

Appraisal of Jungle Justice on the Incidences of Crime in Nigeria

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Abstract. The study appraised jungle justice on the incidence of crime in Nigeria. The study however focused on perceived police legitimacy (Police effectiveness, fairness and lawfulness) as predictors of support for the administration of jungle justice on criminals. The study was conducted using ninety-two (n= 92) respondents who comprised of market women, motor park loaders (agbero) and commercial drivers. The participants were made up of 60 (65.2%) males and 32 (34.8%) females. The participants' age ranged from 23 to 49 years with a mean age of 35.67 and a standard deviation of 7.25. Two instruments were used to obtain data: Police Legitimacy Scale and Vigilantism Support Questionnaire. A cross-sectional design was used for the study and Multiple Hierarchical Regression was used to analyze the data. Results showed that Perceived Police Effectiveness (PPE) ($\beta = .076$, $t = 1.185$, $p > .05$), entered in model 2 of the equation significantly predicted support for jungle justice. Perceived Police Effectiveness accounted for 31% variance in predicting support for jungle justice ($R^2\Delta = .04$, $p > .05$). Perceived Police Fairness (PPF) ($\beta = .076$, $t = 1.185$, $p > .05$), entered in model 3 of the equation significantly predicted support for jungle justice. Perceived Police Fairness (PPF) accounted for 20% variance in predicting support for jungle justice ($R^2\Delta = .04$, $p > .05$). Perceived Police Lawfulness (PPL) ($\beta = .076$, $t = 1.185$, $p > .05$), entered in model 4 of the equation also significantly predicted support for jungle justice. Merits and demerits of the study were stated and recommendations were made.

Keywords: Crime, Fairness, Jungle justice, Legitimacy, Lawfulness, Police, Punishment.

1. Introduction

Nigeria is plagued with myriad of socio-economic and political problems which are inherently multifarious in nature. These problems include political instability, poor leadership, corruption,

poverty, immorality and social vices like crimes. As grave as these problems are the country continues to see it as normal despite their negative impacts on the socioeconomic development of the society. It is even more depressing when these problems infringe on fundamental rights of citizens and overwhelm the judicial arm of government that is supposed to be saddled with the responsibility to protect these human rights when violated. Although a reasonable amount of crime is good for every society because crime forms an integral part of every healthy society (Durkheim, 1951), however, when crimes become a threat to human existence and social order, then urgent steps must be taken to reduce its prevalence, otherwise society degenerate into what Thomas Hobbes described in his book "The State of Nature" as being recluse, poor, nasty, lacking human sensibility and short.

Jungle justice is a concept that is very popular in most Sub-Saharan African countries particularly in Nigeria and Cameroon, (Wikipedia, 2017), where there is total disregard for the rule of law in the treatment of suspected criminal offenders. However, the situation is particularly very severe in Nigeria due to the multiplicity of social problems that beset the country. Some of these problems include mass illiteracy, unemployment, inequality, and high crime rates. These problems are further compounded by the issues of corruption, poor governance and the harsh economic climate that many people have to survive. This situation has increased the desperation and frustration in many people, and the resort to mob justice has become the only way many people feel they can express their displeasure and dissatisfaction over a failing criminal justice system.

Jungle Justice has been going on in Nigeria for several decades because of the ineffectiveness of the criminal justice system in processing criminal offenders into the system. The criminal justice system consists of the police, courts, and the

penitentiary constitutes the bedrock of justice administration in a country. Whenever there is lack of objectiveness in the way that criminals are punished and processed into the system, there is the likelihood that lawlessness will prevail over the rule of law, which is the situation in Nigeria. Among the three sub-units that make up the justice system the police are the most vital because they determine who is processed into the system. In exercising their discretion whether or not to make arrest many factors including social class, gender, ethnicity, religion etc come into play. More significantly, since the police institution is plagued with corruption many notorious criminals and repeat offenders have avoided jail terms by maneuvering their way by either paying little tokens at police checkpoints or simply bribe their way out of police detentions through posting of bail sum. As a result, many members of the public who have seen violent criminals working free on the street after they have been arrested by the police have lost confidence in the justice system, and resort to dealing summarily with suspected criminals instead than handing them over to the police.

