Bring Back Our Girls, Social Mobilization: Implications for Cross-Cultural Research

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Abstract:
Social mobilization is a proactive measure for community development that salvages the society from destruction and disaster. From sociological perspective, this paper discusses the concept of social mobilization and its implications for cross-cultural research. To do this, the study uses the "Bring Back Our Girls" Global Campaign, as the focal point of discussion, which has currently become a global phenomenon, in Africa, Asia, Australia, Europe, North America, and South America. To achieve the primary objective, this study adopted the method of content analysis of relevant existing literature; materials, pictures, as well as news reports to draw up conclusion based on the subject matter. The study revealed the importance of unity among nations, in the campaign for "Bring Back Our Girls", in the midst of religious turmoil, different cultures, gender inequalities, and ethnic diversities. However, while waiting for the return of more than 200 girls abducted from their dormitories at the Government Girls' Secondary Schools, Chibok, Borno State, North-East Nigeria, by the out-of-control members of the Boko Haram sect, it is needful that, nations keep recognizing the vital roles of social mobilization in bringing positive changes to the society. By implication, the study recognizes the importance of, and a clarion call for further cross-cultural research which goes beyond geographical, religious, political, and cultural jurisdictions. Recommendations on utilizing the knowledge of social mobilization movement campaign for the advancement of society were made.
Keywords: Bring Back Our Girls, Social Mobilization, Cross-cultural research.

Introduction

In the world today, social mobilization is foundational to participatory approaches to community development either for recovery from disaster or for conflict resolution. This has been experienced in most of the developed and developing countries which have experienced a clarion call for collective action, towards becoming agents of progressive change in the society. This is because the gospel of social mobilization usually helps to mobilize and reinforce human and other means of institutional resource development, at different level of the society, for general welfare of the people. According to Mehood and Nargiza (2002), social mobilization often allows for effective participation of different stakeholders and decision makers with similar interest to organize, strategize and initiate actions collectively for recovery, resolving and managing an ongoing challenge for their collective benefits. The process of social mobilization neither has a defined beginning nor ending. It always acknowledges with a conscious recognition of the problem to be addressed, and includes planning actions to influence and involves all relevant stakeholders to reach a common goal.

In the perspective of Berjemo and Bekui (1993), social mobilization campaigns are mostly used, to mobilize needful local, national and international available resource around a proposed social action in correcting social injustice. This, for example, is the reason that "Bring Back Our Girls" (BBOG) global campaign has attracted the international communities' interests leading to street demonstrations of all kinds, and of behavioral, cultural and religious display. That the campaign for "BBOG" still remains an ongoing event in the midst of religious lamentation, cultural/ethnic discourse and feminist debate, is an indication of a successful social mobilization movement championed among committees of nations on global happenings.

However, debate on BBOG among researchers in comparative cultures is not common because of the complications it entails, as Macnamara, (2004) noted, it is becoming inevitably valuable with the existing advancement in the world globalization. Since comparing cultures is not denying their individual uniqueness (Ilesanmi, 2009), the essence of cross-cultural research is to make general assertions about the similarities and differences in different cultures. This is because in cross-cultural research, cultural interpretation comparison is said to be sensitive to the meaning it plays among the inhabitants as a good value to justify common sense and condemnation of all the rest. In view of this, Douglas (2002), revealed that in cross-cultural research, cultures are perceived to mean human communities that have varieties of practices, beliefs, social roles, norms, expressions, forms of organization and conflicts (economic, political, legal, religious, expressive and artistic) that expose various sorts of internal coherences as well as cleavages within communities. These coherences and cleavages often bear many close connections to various differences in historical experiences and in physical and social environments of people. It also includes but not limited to some certain patterns of sharing common values or

similarity derived from the path of lives lived through spatial movements, social mobility, careers, and distinctive histories (Douglas, 2002). Although, cross-cultural differences often result in behavior that is interpreted, by a person, from another culture as strange, if not insulting or offending; as cross-cultural expert Paul Pedersen likes to say, "Behaviors have no meaning, until they are placed into a cultural context" (John, 2008).

