

CAMPAIGN AGAINST JUNGLE JUSTICE IN CROSS RIVER STATE: A SOCIAL AND BEHAVIOURAL CHANGE COMMUNICATION (SBCC)

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ABSTRACT

The trend of jungle justice in Cross River State is a worrisome development. Jungle or mob justice is a global phenomenon which involves the lynching of people that are culpable in criminal activities in the society irrespective of the magnitude of the offence. Whether small or big, if caught by angry mob, be sure that you will be burnt. It is presumed that, most times even with the presence of law enforcement agents, people still take laws into their hands not minding the devastating consequences that may arise thereafter. The study adopted Social and Behavioral Change Communication strategy in order to find remediation to the problem. The paper concluded that jungle justice is on a high increase in Cross River State, which calls for prompt communication intervention, advocacy and public enlightenment campaigns to arrest the situation, especially in Calabar where the scourge is prevalent. The paper recommends that laws should be advocated that will discourage jungle justice, SBCC approach should be used in canvassing, mobilizing, sensitizing the public to have a second thought on jungle justice trend which have become a global trend especially in Third World countries such as Nigeria.

KEY WORDS: Campaign, Jungle Or Mob Justice, SBCC And Cross River State.

INTRODUCTION

Communication generally is very vital for the advancement of the society. Communication for social change emanated from the concept of communication per se. It is a strategically planned communication that tilts towards effectuating social change. Ukam (2017, p.170) opined that communication campaigns are often used method aimed at exposing the populace to a wide range of development messages that affect the social system through

the media, such as television, radio, newspapers and other indigenous channels. Campaigns are frequently competing with factors, such as pervasive product marketing, powerful social norms, unwholesome cultural practices and behaviours driven addiction or habit (Wakefield Loken & Hornik 2010). Laura (2018, p.3) stated that it is a process of public and private dialogue through which people

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define who they are, what they want and how they can get it. In addition, this event led to an outline of the skills and attributes needed to do work in the field, preliminary work on a practitioner's toolkit, an agreement in measurement, and the establishment of several linking networks (Rockefeller Foundation 2001, pgs. 8-9).

As indicated by the Center for Communication and Social Change (2014) educated that Communication for social change (CSC) investigates the different ways data, communication processes and media can be utilized to achieve change in states of mind, conduct and learning in people and networks. Servaes (2008, p.14) trusted that Communication for advancement is a social procedure, intended to look for a common understanding among every one of the members of an improvement activity, making a reason for purposeful. The arranged utilization of communication techniques, exercises and media give individuals ground-breaking devices both to encounter change and really to direct it. An intensified exchange of ideas among all areas of society can prompt the more noteworthy contribution of individuals in a common cause.

Communication for Social Change (CSC) is a procedure of public and private discourse through which individuals characterize their identity, what they need and how to get what they require keeping in mind the end goal to enhance their own lives. It uses discourse that prompts aggregate issue identification, decision making and community-based implementation of solutions.

Jungle justice has become a phenomenon in Cross River State, particularly Calabar and some other part of the state. The rate at which people have condescend themselves by perpetrating act that shows our naivety and insensitivity to mankind is alarming. The

situation needs to be redressed. There are law enforcement agencies that are charged with the responsibility to handle criminal related cases and defaulters of law. But why are people taking laws into their hands?

Cross River State is known for its peaceful nature, hospitality and serenity. Before now, we have no recorded cases of jungle justice but in recent time, are becoming a trend. People derived joy in killing fellow humans because he/she committed a crime. But come to think of it, does the activities of brigands worth human life? Does human misdeeds worth human blood? Why do we take laws into our hands? Should we do the work of the police? Or we should strengthen the efforts of the police by entrenching community policing? I presumed you know the answer! The answer is obviously no.

Human life is very sacrosanct, God created us to love each other and even enjoined us to show love to one another as a cardinal principal but the porous nature of the society has caused devastating consequences to mankind. Society changed drastically from how it used to be, to what we are now. Before now, people saw others as friends, the prevalent cases of crime were minimal. Take for instance, the concept of Gemeinschaft.