The prevalence of instant justice as a form of punishment for criminal suspects seems to have increased in Nigeria due to the abuse of the justice system by the elites. There is blatant disregard for the rule of law by some influential persons in society, thereby making citizens to use self-help to inflict capital punishment on suspected criminals without recourse to the law courts. Many notorious criminals get their freedom when police officers receive calls from some prominent and influential individuals for the suspect to be released, thereby rendering the criminal justice system totally ineffective.

Criminologists seek to understand and explain why people obey societal rules, to understand the forms of social control mechanisms available for conflict resolution in particular societies, and to explain why people choose to take certain measures for conflict resolution. Previous quantitative studies have linked support for jungle justice (vigilantism) to institutionalized distrust in local police (Haas, Keijser & Bruinsma 2014; Jackson et al 2013; Tankebe 2009). In Tyler's work, legitimacy was operationally defined as comprising perceived feeling of obligation to obey legal authorities, institutional trust, and 'moral alignment' with these authorities (Tyler 2006; Sunshine & Tyler 2003; Tyler and Huo 2002; Jackson et al 2013; Hough, Jackson & Bradford 2013). According to Bottoms and Tankebe (2012), legitimacy is viewed as multidimensional, with police effectiveness, fairness, and lawfulness as its components.

Allegations or actual incidents of police bribery, corruption and police criminality (Alpert & Durham 2004; Fyfe 1988) signify violations of a condition of police legitimacy. From the perspective of state law, it is the duty of a police officer to intervene in order to stop an illegal lynching, but a Nigerian resident perceives this same action as a violation of the moral principles of the community, a defense of the thieves against the people, and thus as a corrupt action. The resident's perception also is informed by the bribe taking generally attributed to corrupt police officers. This set of perspectives creates a difficult situation for the police, who disrupt the lynching in the name of law and order but, in doing so, it appear to the people in the crowd to be rescuing their accomplices; the thieves whom the crowd is attempting to serve "justice" (Goldstein, 2003). This study focused on examining how the perception of police legitimacy impacts individual's support for jungle justice as a viable means of administering justice.

2. Objectives of the Research

The general aim of the study is to appraise jungle justice on the incidences of crime in Nigeria. Specifically, the study sought to examine:

- Perceived police effectiveness as a predictor of support for the administration of jungle justice on criminals.
- Perceived police fairness as a predictor of support for the administration of jungle justice on criminals.
- Perceives police lawfulness as a predictor of support for the administration of jungle justice on criminals.

3. Hypotheses

- Perceived police effectiveness will not predict support for the administration of jungle justice on criminals.
- Perceived police fairness will not predict support for the administration of jungle justice on criminals.
- Perceived police lawfulness will not predict support for the administration of jungle justice on criminals.

4. Conceptual Review

4.1 Concept of Jungle Justice

The term jungle justice also commonly referred to as mob justice, street justice, jungle law or instant justice refers to a situation in which people take the

law into their own hands and mete out punishment to a suspect for perceived heinous crimes (Luke, 2013).

On his part, Abati (2015) described it as a situation where some lawless people arrogate unto themselves, the power to punish criminals by way of public extra-judicial killings, beating or humiliation without recourse to the rule of law or regards to the offender's fundamental human right or the sanctity of life. To Chima (2016), jungle justice is a vicious violation of the fundamental human right of an alleged criminal who is either stripped naked, tortured or set ablaze which the mob watch to their delight that justice has at last arrived.

Sanni (2017), stated that it is punishment meted out by individuals without any legal authority to a suspected criminal, whose life is often snuffed out by a stick and stone-wielding mob. The rate at which an irate mob often gathers within a few minutes of an offender being caught to do "considered" justice to their victim leaves much to be desired in Nigeria. There is usually on such occasion, so much anger, noise and call for the head of the offender who is not given any opportunity to defend him or her. His rights are instantly taken away from him and judgment without trial is swiftly delivered on him by the mob who is the law enforcement agents, the judges and the executioners.

The alarming rate at which jungle justice takes place in most cities would almost give the impression that it originated in Nigeria and is also restricted to it. As Teju (2012) puts it, jungle justice was not invented in Nigeria. In fact, its origin predates ancient Rome. It is however its rate that has led people to associate jungle justice with Nigeria. In spite of the extant provision of Section 33 (1) of the Constitution of the Federal Republic of Nigeria which states that: "Every person has the right to life, and no one shall be deprived intentionally of his life."

