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Jungle Justice and Human Rights Governance in Nasarawa State, Nigeria

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Abstract

The paper assessed the practice of jungle justice as a violation of human rights in Nasarawa State. The objectives include examining whether people are aware that jungle justice is a violation of human rights, whether the practice influences human rights governance in the state and what can be done to stop the practice. Frustration Aggression theory was adopted as explanatory framework. Data were collected through a triangulation of quantitative and qualitative methods. A multi-stage sampling procedure was used to select from 7 out of the 13 LGAs of Nasarawa State selected through simple random. Five wards were chosen from each of the selected LGAs and respondents were drawn from randomly selected households. While quantitative data were analyzed using descriptive and inferential statistics, qualitative information were subjected to content-analysis. Findings show that human rights governance in Nasarawa State is not administered as supposed. It is recommended that government should carry out extensive reform of the judicial process in the State in line with the global best practice, ensure justice administration is visible, social control structures formal or informal tilted toward massive awareness campaigns and enlightenment programmes on the right to fair hearing contained in the 1999 constitution of Nigeria, among others.

Keywords: Criminal justice administration, human rights governance, fair hearing, jungle justice, judicial independence

Introduction

The human society is rarely without some form of social interferences whose occurrences may not be explained beyond the theory of what is and what ought to be of the human social existence. In the opinion of Durkheim (1951) in Gbenemene and Eric (2017), crime is normal and forms an integral part of every society. However, when social life becomes threatened as a result of anti-human social acts perpetrated with blatant obliteration to the law, the quest to question such trend becomes necessary. In the recent time, jungle justice appears to be one of those trending social interferences disregarding and plaguing human security and the administration of human rights governance especially when viewed from the angle of its reality around Nasarawa State and by extension, Nigeria. According to Awuni (2007), jungle justice refers to a situation where a large disorganized crowd of people resort to violence and destruction in an attempt to ensure fairness and equity for themselves without recourse to institutionalized public bodies entrusted with such responsibility. In this light, jungle justice entails the art of punishing a suspected criminal without recourse to the law or a formal court trial.

When jungle justice is perpetrated, particularly in a society operated by the modern apparatus of justice, it suggests that the administration of criminal justice is becoming weak and societal members are at the risk of being predisposed to self-help. More so, where the underlying order of society is exposed to stiff opposition or flagrant rupture by human anti-social interferences such that the law protecting the administration of human rights is becoming less impactful or no more properly adhered to, the end result may not be far from jungle justice. According to Vladimir (2012), the practice of jungle justice has been a debasement of the social order in the underlying operations of society in America and other parts of Europe. In Africa, the United Nations Office on Drugs Control (UNODC, 2011) revealed that South Africa and Nigeria are trending in acts of jungle justice and they account for between 35% and 45% of mob attacks and vigilantism on the global statistics. In Nigeria, the survey carried out by Fidelis, Haruna, Ronald, and Clement (2020) reveals that Nasarawa State is trending in the practice of jungle justice and that no fewer than 105 people have fallen victim of jungle justice by either being killed or injured in at least 25 out of the 36 States of Nigeria.

Based on the Universal Declaration of Human Rights by the United Nations to which Nigeria is a signatory and by the effect of section 8(1b) of the Administration of Criminal Justice Act 2015, a criminal suspect is protected from any form of torture, cruel, inhuman or degrading treatment until the courts say so. In the same vein, section 36(1) of 1999 Constitution of Nigeria as amended, provides for the right to fair hearing as part of the fundamental rights of citizens while sub (5) of the same law particularly presumes a suspect to be innocent until proven guilty in the court of law. It is on the basis of these laws that this research considered jungle justice as a criminal act and a threat to the implementation of human rights governance in the study area.