With this in mind, it will be of great benefit to cogently state that, culture from historical perspective is often seen, as traditions transferred from generation, to the next generation, or from a behavioral perspective acquired by various common manner of conduct. Hence, the collection of beliefs, norms, activities, instructions and communication patterns that uniquely distinguish a particular group, from another is referred to, as culture (Dodd, 1991 and Matsumoto, 1994). On this note, according to Jandt (2004), culture is seen from a symbolic perspective, where uniformed attached interpretations are embraced, by the society from a normative perspective, which is the ideal value, and rule for living. Therefore, culture could be either, or the combination of these perspectives and the consequence of preventing misconception, and promoting cooperation among groups of people, and enabling them to corporately achieve together, what is visibly impossible for a single person. On the other hand, the term cross-cultural is interchangeable with intercultural, multicultural, and transcultural communication, from different cultural background (Samovar, Porter and Jain, 1981).

Conceptually, a campaign is seen as an intentional focused action structured to solicit attitudinal or behavioral changes, or both, in a society. The term, "campaign" is different from the idea of "social mobilization", or "mass movement" in the sense that it is intentionally prearranged by a sponsoring agent with the objective of soliciting anticipated changes. A social or mass mobilization movement, on the other hand, is often impulsively carried out by a given number of individuals or group in a particular society as in the case of "BBOG" global campaign was simultaneously carried-out in Africa, Asia, Australia, Europe, North America, and South America. Most social mobilization movement coordinators usually employ the means of communication campaigns, in the course of carrying out their missions, such as cultural campaign communication via social media, and street demonstrations (Paisley, 1991). This is why the import of culture to campaign communication cannot be underestimated in a study on such cases as BBOG global campaign. In this paper when doing a cross-cultural comparison among people of different nations involvement in the campaign for "BBOG", cultural dictate is considered because the success or failure of most global outrage campaign communication via social mobilization of people can only be understood in the context of culture, religion, gender, ethnic background, to mention but a few. Wang (1997) had revealed that the absence of culture campaign communication, most time, turn out to be an irrational move as culture affords campaign sponsors an indispensable atmosphere to generate and disseminate meanings with people in their communities.

Statement of the Problem

History has records of several social mobilization movements with undeniable impacts on the societies where they were carried out and records of several others that failed to achieve what they advocated for. Some of these mobilization movements have varieties of ideologies; some with revolutionary objectives, and some with conservative inclinations. Many of these movements are locally based while several others are globally linked just like in the case of "Bring Back Our Girls" global outrage campaign, which cut across cultures and boundaries of nations. In all of these, scholars in the field of sociology, and other related disciplines are yet to identify the role that culture plays in impacting and influencing the outcome of these movements. Though, in reality, the in-depth understanding of what social mobilization stands for in cross-cultural studies has not been a subject of intensive discussion in literature when considering most of the various global social mobilization campaigns that have been held in recent past.

This lack of cultural consideration, or input in strategizing, mobilizing, conducting, implementing and evaluating outcomes, and the knowledge of the basic problems to be addressed in advocating for a change, through social mobilization movement campaign, has consequently crippled the effectiveness of best practices and most of the positive impacts and outcomes that these collective activities would have had on the society. In contributing to the existing academic body of knowledge, this paper tries to fill this gap.

"Bring Back Our Girls" Global Outrage Campaign: An Overview

The incidence of more than 200 girls abducted on the 15th April, 2014 from their dormitories at the Government Girls' Secondary Schools, Chibok, Borno State, North-East Nigeria by the out-of-control members of the Boko Haram sect, is considered as unfortunate, inhuman and barbaric by the global community. The "BBOG" global outrage campaign was thus, launched to raise conscious awareness of challenging the Nigerian government towards ensuring safe return of the abductees. Several institutional means of consultation with the Nigerian government was initiated via social media campaign and face-to-face discussion by concerned citizens of Nigeria as well as world leaders and international organizations who express solidarity across continents for the abducted school girls. Other nations including the United States of America, United Kingdom, France to mention

but a few intervened in the ongoing "BBOG" global campaign (Sonya, 2014 and Hugo, 2015). The picture below shows the Chibok secondary school girls abducted, in Northeast Nigeria.

