

Popular Vindictiveness in Maroua: Autoptic Analysis of a Reinvention of Self-SecurityMahamat Ibni Bichara¹ and Salahaddine Oumarou²¹Department of History, Higher Teachers Training College of N'Djamena, PO BOX 460
N'Djamena, Chad²University of Maroua, Cameroon**ABSTRACT**

The question of popular justice in the city of Maroua is part of the trajectory of the limits of the State in terms of security. The weaknesses and shortcomings of the State characterized by impunity or social anomie, the resurgence of insecurities, administrative red tape and poor knowledge of the procedure of the judicial system are at the origin of the divorce of the people from the state judiciary; hence the avalanche of popular revenge. From this observation, there arises the problem of the recurrence of popular vindictiveness. That said, what explains this resurgence of mob vindictiveness in the city of Maroua, how does it manifest itself and what precaution should be taken to limit this new form of insecurity? This problem of popular revenge aims to study the issues that led to the birth of this popular revenge, then its manifestation which has become a new modality of urban insecurity in Maroua in order to propose perspectives. Highlighting the analytical and empirical-deductive approach, this study is based on oral sources, written sources and a participatory observation of scenes of popular revenge in Maroua. Through this work, we aim to show that the advent of popular justice is first perceived as the consequence of the laxity of the State, then a form of popular revenge following the failures of the State in security matters and finally to analyze and show that this is a new mode of growing insecurity in urban areas that the public authorities must eradicate without fail at all costs. This makes it possible to assess the impacts while proposing perspectives in order to avoid raising awareness of the population on what is called the presumption of innocence.

Keywords: insecurity, urban crime, State, popular justice, rational justice, Maroua

INTRODUCTION

For several decades, Cameroonian national news has been marked by an effervescence of multifaceted insecurities in urban centers. Indeed, Cameroonian cities are at the mercy of criminal entrepreneurs. This is how we have witnessed armed robberies, robberies of motorcycle taxi drivers, snatching of telephones, the list of which is far from being exhaustive. Added to this is the deterioration of the security situation in the North West and South West regions and the rise of regional cancer in the Far North region where an irredentist insurgency continues to grow.

In northern Cameroon, the resurgence of insecurities is also perceived not as laxity by the state, but also as a challenge to the defense and security forces and above all as a showdown against state institutions. Weakened by the resurgence of insecurities, having lost confidence in state justice, tired of an effective and efficient response, the population has decided to take so-called security devices of revenge in order to apply the scenes of mob vengeance to the criminals caught in the act. With the crisis of official justice, we have observed among some Cameroonians an attitude of avoidance: rather than facing the difficulties of state justice, the abandonment of any claim to their rights is preferred.

Popular justice means all the criminal acts committed by the population against an accused of theft. It refers to acts committed by individuals taking the law into their own hands. Furthermore, these acts are generally violent and are committed in retaliation for an alleged

crime, or in response to a perceived threat. Indeed, in the city of Maroua, only in June 2021, the National Gendarmerie was able to identify around twenty scenes of popular revenge. Scenes of popular revenge in northern Cameroon are on the rise. The population has decided to defy institutional justice, in order to deliver the criminals to a scene of mob justice.

The purpose of popular justice methods of repression is the eradication of all forms of banditry. Indeed, in this context of popular revenge, it is not a question of correcting, but of eliminating once and for all, the troublemaker. The population also felt that the imprisonment provided by the state system was very ineffective in the fight against crime and that it was useless to lock up a criminal for only a short time, so that he would reoffend once released from jail. This is how acts of popular revenge become recurrent in North Cameroon. This extremism in the repression comes from the observation that most of the brigands arrested in the neighborhoods are habitual criminals.

