ŇCHÉ AS ALERTNESS IN IGBO CONCEPTUALIZATION OF SECURITY: A MIND STRUCTURE ANALYSIS FOR COLLABORATIVE SECURITY IN DIGITAL CRIME FIGHTING

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ABSTRACT

The study affirms that security is deeply challenging the strive for socioeconomic development in Nigeria. It contends that the challenge is more critical in the digital age when technology sophisticate crime and widens length and breadth of insecurity. Thus, it assumes that available modern structures have not contained security problems in the nation. As its aim, the study critically appraise the Igbo philosophy of Ñché as security mindset that can basically effect proactive disposition towards trapping security challenges. Through research questions the study attends to it's objectives which includes identifying Igbo philosophy of Ñché as framework for alertness, and establishing alertness as bedrock for proactive mental disposition for collaborative security. These were done through a qualitative methodology, and particularly on a thematic analysis basis.
Key words: Ňché, Alertness, Security Mindset, Collaboration.

1.   Introduction

Struggle for limited resources makes conflicts, dispossession and survival, existential phenomena that not only interfere in human historical developments but also make individuals tend to live in constant fear. It is these conflicts in human society that Hobbes described as state of nature, where struggle for domination, dispossession and survival make human life fraught with tragedy: *For the laws of nature (as justice, equity, modesty, mercy, and, in sum, doing to*

others as we would be done to) of themselves, without the terror of some powers, to cause them to be observed, are contrary to natural passions, that carry us to partiality, pride, revenge and the like... and which is worst of all, continual fear, and danger of violent death: and the life of man, solitary, poor, nasty, brutish and short (1651, pt.1 Chapt.1 & 12). In his study and analysis of state of nature borne out of horrendous experience of English civil war, Hobbes set out to establish a philosophical prolegomenon for establishment of civil society- a society that can contain human selfish passion through laws and rights. However, post-Hobbessian historical experience reveal that human passions, partiality, pride and revenge still ensue conflicts among peoples, societies and nations, thus, making life within the provisions of civil laws and rights vulnerable.

Security of life and property remains a great challenge in the 21st century where digitization and consequent globalization creates historically unprecedented mode of insecurity to the world. In the last two decades, the international community has experienced severe insecurity issue like terrorism, mass-murder, genocide, and wars. Terrific events such as 9/11 World Trade Centre attack, mass shootings in different states in US and Australia, Afghanistan/Iraq/Syria/Yemen terrorist attacks and wars, Myanmar genocide, incessant religious fundamentalist attacks, North Korean nuclear tests, cyber-attacks, on-going Ethiopian-Tigray/Russia-Ukraine wars, amongst other calculated mass destructions have made the contemporary human life and world more brutish, short, poor, nasty, solitary and generally insecure.

In Nigeria, insecurity is a household phenomenon, currently, and no national daily is Nigerian without report of cases of insecurity. Terrorism and banditry in the Northern part of the country, kidnapping, communal clash, robbery in the South and herdsmen invasion in virtually all parts of the country. In all these, violence tends to be normalized (Adekoya, 2022), and thus, the global Terrorism Research /Analysis Organization ranked Nigeria as 2nd most terrorized country (Ndujihe, 2022); 2022 Global Peace Index ranked Nigeria 143 among 163 independent nations based on level of societal safety and security, domestic and international conflict and degree of militarization (Afolabi, 2022); The Cato Institute, Washington DC, ranked Nigeria as World's second most unsafe country after Iraq (Adebajo, 2022). It was to these perilous conditions of insecurity that United States government travel advisory (MyTravel Gov) in 2021 warned her citizens on the dangers of travelling to Nigeria (Olufemi, April 24, 2021). To these situations, the lawmakers on April 13, 2022 threaten to shut down the legislative business and declare Nigeria a failed state, given heightened insecurity. In their complaint, about 2, 968 persons have been killed and 1,484 persons abducted in just three months (Nigerian Security Tracker). Thus, they charged the president to sack or call for resignation of the National Security Adviser, and minister of defense. This request came shortly after the Northern Elders

Forum demanded the immediate resignation of President Buhari over killings across the country (Odita, 2022).