There have been incidences of jungle justice across Nigeria which has made headlines. It would appear that the senseless brutal killing of four University of Port Harcourt undergraduate students in October, 2012 somehow brought to the fore, the social phenomenon of jungle justice in Nigeria. Worst still, this same incident has further exposed the flaws inherent in the administration of criminal justice in Nigeria as it was barely two years ago that the court deliver its judgment on the case, five clear years after. It is needful to add here that as aptly pointed out by Ubabukoh (2013) the Nigerian police have their own brand of jungle justice which is extra

judicial killing. The APO killings in Abuja, the federal capital territory of Nigeria are ever green.

4.2 Concept of Police Legitimacy

Bottoms and Tankebe (2012) argue that legitimacy is best conceptualized as an "ongoing dialogue, which begins with power-holders making a claim to exercise legitimate authority. One or more audiences, the authors argue, may respond to that claim, and power-holders might perhaps adjust their claims in the light of audience responses, and so on. Dunn (2013) makes a similar point about the inherently dialogic nature of legitimacy: legitimacy is "a process of permanently active judgment, if one conducted with very uneven alertness and imaginative engagement by its full cast of eager or involuntary participants." Drawing on the work of Beetham (1991), Bottoms and Tankebe (2012) argue for a distinction between two dimensions of legitimacy: power-holder legitimacy and audience legitimacy. The former describes power-holders' recognition of, or confidence in, their own individual entitlement to power; it, therefore, concerns the self-recognition of entitlement to power (Bottoms & Tankebe 2013). The latter refers to legitimacy as perceived by those who are subject to power (e.g. suspects, prisoners, or the wider community). Our focus in the present paper is on audience legitimacy and its links to jungle justice.

Bottoms and Tankebe (2012) identified lawfulness and "two specific values – procedural justice and effectiveness" as the key dimensions of police legitimacy. The argument about lawfulness captures police adherence to the principles of the rule of law. This means that legitimate police power is that which is "acquired and exercised in accordance with established rules" (Beetham 1991). Lawfulness is the foundation of one of Max Weber's pure types of legitimacy: legal-rational authority. Here, legitimate power is grounded in "a belief in the legality of the enacted rules and the right of those elevated to authority under such rules to issue commands" (Weber 1978). With regard to the concepts of 'justice' and 'injustice', Lucas (1980) has argued that 'if I talk only about justice I am in danger of relapsing into platitudes; it is when I get hot under the collar about some specific piece of unfairness that my eloquence has an edge to it, and I really know what is getting my goat'. Thus, allegations or actual incidents of police bribery and corruption (Punch 1985; Knapp 1972) and police criminality (Alpert & Durham 2004; Fyfe 1988) signify violations of a condition of police legitimacy.

Procedural justice refers to the fairness of the processes through which the police make decisions and exercise authority” (Sunshine & Tyler 2003). Prior studies have shown that the concept embraces two dimensions: the quality of decision-making and the quality of interpersonal treatment (Tyler 2003; Sunshine & Tyler 2003; Tyler & Blader 2000). Tyler (1989) argues that procedurally just treatment has a symbolic significance: it communicates to members of local communities some crucial information about their normative standing in, and membership of, society. Thus, when police abuse the rights of citizens they communicate to those citizens “both their low social standing and the fact that the authorities may not protect them and may, in fact, even hurt them” (Tyler 1989). Various studies have shown that procedural justice predicts compliance and intentions to cooperate with local police (Augustyn 2015; Reisig, Tankebe & Mesko 2012; Jackson et al 2012; Murphy & Cherney 2011; Sunshine & Tyler 2003).

4.3 Empirical Review

Jackson and his colleagues reported similar findings in their analysis of survey data from 1,017 Londoners (Jackson et al 2013). They found that procedural justice and police effectiveness did not explain peoples’ willingness to use violence to settle disputes. Instead, what mattered was people’s sense of obligation to obey the police. Haas, Keijser and Bruinsma (2014) combined a series of items measuring various dimensions of police legitimacy to form what they termed “diffuse confidence in police”, and to test its effects on support for vigilantism. Their findings showed a statistically significant association between the two. More recently, Nivette (2016) analyzed survey data from 18 Latin American countries in a study that examined two scenarios of vigilantism: one scenario involved an individual who killed a suspected rapist, and the other scenario involved an individual suspected of terrorizing the community. The results showed that perceived police criminality and institutional ineffectiveness predicted approval of vigilantism in both scenarios.