According to Ogbongda (2016) Social disorder began long time ago when the society shifted from Gemeinschaft to Gesellschaft. The concept of Gemeinschaft and Gesellschaft was coined by Ferdinand Tonnies in 1887. According to him, Gemeinschaft translated to community while Gesellschaft translated to society. Gemeinschaft is a social relation between individuals, based on close personal and family ties. In Gemeinschaft, everyone knows each other; they care about what happen to their next door neighbor. The people relate with each other very well; they share their plights, they uphold societal norms and values out-rightly. There

were less atrocities or crime; you can go to Mr. James's house or Mrs. Rita's home and take anything you want even when he/she is not at home, and when you see him, you can tell him or her of what you did in his/her home, and in his/her absent. The people were fearless and lived peacefully. Their doors were not shut because they had love for each other and no miscreants wrecked or harassed anyone. But I guess in the present society, such act is considered as theft. Those bonds are no longer there.

Cross River is known for peace, which has culminated in people relocating from their hitherto abodes to Calabar and other parts of the state because of its peaceful nature, but in recent times, brigands have taken over the state, especially the Calabar South axis which is predominately made up of low class people and a few percent of middle class.

Gbenemene and Adishi (2017, p.16) opined that Jungle Justice has been going on in Nigeria for several decades because the criminal justice system is defective in the processing of criminal offenders into the system. The criminal justice system that consists of the police, courts, and the penitentiary constitutes the bedrock of justice administration in a country. Whenever there is arbitrariness in the way that criminals are punished and processed into the system, there is the likelihood that lawlessness will prevail over the rule of law, which is the situation in Nigeria. Among the three sub-units that make up the justice system the police are the most vital because they determine who and what is processed into the system.

In practicing their tact in the matter of regardless of whether to make capture, numerous variables including social class, sex, ethnicity, religion, and so on become possibly the most important factor. All the more significantly, since the police foundation is tormented with defilement, numerous

infamous culprits and standard offenders have maintained a strategic distance from imprisonment terms by maneuvering their courses either by paying little tokens at police checkpoints or essentially pay off their routes out of police confinements through posting of safeguard aggregate. Thus these peculiarities, numerous individuals from the public who have seen vicious offenders working free in the city after they have been captured by the police have lost trust in the equity framework, and fall back on managing summarily with suspected crooks as opposed to handing them over to the police.

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

The incessant cases of jungle justice in Cross River State are directly ascribed to communication issues and there is urgent need to employ Behavioral and Social Change Communication (SBCC) to curb this ugly trend and to reduce the chances of recurrence. Since, this article explores SBCC approaches in tackling this social menace in Cross River State with a view to obtaining support from Government, International Organizations and non-governmental Organization (NGOs). USAID (2015) posited that Social and Behavioral Change Communication is an interactive, research, and planned process that aims to change social conditions and individual behaviors. SBCC uses advocacy, social mobilization and change communication to achieve its desired goal.

LITERATURE REVIEW

THE CONCEPT OF JUNGLE JUSTICE

Jungle justice which is often referred to as mob justice is the act of killing unlawfully. It is a situation where a suspect is killed by angry mob or group of people who caught suspected criminal in the act of stealing. Many scholars have had their opinions on the concept of jungle justice.

Gbenemene and Adishi (2017, p.16) submitted that „Jungle Justice is the act of disregarding the rule of law and taking matters into one’s hands. Also it is the act of handing suspected criminal offenders over to the hands and mercy of an angry mob which is contrary to the provisions of the law. Simply put, jungle justice is when the population (irate mob) takes upon themselves the responsibility of inflicting bodily harm or injuries on an alleged offender/ criminal without recourse to the law. In other words, it is a situation where the masses take upon themselves to render judgment on a matter without hearing, or without the right to a defense. This is justice without trial. This often leads to death by stoning, burning, or lynching. In this type of justice, the criminal is humiliated, beaten or summarily executed by a crowd or vigilante without given an opportunity for defense (Vanguard, 2017).

The mob attacks are generally characterized by the stripping of the suspect of their crucial human privileges of reasonable hearing and the chance to guard them. This type of street justice occurs where a useless and degenerate legal framework exists and where the law requirement offices have lost all believability. In spite of the fact that, the way that numerous Nigerians are either unskilled people or unmindful of the law, notwithstanding the arrangement of Section 22 of the Criminal Code that numbness of the law isn't a reason to the commission of wrongdoing, lack of education

may likewise clarify the ascent in instances of mob attacks. As per Abdulah (2016) wilderness justice is an allegory for the disappointment of justice and the disappointment of society to apply uniform and equivalent standards and processes to everybody. Abdulah additionally noticed that under the wilderness justice framework the whole idea of state, government and control of law is crushed because individuals are permitted to act in a condition of nature that is unregulated and unbridled. Onyebuchi in Onuh, (2017) contend that jungle justice is a travesty of justice since it does not guarantee fairness to anyone.