The above conditions have been defective on socio-economic development of the nation. The destruction of lives and property as well as displacement of persons from their homestead, especially in the rural areas account for the level of hunger and poverty in the nation (Emmanuel, Otu and Odey, 2017). Relief Web International (2022) aptly presented the situation as follows;

> Conflict and violence are exacerbating food insufficiency in Nigeria. As the maize-seller I spoke to told me, there have been attacks on farming communities by various armed groups and agitators. These attacks are heightened by ethnic, religious and political tensions in the country. Families are losing their sources of livelihood on a daily basis.

As families are loosing their livelihood, the micro economy of the nation dwindles, having drastic effect on the macro-economy, and thus plunging the economy down to the position of poverty capital of the world.

Statement of Problem

Curbing insecurity is a task for all citizens. The government undertake provision of security as their responsibility but the approach has not been holistic. As such many citizen neither believe in the government approach (Agbelusi,2022), nor seek to work with the government towards providing security? Also the government believes that providing modern military gadgets and technology assures complete tackling of insecurity challenges in the country (Jimoh, 2021), but the situation at hand proves otherwise. On the side of the citizens, the people believe that security of the nation is the entire duty of government. Many Nigerians contend that the constitution which states that security of lives and property is the duty of government, saddles every responsibility concerning security to the powers of government. Although that is the constitutional expectation, the Nigerian government have been incapacitated in exclusively carrying out this constitutional function given the spate of killings and destruction of properties in the country. Again, the availability of modern technology to security personnel has been helpful in fighting insecurity, but security reports show that something more need to be done, irrespective of detective cameras, drones and digital sophisticated weapons. In any case, the use of digital tool to sophisticate crimes show that technological advancement is a two-wedged sword in security and insecurity.

On the fore ground, this study seeks to establish a traditional system that have been effective in pre-digital era which can be incorporated in the available digital system, in fighting insecurity. The study finds such synergy in the human mind/ consciousness, where activation of security consciousness is a *fundamentum in re* of security establishment. The consciousness

is activated as alertness which is referred in Igbo social security system as *Ňché* (anticipatory, vigil, readiness, about any crime related occurrence). The study contends that citizens alertness and ever readiness to combat crimes and attack are proactive and collective ways for curbing incessant insecurity in the country. To explore this security approach, the study raised two research questions;

i.   How has security been approached before digital age?

ii.   How does *ňché*/alertness advance security in the current Nigeria?

With the research questions the study seeks to attend to security objectives for Nigeria which includes;

i.   Examining the traditional system of collective security

ii.   Establishing the impart of alertness in providing collective security system.

2.   Literature Review

The literature review seek to discuss scholarly views related to insecurity in the digital era, its impact on socio-economic development and need for collaborative approach as effective solution. When security is mentioned in relation to digital age, cyber-attacks are majorly considered as the contemporary social life revolve around computer and internet. On the national and international level cyber-crimes have caused havocs in business relation, social interaction, military relations, economic mishaps, and virtually expose social activities around internet technology vulnerable to insecurity. For Lederer (2019), activating these attacks is low risk and high yield, which often require just a laptop and access to internet. Hence, the availability of gadgets and networks make cyber communication a volatile platform where crimes are increasingly perpetrated. Similarly, 2019 internet security threat report produced by Symantec notes; "Like flies to honey, miscreants swarm to latest exploits that promise quick bucks with minimal effort. Ransomware and crypto jacking had their day; now its formjacking's [loading malicious code unto retailers' websites to steal shoppers' credit card details] turn" (pg. 1). As a matter of fact, the culprits engage in virtually all aspects of human interactions that are digitally based. Association of Executive Search and Leadership Consultants (2020) notes that cyber-attacks generally fall into three categories.