In the city of Maroua, it is not the practice of mob justice that worries the public authorities, but the turn it has taken with more settling of scores than lynching itself. According to Abdoulaye Math, President of the National Committee for Human Rights and Freedom, not a day goes by in the city without reporting the scene of a thief being beaten up in the city, sometimes presumed to be a thief. , on the other hand, the accused or scenes of settling scores between families are taking on a new dimension of insecurity. From this observation in the city of Maroua, there arises the problem of the recurrence of popular condemnation. That said, what explains this resurgence of mob vindictiveness in the city of Maroua, how does it manifest itself and what precaution should be taken in order to limit this new modality of growing insecurity? This work aims to study first, the causes that led to the birth of this popular revenge, then, its manifestation which has become a new modality of urban insecurity in Maroua and finally to propose the perspectives of a justice rational.

As part of the realization of this work, we used oral, written, electronic sources and direct observation.

In this study, the data collection technique is probability sampling. It is probabilistic because we had in front of us several actors, we randomly and randomly selected our potential informants. This sample was initially the size of 30 people, but it was reduced to 11 people surveyed because of the participatory observation method of the mob scenes. As part of this work, we used a mixed method of data collection, that is to say both qualitative and quantitative. Qualitative data is non-statistical information and tends to be loosely structured. Quantitative data consists of statistics. With regard to data collection tools, we have established an interview guide and an observation guide. We have established an interview guide for different actors. A guide that extends over 1/2 pages with a duration of 10 minutes. We did the intensive investigation which consisted of interviewing each informant individually. The interviews took place in the homes of the respondents, especially for the local populations, on the side of the road and in the offices for the administrative officials. On average, these interviews lasted 15 minutes.

With regard to the written sources, we exploited the documents having more or less a relationship with the theme. These written sources are essentially books, theses, Master's theses, articles, book chapters, archives and newspapers. These documents were consulted in the library of the Higher Teachers Training College of the University of Maroua, at the level of the Prefecture of Diamaré and also at the level of the National Gendarmerie of the city. Moreover, we carried out a participant observation using an observation guide. Powerless, we witnessed several scenes of popular revenge.

Electronic sources have been a considerable contribution to the writing of this work. Indeed, they allowed us to have certain information that we could not obtain in the library and in the archives, because this online library has important documents related to the theme.

From the point of view of the analysis of the empirical data obtained, we have highlighted an analytical approach. Indeed, with regard to the analytical approach, it participated in the evaluation of the quantity and quality of the information collected on the evolution of mob justice in the city of Maroua.

FROM STATE LAXITY TO THE RESURGENCE OF INSECURITY

Faced with the growing insecurity in the city of Maroua, tired of the state's slow strategies to ensure security, the population took a "better" initiative to fight back with vengeance to make up for the state's deficits in repression of anti-ethical acts committed by outlaws. Indeed, this upsurge in acts of banditry and unchecked crime for lack of good security governance, has aroused in a disadvantaged segment of the population hatred of the State, which according to them, is cold and in a posture of impossibility. Furthermore, it must be said that the administrative burden of justice/the slowness of the judicial procedure and the resurgence of insecurity carried by corruption have magnetized the anger of the population, which has no choice but to apply mob justice in the face of state impunity.

Judicial Delays

The poor knowledge of justice by some litigants and the slowness of the Cameroonian judicial system are reasons that lead to the abandonment of the judicial procedure. Indeed, concordant sources support the idea that the heaviness of the Cameroonian judicial system (the slowness of the legal procedure) has pushed a disadvantaged section of justice to support mob justice.

Today in Cameroon, bringing a case to court, or receiving a summons from a court, almost always represents a difficult psychological and physical test, because the procedures before the courts take time. As a result, the people who constitute the litigants are aware of this reality. Obviously, even if it is slow, if it would be of good quality it will not worry, imagine for a moment or shortly after a long wait, this justice is useless, even ineffective.

The procedure, which is nevertheless a necessity, is not perceived by a good number of people as being not only ineffective but useless when it is prolonged in an exaggerated way. It must always precede the judgment, but when the decision is already known because of the payment of bribes, or because of the judge's own sensitivity; we then witness almost endless adjournments of hearings. These endless dismissals due to judicial heaviness lead to neglect and concealment of evidence. The more time passes, the memories and the cases accumulate and one would even manage to wonder what was the real problem in the background. Thus, we are witnessing the abandonment of the situation in court.