Fig. 1. Source: Aisha & Tolulope (2014), Published by Centre for Child and Adolescent Mental Health University of Ibadan, Nigeria.

In the words of John Dewey (1859 - 1952), 'education is not preparation for life, it is life itself'. The central focus of the above picture is the psychology of the abducted school girls with their faces showing hopelessness, and despair. These are young energetic school girls with ages below twenty years that went to school, with the dream that one day; they will become doctors, engineers, lawyers, bankers, lecturers, including many other aspirations, as their imagination can grasp, so that they can give their lives an expression, by the knowledge acquired, through education. Their outfits have been changed from their school uniform to Islamic garment to fit the ideologies of the sect group whose central belief is that; western education is sinful and should be forbidden. These young girls are not only being held captive, but their life's dreams, and aspirations, have been truncated, being denied access to education.

The incidence has become a big dent on Nigeria reputation and history as it led to the global outrage campaign for "BBOG" which attracted not only passionate individuals but also organizations, agencies and governments of several nations. Education being a legitimate human right of every child is reflected in UNESCO's "Global education for all" (Irina, 2014). In the campaign for "BBOG", Hazel (2014), the National President of South African Association of Women Graduate (SAAWG) and other international organizations made a public statement calling on Nigerian Government for the release of the abducted girls, as part of the ongoing global campaign. Among organizations that are championing the clarion call for the "BBOG" global campaign include but not limited to; Women Arise against Terror, African National Congress of Women's League South Africa, The Global Partnership for Education (GPE), UNICEF, United Nation (UN), Amnesty International, Nigeria's National Orientation Agency, to mention but a few. Using this incidence as a unit of discussion, this paper aims to discuss the various social mobilizations in the case and do a poser to cross-cultural researchers.

Theoretical Framework

While past experience of social mobilization have proven to be resilient (Marina, 2010), there are still scanty research literature that address issues surrounding social mobilization using cross-cultural research methods and approaches. Recent scholars from various disciplines, including sociology, mass communication and political science, have emphasized the network nature of social mobilization movement, to enhance collective action (Whitter, 2002; Jonathan, 2009). In this paper an effort is made to employ an exploratory approach of Resource Mobilization Theory to complement the understanding of contemporary issues of social mobilizations movement depicted in this study.

The central point in resource mobilization theory is that resources such as time, money, organizational skill, and other socio-political opportunities are the score card for the social mobilization movement which further recognizes the benefits of influences outside the social movement (Johnson, 2000). Despite the changes in various perspectives of social mobilization movement which has amounted to criticism and assumption attached to the constancy of discontent and collective benefits over time, the theory of resource mobilization cannot be disregarded as scholars have made several suggestions and recommendations to further improve on the theory (Opp, 2000; Buechler, 1993; Khawaja, 1994). Since the resources that are crucial for social mobilization movement is beyond human and material resources, based on the objectives, in carrying out a collective action, by various stakeholders, to achieve a set goal. This theory has further necessitated recent scholars, to gains distinct resources types: moral, cultural, human, material and social organizational resources, to conceptualize the usefulness of the theory from broader perspectives (Elwards & McCarthy, 2004; Elwards & Patrick, 2013). By default, this resources types failed to integrate the political and intellectual resources, as to buttresses the better understanding of the theory of resource mobilization, as richly developed for collective action, to explain the importance and impact of social mobilization movement, based on its usefulness and emphasis on the historical, social and political approach, for collective action (Nahed & Julie, 2011). Though, in social mobilization movement campaign collective action is seen as a set of means or form of street demonstrations,

strikes, barricades and riots, among others, that a certain social group employed in expressing and presenting their demands (Tarrow, 1994; Marina, 2010). Resource types that can be adopt for social mobilization movement campaigns are briefly discussed as follows:

- **Moral Resources**: These are assistance, support, endorsement, and validation, on the premises of altruistic, rightness, sympathy, public-spirited, human-feeling and shared valued. These resources often belong, and come from people who are not affected, by the current or an on-going challenge, but are concerned and considerate on the victims, and are willing to release and offer their moral supports, to achieve progressive recovery and developmental changes in the society. This is most time carryout, by charity concerts organized by music stars to validate an on-going issue, public endorsement by a public notable personality to give a cause a wider acceptance, celebrity endorsement that generates greater media attention are few examples of moral resources.

