

ANALYSIS OF FIRST RESPONDERS' PREFERENCE FOR TAKING VIDEOS AND PICTURES THAN HELPING ACCIDENT VICTIMS: A SURVEY OF ENUGU METROPOLIS RESIDENTS

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ABSTRACT

Almost every day, several accidents are reported, and the accident victims require the assistance of passers-by. The greatest tragedy of current times, however, is that instead of transporting the victim to a local hospital, others gathered around them continue to film the injured person who is fighting for their life. Therefore, the study analyzes why first responders prefer video accident victims to help them. The objectives of the study were to find out if the habit of filming accident victims by first responders is rampant in the Enugu metropolis, to ascertain the motive behind filming accident victims by first responders, and to determine the perception of Enugu metropolis residents on the filming of accident victims by first responders. The study was anchored on the Diffusion of Innovation theory. The researcher employed the survey research method to execute the study. The researcher studied a population of 1,092,668 using a sample size of 400. The researcher discovered that the habit of first responders filming accident victims is rampant in the Enugu metropolis, and the motive behind first responders filming accident victims is to make social media posts. The researcher recommended, among others, that people should endeavor to help accident victims first before filming. It was also recommended that a law be enacted to punish offenders who film first rather than help accident victims.

INTRODUCTION

Accidents, furthermore, and catastrophes that outcome in death are tragically normal. It is happening that individuals are halting to take photos of the departed when they go over these scenes. Individuals can lose their professions, notorieties, and, surprisingly, their opportunities because of it. All in all, what persuades them to do as such? Was it conceivable that they had lost their humankind? Was there a missing channel, a broken moral compass? Is it workable for the departed to be casualties whenever captured, no matter the conditions that prompted their demise? (Gezachew, 2020). Individuals in the current culture need help figuring out where the line ought to be attracted to using Innovation. They cannot get enough of it, regardless of whether it implies imperiling the well-being of others. The issue gives off an impression of deterioration, particularly in mishap and crime locations, where Innovation has shown up. At the



point when a mishap happens wherever, as opposed to going to help the victim, most people on a call like to tape the episode and distribute it via web-based entertainment instead of saving a day-to-day existence. Answering a genuine crisis is exaggerated, and acquiring acknowledgment and consideration via virtual entertainment networks has overshadowed helping a mishap casualty. Such events show that humanity no longer has a spot in this day and age. No one is ready to focus on or guard others. As indicated by the Law Commission of India, the more significant part of people who bite the dust on Indian streets might be safeguarded if they get expeditious clinical consideration, including swarm help. In such circumstances, we should be human (Gezachew, 2020).

Once in a while, photographs of crash incidents obtained by proficient photographers for use in the news have been seen in incorporate bodies. Telecasters, then again, will sometimes decide to show the dead about specific stories. Alerts go with the reports; the visuals are brief and seldom realistic. When news associations share their accounts via web-based entertainment, pictures are eliminated from tweets and posts. This, then, is as opposed to the web shares, where the grim symbolism is shown plainly and in a decent position, leaving people who stagger onto it with no decision except to check it out. In this day and age of unavoidable Innovation, Dr. Harris accepts that this type of sharing is one more demonstration of thoughtlessness. "We are in many cases simply making a cursory effort and not thinking - which is why it does not appear to be nosy to those getting it done." (Gezachew, 2020, p.9). Albeit the idea of security might seem straightforward, it could be more apparent when applied to pictures taken in the afterlife. Is it conceivable to say that an individual's security has been disregarded? Individuals are abler to help when a camera is available, as indicated by Lashbrook (2019).

People on call are one of the word-related bunches that are defenseless against events that can adversely influence their well-being (Pietrantonio & Prati, 2008). It alludes to people whose work expects them to be the main at the location of a crisis. Individuals who fill in as cops, firefighters, or paramedics might fall under this class. People on call are presented with an elevated degree of possibly horrendous events and occasions with upsetting results that could change an individual's feeling of control, association, and significance throughout everyday life. These horrendous mishaps are known as essential episodes and incorporate mass mishaps, RTAs, tremendous flames, murder scenes, mishaps including minors, savage mishaps, and consumes. Usually, specialists on call are the ones who are faced with requesting, dangerous, and burdening circumstances on the scene (SAMHSA, 2018). They are among the first to connect with overcomers of the debacle, offering profound and actual help. While these undertakings are imperative to the nearby local area, they request specialists to call and spot them at a higher risk of injury over the long run.