Moreover, the poor knowledge of the legal procedure and the lack of patience are factors which are at the origin of the mob's vindictiveness. Indeed, of those surveyed, only 15% know the legal procedure. Most Cameroonian citizens do not know that the judicial system has procedures to follow in order to incriminate the suspect, they want everything and everything immediately that justice incarcerates an individual with or without proof of the grounds for which he is accused. The question of procedure poses a major problem in judicial institutions. For most cases, it is an incomprehensible procedure, which goes around in circles, grips and suffocates its victim; hence the total rupture between justice and litigants.

The slowness of the judicial system and the interminable referrals lead to the disenchantment of the population vis-à-vis the law. Indeed, there is nowadays a gap that has been created between the judiciary and the people, because they say they are dissatisfied with it. This manifests itself in the lack of confidence granted to this institution. When we talk about the divorce between the judiciary and the Cameroonian people, we especially see this void that has widened over time between justice as it is perceived by litigants because of this lack of trust. Because of the inefficiency and inapplicability of the law and this eternal corruption, we

find more and more innocent people behind bars, and who says innocent in prison surely says guilty in circulation. Several cases can illustrate individuals who have committed criminal acts (criminal) on the loose and the innocent incarcerated.

If some people think that the administrative burden of justice is one of the causes of popular condemnation in the city of Maroua, it should not be forgotten that most of the people surveyed defend the thesis according to which the resurgence of insecurity due to robberies, assassinations and theft of telephones are the focal point which has reactivated this practice of Ghettoization of security.

From the Resurgence of Insecurity to the Advent of a Social Evil

Practically for decades, the city of Maroua has been experiencing an unending growing curve of urban insecurity. Indeed, this growing insecurity is characterized by home burglaries, the murder of motorcycle taxi drivers, night attacks on students and theft of telephones. Nowadays, this insecurity has become commonplace that even the defense and security forces are worried about this upsurge. Others speak of the return of the wolf to town such as support Thomas Hobbes who maintains that man is a wolf for man.

To see the popular reaction following the scenes of popular revenge, the populations of the city of Maroua show their fed up with the laxity of the State and with the criminal challenges. Indeed, the resurgence of insecurity in the city, which is perceived as a sign of arm wrestling with the defense and security forces, has brought out the animality of man. Today, in the town of Maroua and its suburbs, not a week goes by, it even seems like a day or a night, without us being informed of burglaries, the murder of a taxi driver or theft from the snatch of the phone. While these three forms of insecurities have fueled popular anger, they are also seen as an indicator of the failure of the state security system.

Burglaries have become commonplace; shops on the roads and some private homes are exploited by thieves. Indeed, the confirmation of this rise in insecurity is perceptible through the words of Kamsouloum, who notes an increase in blows and injuries by well-armed individuals. This is all the more true since the premises of CRTV Extrême-Nord were robbed by criminals on January 31, 2013, around 6 p.m., when unidentified men took communication credits valued at 300,000F, and Total fuel vouchers.

The city of Maroua, in the grip of a security crisis, is facing manifestations of acts of banditry, juvenile delinquency and crime. Indeed, according to Chouala, the State neutralized by entrepreneurs of insecurity, entrepreneurs of jungles conducive to all transactions, crimes, murders, is a State with weak responsibility. Because there is obviously a relative lethargy on the part of him to register his authority. This is how we note an upsurge in burglaries. Therefore, to support this, on May 22, 2018, around 1 a.m., two individuals armed with guns on a motorcycle tried to rob a shopkeeper in the Kongola-Djolao district. After climbing the wall of the house, they were apprehended by Oumarou Madi, the manager of the concession before fleeing. This burglary attempt aroused the anger of the population, because it is not the first time that Sieur Oumarou has been visited by criminals. This prompted the population to organize themselves into a self-defense group to secure the neighborhood. During the period from March to June 2022, only in the districts of Dougoye and Doursoungo, we can note 15 cases of burglaries with firearms.