- **Cultural resources**: These involve the use of arts, music, literature, drama, film, games, and festivals to actualize social mobilization movement objectives. They are exceptional relevant skills and knowledge that uniquely distinguish a group from others. This also includes the manner and mode of strategizing, mobilizing, organizing, and executing a plan for collective action, within the existing cultural framework. Knowing what it takes to call a news conference, to create a recognized organization, to mobilize people for a social action, to engage the social media, to organize an event and knowing what is culturally available and accessible to achieve collective benefits.

- **Human Resources:** These are made up of various experience, expertise, labour, leadership and skill, possess and contributed by individuals members of a given social movements group, for proper functioning of mobilization, for the overall progress and development of a society. Social mobilization thrives on the expertise from various fields of endeavours from law, medicine, media, IT, to mention but a few. There may be necessity for outsourcing, where the required expertise or skill is not readily available within the movement.

- **Capital Resources:** These are made up of building, money, machinery, office space, tools, and any other things needed, in the process of executing the mission of social mobilization movement. There is no institution or organizations that can survive without funding. In the absence of capital resources, the effectiveness of others resources are rendered useless, or completely paralyzed. Financial resources are needed in mobilizing, and where necessary in outsourcing for other resources. Social mobilization activities are capital intensive. Funding is needed at every stage of social mobilization movement; there are bills to be paid, salaries, rent, allowances, and purchases to be made. All other resources run smoothly when capital resources are available.

- **Social Organizational Resources:** These are majorly made up of infrastructures, social networks and organizations. It includes but not limited to; good roads, stable electricity, telecommunication, internet access, water supply, hospital facilities, good accommodation, and media that make a society habitable. There is inequitable access to these resources which sometimes create some degree of inequalities among groups.

- **Intellectual Resources**: This can be refer to as, both specialized knowledge, acquired skills and relevant information on important issues of concern in the society. It includes but not limited to; the technicalities of operation, fundamentals of advocacy, interpersonal communication, reliable research skill, unique approaches, strategies, and methodologies employ, by social movement organizations for the furtherance of its objectives. This knowledge can enhance the ease at which other resources can be harness to effect positive, progressive and developmental changes through social mobilization activities. This knowledge is an important component of resilient social mobilization activities. It is what distinguishes one social mobilization drive from the other.

- **Political Resources**: These refer to power, prominence, legal status, social status, influence and knowledge that can be used to achieve political aspirations. It can be employed in decision making for positives changes. The availability of political resources at the disposal of social movement organization can facilitate the ease of achievement in effecting changes and progress in the society. Many times political resources are only secured from outside the operative frontiers of social movement organization, as in the case of the government of USA responding to an on-going issues in Africa through the activities of social movement organization.