Statement of the Problem

A Non-Governmental Organisation, the Health Emergency Initiative (HEI), has advised the public to have a change of attitude toward taking pictures at the scene of accidents and during other emergency periods (Ojoye & Okere, 2019; Vanguard Newspaper, 2019). Consistently,



various cases, including mishaps, are accounted for, in which the mishap casualties need the support of passers-by. The best misfortune of present situations, notwithstanding, is that as opposed to moving the casualty to a nearby clinic, others assembled around them keep on video covering the victim who is battling for their life. The Nigeria Police have even stated that if a member of the public transports an accident victim to a nearby hospital, no questions will be asked of them (Olajide, 2023). Individuals' characters and ways of dealing with life vary depending on the situation. Specific individuals need to help a harmed individual, while others need to tape a mishap scene and transfer it on the web. Individuals who shoot or snap pictures of such occurrences show their merciless and reckless feelings towards harmed individuals.

People's moral beliefs have shifted due to increased growth, modernization, and higher living standards. The primary center of humankind is being forgotten in a world driven by "likes," "offers," and "perspectives." Since we are represented by online entertainment, many complex individuals nowadays exist. Our lives have become restricted to the web because of our distractions with recording and clicking pictures; rather than helping a seriously draining man request water, gruesome photos from the site flow via virtual entertainment minutes after the mishap. Many individuals begin sharing and remarking on them in no time.

Notwithstanding, humankind bites the dust a quiet demise with each offer. This differs from the climate where we believe that our youngsters should grow up. Deplorably, we only see an opportunity to share recordings connected with mishaps. Some studies have been done similarly in this area by non-Nigerians (Allan, 2013; Allan & Peters, 2015; Gezachew, 2020; and Jurgenson, 2019). Also, only one study (Njoku et al., 2023) is a Nigerian work in this area. However, the work adopted an online survey, while the current study adopted a face-to-face approach. As a result, the study focuses on determining why first responders would rather film accident victims than assist them.

Objectives of the Study

The study analyzes first responders' preference for taking videos and pictures rather than helping accident victims. The specific objectives are:

1. To find out if the habit of taking videos and pictures of accident victims by first responders is rampant in the Enugu metropolis.
2. To ascertain the motive behind taking videos and pictures of accident victims by first responders.
3. To determine the perception of Enugu metropolis residents on taking videos and pictures of accident victims by first responders.

Research Questions

The following research questions have been raised for the study:

1. Is the habit of taking videos and pictures of accident victims by first responders rampant in the Enugu metropolis?
2. What is the motive behind taking videos and pictures of accident victims by first responders?



3. What is Enugu metropolis residents' perception of taking videos and pictures of accident victims and first responders?

LITERATURE REVIEW

Mobile Bystanders, Rubbernecks and Disaster Tourists

Despite the versatile spectator being dynamic and not a latent onlooker, contemporary direct at mishap scenes fit the portrayal of the exemplary observer, given the three cycles demonstrated above: first, every other person is taking pictures, so why meddle? The way that assuming the spectator mediates, the gamble of the observer being gotten on camera is self-evident and maybe not wanted; second, taking pictures is the typical response, suggesting that social impact is as yet substantial as a method for making sense of the portable spectator; and third, others are as yet present and accessible to act, bringing about the dissemination of obligation among the versatile observers.

The versatile onlooker remains an uninvolved observer at the mishap scene but embraces an alternate way of dealing with themselves and the need to impart the firsthand experience to other people. The activity could likewise be viewed as uninvolved and forceful against specialists on call, as far as being detached in not assisting and forceful in standing out and, on occasion, in any event, obstructing the course for salvage endeavors.

The biggest single category of external distraction among drivers is passers- heightened by curiosity at traffic accidents and other roadside incidents (Colon et al. 2013, p. 1810). The "snoop impact" is used to portray this irrefutable inclination. Snooping "is a consequence of a human reaction to the environmental elements, like turnpike signage, scene, bulletin plugs, and numerous other visual 'beautiful sight'" (Masinick et al., 2014, p. 117). Snooping is viewed as a security issue, and in rush hour gridlock well-being studies, snooping is characterized as the impact that happens other than where the crash or other street events happened.