In the same wake, describing the avalanche of insecurity in the city which stigmatizes the population, the commander of the Far North Gendarmerie Legion declares that the aggravated thefts, burglaries, nocturnal attacks were increasing day by day. By way of illustration, in the locality of Dargala, during the night of April 26 to 27, 2019 around 1:30 a.m., a group of 6 criminals armed with war rifles broke into the home of Tchoupsia Salomon. They took a Honda brand motorcycle and the sum of 1,350,000 CFA francs. Before fleeing, they stunned the victim in the forehead with a machete. In addition to the burglary which

pushed the population to practice popular vengeance, the murders and assassinations of motorcycle taxi drivers constitute the straw that overflows the vase.

The motorcycle taxi business is older than the world. Indeed, not only do they face traffic accident problems, but also the risk of insecurity linked to this activity is painful. Indeed, in the Far North region, the phenomenon of motorcycle theft has appeared with disturbing regularity. Long before the motorcycle taxi business, this town had seen a wave of motorcycle thefts. In the 1970s, these facts were observed in all districts with a dominance in particular in the Domayo, Kakataré, Hardé and especially Ponré districts. Later, from 1991 to 2001, the daily security bulletins of the central police station of Maroua present a worrying amount of motorcycle theft with in particular 37 motorcycles declared stolen during the last quarter of 2000. The most affected districts were Doualaré, Lopéré, Dougoy, Domayo.

With the technological revolution, new motorcycles are beginning to attract unemployed youth to practice in this field. Thus, since 2010, there has been a constant increase in the number of motorcycle taxi drivers in the city of Maroua. So, as it is an environment in perpetual motion, mostly made up of illiterates, the criminal entrepreneurs have decided to establish themselves by force in order to sow terror. This is how we witness the aggression of motorcycle taxis. Initially, very weak, thereafter these attacks took turns in another dimension which even begins to worry the public authorities. Each year, the union records a significant number of attacks related to this informal area.

In 2019, only for the first quarter, 156 stolen motorcycles were registered, of which 46 bodies of the victims were found with their bodies covered in blood. Worse than that, the executioners of the criminals were young people between the ages of 19 and 23. Today, unemployment and the proliferation of motorcycle taxis in the city have amplified the situation. To get their prey, criminals use several techniques.

The technique where the bandit pretends to be a customer and offers the motorcycle taxi driver a high price, a destination a little remote from the city. The customer on board behind the motorcycle often asks to make themselves comfortable. The time for him to detach his ammunition of peppers that he will return to blow in the eyes of the motorbike taxi driver. While the victim sees blurry, the criminal has only to seize the object of his desire and flee.

Moreover, the other technique developed by gang members is to hold up motorcycles as a group. Indeed, the leader of the gang sends one of his elements to generally target the villagers who have recently arrived in the city, assuming that they do not have a good command of all the corners of the city. Arrived on the scene, the naive driver is surrounded by the thugs. It will then be a question of handing over the motorcycle and the money. Very often no act of violence ensues when the drivers comply. Otherwise, the victim is stabbed. Sometimes there is an exchange of punches. For example, in the locality of Balaza Alkali, on November 20, 2018 around 8 p.m., Abdou Mal Bouba motorcycle taxi driver was stabbed by two criminals, who wanted to snatch his motorcycle. The victim was taken to hospital before dying.

Long before this date, the population of this locality was angry, because according to them the police did not react to their distress call. She believes that for each case of insecurity reported, the police response did not manifest itself effectively. In 2018, around 8 p.m., a man had his throat cut during a fight. It was on the night of November 17 to 18, 2018 around 8 p.m., a fight pitted Adamou Blakam against Baina, the latter slaughtered his protagonist before taking the key to the field. Despite the night, he was barely caught and saved by the neighborhood chief. This barbaric and inhuman act terrified the population. He was only waiting for an opportunity to take revenge on the wrongdoers.

Sometimes the criminals can stay at a crossroads or at a place where there is a speed bump to trap his victim. Time to slow down, they go out to besiege his executioner. This is all the more true in June 2018, on the night of 14 to 15, around 2 a.m. in Makabaye, Seini Yaya

aboard his moped was murdered with knives by unidentified individuals at the level of Mayel-Ibbé public school.