Centered on this assumption, the author developed a resource type's framework for collective action that can use to trigger successful social mobilization movement and campaign, among the key players, in bringing positive changes, to the society.
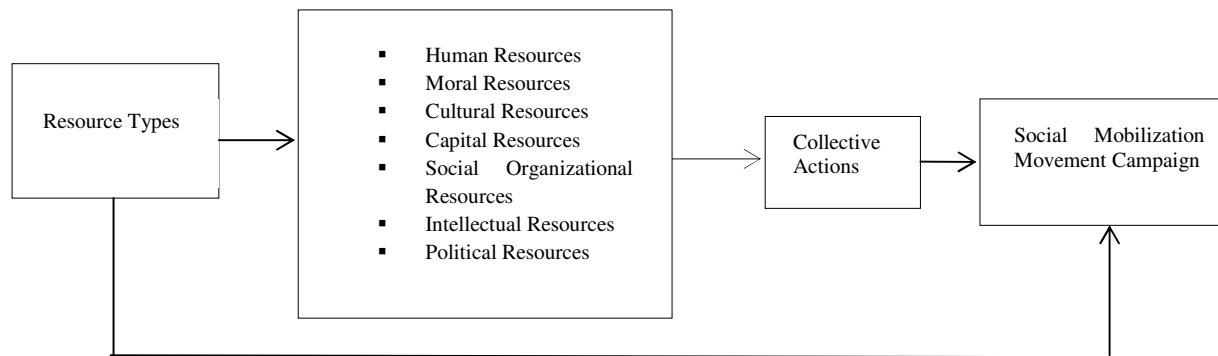
Fig. 2: Resource types framework for social mobilization movement campaign

Based on the above aforementioned theory, it is crucial to note that, in-depth clarification of the historical trend and development of resource mobilization theory, is beyond the scope of this paper, but expectedly, reference can be made, to read further on the brilliant work, of McCarthy and Zaild, 1977; Jenkins, 1983), for more additional details.

Social Mobilization Resource Types and Pictoral Analysis of "Bring Back Our Girls" Global Campaign
Within the context of this paper, the concept of social mobilization as the name connotes is defined as a process of mobilizing society to champion the cause of social change by integrating various resource types together to achieve a set goal in related issues that calls for urgent collective action. However, considering the global outrage of "BBOG" campaign, certain visual image abounds that express representations and visibility as one of the classical approaches of social mobilization movement (Nicole, Alice & Simon, 2013). In this regard, effort is made to illustrate in details the contributing impacts of various stakeholders and organizations who have tried in their capacity to raise conscious awareness via social media and social mobilization movement through various institutional means and available resource types: moral, cultural, human, material and social organizational resources (Elwards & McCarthy, 2004; Elwards & Patrick, 2013), as well as political and intellectual resources, in campaign for the safe return, of the abducted school girls, in Northeast Nigeria. The authors provide the below pictures as a symbol of resources to support the theoretical framework employed, in this study, with other significant information and literature, to draw up conclusive remarks, based on the subject matter.

Personality Protest

Fig. 3. Source: Aisha & Tolulope (2014), Published by Centre for Child and Adolescent Mental Health University Of Ibadan, Nigeria.

Fig. 4. Source: Aisha & Tolulope (2014), Published by Centre for Child and Adolescent Mental Health University Of Ibadan, Nigeria.

Fig. 5. Source: Ted & Andrew (2014), Published by Associate Newspaper Ltd, London. May.

The pictures above show high profile personality, leading their support for the worldwide campaign for the safe return of the abducted school girls, with a placard signs reading "Bring Back our Girls" as a form of solidarity which reflects a collective identifications and emotion, for resources mobilization (Nicole, Alice & Simon, 2013) regarding the global outrage of the "BBOG" campaign. The [Fig. 3] picture shows Malala Yousafzai a seventeen year old female education activist from Pakistan, her eyes is heavy with tears, and her face expresses concern for the abducted girls. Her mode of dressing shows she is a Muslim. Though, report revealed that, over 90% of the abducted girls belong to the Christian religion (Owojaiye in Stoyan, 2014). This female education activist set apart her religion to support the release of the girls. A meaningful interpretation of this is that, regardless of religious beliefs and affinities, humanity must be protected and human rights must be observed. The participation of the female education activist is normative and likened to that of 'moral' and not religious point of view. The gospel of moral and human resources, based on the resource mobilization theory includes integrity, solidarity support, sympathetic support, celebrity, leadership, experiences, labor and other resources, that make it possible, for social mobilization movements (Elwards & McCarthy, 2004; Elwards & Patrick, 2013).