Tessa (2011, p.2) asserted that mob justice refers to the act of a group of people taking the law into their own hands and enacting violent justice on an alleged criminal. This type of justice is, while not an everyday occurrence, regrettably common in Cameroon, in the urban areas, but especially in the more rural areas where there is less of a police presence. At first glance, it is easy for most people to see why mob justice is wrong: it violates a person’s right to a fair trial (Article 10 of the UN Universal Declaration of Human Rights) and right to be innocent until proven guilty (not only stated as article 11, but also viable in all areas that use a Common Law system, including Anglophone Cameroon). Without a trial in an official court of law, it is all too easy to hurt or kill a person without proof of their guilt. Mob justice perpetuates a cycle of violence, creates a culture of fear, and rejects personal accountability for violent acts that are committed in the name of justice.

As we condemn the act of mob justice, it is imperative to understand the social climate that takes into consideration it to happen. Mob justice is an aftereffect of a serious absence of confidence in neighborhood police powers and judicial systems. Numerous towns in Cameroon-particularly those in rural areas-don't have a police nearness. If, for sure, the

police are approached an issue, regardless of whether it is a rough and pressing wrongdoing, it can take days for them to come, if they ever arrive. This absence of competency, due fundamentally to the nations underfunded and understaffed law enforcement system, powers individuals to trust that justice just gets through their own particular hands.

Amara (2018) agreed that Jungle justice is the concept and act of disregarding the rule of law and taking matters into one's hands; more clearly put, it is the act of handing suspected criminals over to the hands and mercy of an angry mob. Two wrongs don't make a right, not now, not ever. At least every criminal in the law court is considered innocent till proven guilty. With the increasing rate of jungle justice, it is feared that people will begin to see life as nothing to be preserved. Has jungle justice reduced the level of crimes perpetuated in the community? The answer is no; it never will. As a matter of truth, burning and gruesomely degrading human beings is a greater evil; it is an outright violation of human rights. Jungle justice reduces human life and dignity to zero and this is why some people can afford to call Africans barbarians.

SELECTED CASES OF JUNGLE JUSTICE IN CROSS RIVER STATE

There have been a few reports on Jungle justice occurrences in Cross River State, with reference to Calabar. As indicated by a reports recorded by Una (2014) expressed that in 2014 just, irate mob and vigilante bunches captured and lynched more than 20 lawbreakers. The year opened with the lynching of two female theft suspects and their male assistants who endeavored to grab N1.5 million from a lady.

The theft speculates said to be students and their male accomplice were battered and stripped exposed at Murtala Mohammed Highway/Atekong Drive and before the police

arrived, the young fellow who was delivered with a profound blade cut on his temple had kicked the bucket. The bay auto they utilized was set burning and pushed into seepage.

The group supposedly trapped the specialist who had gone to pull back N1.5 million at a bank along Calabar Road, close to the Watt advertise, where they moved toward her to join their taxi. The lady who seemed anxious to arrive home because of the cash she had pulled back, instantly acknowledged and boarded the taxi.

Inconvenience began as she got to her goal just to find that the cab driver wound up unwilling to permit her land from the vehicle. Along these lines, the bandits allegedly drew out a firearm and requested her to coordinate with them if she would not like to get injured. As indicated by her, "they instructed me to co-work with them and discreetly hand over the N1.5 million or I would be slaughtered; Suddenly, I wound up furious in my soul because this cash is commitment cash and my individuals would not trust me that the cash was stolen. In this way, I was prepared to pass on and I started to raise caution."

Additionally at Anantigha, two presumed burglars working in a tricycle famously known as keke NAPEP were executed and their tricycle set on fire by irate mob. Prior in the week, another presumed infamous criminal was captured by individuals from the vigilante along Uwanse Street and when he was going to be lynched, he argued that his life ought to be saved so he would take the police to the refuge of his posse. "That night, he drove a group of SARS to their den and four different suspects and their weapons were caught by the police.

