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The Rise of Mob Justice and Its Detrimental Impact on the Institutional Judicial System: A Study in the Context of Post-Revolution Bangladesh

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Abstract

This study investigates the rise of mob justice in post-revolution Bangladesh and its detrimental impact on the institutional judicial system. The central research question explores: why has mob justice escalated in post-revolution Bangladesh, and how does it undermine the credibility and functionality of the formal justice system? Employing an empirical methodology with a qualitative approach, the research draws from both secondary sources such as books, journal articles, news reports, and case studies and primary data gathered through interviews with key stakeholders, including victims of mob violence, judges, lawyers, and academics. Open-ended interviews, conducted in person or via phone, provide precise insights into the psychological, legal, and sociopolitical dynamics contributing to this phenomenon. The study contextualizes mob justice within multiple theoretical frameworks like the Social Contract Theory, Anomie Theory, Frustration-Aggression Theory, Legal Pluralism; revealing a complex interplay of institutional distrust, legal inefficacy, and public frustration. The ramifications of this research are significant, offering a timely evaluation of how extra-judicial practices threaten democratic restoration and rule of law in a transitional political landscape. The study concludes through proposing reforms in legal education, institutional accountability, and public trust-building measures. Finally, it aims to contribute for the development of a better efficient and people-centered justice system in Bangladesh.

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Introduction

The concept of mob justice entirely differs from regular and institutional justice system. Although it carries the term "justice" in its name, whether it can truly be classified as justice remains a matter of debate (Rafi, 2025). Mob justice usually refers to situations where a group of people takes the law into their own hands, bypassing formal legal procedures and institutions, to punish someone they perceive as a wrongdoer (Brown, 2021, pp189-205). These actions are taken based on the collective judgment of the mob by skipping the legal process or verified evidence. As a result, mob justice undermines the rule of law and poses serious concerns regarding fairness, due process, and the protection of individual's legal rights.

Bangladesh has a long-standing history with mob justice. However, recently, the country has been witnessing a troubling surge in such extrajudicial activities, particularly in the aftermath of the July Revolution (Rabbi, 2024). The July Movement in Bangladesh represented a breakthrough in the nation's pursuit of democratic freedom and freedom of expression. Sparked by widespread discontent with fascist and autocratic rule and the suppression of civil liberties, the movement unified citizens, intellectuals, and activists in demanding democratic reforms. This mass uprising ultimately led to the fall of a fascist regime, fundamentally altering the country's political trajectory (Siddik, 2024). In the aftermath, a transitional government led by Nobel Laureate Dr. Md. Yunus has taken the helm, tasked with the formidable challenge of rebuilding a deeply transformed yet politically unstable Bangladesh. In such situation, various factors have contributed to the rise of mob-justice, ranging from institutional weaknesses to public frustration with the formal justice system. This article seeks to identify and analyze these underlying causes, while also examining whether the July Revolution has had a distinct or exclusive impact on the escalation of mob justice in the country.

Hence, as the mob-justice is the so called justice by the mob, here the mob-decides who is guilty and who is not. This phenomenon places the entire judicial system of the country in a state of uncertainty and crisis. Fundamental principles of the criminal justice system such as the presumption of innocence, the right to self-defense before an impartial court, and core human rights like the right to life, liberty and the right

to a fair trial are directly violated by such extrajudicial acts (Hossain, Khan & Chandio, 2023). Moreover, it deepens public dissatisfaction with the formal legal system, further eroding trust and confidence in judicial institutions (Shalihu & Gholami, 2018, pp. 40-51).

This study aims to explore the nature and rise of mob justice in Bangladesh, particularly after significant political transitions that reshaped the country's governance structure. It seeks to examine how the growing prevalence of mob justice has challenged the legitimacy and effectiveness of formal judicial institutions. In doing so to author applies the empirical methodology to make an analysis of the socio-political landscape, this research will investigate the root causes, patterns, and consequences of such acts and propose legal and institutional reforms to restore faith in the rule of law.