- Nation-state- where attackers 'usually engage in espionage or manipulation and motivated by geopolitical gain'.
- Non-state organization- where attackers 'often focus on intellectual property, business information and disruption, and monetizing stolen data.'
- Independent persons- where attackers seek to create disruption and make some money.

In general, the cyber-attacks create loss of property and lives in pursuit of peculiar gains and interests. As AESC (2020) reports; "Using stolen and publicly released National Security Agency hacking tools, WannaCry [a state sponsored crime software] encrypted computers in

150 countries, and disrupted thousands of operations including the UK's National Health Service".

But not just in loss of property, and possession and information system, digital system sophisticate terrorism and loss of lives. Weismann (2004) maintains that cyber terrorism is an attractive option for modern terrorists who value its anonymity, massive damage, psychological impact and media appeal. According to him; "Terrorists, at least in theory, could thus, follow the hackers lead and then, having broken into government and private computer systems, cripple or at least disable the military, financial and service sectors of advanced economics. The growing dependence of our societies on information technology has created a new form of vulnerability, giving terrorists the chance to approach targets that would otherwise be utterly unassailable, such as national defense systems and air traffic control systems " (pg.2).

In any case, the digital effects on insecurity is not only on cyber-attacks. In Odhiambo, Ochara and Kadymatimba's (2018) view, 'advancement ease of access, availability of information and communication technologies (ICT) are blamed for the increases in terrorist attacks. Modern technology increasingly creates digital weapons and terror accesses that increase security risk as well as mass destruction of property. Remote control bombs, sophisticated weapons, information and network connections between sleeper cells and criminal organization, online recruitments and initiations and global expansion of crime units have exacerbated security in the world. United Nations (2012) state that 'technology is one of the strategic factors driving the increasing use of the internet by terrorist organizations and their supporters for a wide range of purposes, including recruitment, financing, propaganda, training, incitement to commit acts of terrorism and the gathering and dissemination of information for terrorist purposes' (pg.1). In the same vein digital technology aid in training of usage of weapons like bombs and guns, and exclusion of attacks, sometimes simultaneously. United Nations (2012) described the situation thus;

> The use of internet in furtherance of execution of acts of terrorism may, inter alia, offer logistical advantages, reduce the likelihood of detection or obscure the identity of responsible parties. Internet activity may also facilitate the acquisition of items necessary for the execution of the attack. Terrorists may purchase individual components or services required to penetrate violent acts of terrorism by means of electronic commerce. Misappropriated credit cards or other forms of compromised electronic payment may be used to finance such purchases (pg. 11)

Furthermore, Behr, *et al* (2013) in their exploratory study on radicalization in the digital age found that;

i.   The internet creates more opportunities to be radicalized

ii.   The internet acts as a place where individuals find their ideas supported and echoed by other like-minded individuals.
iii.   The internet accelerates the process of radicalization
iv.   The internet allows radicalization to occur without physical contacts with like-minded terrorists.
v.   The internet increases opportunities for self-radicalization

The above conditions account for the spread and enormity of violent, terrorist and criminal activities in different nations, as well as in Nigeria. In Nigeria, digital technology has increased insecurity through propaganda, incitement and recruitment of violent crime networks. Wariboko (2019) asserts that 'Boko haram is usually quick to release gory, debilitating and exasperating videos of their activities which includes training, threats, actual attacks and claims of geographical authority'(pg. 11). For Jacob and Akpan (2015); "Boko Haram relies on the 'simultaneity' of mobile communications to coordinate attacks and activate cell members based at location proximal to the target. By bridging temporal and spatial dimensions of their activities, the sect achieves simultaneity in attacks- a capability it has perfected in carrying out dummy and active raids". But not just Boko Haram group, other crime syndicates in Nigeria like bandits, kidnappers, cult groups explore digital technology to expand the scope and reach of their nefarious activities (Iorliam et al 2021).