The [Fig. 4] picture shows Michelle Obama, the wife of the president of the United States of America, the expression in her face indicate dreariness and grief over the issue of the abducted Chibok girls. She did not only express her support by the placard, but her body language projected that her emotion was truly involved, as this is not her normal mood, when seen over the news and events in America. This analysis supported the material, political and human resources usefulness, because monetary, political opportunity and equipment advantage for social mobilization movements cannot be underestimated, no matter how many other resources a movement mobilizes as postulated by resource mobilization theory (Edwards & McCarthy 2004). For instance, the media campaign of the US military to manned aircraft over Nigeria to locate more than 200 school girls, who were abducted, is a good example, of material, political and human resources. Though, report revealed that, the effort of the US military in this regards, will amounted to disastrous consequences for the continent, most especially in Africa and Nigeria precisely (Press TV report, May 2014).

Also, [Fig. 5] picture was taken during Andrew Marr Show on BBC. It shows David Cameron by the right and Christiane Amanpour on the left holding a placard with the inscription "Bring Back Our Girls". David Cameron is the Prime Minister of United Kingdom and Christiane Amanpour is a British-Iranian journalist and a television host. The central focus of this picture is the support for the released of the abducted school girls. The expression on David Cameron's face shows that of bewilderment at what could be going on, with the abducted girls, in the camp of their abductors, and what kind of assistance his government could give. This reflects political, social organization and human resources. Hence, it is important to note that, the implication of this global campaign break the bearers of gender, religion, cultural boundaries, and strengthen the culture of oneness, sense of belonging and togetherness among nations, as for those who see education as part of determining factor to measure the growth and development of any nation.

Group Protest

Fig. 6. Source: David Smith (2014). Guardian News and Media Limited, Abuja-Nigeria. May.

Fig. 7. Source: Ted & Andrew (2014). Published by Associate Newspaper Ltd, London. May.

Fig. 8. Source: Zaer Belkalia (2014). Published by Demotix, France, May

The pictures above show the mass mobilization across countries in campaign for "BBOG" in solidarity and concerned for the safe return of the abducted school girls by Boko Haram sect, in the northeast Nigeria. [Fig. 6] picture shows, a mass social mobilization rally by a group of women in red color material expresses, the consciousness of the danger the abducted girls are in, the touch of black, which can be seen scantly among the women with their emotional state of mind, as it suggest mourning among the Africans, especially Nigerians. The widely opened mouth suggests the women were echoing the same thing while their facial expression projected, anger, hopelessness, sadness, and disappointment. The appearance of the women, indicate they are mothers, and grandmothers. The cause of their campaign has overruled their religious inclinations and ethnic background. The involvement of women's in a clarion call for social mobilization movement, is most time employed, as an instrument for change, to bring cessation of conflict and in peace building efforts, to address the issues of social injustices among others (Lucy, 2011).

The [Fig. 7] picture was taken in near the Eiffel Tower in Paris, France. It shows Carla Bruni-Sarkozy and Valerie Trierweiler (the former French first ladies) with a group of women protesting in favour of the "BBOG" global campaign. In the foreground a large banner with the inscription *"Bring Back Our Girls"* was carried by the women and at the background, individual placards were carried as a demonstration of the support for the global campaign. The central focus of this picture is the demonstration in support of the abducted school girls. The message was writing both in English and French. It is important to note that, differences of culture or language could not hinder the mass mobilization of support for the global campaign. Their facial expression and body language show signs of displeasure and disappointment over the case of the abducted school girls. In the regard, the resource mobilization theorist have argued that, a group's level of affluence influences whether or not a social mobilization movement will form, as the theory recognizes the importance of leadership, loyalty, social relationships, networks, personal connections, public attention, authority, moral commitment, and solidarity for

motivating members to mobilize resources (Fuchs, 2006).

Also, [Fig. 8] picture shows, a group of French women and young ladies of marriageable age and among them is a pregnant woman in support for "BBOG" global outrage campaign, at the front of Eiffel Tower in Paris, France. One can see at the background, unidentified faces holding a placard of "BBOG" and in the foreground a very outrageous demonstration, mature women/ladies who opened their breasts with the inscription *"Bring Back Our Girls"* on their body. This is an act that they would be out rightly condemned as indecent or abnormal in some cultures depending on regions, but was embraced as a form of expressing a support for "BBOG" campaign.