Over the years, jungle justice appears to be among the human security threats bedeviling human rights governance in Nigeria and Nasarawa State as sub-units of government. Although, the law of the federation specifies that the criminal justice institutions are to maintain laws and orders in Nigeria as it is elsewhere around the world, these institutions however, do not seem to be fulfilling this vital responsibility. When the lives of citizens are not well protected, it could mean a mal-administration of human rights governance in the area. Indeed, tackling this singular challenge is characteristic of every country where leaders pay attention to the fundamental ideals of justice proceedings. In Nigeria, section 14(2) of 1999 Constitution of Nigeria as amended, affirms that the state exists for the security of citizens. Section 33(1) also states that, “every person has the right to life, and no one shall be deprived intentionally of his life, save the execution of the sentence of a court of competent jurisdiction in respect of a criminal offence of which he has been found guilty in Nigeria”. Based on these constitutional provisions, Nigerian laws are meant for human rights governance but it seems the processes of criminal justice administration continue to degenerate, particularly when the people not authorized by law are the ones punishing their fellow citizen(s). Could it be that the extent of human rights governance in Nasarawa State is not enough to forestall jungle justice? This study intends to bridge this gap. In doing this, the study tried to find out if people are aware of jungle justice as a violation of human rights and whether the practice of jungle justice influences human rights governance in Nasarawa State. These objectives were measured by testing this null hypothesis: Poor human rights governance is not significantly influenced by the practice of jungle justice in Nasarawa State.

Jungle Justice

Understanding the concept of jungle justice is key to the success of this study. In the opinion of Brunt (2017), jungle justice refers to when a group of people, sometimes several hundreds, take the law into their own hands, act as accusers, juries and judges and punish an alleged wrongdoer on the spot. When this happens, the person accused of committing crime has no chance to defend him/her or claim innocence and often times, this procedure ends up with the victim being beaten to death or seriously injured. According to Ernest (2014), jungle justice is a form of public mal-judicial killing in sub-Saharan Africa, most notably Nigeria and Cameroon, where an alleged criminal is humiliated, beaten or summarily executed by a crowd or vigilantes. As tendered by Gbenemene and Eric (2017) and Abdulah (2016), jungle justice has been going on in Nigeria for several decades because the criminal justice system is defective in the processing of criminal offenders to a possible cleansing of the system. The criminal justice system which consists of the police, the courts, and the correctional service constitutes the bedrock of criminal justice administration in a country but whenever there is arbitrariness and outright disregard to people’s rights in the way and manner criminal suspects are

processed, there is the likelihood that lawlessness will prevail over the rule of law, which seems to be the situation with jungle justice.

Human Rights Governance

Philosophers like Cicero, Plato and Aristotle have hitherto argued that human beings by nature possess certain inalienable rights ordained by God that human laws must recognize and respect as ordained by natural reason (Ernest, 2014). This assertion was enhanced by the philosophical postulations of great thinkers such as John Locke of England, Jean Jacques Rousseau of France, Thomas Jefferson of United States of America, Karl Marx of Germany and Vladimir.I. Lenin of Russia (Falana & Ogunye, 1998). The outcome of this revelation was what culminated to the issuance of the Magna Carta in England, in 1215, the adoption of the Declaration of Independence by the representatives of the North American colonies in 1776, the adoption of the Declaration of the Right of Man and of the Citizens by the National Assembly of France in 1798 and the publication of the Communist Manifesto in 1848. In the words of Philomena (2012, p. 117), “human rights are conceived as rights divinely given to every individual”. The United Nations through its Universal Declaration on Human Rights in 1948 categorized these rights thus: “the right to life, liberty and security of persons, the right to fair hearing, the right to freedom of thought, the right to conscience and religion, the right to freedom of expression and press, the right to freedom of movement, and the right from arbitrary arrest” (Olajide, 2007, p. 11). In the light of the foregoing, *human rights governance bothers on actions that are geared toward the protection of citizens’ rights and decent living standard of people in democratic cultures*. It was the need to reinforce the significance of human rights and their protection that made the United Nations to set aside the 10th of December of every year as Human Rights Day. The Nigerian State is already a signatory to the United Nations Declaration on Human Rights and the Charter of African Human Rights Commission. Nigeria has also set up the National Human Rights Commission which ensures that the rights of citizens are not unnecessarily violated.

Jungle Justice and Human Rights Governance in Nasarawa State

History supports the fact that in a society or a country with weak institutions, collective groups may arise to fill the void in the lapse of power by taking things like criminal punishment into their own hands. Whenever it is deployed, such form of justice often runs parallel to the legal system and both undermine each other. In Nigeria, jungle justice tends to have a standing history of constituting a public trouble. Generally, Tamuno (1989) in Illah and Oli (2019) referred to the Nigerian Civil War of 1967-1970 as the progenitor of many violent crimes in post-colonial Nigeria. As highlighted by Illah and Idom (2017), Nigeria’s first public execution by firing squad of convicted armed robbers took place in 1971 and was greeted with excitement as members of the public felt the suspects deserved the punishment meted out on them. It then, follows that public execution of suspected criminals had public approval since