Similarly, a young man suspected to have stolen a car battery was burnt alive along Yellow Duke Street in Calabar, Cross River State. He was set ablaze according to an eye witness account

who said the ill-fated young man was suspected to have stolen a battery in one of the cars parked in the area and when an alarm was raised a mob immediately gathered and beat him up thoroughly to the extent that he could no more. After that they got tires and put around his neck. He was still alive and crying when petrol was poured on him before setting him on fire. He was subsequently burnt to ashes on the spot,”

The more touching was the one that happened along Ijeli in Calabar South which recorded three victims the same day who were burnt after being caught in an attempt to steal a phone. But luck was not on their side. The aggrieved mob caught one first, and lynched him. The other two ran away but still could not escape.

With this act of taking laws into their hands, innocent people would continue to fall prey. For instance, one could find himself in a situation where they are shouting thief oooooo!!!! Thief oooo!!!! Thief oooo!!!!!!!!! And because everyone is running! Suddenly the person that fallen prey pointed at you, before you could explain yourself to prove your innocent, they will lynched you. It is quite true that majority of people have fallen victim of this situation which ended up their life.

More recently, another jungle justice occurred in Bekwarra Local Government Area that involved three young men said to have stolen motor bike and were burnt by angry mob. These young people who would have become something great in the society had been cut short by the angry mob.

Analysis of jungle justice chronicled cases in Cross River State shows that, between 2014 to 2017, there are about 20 to 40 cases of jungle justice in Calabar. Two to three are reported to transpire in a day. Within January to December

2017, there were 10 to 15 incidences of jungle justice in Calabar. Moreso, three cases in Cross River North, precisely one in Bekwarra in this year and two in Yala. This is quite bizarre! People have made it a habits of Lynching anyone caught stealing, even if it is a trivial item stolen. Sometimes, innocent citizens are burnt alive, irrespective of how much one pleads. The angry mob will not tender justice to mercy. Most times, they burnt people even with the intervention of the police. They prefer taking laws into their hands. The question is; is that the best option? Why did government set up an institution that is saddled with the responsibility of law ensuring and order?

Most of the reported cases of jungle justice took place in Calabar South, Cross River North particularly Bekwarra LGA and a few in Calabar Municipality. Residents of the city claimed they are sick and tired of the incessant unrest of bandits. They said they no longer sleep with their eyes closed. The criminals have been terrorizing the area, invading people's houses, harassing them and confiscating their belongings. One of the trending issue is stealing of car batteries and motor bike, a situation that has compelled many to park their vehicles because of the miscreants resolve to go about stealing their cars batteries and other valuable items.

HOW TO COMBAT MOB JUSTICE

Tessa (2011, p.6) formulated certain measures on how to curb jungle justice as he posited that because of the variety of social factors that contribute to mob justice, as well as a pervasive mentality that it is the only way to bring people to justice, the challenge of combating it is indeed a challenge. However, there are a variety of techniques (ranging from simple tasks to elaborate system changes) that help promote alternative ways of dealing with criminals.

SPREADING AWARENESS OF HUMAN RIGHTS

Many people in Cameroon may have heard the term “Human Rights”, but aren’t entirely sure what it really means. Some people have never heard it at all. By teaching people about rights with which they themselves are endowed and the benefits they would receive from the promotion and protection of these rights, one can empower people to say, “I don’t want my rights violated, so I don’t want to violate someone else’s.” As explained above, mob Justice violates one’s right to a fair trial, and right to be held innocent until proven guilty. Anyone who has experienced Cameroon’s judicial system could relate stories about their rights being violated in that institution; as a result of their experiences, they know how much better the justice system would be if it consciously upheld these particular rights. An effective way to breach the subject is: If this were your son or daughter, wouldn’t you want them to have a fair trial before being sentenced to death? Making the situation personal creates a sensitivity to the plight of mob justice victims. In line with the above assertion, Nigeria government should step up efforts to increase awareness of human rights so that, people would be fully aware of their legitimate right.

IMPROVE LOCAL JUSTICE SYSTEM AND DEMAND ACCOUNTABILITY

The climate that leads to Mob Justice begins with an ineffective local justice system. In places where the police cannot be counted on to deal with criminals, it is only logical that victims and the communities in which crimes take place will feel compelled to take the law into their own hands. A way for the government of Cameroon to combat mob Justice in the country would be to improve local justice systems and demand accountability for the way they handle criminals, especially in rural areas. A police chief in charge of a region

that includes rural villages is responsible for ensuring access to justice in those rural villages and, if necessary, a police force. It is not acceptable that villages and villagers who suffer violent crimes have to wait for days or more for a police investigator to show up to the crime scene. While systematic changes in the judicial system and police force must come from the Cameroonian government, it is also an important and empowering step that rural communities can take to begin demanding accountability and effectiveness from the stations that have jurisdiction over them.

