrested by the police.

### **ÀKÓJOPÒ ÀWỌN EWÌ ÀBÁLÁYÉ ÀTI EWÌ ÀPILÈKỌ (ÌBỌN DI KÓNDÓ)**

The poem recounts the students' unrest that happened on University of Ìbàdàn campus in 1971. It tells of how the policemen called upon just to douse the tension caused by the rioting students, came fully armed to the teeth! Eventually, they end up killing a student which further fuels the crises. The poet asserts that, this is sheer wickedness on the part of the police. He accuses the police of being too violent and aggressive during that operation.

The poet cites similar events that happened in University of Lagos, Ọbafẹmi Awolọwọ University and Usman Dan Fodio University in Zaria, Kaduna.

He ends by warning the Nigeria Police Force to be more subtle in their operations especially when dealing with unarmed students.

### **ORIN EWÚRO (ÀDÁÀKÓ ÀKỌ)**

The poet claims that the Nigeria police are highly corrupt nationwide. He alleges that they extort money especially, on highways at regular intervals. He accuses them of being wicked and so, advises that whichever officers found guilty should be heavily penalized since they are not in any way, superior to the civilians who are made to face the music too.

### **AŞỌ ÌGBÀ (IRÚKÌRÚ ỌLÓPÀÁ)**

The post asserts that formerly the Nigeria Police Force consists of men of integrity but now, it is filled up with corrupt officers. He validates his accusation with the story of former police boss; Ìyamù in Benin, Edo state who not only aided and abet crime but was also, a godfather to armed robbers. The poet therefore, likened the men of the police to criminals.

The poet further goes on to describe how police intimidate, harass, victimize and extort money from motorists on the highway. Worthy of note is his accusation of how police deliberately avoid the arrest and prosecution of criminals and, how they deliberately shy away from their duty because of job hazards (i.e, death).

He ends up by admonishing the appropriate authority to weed away any police officer found culpable of corrupt practices.

### **RÒ Ó O RE (A- MÚLÉ- TAKÈKỌÓ)**

The poem describes how terrible it usually is when students and police clash. The poet claims that though, the students might be confrontational but that, the police's retaliation is always brutal and fatal, sometimes. Eventually, it is not only the students that suffer the consequences but also, those in their neighbourhood as well. For example, the poet claims that the police might throw teargas thereby causing inconveniences for everybody. Sometimes, the poet claims the police are too power drunk and overzealous. They barge into homes intruding into peoples's privacies and, arrest unlawfully all in the name of trying to catch offending students.

**AW{N AK#W\* N XZZZR) (OMIN% N K{ M&)**

The poem revolves around the poet's concern about some promising young Nigerians like D313 Awoj[b7 (a renowned human rights lawyer), D313 G7wq (a renowned journalist)and D313 Udo, ( a renowned sportsman) who got cut off in their prime and how nothing seemed to have been done to unravel the mystery surrounding their deaths not to talk of bringing the perpetrators to book.