The effects of these attacks is numerous but all of them negatively affect loss of lives and socio-economic setback. The Global Conflict Tracker (2021) reports that insecurity and terrorist activities have killed nearly 350,000 people in North-East Nigeria and render over 310,000 refugees internally displaced. The figures are exponentially increasing nationally as violent activities of bandits, kidnappers and cultists increase in other regions of the country. For Iorliam et al (2022, pg. 2) ; "the destruction of lives and properties has been the most detrimental effect of terrorism in Nigeria. This act has also heightened fear, reduced life expectancy, hindered infrastructural development, and negatively tainted Nigeria's international image". In Odeniyi and Abdullahi's (2022) view insecurity in current Nigerian situation creates 'socio-economic problems like homelessness, lack of education of children and poor investment that aggravated poverty in the country'.

Although submissions have been made on the need to increase acquisition of technological gadgets in fighting insecurity in Nigeria (Odenmyi and Abndullahi, 2022; Oludare, 2015), there is also need to orientate the citizens on the need for collaborative security consciousness. On sthe international sphere, collective security is addressed as a security arrangement where an aggressor against any one state is considered an aggressor against all other states, which act together to repel the aggressor; NATO, League of Nations and UN (Britannica, 2020). For Schwarzenberger (1952) 'collective security is machinery for joint action in order to prevent or counter any attack against an established international order'. However, in application to

social organization Palmer and Perkins (1954) contend that 'collective security clearly implies collective measures for dealing with threats to peace'. This definition describes a form of security platform achievable through collective input in averting crime and insecurity. Thus, Miller (1999) relates collective security as all-for-one- and –one-for-all security situation.

In Ebaye's (2019) view, collective security saddles members of a group or organization with two twin responsibilities namely, the responsibility to protect members from attacks and the responsibility to prevent attacks. Although the term collective security is more attributed to international security structure, the call for obligation to protect members becomes synonymous with national security, where collaboration of members is the medium. McIntyre, Palmer and Franks (2009) opine that for collective security, 'collaboration capabilities are imperative to fostering ad hoc and emergent collaboration, and permitting networks to develop and groups to form quickly and agilely to meet constantly changing demands on the mission' (pg. 14). This submission on collaboration present a dynamic, active and instantaneous approach to security through combination of capabilities. United States National Intelligence office refers to such collaboration unit as intelligence community (IC): "The IC develops and maintains intelligence and information sharing relationships with international, military, domestic and private sector partners to promote intelligent-related communications, standardize process for collaboration, lead coordination of IC information sharing and foreign liaison issues, identify emerging issues, forge solutions in support of military operations, and maximize the use of private sector information and expertise to support intelligence missions while protecting privacy and civil liberties" (www,.dni.gov). Thus, fighting insecurity requires partnership between states actors and private individuals through strategic and operational intelligence gathering (Olujuwon, 2018).

However, for the civil society and private individuals to partner in security and intelligence gathering, they must be disposed, guided and taught on rudiments of security intelligence. This study, therefore, seek to explore a native security structure constituted in the Igbo social system that can ensure collaboration in fighting security through protection and prevention. That is contained in the Igbo security conceptualization, *Ňché*.

3. Methodology

The study applies qualitative methodology in juxtaposing the need to explore native security conception in building collaborative mindset of the people towards fighting insecurity. In the qualitative approach, the study applied ethnographic research design to study the concept of *Ňché* in Igbo society and its cultural impact. The approach is believed to capture in-depth insights on experiences and measures that can foster collaborative consciousness and response towards insecurity in Nigeria.

Secondary data was used in the qualitative study which were collated from texts, reports, dailies, webinars, folklores/ proverbs and journals. The data were analyzed by employing inductive reasoning to establish the importance of adapting the Igbo concept of Ńché in the citizens security collaboration mindset in Nigeria. The data was collected and analyzed by the author with unbiased logical and empirically evidenced judgment.