Beyond these quantitative studies, evidence from ethnographic studies also points to the role of legitimacy in vigilantism. Andersons (1999) work in inner cities in the US speaks to the role of effectiveness. He found that approval of, and recourse to, vigilantism arose in situations of ineffective state intervention which created a need for individuals to assume personal responsibility for their own safety, culminating in “people’s law”, based on

“street justice. Even when the police were capable, they might be unwilling to respond to people’s security needs: When called, they may not respond, which is one reason many residents feel they must be prepared to take extraordinary measures to defend themselves and their loved ones against those who are inclined to aggression” (p.34). Similar evidence is documented in studies among young people elsewhere in the United States (Wilkinson et al. 2009).

In Tankebes (2009a) study in Ghana, experience of police corruption was unrelated to support for vigilantism. However, some ethnographic accounts produce contrary evidence (Wilkinson 2009). Thus, in his study in Nigeria, (Harnischfeger 2003) found that the police had to tolerate vigilante groups because some groups had “a list of policemen who collaborated directly with armed robbers,” which the police leadership did not want to be made public. In Bolivia, perceptions of police bribe-taking from criminals were found to create a certain mistrust that often resulted in resistance to police interventions intended to stop the lynching of suspects:

5. Theoretical Review

5.1 The Hobbesian Theory of Society

Thomas Hobbes (1651) in his state of nature believes that life is solitary, poor, nasty and brutish because man’s life is in continuous danger of violent death. Hobbes depicts the natural condition of mankind also known as the state of nature as inherently violent and soaked with fear. The state of nature is “war of every man against every man” in which people constantly seek to destroy one another. This state of nature is so horrible that human beings naturally seek peace, and the best way to achieve peace is to construct the Leviathan through social construct. Hobbes contends that in a state of nature where there is absence of a supreme authority or government to regulate the appetite and aggression of man against his fellow man, there would be constant war. Therefore, government must be there to resolve conflict as people will be competing over scarce resources and the powerful will want to dominate and oppress the weak.

In Nigeria, mob justice and extrajudicial killing exist not because people are competing for scarce resources as argued by Hobbes, but due to the fact that the institutions of government, that is, the police and courts are weak and lack the ability to protect the fundamental rights of the less privilege. More significantly, the role of the government through the criminal justice system has been truncated due to the

high level of corruption and nepotism in the justice system. As a result, many Nigerians have taken their destiny into their own hands by executing extra-judicially any criminal suspect caught in the act, without recourse to the police or courts.

Iwarimie-Jaja (2007) argues that the failure of the criminal justice system in Nigeria is because it was established for the purpose of protecting and promoting the interests of the dominant class especially those that own and control the forces of production. He believes the criminal justice institutions enable the ruling class to maintain its power, coerce and control the subjugated class, in order for them not to rebel against the bourgeoisie class. The oppressed masses who are frustrated with the institutions have decided to take laws into their hands in the punishment of criminal offenders. In many of such cases, the punishment may not fit the crime that the suspect has been accused of committing.

5.2 Forward Panic Theory

According to Collins (2008), the start of any conflict (that has the potential of becoming physically violent) between individuals, involves the emotional collaboration of tension and fear. Most people try to avoid hostile situations since they are afraid of getting harmed or killed and therefore, the inside tension/fear increases when an actual physical confrontation is at hand (Collins, 2008). The outcome of many conflict situations is therefore non-violent, especially if the combatants measure themselves and each other to be equally resourceful in the event of a potential fight (Collins, 2008).

What specifies the build-up of a forward panic (compared to other violent conflicts), is that this collaboration of tension/fear is increasing towards a climax during a longer period of time (Collins, 2008). The emotional mixture (tension/fear) can also be accompanied by other feelings like, for example, frustration, revenge and/or excitement (Collins, 2008). To give an example, Collins describes situations where police officers follow car thieves in high – speed chases. The overall feeling of tension a police officer experiences in such a situation is probably built up by fear, excitement and frustration. Fear, as in the danger of crashing his/her own car and get hurt, Excitement since the whole situation involves adrenalin – rushing events (which probably not occur on a daily basis) and frustration since he/she has not yet caught the thief. When the chase is finally over, the eye – to – eye confrontation with the surrendering thief, who not only tried to steal a car

but also the officers’ control of the situation, can result in an arrest where an overload of violence is used even if the situation does not require such actions (Collins, 2008).