civil war's inception and may actually have given birth to mob attacks as a form of punishment for suspected criminals in Nigeria. The reality of this war was taken to be what actually correlated with the reality of jungle justice which was supposedly little known before the war and which became an epidemic throughout post-civil war, a common view shared by the researchers (Fabiya, 2004; Tamuno, 1989). As averred by Thomas Hobbes (1588-1679) cited in Nathan (2017), the reason why societies seek to move away from the state of nature was simply because of the many barbaric and inhuman inadequacies that accompanied it. However, the reality of jungle justice which is becoming almost an acceptable form of criminal prosecution in Nigeria points to the fact that Nigeria and its citizens are gradually retrogressing back to that state of nature where the English philosopher Thomas Hobbes had considered social life as being nasty, brutish, solitary and short; a state that a modern society with democratic culture should be at variance with. It is observed that on daily basis, people breach societal set rules yet the law appears not to be catching up with them. Contributing to this claim, Joseph (2014) opines that a society that allows people to take laws into their own hands, and sometimes take human life under the guise of punishment which is unknown to law is a society without human rights governance.

Although Nigeria is a signatory to the United Nations Declaration on Human Rights, the Charter of African Human Rights Commission as well as the operation of Human Rights Commission, Nigeria appears to be one of the countries that is saturated with incidences of human rights abuses either as characterized by the history of military rule and dictatorship that went on for over thirty years or the abuse of office by political actors in the country. The United Nations and Commonwealth Human Rights Mission have also in various times documented gross violation of human rights in the form of denial of press freedom, secret trial, detention without trial and execution in Nigeria. All these scenarios are quite disruptive to human rights governance in a democracy. To further reveal the abuse of human rights in Nigerian democratic regime, the, Nigeria police has been known to kill even for a refusal of law-abiding Nigerians to give a bribe of twenty naira on Nigeria high ways. To this end, the late Minister of Justice of Nigeria, Bola Ige as cited in Philomena (2012, p. 130) lamented and resorted to cursing the officers and men of the Nigerian police thus:

This illegal and illegitimate act, this N20.00 or N30.00 (money) you collect from innocent people, your arbitrary arrest and detention will be used by you to bury your own children.

In Nasarawa State, Local Government News (2015) reveals how a group of youths in Masaka, Karu Local Government Area of Nasarawa State set ablaze one person alleged to be a motorcycle snatcher. Accordingly, Nicholas (2015) captures how two suspected thieves were apprehended and burnt to death on 18th of September, 2015 for stealing a bike from a bike rider in Akwanga

Local Government Area of Nasarawa State. Also, Joseph (2012) wrote that a suspect was apprehended by a mob and burnt to death for stealing a bike in Lafia, the capital of Nasarawa State. All these scenarios suggest that human rights governance is rarely available to the reach of the citizens in the study area. Such an operation may have some causal factors which will be the next review in this work.

Causes of Jungle Justice

Many experts, including social thinkers and lawyers are taking giant steps toward unraveling the causes of jungle justice in Nigeria. The account of Otteh (2017) cited in Brunt (2017, p. 27) gave a very synoptic light on this when he opines thus:

Jungle justice is a metaphor for the failure of society to apply uniform and equal standards and processes to everyone, the failure of society to protect its people from the whims of base and irrational human instincts and impulses.

In Nigeria, Dambazau (1999) argues that not all crimes or offenders are justly processed in the Nigerian justice system because of injustice and partiality. In his 2015 address at the African Union (AU), President Barack Obama says: “there is a lot a leader must do to keep his country moving and that is to know that law is law, and no person is above the law, not even the president” (Vera, 2015, p. 7). In this wise, the respect and promotion of the rule of law is key for any government that is pro-human rights issues, where it persists in flouting court orders, it is setting a pernicious example to the rest of society and telling others that it is no crime to behave in the style of the jungle. Building on the above proposition, Bryce (1921) in Illah and Idom (2017) singled out corruption with impunity as propelling to human rights violence in Nigeria. Reports by Amnesty International (AI, 2018) shows that between 2017 and 2018 alone, at least 717 deaths were recorded from extra-legal executions and thousands displaced across Enugu, Benue, Taraba, Zamfara, Kaduna, Plateau, Nasarawa, Niger, Plateau, Cross Rivers, Adamawa, Katsina, Delta and Ekiti states in Nigeria. These extra-legal executions can constitute a threat to the justice order and whose consequences could make citizens resort to self-help as portrayed in acts of jungle justice. Also, pseudo democracy which also means wrong or mis-applied democracy appears to be part of human rights violation in contemporary Nigeria. Lending to this view, Asare (2007) bemoaned regular adjournments and delays in adjudication of justice as resulting to jungle justice and calls for concerted effort by the judiciary to stem the ties.