4.   Ňché as a conceptual Framework for Igbo security Consciousness

Ňché is an Igbo word that connotes vigil. Expressed from vigil context it informs the physical and mental aptitude to be awake and not be in any form of dizziness, tiredness and sleepy mode. Thus, some spiritual actions like expiation, reparation, ritual activities and even personal prayers that are in most cases required to be done at night demand that the participants must keep vigil (nòró n'nche). Ňché in the context of vigil is an anticipation for an incoming occasion which requires an individual to prepare, get ready and physically and mentally disposed to greet the coming expectation. Thus, the word nche as vigil comes from the verb *ňché,* which means *to wait*. The verb connotes being ready to welcome, admit, accept a person or thing. These expressions throw more light:

• *Anyi na-eche okochi/udummiri*-we are waiting/getting ready for wet/dry season. This implies modes of anticipation. In such waiting, the agricultural, cultural and sociological activities required for any of the waited season are gotten ready and prepared.

• *O na-eche oge omumu ya*- She is waiting for child delivery time; a situation where the parents prepare and gather things necessary for welcoming a new child and postnatal care.

• *A na m eche gi*- I am waiting for you; an indication that I am prepared and ready for us to venture into an activity.

In these expressions, the underlying contention of *nche* is being actively awake/vigil to engage which stems from the mental activation of readiness and preparedness. The mental disposition of preparedness and readiness in *che* extends to security consciousness. In Igbo security consciousness, the noun *nche* means vigilance, which can be literally expressed as being vigil. Nche, here implies, the physical and mental capacity for an individual to be prepared and ready to prevent and be protected from any kind of attack, especially from an enemy. This is a character that every Igbo person is expected to exhibit at all times and in all situations given environmental vulnerabilities. It is a social virtue which is instructively expressed in Igbo lure in the story of *Ebulako*- a wise male goat who believes that he learns from the travails of others in order to avoid experiencing such kind of travail. The lore expresses vigilance as a proactive social security intelligence that prevents a person from falling victim of *any* circumstance. Such security character entails that a person must be proactively ready and prepared to tackle any eventuality, and especially life threatening ones. This is also instructively expressed in two among other Igbo proverbs that relates to security:

■ *Oke anaghi eri ihe onye mu* anya- rat does not eat from someone who is awake. In the context of this proverb, rat is known to be a smart and fast running rodent which can easily eat what is kept and speedily escape. However, its smartness and speed can favour it when the owner of the item is not awake or alert. Thus, the proverb admonishes that to prevent the speed and smart attack of a rat which majorly happen at night, the owner must keep vigil. The lesson in this proverb is that vigilance helps an individual to proactively protect what belongs to him or her.

■ *Anya buru gi anya agwọ*- let your eyes be that of a snake. Biologically, snake is a reptile known for its fastness in recognizing danger, hiding and attacking when need be. Its ability to observe and identify danger comes from its good eyesight. The good eyesight makes it easy for it to see an impending danger early enough and prepare for its attack. The proverb contends that the proactive character of a snake is a security virtue which humans ought to emulate for prevention and protection from any form of danger. The simile of the eyes of the snake informs that security entails constant smart observation of the environment and ability to perceive danger with eyes, mind and body.

These two proverbs posit *nche* as a security construct that requires vigil and vigilance. It is a security mindset expected from every Igbo person. However, given social organization bound by law and order, a special group is always created to oversee the greater security of communities within and outside the groups. Hence, the Igbo security appellation, *onye nche*, *ndi nche*- which connote guard, security, bodyguard, watchman. These are people specially set aside, trained, empowered and officially recognized as those saddled with the duty of protecting others and preventing them from being harmed. In any case, these trained men are not left to do the entire job of protecting the society but are more in fore front of collective and collaborative security. Every male in traditional Igbo culture is expected firstly to protect himself and family against any danger and then collaborates with the security men in safeguarding the entire community. Thus, every male adult in the traditional Igbo settings cannot move out of his abode without *mma* and *ọbọ*-sword and sheath. The Igbo refers to a man without his sword as *ofeke rere mma turu ọbọ*- a stupid person who sold his sword but carries around the sheath. This is a security mindset that informs the dangers of unpreparedness to any danger, making an individual vulnerable to human and animal attacks. Possession of sword informs a disposition to defend oneself and even attack if need be, in any security challenge. The intention for possessing the arm is not fundamentally to kill another, but to protect oneself from being killed and prevent harmful danger from the attacker. Although possession of such arm does not assure protection of life, it is a sign of vigilance, preparedness and readiness to protect oneself and prevent harmful attacks. Thus, the Igbo word *Nchedo*, where the suffix *do* denotes *together* presents a context of *nche* that involves keeping vigil