TEACH NON-VIOLENCE

Mob justice is only possible in a culture where violence is an acceptable form of punishment. In Cameroon there are cases of brutality and unnecessary violence in all forms of life, especially in the justice system. One way of combating mob justice from the ground up is to teach children that violence is not an effective way to solve problems. By teaching mediation skills, encouraging children to observe the Traditional Council mediating local disputes, refraining from beating children and animals, and working to be non-violent in day to day life, it is possible to eliminate mob Justice altogether. A community that doesn’t accept violence on a day to day basis will not accept violent retribution for an un-convicted person.

DON’T PARTICIPATE

This is the most vital and powerful tool any community has in combating mob justice. Even if a person does not deal a blow or participate directly in the harming of an alleged criminal, it is vital to those people who *are* delivering violent retribution that there is a crowd of people supporting them. By not participating in this mob mentality, refusing to tacitly support that torture of an un-convicted person, and encouraging other people to uphold human rights, any person can do their part to stop mob justice.

CONSTITUTIONAL PROVISIONS RELATING TO RIGHTS OF SUSPECTS

The Nigerian Constitution guarantees every person including criminal suspects certain basic fundamental rights. For instance, Section 36(5) presumes every suspect innocent until proven guilty. The same section also provides that in determining any civil and criminal matters the accused should be given fair hearing. Chapter 4 of the Constitution also provides that every person has the right to life, and no person shall be deprived intentionally of his life except the execution of the sentence of a court in respect of a criminal offence of which the person has been found guilty. Section 33(1) and Section 34 provide for the dignity of a person and prohibits torture or any degrading treatment of human beings. Jungle justice violates the two cardinal principles of natural justice namely: audi alterem partem and memo judex in causa sua. The former implies that no one must be judged or condemned without fair hearing or trial, while the latter means that you cannot be judged in your own cause (The Guardian, 2016). Despite all these constitutional provisions, mob attacks still persist in Nigeria because most victims of jungle justice are never given fair hearing. Although in some instances, private citizens can apprehend criminal offenders and hand them over to the police. These are contained in Sections 12, 13 and 14 of the Criminal Procedure Act. For instance Section 12 provides:

Any private person may arrest any in a State who in his view commits an indictable offence or whom he reasonably suspects of having committed an offence which is a felony or having committed by night an offence which is a misdemeanour.

Section 13 of the same Act empowers citizens to make arrest without warrant where theft of personal property is involved. This section provides for "Persons found committing any

offence involving injury to property may be arrested without a warrant by the owner of the property or his servant or persons authorized by him". Furthermore, Section 14 states, "Any person arresting any other person without a warrant shall, without unnecessary delay, hand over the person so arrested to a police officer, or in the absence of a police officer shall take such person to the nearest police station.

It is obvious from the provisions of Sections 12 and 13 that citizens can make arrest where there is suspicion of the commission of an indictable offence, but this law does not permit private citizens to take laws into their hands to maim and kill or lynch suspected criminals. Section 14 says that where such arrests have been made by the general public, the suspects should be handed over to a police officer or to the nearest police station without delay. However, in many cases, this provision is usually ignored by members of the public, which results in instant killing or jungle justice meted on criminal suspects. In some cases, the suspect may just be a victim of circumstance, where a false alarm has been raised and the victim happen to be present within the neighborhood or vicinity where such alarm was raised. Dada, Dosunmu and Oyedeleji, (2015) contended that jungle justice occur when the society is fed up with the criminal justice system, and when the people have come to believe that there is little or no difference in the way criminals are processed into the system Gbenemene and Adishi (2017, p.17).

SOCIAL AND BEHAVIORAL CHANGE COMMUNICATION (SBCC) STRATEGY IN ADDRESSING JUNGLE JUSTICE IN CROSS RIVER STATE

Social and Behavioral Change Communication (SBCC) is an interactive, research, planned and evidence based process that is geared towards achieving a positive change in social

conditions and individual behaviors considered undesirable in the society to improve the quality of life of the people. SBCC emphasizes on the use of three key strategies in addressing social and health issues namely: Advocacy, Social Mobilization, and Social and Behavioral Change Communication. These strategies are often combined and concurrently used to effectively tackle perceived unacceptable behaviors, attitude, superstition and unwholesome cultural practices that pose as threats to societal development Ukam (2017,p.173).