The person (or persons) affected by this emotional build – up normally act relatively passive until an opportunity reveals itself where the tension and fear burst out in an emotional outbreak, just like in the above example with the police officer (Collins, 2008). The opponent is somehow cornered, outnumbered and weak which becomes an ignition factor where physical actions are released towards him/her. In most cases, these actions are carried out in the shape of extreme violence (Collins, 2008). One might think that this unbalanced power between combatants would calm down the situation but Collins claims it is the other way around. Once someone has been caught up in the emotions characterizing the build-up of a forward panic, this inside tension searches for an opportunity to come out. Once the emotional outbreak is at hand and the person starts to act in frenzy, the violence is unstoppable. The inside tension has found a path of release and the violent actions does not stop until the victim is defeated. Collins accentuates that even though these actions of course looks very disturbing from a moral standpoint, they are not connected to certain people with certain violent ambitions. Instead, the emotional strike of a forward panic can affect anyone if the situation allows it to do so (Collins, 2008).

A larger crowd of people aroused by emotions that create tension are, just as individuals, highly capable of collectively releasing fury and violence towards a more or less helpless victim (Collins 2008). The emotional pattern of a crowd attack has the same characteristics as a small – scale forward panic although the build-up of background tension tends to be more extensive in time (Collins, 2008). Collins exemplifies this by describing the initial stages of ethnic riots. An ethnic riot often starts with some kind of divergence that goes far back historically. When one ethnic group in present time is provoked by an incident or behavior initiated by the other group, the tension increases. During a period of days, rumors about the opposing group are spread and it is not un-usual that small acts of violence and counter – attacks are performed by members on both sides. The rumors increase the tension/fear within the group and people are assembled and mobilized in order to spread the word of a dangerous enemy. When the enemy later on somehow shows weakness (e.g. a member of the enemy group is caught), the mob is quickly gathered to punish the person who at this

point is clearly outnumbered (Collins, 2008). People located nearby the riot can also be affected and join this emotional bandwagon even if they are unaware of who the victim is or what he/she is accused of (Collins, 2008).

The emotional outbreak in these situations of mob violence is strengthened by cheering, hysterical laughter and screams from the crowd and sets an almost rhythmic vibe from which the violence is repeated over and over again (Collins, 2008). According to Collins, this is typical for a collective forward panic and the situation creates a temporary, social arena where people who normally are against violence share the feeling of both enjoyment and uncontrolled rage. It is not unusual to find all kinds of people in the masses. Everyone, from young men to old women, is caught up in the fury, striving to get as close as possible to the center of attention in order to beat the victim themselves (Collins, 2008). The direct aftermath of mob violence is normally characterized by a victorious rush where the crowd emotionally celebrates the defeat of their enemy (Collins, 2008).

According to Collins (2008), it is important to understand that the background causes of mob violence/crowd violence vary between different situations and contexts and is not only subjected to ethnic dilemmas. Any situation creating a collective, emotional tension can result in these violent acts. Exactly how the tension is built – up is also varying between specific occasions (Collins, 2008).

5.3 De-individuation Theory

De-individuation describes the process whereby individuals' normal behavioural restraints based on guilt, shame, commitment and fear – become weakened when part of a group (Zimbardo, 1970). Their self-awareness and self-observation decrease, and they lose their sense of socialised individual identity (Duval & Wicklund, 1972; Diener, 1980). Consequently, they become more susceptible to external cues and to the group's motives and emotions (Diener, Luck, DeFour & Flax, 1980). Ultimately, these factors may lead group members to engage in unsocial, and possibly antisocial, behaviours (Festinger et al., 1952; Zimbardo, 1970; Diener et al., 1980).

These ideas are very similar to those proposed by mob sociology (Mombouisse, 1967; Schweingruber, 2000), which attempts to explain how typically law-abiding crowds become transformed into a disorderly mob. According to this perspective, as tensions mount within the group often in reaction to a

particular incident, for instance, police action deemed to be inappropriate individuals are absorbed into the crowd, and become increasingly responsive only to the crowd itself. Subsequently, crowd members lose their sense of self-control and self-consciousness, making it easier for disorder to be incited by crowd leaders (Schweingruber, 2000).