The Frustration-Aggression Theory

This theory has its root in the work of John Dollard, Neal Miller, Leonard Doob, Orval Mowrer and Robert Sears in the text: *Frustration and Aggression* (1939). The theory particularly held that aggression is a product of frustration

which is basically caused by blocked opportunities faced by people in the society. It sees frustration as what often happens when a goal is interfered with (Lawson, 1965 cited in David, 2017). Thus, this theory indicates that aggressive behaviour is not a product of genuine hostility, but of frustration.

In this study, the relevance of this theory is clear because it allows us to see acts of jungle justice as acts coming from the frustration people encounter in the administration of criminal justice. In Nigeria, the justice system is operated in such a way that wrong deeds by the privilege group are treated with levity, whereas wrongs by the deprived group are easily punished and sometimes without court conviction. This kind of operation constitutes a discrimination of people's rights and the administration of human rights governance. Those who are treated in such a discriminatory manner end up losing confidence in the entire justice system as a shield of human rights governance in a democracy.

Materials and Methods

The survey design was adopted in this study so as to allow for an even coverage of the study area. It was also considered useful since it enables the collection of primary data in a large sample in order to test hypotheses and answer research questions (Ndiyo, 2005). The Yamane formula for sample size determination was utilized at 95% confidence level and a margin error of 0.05%. This was based on the 2016 projected population of Nasarawa State which stands at 2,523,400 (NPC, 2016). A sample size of 533 was arrived at and adopted for the study. However, the study conducted key informant interview with 5 participants which when added to the initial sample size of 533, the total sample size became 538. The study randomly selected sample elements from seven (7) Local Government Areas in Nasarawa State by admitting the population proportional to sample size (PPSS) to select sample elements for each LGA. The adult residents of Nasarawa State constituted the study population but findings were generalized on the entire population of Nasarawa State. Two instruments, that is, questionnaire and Key Informant Interview guide were used in the study. The researcher issued out questionnaires directly to the respondents and at some point, conducted Key Informant Interviews on some key participants. Only 513 were duly filled and returned from the 533 questionnaires applied. Data were presented and analysed using both descriptive and inferential statistics. The Statistical Package for Social Sciences (SPSS) version 21 was used to display frequency, simple percentage, mean, standard deviation and correlation coefficient of variables.

Presentation of Findings

Table 1: Socio-Demographic Characteristics of the Respondents, N = 513

Categories	Frequency	Percentage %	Mean	SD
Age (years)				
≤20yrs	76	14.8	28.5	8.4
21-30	263	51.3		
31-40	127	24.8		
41-50	30	5.8		
>51yrs	17	3.3		
Sex				
Male	354	69.0		
Female	159	31.0		
Marital Status				
Single	300	58.4		
Married	170	33.1		
Divorced/Separated/Widowed	43	8.5		
Educational qualification				
No formal education	33	6.4		
Primary	26	5.1		
Secondary	109	21.2		
Tertiary	345	67.3		
Occupation				
Unemployed	212	41.5		
Self employed	80	15.5		
Public/civil servant	75	14.7		
Retired	100	19.4		
Others	46	8.9		
Monthly Income				
<10,000	146	28.5		
10,000-20,000	175	34.1		
21,001-50,000	95	18.5		
51,001-100,000	70	13.6		
>100,000	27	5.3		