USAID (2015,p.5) expressed that Social and Behavioral Change Communication (SBCC) is the systematic utilization of intuitive, hypothesis based, and examine driven communication processes and procedures to address tipping focuses for change at the individual, community and social levels.

Beforehand known as Behavior Change Communication (BCC), SBCC is the vital utilization of communication ways to deal with advance changes in learning, states of mind, standards, convictions and practices. The terms BCC and SBCC are tradable, and they both allude to the coordination of messages and exercises over an assortment of channels to achieve different levels of society, including the individual, the community, administrations and arrangement.

SBCC is grounded in principle and is prove based. Projects are composed based on existing information and they take after a systematic procedure, examining the issue keeping in mind the end goal to characterize boundaries and helpers to change, and outline an exhaustive arrangement of customized mediations that advance the coveted practices. A SBCC procedure is the record that aides the plan of intercessions, building up target groups, setting conduct communication destinations and deciding reliable messages, materials and

exercises crosswise over channels USAID (2016, p.13).

From the foregoing, Social and Behavioral Change Communication can be employed as a communication approach to fast-track social change in the society. This form of communication is the type of communication that moves towards promoting changes in knowledge, attitude, norms, beliefs, and behaviors. Influencing behavior is quite cumbersome, it is not a one day process but social and Behavioral Change Communication strategy appears to be a significant approach that can help to effectuate social change. The above SBCC strategies can be utilized to curb jungle justice.

ADVOCACY STRATEGY

Advocacy appears to be key and elite in cushioning jungle justice, This strategy incorporates sundry channels of media to create awareness to the public on newly enacted laws. Basically, advocacy is directed towards intimating policy or law makers as well as implementers to areas of priorities that requires enactment of new laws that will salvage the repugnant carnage. However, this article debates that high media campaigns and advocacy against the trend of jungle justice in Cross River State can increase public awareness on the negative implications of indulging in jungle or mob justice. It will also enable the public to understand that criminals or culprits deserved the legal and constitutional right of fair hearing before pronounced guilty. As such, will make them not to take laws into their hands.

More importantly, institutions that handle criminal cases such as the court and the police are made known to the public. It appears the public have little knowledge about the efficacy of these institutions that are saddled with the responsibility to treat criminal cases. Also,

previous studies reveal that advocacy here is simply the use of multi-media channels to create awareness of a particular health or developmental challenge by way of agenda setting role of the media. Advocacy in SBCC is targeted at law makers, decision makers and opinions to bring about enabling laws and policies that will help address the issue at hand Ukam (2017, P.173).

SOCIAL MOBILIZATION STRATEGY

Social mobilization involves the actions and processes to reach, influence and involve all relevant segments of the society, across all sections from the national to the community level, in order to create an enabling environment and effect positive behavior and social change.

Social mobilization is movement which aims at creating a major thrust to solve problems by promoting participation of all possible sectors of civil society, mobilization of local resources of indigenous knowledge and enhancement of people's creativity and productivity through mass campaign. It is a participatory process to raise awareness, mobilize and involve local institutions, leadership and communities, as well as external relevant stakeholders to organize for collective actions towards their development needs. Social mobilization, according to Oso (2002), is a strategy and an instrument of creating awareness, sensitizing and conscientising the populace so that they can develop interest, grasp social issues at stake and take active part in the development process. Anaeto and Anaeto (2010, p.169).

Social mobilization strategy is one of the SBCC strategies geared towards the mobilization of the social system towards a particular development or health challenge. SBCC emphasises on the integration of the local intelligence and community efforts in bringing about alternative solutions to the health or development challenges that affect them.

According to USAID (2011,P.4) in Ukam (2017), the cardinal point in the social mobilization strategy is centered on an understanding of the needs and aspirations of the potential clients, recognizing how their choices and behaviors are shaped by their relationship with their spouses, their families, and the communities and societies in which they live.