By examining this pressing issue, the study hopes to highlight the urgent need for policy interventions, legal education, and stronger institutional responses to prevent further erosion of the justice system especially in the context of Bangladesh. In doing so, it also contributes to the broader discourse on justice, governance, and human rights in contemporary Bangladesh.

Methodology of the Study

This study employs an empirical methodology to explore the rise of mob justice in post-revolution Bangladesh and its adverse effects on the institutional judicial system. A qualitative research approach has been adopted to allow an in-depth understanding of the phenomenon.

The research is based on both secondary and primary sources. Secondary data has been collected through a comprehensive review of relevant literature, such as books, peer-reviewed journal articles, news reports and documented case studies. The sources provide both theoretical and contextual framework for analyzing mob justice within the points of legal and sociopolitical views of Bangladesh.

For primary data, the authors conducted interviews with key stakeholders, including victims of mob violence, judges, legal practitioners, and academicians. These interviews were taken either in person or over the phone using open-ended questions. Pseudonyms has been used throughout the article where interviewees did not want to disclose their identity. This approach enabled the collection of nuanced insights into the personal experiences and professional perspectives of those closely connected to or affected by mob justice.

The authors reviewed and examined both the documentary analysis and stakeholder interviews comprehensively. The research offers a holistic understanding of the motivations behind mob justice and its broader implications for the rule of law in Bangladesh.

The study first conceptualizes mob justice and examines its psychological, sociopolitical, and legal dimensions through relevant theoretical perspectives. It then analyzes the rise of mob justice in post-revolution Bangladesh, focusing on its major patterns, underlying causes, and selected incidents. The study further examines how mob justice undermines the institutional justice system, constitutional rights, and the rule of law, with particular attention to the erosion of public trust in law enforcement and judicial institutions. Finally, the study proposes judicial, legislative, and executive reforms aimed at strengthening institutional accountability, rebuilding public trust, protecting fundamental rights, and ensuring citizens' access to justice.

Conceptual Development of Mob Justice

Very often, Mob justice is referred to as "jungle justice". It denotes the act of a group of people taking the law into their own hands to inflict violent punishment on an alleged offender. It is commonly characterized by a large, disorganized crowd resorting to violence and destruction in an attempt to enforce their own sense of fairness and equity. This occurs without any recourse to the established legal institutions or public authorities that are formally responsible for administering justice (Kevin, 2019).

The origins of mob justice are found in early human societies, where justice was administered through tribal or communal governance structures primarily. In the absence of formal legal systems, these communities often relied on customary practices and collective decision-making to resolve disputes and punish the wrongdoers. In such contexts, justice was typically swift and punitive, designed not only to penalize the offender but also to warn others. Punishments were frequently carried out in public settings, reinforcing communal norms and the authority of collective action (Amir, 2025).

Despite the existence of formal legal systems, mob justice continues to persist in the modern world. The reasons behind this long-standing practice are multifaceted. It is rooted in both psychological dynamics and broader societal and legal challenges. From a psychological perspective, phenomena such as groupthink and deindividuation influence mob behavior significantly. Groupthink promotes conformity within the

crowd, suppressing individual critical thinking and dissent, thereby leading participants to engage in actions they might ordinarily reject (Johnson, 2018). Meanwhile, deindividuation fosters a sense of anonymity and diminished personal responsibility among individuals in a group, encouraging participation in acts of violence without fear of individual accountability. These psychological processes contribute to the formation of collective aggression, highlighting the complex internal mechanisms that can drive communities to bypass institutional justice in favor of immediate and often brutal retribution (Anderson, 2019).

G. L. Bon (1985), a French polymath, introduced the concept of the "group mind," arguing that within a crowd, individuals exhibit uniform emotions and behaviors regardless of differences in intelligence, education, or profession. He observed that "in a crowd every sentiment and act is contagious and contagious to such a degree that an individual readily sacrifices his personal interest to collective interest." Deindividuation thus results in a loss of self-awareness and responsibility, often leading to impulsive and uncontrollable actions, which helps explain why communities sometimes abandon institutional justice in favor of immediate, often brutal, retribution.