From Table 1, the mean age of the respondents was 28.5 with majority of them (76.1%) found within the ages of (21-30 and 31-40 years) respectively. Going by the Nigerian Youth Policy of Federal Ministry of Youth and Development (FMYD, 2009) which pegs the age of youths between 18 and 35 years, this result shows that Nasarawa State has a productive population which is capable of ventilating energy in jungle justice when left idle. The sex result (69.0%) shows more males than women participated in the study, implying the dominance of male sex in the study area. The fact that male dominance is obvious in the study area makes jungle justice a male folk violence. Most of the respondents (58.4%) were single. This implies that singles are likely prone to acts of jungle justice since they are less occupied with much societal demands. Over 70% of the respondents have acquired tertiary education implying that the participants are literate and can take informed decision on issues relating to the subject of study. The turn out on occupation has the participants (41.5%) as being unemployed. This was generally high when related with the number of those gainfully employed (14.7%) and self-

employed (15.5%). This result gives the impression that unemployment is prevalent in Nasarawa State and that such unemployed persons are likely at the risk of indulging in the practice of jungle justice. Distribution by income shows that the study participants 34.1% earn between N10, 000 and N20, 000 monthly. This result indicates a population with poor monthly income and such population is vulnerable to a life of frustration and despair which can be incidental to the practice of jungle justice.

Table 2: Distribution of Respondents by Jungle Justice and Human Rights Violation, N = 513

Categories	SA (%)	A (%)	Rating			Mean	STD
			U (%)	D (%)	SD (%)		
Jungle justice stifles HRG	245(47.8)	182(35.5)	29(5.7)	42(8.2)	15(2.9)	4.17	1.04
Low trust in HRG	186(36.3)	176(34.3)	78(15.2)	64(12.5)	9(1.8)	3.91	1.08
Setting suspects ablaze	325(63.4)	158(30.8)	12(2.3)	11(2.1)	7(1.4)	4.53	0.76
Beating suspects	269(52.4)	147(28.7)	25(4.9)	59(11.5)	13(2.5)	4.17	1.11
Suspect murder	286(55.8)	142(27.7)	32(6.2)	43(8.4)	10(1.9)	4.27	1.03
Beating suspects to coma	278(54.2)	190(37.0)	16(3.1)	18(3.5)	11(2.1)	4.38	0.87
Punishment outside the court	280(54.6)	162(31.6)	34(6.6)	21(4.1)	16(3.1)	4.30	0.98
Failed HRG	194(37.4)	207(40.4)	62(12.1)	38(7.4)	12(2.3)	4.04	1.00

Footnote: Human Rights Governance (HRG)

Using a measurement scale of 5, the respondents were asked to rate their awareness of jungle justice as a violation of human rights and it was revealed that setting suspects ablaze ($\bar{x} = 4.53$, $SD = 0.67$) was the most known form of jungle justice perpetrated against human rights governance. Beating suspects to coma ($\bar{x} = 4.38$, $SD = 0.87$) was the next rating and was followed by punishing suspects outside ($\bar{x} = 4.30$, $SD = 1.00$). Suspects murder ($\bar{x} = 4.27$, $SD = 1.03$) was also considered a significant violation of human rights governance. Expectedly, the beating of suspects was significant in the study area ($\bar{x} = 4.17$, $SD = 1.11$). This was coming as a result of poor confidence in the Human Rights Law ($\bar{x} = 3.91$, $SD = 1.08$), as exhibited in jungle justice ($\bar{x} = 4.17$, $SD = 1.04$) and failed human rights governance ($\bar{x} = 4.04$, $SD = 1.00$). Of these variables, the mean scores were quite signifying of their influence on human rights governance while the standard deviations which ranged from 0.76 to 1.11 were small and closely clustered around the means. That is to say, jungle justice is a practice that violates the human rights law in the study area. Some qualitative data were also generated to verify and validate findings from the quantitative data.

I can tell you for free jungle justice is a practice because many people are unaware of human rights issues and their protection in

Nasarawa State. That is to say, the National Human Rights Commission and National Orientation Agency are not doing as expected in the role of educating people about their rights. Let's be honest with ourselves, you hardly can see any bill or poster about human rights pasted around town not to talk about how much of these campaigns have been taken to the grassroots. In other to make this work today, these awareness agencies can extend their scope of operation to the use of social media platforms where thousands of people can be reached without physically meeting them. *(KII- Ward Councillor, male, age 40, Obi)*

The participant above expressed dissatisfaction with the strength of human rights awareness activities in the State and considered it a shortcoming of the institutions saddled with such responsibility. This position was based on the absence or near absence of human rights governance both in the rural and urban settings either by way of not holding open campaign events regularly or by way of not sending messages via bills and posters in the area.