Snooping has likewise been applied to examinations of the interest incited by close-to-home data via web-based entertainment through computerized correspondence studies (Baruh & Cemalclar, 2015). Snooping arises as a declaration of staring at another person's experience in Coats and Ferguson's (2013) exposition about the miserable travel industry in the repercussions of the Christchurch earthquake in New Zealand. Onlookers and rubbernecks are independent of fiasco travelers.

Empirical Review

Njoku, Ekwe, and Oludare (2023) studied "Analysis of First Respondents' Preference to Take Videos and Photographs Instead of First Helping Accident Victims: A Survey of Lagos State. "Lagos state residents' knowledge, perception and attitude were evaluated using the online survey method. Findings showed that many Lagos state residents have a high level of knowledge of the issue and are dissatisfied with it. Most of them faulted technology and social media as the main reason for the inhumane attention. This study recommends banning first-instance video



coverage and photographing at accident spots by law. Among others, anyone who violates the law should be prosecuted accordingly. Also, organizations and individuals should carry out campaigns that enlighten the public on the consequences and damage done by taking videos instead of extending first-instance help to accident victims.

The study "How the Presence of Cameras Affects Bystanders" was conducted by Van Bommel (2013). He examined security camera footage from 219 violent incidents in the United Kingdom, the Netherlands, and South Africa. He discovered that at least one individual sought to interfere in 90 percent of the cases. The most startling outcome of the study was that the more individuals present at the event, the more likely someone would intervene. This defies the usual notion of bystander intervention, which states that people are less inclined to aid amid a crowd.

According to Jurgenson (2019), mobile and social media have transformed photography into a casual everyday habit, and as a result, the value of taking an image has shifted. An image's "presence as a stand-alone media item is subordinate to its existence as a unit of communication" in this era of "social photography" (Jurgenson, 2019, p. 9). We assume that smartphone photography is a habitual media practice, similar to a conditioned reaction and that the cultural meaning of a photograph is found in this practice rather than in its archiving or documentation function. In that case, we must navigate a social landscape that necessitates a new perspective on ethical implications.

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Similarly, Fourie (2017) claims that digital media has produced new forms and relationships that have complicated how to utilize media ethically. In and through mediated communication, he presents the concept of "ethical communication," a normative paradigm that recognizes universal human virtues (e.g., compassion, empathy, courage, and respect for one's neighbor) (Fourie, 2017, p. 113). As a result, communication can be seen as ethical if it does not jeopardize human dignity (Fourie, 2017, p. 122).

It may be argued that photographing an accident meets Couldry's criterion of truth and sincerity—bearing witness to what is happening, perhaps to share a horrific occurrence. However, the issue here is one of care because documenting another's anguish and causing harm to human dignity could be considered reckless conduct. There are parallels to classic photojournalism when personal integrity occasionally clashes with (ostensibly) public interest. This tension has been described in several incidents of journalistic ethics as trespassing (Fishman, 2017). The ethical implications of mobile by standing as a media practice are



examined in the following sections concerning various conceptual interpretations of how media works.

Theoretical Framework

This study was anchored on the social psychological theory called bystander effect or diffusion of responsibility, which was proposed by Latané and Darley in 1970. The bystander effect is a social psychological phenomenon where individuals are less likely to help a victim when others are present. The greater the number of bystanders, the less likely any one of them is to help. Factors include diffusion of responsibility and the need to behave in correct and socially acceptable ways. The most frequently cited real-life example of the bystander effect regards a young woman called Kitty Genovese, who was murdered in Queens, New York, in 1964 while several of her neighbors looked on. No one intervened until it was too late. Latané and Darley (1970) proposed a five-step decision model of helping, during each of which bystanders can decide to do nothing:

1. Notice the event (or in a hurry and not notice).
2. Interpret the situation as an emergency (or assume that it is not an emergency because others are not acting).
3. Assume responsibility (or assume that others will do this).
4. Know what to do (or not have the skills necessary to help).
5. Decide to help (or worry about danger, legislation, embarrassment, etc.).

Latané and Darley (1970) identified three different psychological processes that might prevent a bystander from helping a person in distress:

- (i) diffusion of responsibility;
- (ii) evaluation apprehension (fear of being publically judged); and
- (iii) pluralistic ignorance (the tendency to rely on the overt reactions of others when defining an ambiguous situation).

Diffusion of responsibility refers to the tendency to subjectively divide personal responsibility to help by the number of bystanders present. Bystanders are less likely to intervene in emergencies as the group size increases, and they feel less personal responsibility. The study supports the notion described above since people have been using digital technology to videotape accident victims rather than helping them only to post it on social media.