Beyond psychological triggers, mob justice is also rooted in broader structural and systemic deficiencies. Mob justice exists in societies where formal justice systems are perceived as inadequate or inaccessible. Several key factors contribute to its persistence. Widespread deficiencies in the judicial system like prolonged delays, limited access to legal remedies, and lack of transparency often erode public confidence in institutional processes. Corruption within law enforcement and judicial bodies further deepens this distrust, while inefficiencies and perceived bias in police operations discourage people from seeking legal recourse. As a result, communities may resort to mob justice as a desperate alternative to state-led justice (Mbiada & Percy, 2023). In its most violent form, this can lead to severe punishment of alleged offenders, including public beatings or even death, carried out without any formal trial or investigation. Such actions represent a direct usurpation of the state's role, as mobs assume the functions of law enforcement, prosecution, and adjudication. In some contexts, these acts are framed as a form of social control, reflecting the community's attempt to restore order in the absence of credible legal authority (Rafi, 2025).

Many frame mob justice as inherently opposed to the concept of justice itself, emphasizing that the term "mob" carries a criminal connotation

that is fundamentally incompatible with legal fairness. While justice implies adherence to established legal standards and due process, mob justice disregards these principles, replacing them with collective violence and impulsive retribution. As highlighted in legal discourse, justice is not synonymous with mob action rather; the later undermines the rule of law by bypassing formal legal channels. Acts committed by mobs are, by their very nature, unlawful and rooted in rebellion, thus making any claim of delivering "justice" through such means contradictory and illegitimate (Siundu, 1982).

Freedom of movement in the context of mob justice is closely related to the right to access to justice. Article 36 of the Constitution of Bangladesh guarantees the right of every citizen to move freely throughout Bangladesh, subject to reasonable restrictions imposed by law in the public interest. Mob violence can directly undermine this constitutional right by creating an environment of fear and insecurity, which can prevent individuals from moving freely, going to police stations, appearing in court, seeking legal assistance, and accessing other legal institutions. Thus, mob justice not only threatens the physical safety of individuals; it can also effectively undermine the constitutional right to freedom of movement and access to justice through the formal justice system.

Rise of Mob Justice in Post-revolution Bangladesh

Mob justice has long existed in Bangladesh as a form of public retaliation, often arising in response to perceived failures of the justice system. The rise of mob justice in post-revolution Bangladesh is driven by public distrust in the legal system, political instability, weakened law enforcement, and a growing power vacuum. As formal institutions falter, citizens and competing groups increasingly resort to extrajudicial actions, using mob violence as a tool for retribution and control undermining the rule of law and risking severe consequences, including harm to innocents (Alam, 2024).

On August 5, 2024, Bangladesh experienced a major political upheaval with the resignation of the then Prime Minister Sheikh Hasina amid prolonged youth-led protests. Though this moment initially raised hopes for democratic reform, it has since been eclipsed by a disturbing surge in mob violence. As reported by the Human Rights Support Society (HRSS) between August 2024 and March 2025, vigilante attacks resulted in 119 deaths and 74 injuries. The year 2024 alone saw 179 fatalities from such incidents the highest annual figure in a decade.

As per Kibria (2025) incidents of mob justice in Bangladesh reveal that the primary victims fall into three distinct categories. These are: individuals targeted as part of politically motivated retribution often those previously associated with or supportive of the former Sheikh Hasina-led government; victims of communal vigilantism; and individuals subjected to violence in response to alleged criminal activity. These patterns express a deep erosion of public confidence in the institutional justice system, where legal mechanisms are perceived as inadequate or biased. Moreover, the prevalence of such acts reflects a broader societal shift toward retributive justice, driven by collective frustration and a desire for immediate, albeit unlawful, punishment.