The last technique used by the criminals is the one that led the population to revolt. Indeed, this technique consists either of driving a welded hammer on the head of the motorcycle taxi driver or bringing it to a remote place to immolate it like a ram and leave its machine. This modus operandi has become increasingly recurrent in the city of Maroua.

For the month of May 2022, seven motorcycle taxi drivers were coldly beheaded. The act that updated the idea of mob justice is the assassination of the motorcycle taxi drivers during Ramadan behind the Mizao hotel on the road to Mayo Kaliao. The victim's body found bathing in blood sparked the revolt of those working in the field. Just at the entrance to the yellow bridge, the motorcycle taxi drivers to express their dissatisfaction blocked the passage for more than 3 hours, it took the intervention of the governor. Since that time, not a day goes by without two or three cases of mob justice being reported in the city.

In addition to the insecurity linked to the assaults on motorcycles which led to the popular revolt, the snatching of the telephone is the cause of popular condemnation. Indeed, phone snatching has become the ordeal of the population of the city of Maroua. Often, these criminals are two or three on their motorcycle crisscrossing the alleys. If they find an individual manipulating his device on the side of the road or on the phone, they do not hesitate to snatch it or use the bladed weapon to scare him.

This form of theft has become very upsurge in Maroua. This is also the cause of the resurgence of popular vindictiveness. By way of example, on the night of August 15, 2018, two individuals named Abdoul Nassir and Yaouba Sali, on board a motorcycle, snatched a phone from an unidentified pedestrian and were heading towards the green bridge. They were chased by the police on patrol and the population. These have been caught. Abdoul Nassir in possession of a knife seriously injured the GPX Haman Noël, in legitimate self-defense, the latter used his weapon to kill his executioner. His sidekick was quickly neutralized by other police officers.

In addition, according to some individuals, the manipulation of the judicial system by the executive power is the cause of popular vindictiveness in Cameroon. For this, we note a hostage taking of the Cameroonian judicial system by the executive power. If it must be said that the administrative heaviness and the disenchantment of the population to the detriment of justice have fueled the anger of the population, it should not be forgotten that the resurgence of insecurity is the immediate cause of popular criminal vindictiveness. That said, hasn't popular revenge, which is perceived by the population as a form of popular revenge, become a new form of insecurity? The commentary and analysis of these different acts will show us this in the rest of this work.

POPULAR REVENGE: AN EVIL THAT HAS BECOME A DAILY OCCURRENCE

Popular justice is the most widespread expression in Maroua, especially in neighborhoods where insecurity has become the daily experience of the city. Indeed, when the population captures a criminal, they do not hesitate to beat him to death.

The Proliferation of Acts of Popular Revenge

We understand by popular criminal vindictiveness, a form of illegal revenge, practiced by the population in full crossroads, on the market place, on a public place, where a crowd throws itself on the accused of thefts, offenses or witchcraft by beating or calcining it. In the context of this work, if it is nicknamed the Ghettoization of security, it is because it is done within the audience of the street, that is to say within people neither without faith, law and neither right. In street parlance these people are called Ghetto.

For most of the people interviewed in the city of Maroua, popular revenge is due to impunity and social anomie in the face of the resurgence of insecurity. Indeed, these insecurities that have become daily experiences have also sparked a revolt that has developed; and continues to manifest itself in acts of savagery by street vigilantes. In his legal posture, Nkou Mvondo speaks of parallel criminal justice. In the city of Maroua, this parallel criminal justice takes several forms. One can enumerate the caning, the purging of the bottles, the broom process and the way of beating the suspect. It is this last technique which is recognized as popular vindictiveness.

The action of burning a living individual is a revenge deemed "effective" according to the man in the street. Indeed, according to empirical data, after so much patience against state justice that fails to punish criminals, the population decides to take justice with this thoughtless method. Once a thief is caught in the nets of the population, first the tires are put on his waist, then he is sprayed with fuel and finally, a match is thrown at him. Instantly, he passes from life to death.