METHODOLOGY

The survey research method was used. Surveys are often used to collect information from large groups of people using scales tested for validity and reliability. This research method involves the researcher going into the field to administer structured copies of questionnaires to the respondents, which were used to analyze the study to get an authentic and valid result.



Population and Sample Size

The population of this research work consists of the residents of the Enugu metropolis, so the population was used. According to the 2006 population census, the population of Enugu metropolis is 722,664. However, the National Population Commission announced a projection of 0.032 per year. Therefore, the period from 2006 to 2023 is 16 years.

$$P_p = GP \times P \times \text{Year}$$

$$P_p = 722,664 \times 0.032 \times 16 + 722,664$$

$$P_p = 23,125.25 \times 16 + 722,664$$

$$P_p = 370,003.97 + 722,664$$

$$P_p = 1,092,667.97$$

$$P_p = 1,092,668 \text{ (approximately)}$$

Therefore, the population figure will be 1,092,668.

The Taro Yamane determination formula is:

$$n = \frac{N}{1 + N(e)^2}$$

Where n = sample size

N = population size

1 = constant

e = level of significance, which is 0.05%

For this study, N will be equal to 1,092,668. Therefore, the sample size of this research work was:

$$n = \frac{1,092,668}{1 + 1,092,668 (0.05)^2}$$

$$n = \frac{1,092,668}{1 + 1,092,668 \times 0.0025}$$

$$n = \frac{1,092,668}{1 + 2,731.67}$$

$$n = \frac{1,092,668}{2,732.67}$$

$$n = 399.85$$

$$n = 400 \text{ approximately.}$$

Sampling technique

The systematic sampling technique was used to select a sample based on equal representation from the respondents.



Data Presentation and Analysis

In this chapter, the statistical data collected from the respondents are collected, classified, and presented in the simplest form to make the key features of the study easily grasped, interpreted, and analyzed. The researcher issued 400 copies of the questionnaire. However, 20 copies of the questionnaire were lost, so the researcher analyzed data from 380 respondents. This is presented in the form of tables, frequencies, and percentages.

Table 1:

Question 1: Is the habit of filming accident victims by first responders rampant in the Enugu metropolis?

Response	Frequency	Percentage (%)
Strongly Agree	110	28.95
Agree	158	41.58
Neutral	38	10
Disagree	39	10.26
Strongly Disagree	35	9.21
Total	380	100%

Field survey, 2024

The table above indicates that 110 (28.95%) of the respondents strongly agreed that the habit of filming accident victims by first responders is rampant in the Enugu metropolis, 158 (41.58%) of them agreed that the habit of filming accident victims by first responders is rampant in Enugu metropolis, 38 (10%) of them were neutral on the question, 39 (10.26%) of them disagreed that the habit of filming accident victims by first responders is rampant in Enugu metropolis. In comparison, 35 (9.21%) strongly disagreed with the question. Therefore, this means that the habit of first responders filming accident victims is rampant in the Enugu metropolis.

Table 2

Question 2: What is the motive behind filming accident victims by first responders?

Response	Frequency	Percentage (%)
To make social media posts	185	48.68%
Citizen journalism	100	26.32%
No idea	95	25%
Total	380	100%

Field survey 2024

The above table shows that 185 (78.95%) of the respondents said that the motive behind filming accident victims by first responders is to make social media posts. In comparison, 195 (51.32%)



of them said that the motive behind filming accident victims by first responders is. Citizen journalists and 95 (25%) do not know why first responders film accident victims. It, therefore, means that most Enugu urban residents think that the motive behind filming accident victims by first responders is to make social media posts.

Table 3

Question 3: What is Enugu metropolis residents' perception of filming accident victims by first responders?

Response	Frequency	Percentage (%)
Negative	220	57.89%
Positive	160	42.1%
Neutral	0	0
Total	380	100%

Field survey 2024

The above table shows that 220 (57.89%) of the respondents perceive filming of accident victims by first responders, while 160 (42.11%) see it as positive. It, therefore, means that most respondents perceive first responders' filming of accident victims as unfavorable.