To further investigate the underlying factors contributing to the recent surge in mob justice, the author conducted interviews with two victims of politically motivated mob violence. One such victim is **AC** (pseudonyms used), a recent graduate of Rajshahi University and a well-known debater of the country. AC recounted being attacked by a politically charged mob after they saw him wearing a T-shirt bearing the image of Shaheed A.H.M. Kamaruzzaman, one of Bangladesh's four national martyrs and father of A.H.M. Khairuzzaman, a prominent leader of the Awami League and former Mayor of Rajshahi City Corporation during the Sheikh Hasina administration. Although the T-shirt was a souvenir from a debate tournament, clearly labeled "*Shaheed A.H.M. Kamaruzzaman Smriti Bitorko Protijogita*" and had no political intention, the mob falsely accused AC of being an Awami League supporter. He was forcefully dragged from a restaurant, publicly humiliated, and had his T-shirt torn off, despite having no affiliation with the Awami League or its student wing.

The author also interviewed **SM** (pseudonyms used), another victim of politically driven mob violence. SM described how a group of individuals approached him without cause. Then the mob forcibly accessed his mobile phone and found a photograph of him with Md. Saddam Hussain, the then President of the Bangladesh Chhatra League, the student wing of the Awami League. Upon discovering the image, the mob physically assaulted him and took him to a remote location. According to SM, the intervention of a few well-wishers saved him from a situation that could have been life-threatening.

These cases exemplify the growing trend of politically motivated mob justice, where mere perceived affiliations can lead to violent retaliation. Such incidents reflect the findings discussed by Kibria (2025), who

highlights the increasing use of mob violence as a tool for political retribution in the post-revolution context.

Kibria (2025) also notes that crime-driven retribution constitutes approximately 69 percent of all mob justice incidents, illustrating a broader societal trend of circumventing institutional justice mechanisms. One notable example is the tragic death of Tofazzal Hossain, a 35-year-old man who was lynched by students at Dhaka University's Fazlul Huq Muslim Hall on the night of 18 September. Believing him to be a thief, the students took it upon themselves to act as judge, jury, and executioner. The mob tortured him intermittently from 6:30 p.m., even forcing him to walk between buildings and feeding him in between episodes of abuse. Despite the dormitory authorities and the university proctor's office being informed, no effective action was taken to prevent or stop the killing.

To further exemplify, the communal vigilantism, According to the Bangladesh Hindu Buddhist Christian Unity Council (BHBCUC), a minority rights group, there were 2,000 incidents of "communal violence", including nine Hindu deaths and 69 attacks on places of worship, between August 4 and August 20 (Marof, 2024).

Amir (2025) offers a comprehensive analysis of the rise of mob justice by situating it within several theoretical frameworks. He begins with the Social Contract Theory (as advanced by Hobbes, Locke, and Rousseau), which asserts that individuals cede certain freedoms to the state in return for protection and the maintenance of order. When the state fails to fulfill these duties, people may feel morally justified in reclaiming those powers through extrajudicial means. He then refers to Anomie Theory (Émile Durkheim), which explains how rapid social change and institutional breakdown can lead to a state of normlessness, where individuals no longer feel bound by traditional legal or moral codes. In these contexts, mob violence may arise as a substitute for absent formal control. Frustration-Aggression Theory (John Dollard) is also cited, proposing that persistent frustrations such as injustice, economic disparity, or political corruption can manifest as collective aggression. Collective Behavior Theory (Herbert Blumer) supports this further by examining how emotions and group psychology can drive irrational and violent crowd behavior. Lastly, Amir Points to Legal Pluralism, which suggests that in many societies, state law operates alongside customary or communal forms of justice. When people lose faith in the state's judicial mechanisms, they may resort to these informal systems, which often manifest as mob justice.

These frameworks find concrete reflection in the recent wave of mob violence in Bangladesh. The Social Contract Theory is visible in how citizens, frustrated by delays and inefficiencies in the judiciary, have begun to assume the roles of judge, jury, and executioner. For instance, the lynching of Tofazzal Hossain at Dhaka University where students tortured a man to death on the suspicion of theft, despite notifying law enforcement authorities and the proctor's office exemplifies how the state's failure to respond invites citizens to enforce justice themselves. The concept of Legal Pluralism also resonates in such cases, where community members substitute formal legal action with immediate punishment based on communal judgment. Similarly, **AC** and **SM's** experiences illustrate politically motivated mob action that is motivated by perceived ideological affinities rather than by legal standards. In both cases, the mobs assumed the power to decide guilt and deliver punishment based solely on political symbolism. These instances also align with Frustration-Aggression Theory, as the broader population, disillusioned by political upheaval and ineffective governance post-revolution, lashes out against targets that seem to represent the old order or opposing ideologies. Additionally, attacks on Hindu minorities, often under the guise of vigilante justice, show how communal frustrations and longstanding grievances escalate into violent retribution when legal protections are perceived as weak or selective.