De-individuation research has tended to focus on the effects of anonymity when in a group. Being part of a group or crowd is proposed to provide individuals with a 'cloak of anonymity', which diffuses personal responsibility for actions and leads to a loss of self-identity and reduced concern for social evaluation. Therefore, no longer seeing themselves as individuals with individual identities and individual responsibilities but as anonymous members of a collective group no longer in control of, or responsible for, their own actions i.e., de-individuated they feel legitimate in behaving in a more uncivilized and antisocial manner (Festinger et al., 1952; Singer, Brush & Lublin, 1965; Zimbardo, 1970; Zimbardo, Haney, Banks & Jaffe, 1982). Research (Diener et al., 1980; Mann, 1981; Mullen, 1986) suggests that this sense of anonymity is increased as the size of the group increases and in darker conditions.

Consequently, de-individuation is associated mob actions and is more likely to occur in larger groups.

This study is anchored on Hobbesian theory of state which blames the perpetration of jungle justice on the failure of the state to protect its citizens. In Nigeria, mob justice and extrajudicial killing exist not because people are competing for scarce resources as argued by Hobbes, but due to the fact that the institutions of government, that is, the police and courts are weak and lack the ability to protect the fundamental rights of the less privilege. More significantly, the role of the government through the criminal justice system has been truncated due to the high level of corruption and nepotism in the justice system. As a result, many Nigerians have taken their destiny into their own hands by executing extra-judicially any criminal suspect caught in the act, without recourse to the police or courts.

6. Method

6.1 Design

The study used cross-sectional design.

6.2 Participants

The study was conducted using ninety-two (n= 92) respondents who comprised of market women, motor

park loaders (agbero) and commercial drivers. This group of persons was selected for this study as they are more likely to have experienced or to experience the jungle justice situation. The participants comprised of sixty (65.2%) men and thirty-two (34.8%) women. Purposive sampling was adopted since the researcher expected the participants to meet certain requirements as was stated above. The participants' age ranged from 23 to 49 years with a mean age of 35.67 and a standard deviation of 7.25. 25 (27.2%) participants were not educated, 27 (29.3%) had first school leaving certificate, 18 (19.6%) had junior WAEC while 22 (23.9%) had O'Level. Concerning their occupation, 38 (41.3%) participants were traders, 20 (21.7%) were motor park loader/conductors, while 34 (37%) were commercial drivers. 30 (32.6%) of the participants have witnessed jungle justice, 21 (22.8%) participants have actually carried out jungle justice on criminals, while 41 (44.6%) have neither witnessed nor carried out jungle justice.

6.3 Measures

Perceived Police Legitimacy: This was measured using the Police Legitimacy Scale (Tankebe & Asif, 2015). The scale had three different subscales which measured the various components of police legitimacy: perceived police effectiveness, fairness and lawfulness.

The items employed to measure **perceived police effectiveness** loaded into two distinct factors, which have been labelled neighborhood security (e.g., "Crime levels in my neighborhoods have changed for the better in the last year"; $\alpha = 0.82$; mean = 2.26; S. D. = 0.82), and police responsiveness (e.g., "The police are always ready to provide satisfactory assistance to victims of crime"; $\alpha = 0.71$; mean = 1.78; S.D. = 0.60). In both cases, items were measured using a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), with a higher score indicating more favourable assessments of police effectiveness.

Perceived police fairness has two dimensions: "quality of interpersonal treatment" and "quality of decision-making." The results of the factor analysis reflect the distinction. The former was measured using three items on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree): "The police treat everyone with respect"; "The police respect people's rights"; and "The police respect people's rights." The overall scale was reliable ($\alpha = 0.71$; mean = 1.60; S. D. = 0.59). We measured quality-of-decision-making using six items; e.g., "The police clearly explain the reasons for their actions"; "The police provide opportunity for unfair decisions to be corrected"; and "The police take account of the needs

and concerns of people they deal with" ($\alpha = 0.75$; mean = 1.82; S.D. = 0.57).