In the city of Maroua, the recurrent scenes of popular condemnation have orbited not only the public power, but also the defense and security forces and above all have generated social psychosis among young people. Indeed, in the arteries of the city, everyone is unanimous that popular justice is a form of fight against growing insecurity. If it is perceived as a form of revenge by the population vis-à-vis the resurgence of insecurity, this practice is also a new modality of growing insecurity generating fanciful regulations of accounts.

Many events caught our attention. In June 2018, two suspects identified as a motorcycle taxi thief in the Doursoungo district were molested by the population. This scenario happened around 3 p.m. when the named Oumarou Bouba and Hamadou Bouba, recognized as aggressors, went as usual to extract a motorcycle in hiding in a mosque. The same month, still during the day around 4 p.m., two individuals suffered mob justice following a failed motorcycle theft in Doursoungo. Unfortunately, the thugs missed their package. Having been seen by the population, they fled before being caught in the cemetery where they suffered mob punishment. One individual passed away on the spot, and the other ended up passing away at the Maroua regional hospital. At the scene, there is a burnt-out motorcycle.

In 2020 and 2021, the phenomenon of popular condemnation in the city of Maroua fell due to barrier measures following the health crisis. Indeed, with the Covid 19 health crisis, crowds in public spaces have been reduced and therefore, the theft of machinery has decreased, which is why there have been fewer scenes of mob vindictiveness.

It is only towards the end of 2021 and the beginning of 2022 that popular condemnation will again resume its magnitude. Indeed, this application, wrongly and through popular vindictiveness, is now beginning to worry not only the defense and security forces, but also the judicial institutions and especially the community, because it has begun to stigmatize the community. For example, on the night of June 21, 2021, a lifeless body of a taxi driver was found lying in a pool of blood in the Ziling district. This assassination led to a popular uprising. To ease their tension, the mayor of Maroua 1er Hamadou Hamidou and the police deployed to the scene to open an investigation.

Between May and June 2021, the data collected in the city shows 15 people burned for attempted assault on motorcycle taxi drivers. Indeed, the Prefect of Diamaré, the Company Commander, Civil Society Organizations and religious leaders have intensified meetings to sensitize the population on the consequences of this. The purpose of these meetings is to stem this evil that has become a daily experience of the population.

Mob retribution is not only the work of the man in the street, even members of self-defense groups are unhappy with criminal packages. Indeed, to express the fed up, they sometimes decide to take justice into their own hands if they apprehend a bandit. This is all the more true as the summary of the intelligence of the gendarmerie of the Far North region

illustrates it. On January 20, 2022 at 1:30 a.m., a group of attackers broke into the home of Elh Mama djo, the vigilance committees were able to get their hands on one of the robbers who unfortunately could not resist in the face of justice.

In April 2022, it looks like the challenge is launched between criminals and the population. Indeed, if we speak here of a challenge, we see a constant increase in daily aggressions. It was April 16, 2022, around 8 a.m. at the Djarma crossroads, an innocent person was passed to Tabac. After snatching a cell phone from a lady, he was overtaken by the crowd. Mastered by the mass, the last, falls. He was struck down and burned alive. It must be understood that among the authors of mob justice, we find criminal bandits, robbers, they do this in order to conceal the evidence.

On April 28, 2022, three people were lynched in the Far North by the crowd and illegal immigrants. Indeed, the three men, killed by the angry mob, attacked a motorcycle driver and tried to snatch his two-wheeled vehicle. The populations defend the inefficiency of the police and proceed each time to popular vengeance.

On Saturday morning of the same month, an assailant was arrested when he wanted to snatch the motorcycle of a bensikineur in the Mayel Ibbé district around 10 a.m. In the evening another attacker was arrested in the Doualaré district for the same acts. The two thugs arrested were burned alive by the bensikineurs. The next day, Sunday, in broad daylight, another thief stabbed a motorcycle taxi driver. Alerted, the locals went after him, they caught him and burned him on the spot by the bensikineurs. After this act, they demonstrated their joy in front of the helpless police. At the interval of 5 days, 9 binsikineurs were brutally murdered with knives. The upsurge in popular condemnation is due to the fact that the population has lost confidence in the police and the justice system.