Group Protest

Fig. 9. Source: Kate, Wills and Matt (2014). Published by Associate Newspaper Ltd, London. May

Fig. 10. Source: Taylor Gordon (2014) Published by Atlanta Blackstar, US. May

Fig. 11. Source: Phil McCarten (2014). Published by The Guardian. UK, May.

The pictures above show the social mobilization campaign for "BBOG" in solidarity for the abducted school girls, in the northeast Nigeria. [Fig. 9] picture shows the European Student Union, added their voice to the global campaign, holding up different alphabet that made up the phrase reading *"Bring Back Our Girls"*. These are students from different parts of European nations, and probably with different religious, gender and cultural background, who creatively display and demonstrate their support for the release of the abducted school girls. In the foreground are five students holding up signs of the alphabet "Girls" and immediately behind them are all students different alphabet that make up "Bring Back Our", and at the background are the rest of the students standing in agreement behind those who hold the placard.

[Fig. 10] picture shows men and women, in red shirt and face-cap, with banner and placard of *"Bring Back Our Girls"*, with their hands lifted in solidarity. In the foreground are men and women holding a large format banner of *"Bring Back Our Girls"* and at the background men and women with individual placard of "BBOG", in support of the campaign in hot Africa sun, with notice to the second and the third person from the right, with a bottle of water in one hand and the other hand lifted up, this suggest they were thirsty and sweating and signify their grievances over the abducted school girls. Lastly, [Fig. 11] picture was taken in Los Angeles USA, and it was in support of the ongoing campaign for "BBOG". This picture shows a group of young women and their children keeping a candlelight vigil in support of the campaign for "BBOG". They gave up sleeping to pray and intercede for the missing school girls. The central focus of this picture is a night prayer for the release of the missing school girls in the Northeast Nigeria. In the foreground of the picture are women and their children in a circle, with candlelight in their hands. At the background is some faceless individual standing behind them. On the faces of the children are written anxiety, and many questions are probably going on in heart, about the meaning and the import of what they were doing. The mothers' facial expression shows agony and hurt, for the missing girls.

Implications for the Study

The present research suggests that, social mobilization in global context contributes significantly to cross cultural studies, with an effort, in understanding the cultural awareness, values and norms across countries. Study by Gallagher & Savage (2013), stressed on cultural awareness, and understanding as a potent tool for online community research. This is seen as one of the methods that, pulled people together across boundaries through resource sharing. The implication of this study, for cross-cultural research, brings new understanding of cultural reflection in global context. In this regard, new policies can be developed, regarding cross cultural research in a way, to understand the different values and cultural norms, at international level (Gallagher & Savage, 2013). This research also shows that, people came from different background and geographical area, but shared the same sadness, suffering, and disappointment. It postulates that, these people have mutual understanding, mutual feelings, and same perception, on the 200 missing Chibok School girls, in Nigeria. The present research helps in formulating mutual understanding of people. It can be gathered that, social mobilization is beneficial to cross

cultural study, in the process of uniting people with one voice, which is lacking in most of the studies that have been done on social mobilization movement campaign. Hence, for this study, it is hypothesized that, social mobilization connects people around the world, through the outrage feeling over the missing 200 Chibok school girls. Therefore, it presumes that, social mobilization can be a tool for developers, politicians, educators, or leaders, to gather people across boundaries, with the resources, to voice out, or speak up the truth, in ways to express their mutual feelings.