Similarly, a Ward Councillor has this contribution

I think the impact of National Orientation Agency and other agencies responsible for human rights campaign are low in Nasarawa State. We have for instance, 13 LGAs and going by the records, it is obvious not much have been done in that regard. Jungle justice is an act of human rights abuse but it is perpetrated on an alarming rate in Nassarawa State. That simply tells you that the awareness level of perpetrators is still low because no educated or a well-respected and responsible person in society will want to abuse or impugn on people's rights in that manner. *(KII- Ward Councillor, male, age 43, Lafia)*

This participant revealed how jungle justice indicates a response to poor awareness campaign on people's rights and expressed doubt if educated and responsible people who are aware of the human rights law can take to jungle justice. In other words, he sees jungle justice as a practice common to uneducated and/or unenlightened places of the study area.

Further opinion revealed thus:

Truth be told, to say human rights awareness is poor in Nasarawa State is an understatement. Let's not talk about being educated here because nothing is happening in the education sector today. People need to be oriented about their rights and I cannot remember when last the National Orientation Agency embarked on such campaigns in Nasarawa State whether in urban centres or in rural communities. *(KII- Traditional ruler, male, age 63, Nassarawa Eggon)*

Although this participant acknowledged low human rights campaigns in the State, his opinion prefers enlightenment campaigns for both educated and non-educated public on human rights abuse. The participant's view also indicated the need to reform the education sector so that the quality of information given is one that can solve and not create problems.

Test of Hypothesis

Ho: Poor human rights governance is not significantly influenced by the practice of jungle in Nasarawa State

Table 3: Mean, standard deviation and Pearson Product Moment Correlation Matrix of the Relationship between jungle Justice and Human Rights Violation (N= 513)

S/N	Variable	M	SD	1	2	3	4	5	6	7	8
1	Jungle justice	4.17	1.04	1							
2	Poor confidence in the HRG	3.91	1.08	.87**	1						
3	Setting suspects ablaze	4.53	0.76	.84**	.78**	1					
4	Beating suspects	4.17	1.11	.96**	.87**	.84**	1				
5	Suspect murder	4.27	1.03	.96**	.86**	.86**	.96**	1			
6	Beating suspects to coma	4.38	0.87	.90**	.79**	.91**	.89**	.92**	1		
7	Punishment outside the court	4.30	0.98	.94**	.84**	.89**	.95**	.96**	.96**	1	
8	Failed human rights awareness	4.04	1.00	.93**	.91**	.82**	.91**	.91**	.87**	.89**	1

**Correlation is significant at the 0.01 level (2-tailed).

Footnote: Human Rights Governance (HRG)

From table 2, the relationship between jungle justice and poor human rights governance was positive and highly significant at setting suspect ablaze ($r = .84$), beating suspects ($r = .96$), beating suspect to coma ($r = .90$), suspect murder ($r = .96$), punishment outside the court ($r = .94$) and failed human rights awareness ($r = .93$). These significant outcomes are actually interesting because these variables are anti-social behaviours characterizing human rights violation. To these extents, jungle justice is positive and significantly correlated with human rights violation in the State. These findings corroborated that in table 2 where poor human rights governance was highly reported as a factor leading to jungle justice in the study area. It then, means that poor awareness of the human rights law associates with the practice of jungle justice in Nasarawa State. Surprisingly, this outcome tends to deviate from the high level of education possessed by the respondents as revealed in table 1 above. Such outcome could suggest that there is a gap in the knowledge of the human rights law by educated persons in Nasarawa State and that being educated may not necessarily mean having due knowledge of the human rights law and its enforcement in the State.

The interactions among other variables also reflected positive correlations. For instance, the relationship between jungle justice and poor confidence in the human rights governance was positive and high at $r = .87$ ($p. < 0.01$). The high correlation coefficient suggests the practice of jungle justice as lack of confidence in the Human Rights Law or the violation of human rights. Jungle justice was also highly correlated with setting suspects ablaze in the State ($r = .84$, $p. < 0.01$). That is to say, the practice of burning suspects alive is indicative of jungle justice in the violation of human rights. Poor confidence in the human rights governance and setting suspects ablaze correlated significantly at ($r = .78$, $p. < 0.01$). This suggests the recognition of jungle justice as an act of human rights violation and murder associated with human rights abuse in the State. Consequently, the relationship between poor confidence in human rights governance was significantly positive with the beating of suspects ($r = .87$, $p. < 0.01$), suspects murder ($r = .86$, $p. < 0.01$), beating suspects to coma ($r = .79$, $p. < 0.01$), punishing a suspect outside the court ($r = .84$, $p. < 0.01$) and a failed human rights awareness ($r = .91$, $p. < 0.01$) respectively. It is likely that these associations became significant as a result of poor enforcement of the human rights law which invariably signifies the prevalence of jungle justice in the State.