The measure of **lawfulness** was based on direct and vicarious experiences of police corruption: "Have you ever paid money to a police officer or promised the officer a favour to overlook your unlawful behaviour (e.g., speeding, assault)?" "Have you ever witnessed somebody pay money to a police officer or promise the officer a favour for the officer to overlook their unlawful behavior (e.g., speeding, assault, theft)?" "Have the police ever refused to investigate, arrest, charge, or prosecute you because you are related to a police officer?" "Have you ever made use of somebody related to a police officer to prevent a case being pursued against you?" "Have you ever personally known a situation where the police decide not to investigate, arrest, charge, or prosecute somebody because that person is a relative or a friend?" . The responses ranged from 1 = Many times to 4 = Never ($\alpha = 0.67$; mean = 1.94; S.D. = 0.53).

Support for Jungle Justice: This was measured using the Support for Vigilantism scale (Tankebe, 2009). The items were drawn from Tankebe (2009), and included the following: "It is all right for members of the public to beat up crime suspects," "People who kill armed robbers should not be blamed," "It is sometimes OK for people to take the law into their own hands if they feel the police are unable to protect them," "It is pointless to hand over a suspected criminal to the police because they won't bring the offender to justice." The items were measured using a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), with a higher score indicating greater support for vigilantism ($\alpha = 0.72$; mean = 3.59; standard deviation (S.D. = 0.86).

6.4 Techniques for data Analysis

The study employed multiple hierarchical regression was used to analyze the data. The analysis was done using the Statistical Package for Social Science (SPSS) version 20.

7. Results

After checking the data collected to ensure they were free from errors; the data obtained from participants were analyzed by computing the means, standard deviations, and correlations among the study variables. In addition, to test the three hypotheses in the study, Hierarchical Multiple Regressions was conducted in which support for jungle justice was the dependent variable. The independent variables (perceived police legitimacy: effectiveness, fairness and lawfulness) were entered into the equation in steps.

Table 1: Means, standard deviations, and correlations for demographic variables, perceived police effectiveness, perceived police fairness, perceived police lawfulness and support for jungle justice.

	Mean	SD	SJJ	Age	Gender	Occ	Edu	Exp.JJ	PPE	PPF	PPL
Sup_For_Jungle_Justice (SJJ)	11.0	4.01	-	.05	.01	.14	-.01	.08	-.57***	-.63***	-.57***
Age	35.7	7.25		-	-.00	.10	.13	.04	.02	-.04	-.07
Gender (Gen)	1.35	.48			-	-.64***	.08	.19*	.08	-.05	-.02
Occupation (Occ)	1.96	.89				-	-.11	-.08	-.14	-.18*	-.12
Education (Edu)	2.40	1.13					-	.06	-.07	.00	-.10
Exp of Jungle Justice (Exp. JJ)	2.12	.88						-	-.06	.12	-.04
Perc Police Effectiveness (PPE)	22.9	7.32							-	.36***	.50***
Perceived Police Fairness (PPF)	20.3	7.06								-	.35***
Perc Police Lawfulness (PPL)	10.4	3.51									-

Note. N = 92, * = p < .05 (two-tailed), ** = p < .01 (two-tailed), *** = p < .001 (two-tailed)

Result of correlation table show that support for jungle justice was significantly related to the three components of perceived police legitimacy; perceived police effectiveness (r = -.57, p < .001), perceived police fairness (r = -.63, p < .001) and perceived police lawfulness (r = -.57, p < .001); but not significantly related to age, gender, occupation, education and experience of jungle justice. Gender showed significant relationship with occupation (r = -.64, p < .001) and experience of jungle justice (r = .19, p < .05). Occupation was significantly related to perceived police fairness (r = -.18, p < .05). Perceive police effectiveness was significantly related to perceived police fairness (r = .36, p < .001) and perceived police lawfulness (r = .50, p < .001). Finally, perceived police fairness showed a positive correlation with perceive police lawfulness (r = .35, p < .001).

Table 2: Showing the prediction of support for jungle Justice from Demographic Variables, Perceived Police Effectiveness, Perceived Police Fairness and Perceived Police Lawfulness