The prominent part of this research is that, without interaction, or connection, cross cultural idea cannot be achieved. Interactions of peoples help connect and share the resources they have. They transmit all the resources with each other, thus learn new values, which people will add to their general knowledge. This research also highlights that, on the basis of sharing, new knowledge will be provided; where people can learn through transmitted issues, into the different society. Moreover, social mobilization helps the enhancement of individual social engagement in the society, as they interact with each other. Study conducted by Payne & Williams (2008) revealed, neighborhood mobilization, (which is part of social mobilization) strengthens the social bonding, via integrated network. Therefore, the implication of the present research further clearly states, the quality of interaction which existed in social mobilization, in helping out society to enhance the knowledge, social bonding, and possibly achieve global mutual understanding, through connection of people, whereby they share the values, issues, culture, knowledge, and other resources, which contribute to the body of knowledge, in cross cultural studies. Thus, researchers/scholars in cross cultural area, may consider social mobilization, as part of their study, as a challenge for future investigation, in diversity of people.

Conclusion and Recommendations

There is no doubt that, the global outrage of "BBOG" campaign has been recorded, to be one of its kind, in the world history. The social mobilization movement cum social media and street demonstrations, by passionate individuals and groups, across the globe, stress forth to reveal, the implications of cross-country cultural studies, and unity among nations, in enhancing resources together, for collective actions, putting aside, differences in cultures, gender, religion, ethnic diversities, and cross-countries, boundaries, among others. The resource mobilization theory as employed, is to better the understanding of social mobilization movement, as revealed in this study, based on the people concerned in solidarity, to the abducted schools girls through human, moral, cultural, material, social organization, intellectual and political resources, in championing the clarion call, to reach out to the concerned authorities, in Nigeria, in favour of rescuing the abducted school girls, from the hand of their abductors, and is a reflection of the influential contexts of contributory resources, for collective action, for societal change.

However, among notable suggestions as recommendations that can be considered, to further strengthen the social mobilization, for the advancement of society, include but not limited to the following;

1. Public enlightenment on social mobilization's best practices, for conducting, mobilizing, integrating and evaluating outcomes should be conducted for different groups in the society. For an effective planning and execution of social mobilization activities; groups, organizations and individuals need to be equipped with the fundamentals of advocacy, interpersonal communication, and the knowledge of the basic problems to be addressed. This is because, not many of the players, in the ongoing campaign for "BBOG" are well informed, about the mode of operation, for social mobilization movement. It was just the demand of the moment that pushed them to action. When the stakeholders and decision makers, are well informed of the technicalities of organizing, strategizing, and initiating actions for communal benefits, it will go a long way, to produce the desired results.

2. There should be an assessment framework, for social mobilization activities, in the society. That is, the tools for measuring the outcomes of social mobilization activities should be developed, to enable a proper measurement of the impact of different activities, carried out by groups, organizations and individuals, in the society. Mobilizing institutional, political, and governmental resources, for the progressive development of the society should have a systemic medium of measuring its impact and influence, on the overall good of the community.

3. A regular monitoring of the current social mobilization process, progress and performance, should be put in place. Monitoring becomes necessary, for the instruments of social mobilization, to be used to achieve positive developmental changes, in the society, and to prevent a selfish manipulation of the system at the expense, of the masses, because social mobilization can become an instrument to achieving selfish political agenda, if not monitored, by an appropriate authority or agency.

4. There should be more effort, to consistently improve on, the existing social mobilization methods. A periodic research should be conducted, with the focus of improving and finding methods that will produce and achieve more results, than the existing ones. This is vital to the profitability of social mobilization, as a tool for achieving communal and global goals.

5. Lastly, providing adequate funds and support, for existing social mobilization processes and activities, in the

society, is highly essential. That is, there should be adequate funding, for social mobilization activities, in every community. Social mobilization involves heavy planning, logistics and strategies, which is capital intensive. The good intention for pushing to resolve and manage existing challenges, through social mobilization, may be disappointed, without adequate funding.

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"With hearts broken, we grieve"
With the families of young Nigerian women
Taken from the security of home and school.
Their despair calls to us.
The sound of their weeping
Echoes in our own communities.
We pray for their safe return and
An end to their fear.

"Be with them, Lord, in their suffering"
And be with us as we work to create a world
Free from violence towards women
Where all recognize
The human dignity
Of every girl child,
Of every female.

"May the pain of these young women"
Be transformed into hope
Through our unceasing efforts
To bring about a more just world
For all our daughters and
For all the children of God.
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