The study also shows that setting suspects ablaze correlated strongly with suspects beating at ($r = .84$), suspects murder ($r = .86$), and beating suspects to coma ($r = .91$), but such correlations became more unveiling with punishing a suspect outside the court ($r = .89$, $p. < 0.01$) and a failed human rights awareness efforts in the State ($r = .82$, $p. < 0.01$). The relationship with beating a suspect is also phenomenal with failed human rights awareness at ($r = .91$, $p. < 0.01$). When this is allowed to happen, the administration of human rights governance can rarely have guarantee in the State. The respondents also saw suspects murder a highly correlated with beating suspects to coma ($r = .92$); that between punishment outside the court and a failed human rights awareness as positive and highly significant at ($r = .89$, $p. < 0.01$). The result here considers jungle justice an appearance of poor human rights governance. Meanwhile, the participants particularly revealed that jungle justice ($r = .93$) and poor confidence in the human rights governance ($r = .91$) are correlated with failed human rights awareness. These findings indicate the existence of jungle justice as a violation of human rights and poor administration of human rights governance in the study area.

Discussion of Findings

Jungle Justice and Human Rights Violation

Among the specific objectives of this study, one was to find out if the practice of jungle justice entails human rights violation. It was found that jungle justice correlated significantly with human rights violation which was characterized by some anti-social behaviours such as: setting suspects ablaze, beating suspects, beating suspects to coma, suspect murder, punishment outside the court and failed human rights awareness respectively. Validating this outcome,

results from the correlation analysis between jungle justice and poor human rights governance was positive and significant as indicated in table 2 above. These revelations agree with the position of Shivji (1989) in Ernest (2014) who believed that the determination and practice, including the enforcement of human rights law is still a far cry under democratic dispensations in sub-Saharan Africa. Also consenting, Ugochukwu (2017) found major loopholes in the enforcement of human rights law while considering sections 12 and 13 of the Criminal Procedure Act. He said, instead of lynching the suspected criminal, it is people's duty to make arrest and hand same over to the police or better still make such suspects available to the nearest police station. A breach in this expected relationship aptly correlates with poor human rights governance as revealed in the study. The study of Igbo (2006) also aligned with this poor human rights outcome by revealing that the police institution is so engrossed in corruption so much so that it prefers dealing with an uninformed public than those that are literate or enlightened as the former is easily manipulated when they want to extort money or take bribe from citizens.

Going by the findings in this objective, it is clear that human rights awareness campaign by the National Orientation Agency is missing in action and such vacuum in the tenet of frustration aggression theory connotes information blockage which can lead to frustration and aggression. This has not only left the people more vulnerable but the practice of jungle justice apparently constituting a disruption to human rights governance in Nasarawa State and Nigeria as a whole. As such, it will be logical to say the quality of education and literacy level of an average citizen of Nasarawa State still suggests a situation of human rights awareness challenge.

Conclusion

The poor awareness of human rights and citizens' dissatisfaction in the administration of human rights governance actually reduced their compliance outcome in the study area. This responsibility seems inactive as the activities of the concerned institutions are not well felt in the State. Thus, this study concludes that the tendency to be law abiding is contingent on the nature of criminal justice arrangement in the society and it can change when the conditions for operating them are not in the equality of justice for all.

Recommendations

To curb this ugly trend, the following are recommended for policy action:

- i. Government needs an overwhelming reform of the judicial process in the state to be in line with global concern for human rights protection.
- ii. Government statutory agencies, including informal structures should carry out massive awareness campaign and enlightenment programme to elevate public knowledge on human rights governance in the State.
- iii. Flowing from above, concerned government institutions should administered justice visibly such that it is able to rekindle the spirit of

- patriotic consciousness and professionalism in citizens and government agencies.
- iv. Government should increase the funding of human rights protection agencies so as to boost their performance output.
 - v. Government should provide good governance by putting in place basic infrastructural facilities for the people. Effective control of jungle justice as it were would require a fundamental activation of this approach.

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