In addition to calcining the living individual, caning is applied when a thief is caught red-handed. Indeed, any criminal fears the alert of "oh thief! ". Once the population is alerted, it reacts, throws itself on the suspect, rushing to lynch him without fear or evidence. She uses sticks, pebbles and bricks. A few rare use bladed weapons to get rid of the bandit. Sanctions that are excessively violent, cruel or even disrespectful of human dignity are applied by street vigilantes.

A Knife Drawn Scene

When we approach the opposite criminal justice, two theses are diametrically opposed. Indeed, this opposition stems from the fact that some people are of opinion and others condemn it with the last energy.

For most people, mob justice must be applied. Indeed, they defend that we do not blame a microbe that gangrenes the body, but have eliminated it forever. More than a dozen informants gave their opinion. According to an anonymous informant, who has reached a certain level, popular justice deserves a "small place" under certain conditions. Indeed, this one was born following the incompetence of the legal justice and the recrudescence of insecurity, from the moment when the bandits put an end to the life of the population on several occasions, and that the bereaved family as well that the rest of the population await a strict judgment and to their surprise, a week or a few months later you see the thief. We understand that legal justice exists only in its own name and not to defend the interest of the population at this level.

On the other hand, others do not share the first idea according to which mob vindictiveness should be glorified. Indeed, among the population, a minority maintains that the application of mob justice should be avoided.

Even more, Djamilatou Djoubeirou corroborates this idea. Indeed, for her, the scenes of popular revenge go against the ethics of our societies. Given that if the alleged thief were returned to justice, he could be a salvageable item and possibly even a repaired model of the prison. Popular revenge is not a solution to our problems, we must resort to state justice.

Aissatou Amadou, condemns with the last energy the mob, because it undermines the physical integrity, but also constitutes a disturbance to public order.

Abdoulaye Maths added to the situation following the declaration of those who want mob vindictiveness at all costs:

I don't agree with those who advocate popular vindictiveness. The latter can in no way take priority over legal justice. Since justice cannot do everything like this, it is our duty to raise awareness in the community in which we live so that the protagonists understand that these acts violate the principles of fundamental rights and human freedoms.

The prefect of Diamaré during an interview reminded motorcycle drivers that no one has the right to take justice into their own hands. In order to find a solution to the resurgence of this insecurity, the administrator has decided to introduce a curfew in the city from 11 p.m. to 5 a.m. since 2022. Despite all this, motorcycle taxi drivers are arm wrestling with the administration and criminals do not hesitate to attack them.

It is agreed that the Cameroonian judicial system requires reform and even an overhaul, however its weakness and its incapacities cannot lead to its substitution by informal dispute resolution mechanisms, even if these mechanisms would be of popular essence.

FROM EXAGGERATED VIOLENCE TO A PERSPECTIVE OF RATIONAL JUSTICE

The avalanche of popular condemnation in the city of Maroua leads us to analyze that this practice, considered by the population as a response to growing insecurity, is perceived as a settling of accounts or a means of concealing evidence. However, we must look for prospects to avoid a civil war in the long run.

Settlement of Accounts

According to residents of the city of Maroua, the phenomenon of armed robbery has increased a notch in recent months. Strictly prohibited and condemned by law, popular vindictiveness is gaining momentum. Recently around 10 p.m. on Tuesday, May 22, 2022, a 23-year-old who had tried to snatch a motorcycle from a lady in Baoliwol at Palar tar was brutally murdered by the angry population. Initially, the bandit was caught in his trap by a group of young people who recognized him. They released him from under the angry gaze of some people. Just a few yards away, a group of bil-bil drinkers spying on him came out with clubs and machetes. This is how this young man was beaten up under the helpless gaze of people who let him go. A man next door called the fire department. Unfortunately, he ended up dying in the hospital under the helpless gaze of his family.