Together, these cases demonstrate that theoretical ideas on mob justice are not merely abstract models but are actively shaping and explaining the concerning realities in Bangladesh's current socio-political context.

Mob-Justice and its Effect on Institutional Justice System of Bangladesh

Ethem (2022) mentions that the true value of human life lies in the protection and exercise of fundamental rights, which uphold human dignity and civility. Without the ability to practice natural rights or enjoy security, life loses meaning. A functional legal system, particularly the judiciary, serves as the essential guardian of these rights, ensuring their preservation and protection.

Heghes (2023) states that the presumption of innocence is a fundamental safeguard ensuring that a suspected or accused individual is treated fairly, protecting against arbitrary actions and preserving individual freedom. It aims to guide judicial processes toward truth, rather than assumptions of guilt. However, mob justice stands in direct violation of this right, as it bypasses formal legal procedures and

prematurely labels individuals as guilty, often leading to irreversible harm without the benefit of a fair trial.

From a legal standpoint, mob justice represents a profound breakdown of the rule of law and a serious violation of fundamental human rights. It undermines the rights to life, liberty, and security of the person, rights that are firmly enshrined both in the Constitution of Bangladesh and in various international human rights instruments to which Bangladesh is a signatory, including the Universal Declaration of Human Rights (UDHR) and International Covenant on Civil and Political Rights (ICCPR). Article 31 of the Constitution of Bangladesh explicitly guarantees the right to protection of law, affirming that every citizen is entitled to be treated in accordance with law and to be protected against actions that are not sanctioned by legal authority. Similarly, Article 35 guarantees the right to a fair trial, prohibiting retroactive penal legislation (*ex post facto* laws), double jeopardy and forced self-incrimination. Rabbi (2024) in his writing stated that despite these robust constitutional safeguards, the growing number of mob justice in Bangladesh starkly contravenes these legal protections. Individuals accused of wrongdoing are often subjected to extrajudicial punishment without the benefit of due process, effectively stripping them of the presumption of innocence, the right to self-defense, and the opportunity to be judged by an impartial court or tribunal. This erosion of legal protections not only threatens individual rights but also undermines the basic foundation of the justice system, fostering a culture of impunity and lawlessness. The normalization of such practices signals a dangerous retreat from constitutionalism and the rule of law, posing a serious challenge to the state's obligation to protect human rights and maintain social order through lawful means.

To assess the broader impact of mob justice on the institutional legal system in Bangladesh, the author interviewed relevant stakeholders. One such interview was with Md. Tanvir Rahman, Lecturer, Department of Law, Z. H. Sikder University of Science and Technology. He provided important insights into how this issue reflects and exacerbates existing vulnerabilities within the judicial framework. According to him, the increasing outbreak of mob justice is not only symptomatic of the public's deepening distrust in formal legal institutions but also poses a serious threat to the integrity and credibility of the judiciary.

The rise of mob justice reflects a societal perception that the judicial system is either too slow and inaccessible, or corrupt to deliver timely

and impartial justice. As a result, citizens, fueled by frustration, impatience, or political motivations, bypass formal legal processes and resort to extrajudicial measures. This behavior not only violates the fundamental and constitutional rights of the accused, particularly the right to a fair trial before an impartial tribunal but also challenges the very legitimacy of the judiciary. The usurpation of judicial functions by mobs undermines the rule of law, weakens public trust upon the legal system, and erodes the authority of the courts to serve as arbiters of justice.