DISCUSSION OF FINDINGS

The researcher made some crucial findings after analyzing the data and testing the hypotheses. The analysis of research question one found that the habit of first responders filming accident victims is rampant in the Enugu metropolis. In the summer of 2015, Swedish news outlets claimed that instead of offering assistance, bystanders at accident sites used their smartphones to video the situation. By late summer 2015, it had become a focal point for public debates on media ethics, moral courage, and first responder working conditions. Following the reports on these "mobile bystanders," a debate ensued in which various parties (first responders, journalists, politicians, and experts) shared their perspectives on the phenomena. While this argument had many different points of view, most commenters agreed that the behavior was morally repugnant. Those who spoke out about the problem in public seemed to agree that photographing victims was improper. The finding is also supported by the social psychological theory called the bystander effect or diffusion of responsibility. Bystanders are less likely to intervene in emergencies as the group size increases, and they feel less personal responsibility.

Analysis of research question two shows that the motive behind filming accident victims by first responders is to make social media posts. Digitalization, widespread internet access, and mobile devices have all resulted in new forms and opportunities for media witnessing. It is now feasible to serve as a mediated witness while also putting one's body on the line. This evolution has prompted new approaches (as well as a voluminous vocabulary) to the possibilities of mediated witnessing. The concept of "citizen witness" (Allan, 2013a) is one example, which is founded on the concept of "eyewitness" and the relevance it has had for a journalistic ideal of



"being there" (Allan & Peters, 2015a). This practical definition carries a different weight of moral duty and obligation than Peters' (2001) definition of witnessing. The citizen witness is a term used to describe someone who witnesses something.

This finding is related to the findings of Jurgenson (2019). "Mobile and social media have transformed photography into a casual everyday habit, and as a result, the value of taking an image has shifted. An image's "presence as a stand-alone media item is subordinate to its existence as a unit of communication" in this era of "social photography" (Jurgenson, 2019, p. 9). We assume that smartphone photography is a habitual media practice, similar to a conditioned reaction and that the cultural meaning of a photograph is found in this practice rather than in its archiving or documentation function. In that case, we must navigate a social landscape that necessitates a new perspective on ethical implications.

The finding is also supported by the theory used—diffusion of Innovation. The decision to innovate is based on a cost-benefit analysis, with uncertainty as the biggest stumbling block. People will adopt a new technology if they believe it will make their lives easier. As a result, they must believe that the invention has a comparative advantage over the notion it replaces.

Analysis of research question three shows that Enugu metropolis residents have a negative perception of filming accident victims by first responders is negative. It may be argued that photographing an accident meets Couldry's (2013) criterion of truth and sincerity—bearing witness to what is happening, perhaps to share a horrific occurrence. However, the issue here is one of care because documenting another's anguish and causing harm to human dignity could be considered reckless conduct. There are parallels to classic photojournalism when personal integrity occasionally clashes with (ostensibly) public interest. This tension has been described in several incidents of journalistic ethical trespassing (e.g., Fishman, 2017). The ethical implications of mobile by standing as a media practice are examined in the following sections concerning various conceptual interpretations of how media works.

While social media and news commentary on mobile by standing are quick to offer moral judgment on what is deemed to be deviant behavior, critical research must grapple with the topic beyond fast denunciations and explanations: How can the phenomenon be handled from a critical theoretical perspective to explain and comprehend the behavior of accident witnesses? What can we learn about the desire to film and share traumatic witnessing in a time when communication has become a part of a mobile lifestyle by researching mobile media practices?

The primary argument stated by Latané and Darley (1968) is that the readiness of an individual witness to intervene to help a person in need is contingent on the presence of other observers. For the most part, the presence of others reduces one's readiness to act. Various circumstances influence individuals' desire to act, including group size, interactions, and risk. The bystander effect is all about indifference. Its primary question is why no one intervenes. According to Arendt (2019, p. 176), individuals express themselves through words and actions. We enter the world together with others through voice and action. As a result, acting is an existential event; it places oneself on the line.





CONCLUSION

After various stages, processes and procedures involved during this research, the researchers conclude the study with the following points: The habit of taking videos and pictures of accident victims by first responders is rampant in the Enugu metropolis. The motive behind taking videos and pictures of accident victims and first responders is to make social media posts. Enugu metropolis residents have a negative perception of taking videos and pictures of accident victims by first responders is negative.

RECOMMENDATIONS

Based on the study's findings, the researchers recommend that people endeavor to help accident victims before filming. A law should be enacted to punish offenders who take videos and pictures of first responders rather than help accident victims. Taking videos and pictures of accident victims should only be done in cases where victims have been confirmed dead.

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