Only three days later, on Friday around 5 a.m. Djonmaila, a resident of Baoliwol district entered a house to steal the phone, unfortunately he was apprehended. Indeed, the little boy was known for stealing cattle and telephones in the neighborhood. The day of his crime, when he came in, the family was awake to prepare for the work in the fields. So, she alerts the neighbors, thief! Thief!, the same group of drinkers who had committed popular vengeance on the young man on Tuesday, set off after him. Traveled all the way, to come and stop in front of his home in front of the yellow bridge (Pont Mizao). This is where he was overtaken by the furious mob, who realized that he was their son. A gentleman in the crowd says, Djonmaila, is that you? Don't do this, we almost killed you. Despite all this he was beaten by the mob to relieve himself of the pain of the marathon. If he narrowly avoided public condemnation, because he is theirs. These acts where I had to attend are legion. From these acts where I was a direct observer, we realized that in some areas of the city, popular revenge has become a settling of scores between ethnic groups.

Vision for Reasonable Justice

Between popular revenge and state laxity, popular revenge is a new form of insecurity that is growing in the city of Maroua. Indeed, according to observations on the ground, we realized that the scenes of mob vindictiveness are partly settling scores. To avoid the hyperplasia of violence in the long run, the State must, through its institutions, sound the end of recreation. For this, we must seek appropriate measures and strategies to stem this phenomenon and if possible condemn those responsible for this bestial act.

Measures and strategies include:

- ✓ sensitization of the population on the ethics and morality of justice;
- ✓ the reform of the security system;
- ✓ the establishment of standards that can punish those responsible for this act of vandalism.

Whatever one says, condemns or reproaches the actors of this thoughtless act, for the man in the street, the purpose of mob justice is the eradication of growing crime. Being dissatisfied with the justice of the state and angry with the criminals, this practice is gaining momentum throughout the northern part and even in the villages to later spread throughout the country. For the Cameroonian man, it is not a question of correcting an evil which brings society to its knees, but it must be eliminated. Today, popular thought supports the idea that: "we do not blame a microbe that makes the body sick, we eliminate it". The various measures and strategies that will be put in place will allow the State to control, stem this phenomenon and punish those responsible for this popular revenge which is becoming more and more growing.

CONCLUSION

Ultimately, the acts perpetrated by popular vindictiveness in general in the Far North region and in particular in the arteries of the city of Maroua is a phenomenon that needs to be fought. For some, popular justice is due to the laxity of the State and for others, it is a form of revenge on the population following the growing insecurity, according to empirical data and participatory observation, the acts popular vindictiveness enter a new modality of growing insecurity. To the timidity of the resurgence of insecurity, vectors have been added, among which figure prominently the impunity due to social anomie, the anger of the populations who already complain of the laxity of the State. We must also think about the upgrading of the judicial system, the reform of the security system to stem the growing insecurities and apply the law to punish with the utmost energy those responsible for these criminal acts.

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APPENDIX

Table of people surveyed

N°	Name	Gender	Function	Date and place of interview
1	Abass Mohamadou	M	Member of OSC	Maroua, 12 January 2021
2	Abdoulaye Kassouloum	M	Master of justice	Maroua, 18 July 2021
3	Abdoulaye Maths	M	Head of MDHL	Maroua, 18 July 2021
4	Aissatou Amadou	F	Member of OSC	Maroua, 10 November 2022
5	Djamilatou Djoubeirou	F	Member of OSC	Maroua, 02 November 2022
6	Galdima	M	Constable	Maroua,
7	Idriss Fayçal	M	Member of OSC	Maroua, 12 September 2022
8	Mairamou Sadjo	F	Teacher at UMa	Maroua, 14 February 2020
9	Nasser Saïd	M	Teacher at UMa	Maroua, 14 February 2020
10	Ngouyamsa Abdoulaye	M	Co-legion	Maroua, 21 October 2021
11	Souman Zammany Yaya	M	Teacher at UMa	Maroua, 07 September 2022