Rahman further added that such acts of mob violence place enormous pressure on the judiciary by highlighting its perceived inefficacy and failure to protect the rights of citizens. When judicial decisions are overridden or rendered meaningless through extrajudicial actions, the courts lose their role as guardians of constitutional order and human rights. The environment of fear and lawlessness not only discourages victims and witnesses from seeking legal remedies but also hinders the administration of justice completely. Thus, mob justice represents a serious human rights violation as well as serves as a direct assault on the institutional foundations of Bangladesh's judicial system.

In further examining the negative impact of mob justice on Bangladesh's institutional judicial system, the author also interviewed Mr. Iqbal Mahmud Shovon, an Advocate at the Dhaka Bar Association. His observations reinforce the concerns raised by judicial officers and scholars regarding the dangerous erosion of public trust in the formal legal institutions. According to Shovon, there is a clear inverse relationship between the rise of mob justice and the strength of institutional justice. As mob violence is increasing, it glimpses a corresponding decline in public confidence in the judiciary's ability to dispense fair and timely justice.

Shovon further emphasized that when individuals perceive the courts as inaccessible, delayed, or compromised, then they take the law into their own hands, act simultaneously as judge, jury, and executioner. This not only results in grave violations of the fundamental right to a fair trial but also perpetuates a cycle of lawlessness and violence. He warned that if such extrajudicial activities are not urgently and effectively addressed, there is a real danger that the general people will lose hope entirely in the formal judicial system. Over time, this could fundamentally weaken the very pillars of rule of law and constitutional governance in Bangladesh, making the restoration of public trust in judicial processes even more difficult. Thus, the rise of mob justice

poses not just an immediate threat to individual rights but a profound systemic challenge to the country's legal and constitutional order.

The Tylerian Procedural Justice Theory posits that people's adherence to legal authority is deeply influenced by their perception of procedural fairness. According to Tyler (1990), when individuals perceive procedural injustice or unfair treatment by relevant authorities, they are more likely to resort to violent self-help mechanisms, including mob justice. Tyler introduces a 'normative' perspective of justice, wherein people comply with legal systems not merely out of fear of punishment but because they believe the system is fair, transparent, and equitable. The legitimacy of a legal system, therefore, hinges on citizens' perception of impartiality, consistency in decision-making, and respect for their rights.

Supporting Tyler's framework, scholars such as Vermunt (1996) have highlighted that perceived workplace injustices can influence employees' attitudes, often culminating in protests. Folger and Skarlicki (1998) extended this view by connecting such perceptions to instances of retaliatory violence. Similarly, Herbert (2006) asserted that procedural justice demands that all individuals be treated with fairness and dignity. Tankebe (2009) further reinforced the argument by suggesting that public displeasure with perceived unfairness in legal processes often manifests through extrajudicial actions like mob violence.

In the context of Bangladesh, the Tylerian procedural justice theory aptly explains the alarming rise of mob justice. As citizens grow increasingly disillusioned with judicial delays, selective enforcement of laws, and perceived political interference in legal outcomes, they begin to view the formal system as procedurally unjust. This disillusionment fuels their willingness to take justice into their own hands, as evidenced by numerous incidents of mob violence targeting individuals without due process. When individuals resort to taking the law into their own hands, it weakens the authority of the legal system and conveys the impression that the criminal justice system is ineffective in holding alleged offenders accountable and delivering fair justice (Kar & Sondhy, 2024). Such actions not only undermine the principle of the rule of law but also erode the legitimacy and functionality of the judiciary. If left unaddressed, the normalization of mob justice in Bangladesh risks institutional collapse, where the judiciary may no longer be seen as the primary arbiter of justice, thereby threatening the foundations of constitutional governance and civil order.

The findings indicate that the growing trend of mob justice is having a direct and negative impact on the institutional justice system in Bangladesh. The study shows that mob justice is a result of the public's declining trust in the formal justice system, and its spread also further weakens the legitimacy and acceptability of judicial institutions. According to information obtained from stakeholder interviews, judicial delays, limited access to justice, political influence, and public perceptions of the ineffectiveness of law enforcement agencies often push individuals to avoid the formal judicial process and enforce their own justice and punishment. Such extrajudicial measures, instead of institutional justice, weaken the authority of the courts, undermine the rule of law, and reduce public trust in the judiciary and law enforcement agencies. At the same time, such an environment can discourage victims and witnesses from seeking formal legal remedies, which further hinders the right to a fair trial and access to justice. The research findings therefore indicate a mutually-dependent cycle: institutional weakness encourages the spread of mob justice, while the normalization of mob justice further erodes institutional legitimacy and weakens the capacity of the formal justice system to protect citizens' rights and effectively ensure justice.