	R	R2	R2Δ	B	Beta(β)	T
Model 1	.203 ^a	.041	.041			
Age				.011	.020	.188
Gender				1.240	.148	1.063
Occupation				1.063	.236	1.699
Education				.010	.003	.025
Experience of Jungle Justice				.333	.073	.675
Model 2	.594 ^b	.352***	.311			
Perceived Police Effect				-.311	-.567	-6.389***
Model 3	.746 ^c	.556***	.203			
Perceived Police Fairness				-.289	-.510	-6.204***
Model 4	.784 ^d	.615***	.059			
Perceived Police Lawfuln				-.239	-.289	-3.559***

a. Predictors: (Constant), Experience of Jungle Justice, Age, Occupation, Education, Gender

b. Predictors: (Constant), Experience of Jungle Justice, Age, Occupation, Education, Gender, Perceived Police Effectiveness

c. Predictors: (Constant), Experience of Jungle Justice, Age, Occupation, Education, Gender, Perceived Police Effectiveness, Perceived Police Fairness

d. Predictors: (Constant), Experience of Jungle Justice, Age, Occupation, Education, Gender, Perceived Police Effectiveness, Perceived Police Fairness, Perceived Police Lawfulness

Note. N = 92, * = p < .05 (two-tailed), ** = p < .01 (two-tailed), *** = p < .001 (two-tailed)

Regression result in table 2 above indicated that none of the demographic variables entered in model 1 significantly predicted support for jungle justice. However, the demographic variables jointly accounted for 4% variance in predicting support for jungle justice (R2Δ = .04, p > .05). Perceived Police Effectiveness (PPE) (β = .076, t = 1.185, p > .05), entered in model 2 of the equation significantly predicted support for jungle justice. Perceived Police Effectiveness accounted for 31% variance in predicting support for jungle justice (R2Δ = .04, p > .05). Perceived Police Fairness (PPF) (β = .076, t = 1.185, p > .05), entered in model 3 of the equation significantly predicted support for jungle justice.

Perceived Police Fairness (PPF) accounted for 20% variance in predicting support for jungle justice (R2Δ = .04, p > .05). Perceived Police Lawfulness (PPL) (β = .076, t = 1.185, p > .05), entered in model 4 of the equation also significantly predicted support for jungle justice. Perceived Police Lawfulness (PPL) accounted for 6% variance in predicting support for jungle justice (R2Δ = .04, p > .05).

8. Discussion of Findings

This study investigated perceived police legitimacy as a predictor of support for jungle justice. Results of the regression analysis revealed that the three

components of perceived police legitimacy (perceived police effectiveness, fairness and lawfulness) significantly predicted support for jungle justice. The result implies that as perceived police legitimacy increases, the support for jungle justice as punishment for criminal's decreases. This result did not support the earlier stated hypotheses which stated that the variables under study (perceived police fairness, effectiveness and lawfulness) will not predict the support for jungle justice. Therefore, the null hypotheses were rejected. The result is also congruent with the findings of previous researchers. Previous quantitative studies have linked support for jungle justice (vigilantism) to institutionalized distrust in local police (Haas, Keijser & Bruinsma 2014; Jackson et al 2013; Tankebe 2009a). The result is also supported by the Hobbesian theory of state which stated that the perpetration of jungle justice is as a result of the failure of the state to protect its citizens.

9. Conclusions

The study appraised jungle justice in the incidences of crime in Nigeria. It focused on perceived police legitimacy and support for jungle justice. The three components of police legitimacy (police effectiveness, police fairness and police lawfulness) were studied. Results of the multiple hierarchical regressions showed that the three components of police legitimacy were significant predictors of support for jungle justice as punishment for criminals in Nigeria. It was therefore concluded that lack of faith in police effectiveness, fairness and lawfulness is the major reason why people support jungle justice as a means of administering "justice" to criminals.

10. Recommendations

There is the need to overhaul the criminal court processes in order to make the dispensation of justice faster, for justice delayed is justice denied.

The introduction of the Administration of Criminal Justice Act (2015) happily, was supposed to speed up criminal trials but there are worries on its implementation. So, the Act should be strictly adhered to, to restore lost confidence in the criminal court processes.

The law enforcement agents have an image problem which has led people to take the law into their own hands. Not all security personnel in Nigeria are bad and inefficient or ineffective. Consequently, effort should be made to point out the bad elements rather than covering for them in the name of esprit de corp.

There is the need to spread an awareness of human rights to the citizenry. Jungle justice not only violates one's right to fair trial but the right to be held innocent until proven guilty. People should be taught about these rights.

There should be a sensitization or teaching on no violence. One way to combat this phenomenon is to inculcate even in children, that brutality and unnecessary violence in any form is unacceptable.

People should be taught not to participate in the act of jungle justice. This is the most vital tool that can be used in combating jungle justice. Tacit approval of the act or standing by and recording or videoing the act should be discouraged.

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