BEHAVIORAL CHANGE COMMUNICATION (BCC)

Ashiekpe (2012,p.004) stated that Behavioral Change Communication is a process of using communication approaches and tools to develop the skills and capacities of people to promote and manage their own development initiatives by adopting positive change that offers opportunities for growth and sustainable development, Blum (1999:16). Behavioral change communication according to Prochaska Delemente and Norcross (1992:46), is a communication approach aimed at fostering positive change behavior of people as well as their knowledge and attitudes. This is done by working in partnership with them to influence social norms, the policy environment and building consensus on the desired environment within which to function.

This strategy appears to be very powerful in tackling social vices. BCC as the name implies, is a veritable approach used to effectuate change or curb societal doldrums and in this study which is aimed at launching campaign against jungle justice in Cross River State, it will be very helpful to support the study to discourage people from indulging in mob justice otherwise known as jungle justice, and more importantly, pinpoints the roles of security agents and the Court, so as to stir them to reawake from slumber and answer their clarion call.

CONCLUSION

Social and Behavioral Change Communication (SBCC) is a communication strategy or approach

that emanated from Behavioral Change Communication which aimed at using communication in fostering positive change behavior as well as knowledge and attitudes of the people. Some of the areas of priority that SBCC have been adopted in effecting changes are, combating open defecation, tackling of social vices such as cultism, health campaigns and so on. This paper employed Social and Behavioral Change Communication approaches in the campaign against Jungle justice in Cross River State.

Jungle justice is a global phenomenon that has contributed to humanitarian casualties in recent time. Innocent people have died owing to this mundane practice. People in third World countries like Nigeria take laws into their hands, it has become a trend that once you are caught stealing or perpetrating profane act, you will be lynched instead of taking you to the police who are saddled with the responsibility to handle such cases.

Analysis of jungle justice in Cross River State shows that, it is more prevalent in Calabar. Findings reveal that in between 2014 to 2017, there were about 20 to 40 cases of jungle justice in Calabar. 2 to 3 reported to transpire in one day. Within January to December 2017, there were 10 to 15 incidences of jungle justice in Calabar Una (2014).

Jungle justice is becoming To Whom It May Concern business and we don't want it to thrive. We need collaborative efforts, we have to collectively put up a fight against this uncivilized and anachronistic practices. Government at all levels should as a matter of urgency, set up a panel to investigate police inadequacies and unwillingness to reprimand and give stiffer penalties to culprits. More effectively, laws that canvassed for prohibition of jungle Justice should be enacted to sanction those who take laws into their hands.

RECOMMENDATIONS

1. Social and Behavioral Change Communication strategies which incorporate Behavioral Change Communication, Social Mobilization and Advocacy should be employed to educate and mobilize the public against jungle or mob justice.
2. Laws should be advocated that will discourage the practices of jungle justice in Cross River State and Nigeria at large.
3. The fight should not be left for government only, corporate bodies, NGOs and well-meaning individuals should join hands in educating the public on the need to respect the law and to also understand that, any person that committed crime deserve the right of fair hearing and he/she should not be labeled a criminal until he is convicted by a court of competent jurisdiction.
4. Poverty is the root cause of young people who engage on criminal activities. Government should provide employment for the youths, to prevent them from indulging in profane act that can lead to jungle justice.
5. Radio and television media should be used to communicate to the public in order to educate them on the dangers of jungle Justice, including social media tools.
6. It appears the public have lost confidence in the police, so police inadequacies should be checked to ensure that excesses are curtailed, that will go a long way to rebuild public confidence in our law enforcement agencies.
7. Constant campaigns and awareness should be launched on various mass media until this carnage is curbed to the barest minimum.
8. Government should improve on the local justice systems and demand accountability for the way they handle criminals, both in rural areas and urban.

9. The public is sick and tired of police lackadaisical attitude and inconsistency in administering punishment to perpetrators of these crimes. If the vigilantes arrest them, and hand over to the police, few days later, they would be released and they would start terrorizing them again. Consequently, they decide to kill them instead of handing them to the police. Who end up releasing shortly after then. Therefore, to avoid doubts, they should handle all criminal cases diligently and professionally too.
10. The public should ensure that, they follow up criminal cases that are jailed equivalent to make sure, appropriate punishment is given to those culprits.
11. Extra-judicial killings are not the best option; it is a crime against humanity, so the public should refrain from such act.
12. Government should rise up and check public excesses especially those that take laws into their hands. Also the police should be cautioned to ensure that offences that warrant conviction should be appropriately carried out.

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