Remarks and Suggestion

Ikejiaku and Osabutey (2022) argue that mob justice tends to rise alarmingly when there is a stark contrast between the law as written and the law as practiced, and where the rule of law is weak or ineffective. To address this growing concern, it is essential for the current interim government to prioritize restoring law and order, thereby reinforcing public trust in the formal legal system.

Prior to August 5, 2024, Bangladesh's police force was widely perceived not as a guardian of public safety, but as a tool of political repression. Instead of fostering community trust, the system emphasized control, leading to systemic dysfunction and societal division. Persistent allegations of extrajudicial killings, enforced disappearances, and arbitrary arrests have deeply undermined public confidence in law enforcement. The police, entrusted with protecting citizens, have frequently been viewed as enforcers of political interests rather than impartial upholders of justice and human rights (Lewis & Liller, 2024). To restore law and order, it is imperative for the government to rebuild public trust in the police demonstrating that they serve the people, not political agendas.

As Bari (2019) describes, the formal justice system in Bangladesh faces numerous structural and procedural challenges that undermine its credibility and effectiveness. One of the most persistent issues is the excessive delay in delivering justice. Many cases are lingering in the courts for years, depriving citizens of timely legal remedies. Additionally, the system is often plagued by political influence, where powerful individuals attempt to manipulate or fabricate evidence, which ultimately lead to miscarriages of justice. These procedural and systematic flaws erode trust in the judiciary and fuel the growing tendency among citizens to resort to extrajudicial means such as mob justice.

The author had an interview over phone with a civil judge. In the interview with a condition of anonymity, s/he emphasized several key reforms to address the challenges facing Bangladesh's justice system. S/he suggested that to restore public trust, it is essential to ensure timely delivery of justice by reducing case backlog. That can be possible through efficient case management and digitalization of court processes. S/he also stressed the need for keeping free the judiciary from political influence, ensuring accountability in law enforcement, and strengthening legal aid services for marginalized communities. According to him/her, rebuilding institutional integrity and public trust is crucial to discouraging the rise of extrajudicial practices such as mob justice.

To further add, Drozdova et al. (2019) describe that the purpose of law is not only to regulate behavior but also to play a crucial educational, preventive, proactive, and protective roles. It is intended not merely to control behavior but to accomplish societal values through consistent application and awareness. In particular, the informative function of law which relies on promoting legal standards and advancing legal education must be emphasized. Raising legal awareness and consciousness among the general people is therefore essential. When people are better informed about their rights and the regular and institutional mechanisms available for justice, they are more likely to rely on formal legal systems rather than resorting to mob justice. Such awareness can also help to address the psychological factors like deindividuation that often cause collective violence.

Conclusion

The rise of mob justice in post-revolution Bangladesh reflects a troubling shift from institutional justice to extrajudicial responses to perceived wrongdoing. Rooted in a combination of distrust in the judiciary, procedural injustice, socio-political instability, and

psychological phenomena such as groupthink and deindividuation, this trend has been exacerbated. The failure of the legal system to deliver timely and impartial justice is also accountable for this trend. The weakening of state authority, politicization of law enforcement, and growing public frustration have further fueled an environment where citizens feel compelled to take justice into their own hands. This paper has shown that such acts are unconstitutional. Besides, these acts fundamentally undermine the legitimacy of the judiciary and the rule of law. To reverse this dangerous trajectory, legal reforms, enhanced transparency, restoration of trust in police and courts, and widespread legal education are very much essential. As experts have suggested, raising public legal awareness and re-establishing the judiciary as an impartial and effective protector of rights are crucial measures in mitigating the rise of mob justice and protecting the foundations of a democratic legal order.

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