together. It informs collective vigilance under one patronage which is securing the lives and property of each and every individual. This consciousness is expressed in the Igbo proverb, *agbataobi onye bu nwanne ya*- A neighbor is a brethren. The proverb relates the character of looking out for one another irrespective of bloodlines, as a social security virtue. Neighbors remain good ones when they respond to situations of themselves and their neighborhood promptly. The protective expectation required in securing families and bloodlines are anticipated to be extended to the protection of one's neighborhood, as neighbors are culturally and mentally conceived as brothers in Igbo social system.

In the above system, *iche nche*- keeping vigil, remains a security consciousness of preparedness, readiness, vigil and vigilance towards life threatening eventualities. It is a proactive security measure to collaboratively protect and prevent crimes and insecurity amongst the social community. The demand to be ready, prepared and vigilant in the context of *nche* is for this study a framework/prototype of *alertness* in the digital security paradigm of consciousness towards threats.

5. Alertness as Proactive Paradigm for Collaborative Security

Alert comes from Italian word *all'erta* which means *on the watch* ; *erta* in the word means *lookout post* which is borrowed from Latin word *erigere- see*. Thus, the root meaning of the words denotes, being on the watch standing on a position to see early. Generally, alertness involves quick to notice any unusual and potentially dangerous or difficult circumstances; the state of being watchful for possible danger; vigilant; warn (someone) of a danger or problem (Oxford Language Dictionary, 2022). Collins definition of the word (2022) provides a more security context meaning of alert.

i)   If you are alert, you are paying full attention to things around you and are able to deal with anything that might happen.
ii) If you are alert to something, you are fully aware of it
iii) An alert is a situation in which people prepare themselves for something dangerous that might happen soon.
iv) If you alert someone to a situation, especially a dangerous or unpleasant situation, you tell them about it.

In these definitions the word points at human disposition which involves attentiveness, carefulness, being awake/wary, vigilance, agility, alarm, warning, signal, inform, brisk, active/lively, prepared, about an impending situation which in security context may be dangerous. These words describes alertness as a mental attitude towards security consciousness and physical disposition towards averting dangers. Describing the psycho-physiological relations in alertness, Brown and Bowman (2002) contend that, 'a state of high alertness is an attentive state, where as a state of high physiological arousal may or may not be associated

with a particular attention state' (pp. 99). In this view, alertness involves mental/cognitive attentiveness towards a situation which requires physical disposition. However, a physical disposition can arouse cognitive actions which may not arise to alertness, but alertness is purpose driven to attending to an on coming situation. Thus, Brown and Bowman (2002) define alertness as 'a general state of cognitive readiness, reflected in cortical arousal'.

The state of cognitive readiness relates to psychological consciousness structure in security alert. Cognitive readiness of alert activates vigilance, watchfulness and preparedness to anticipate security threats in human environment. The mental aspect of alert depicts individual involvement in the process of security where individuals have psychological and physiological aptitude toward alert and security. By implication, although every society creates its security apparatus, the individual still have the capacity to be alert and to alert the security system. Hence, CISA (2022) maintains that 'alert provide timely information about current security issues, vulnerabilities, and exploits'.

Since individuals have capacity to be alert and to alert the security system, individuals participation in security system require collaboration measure in sharing of information on security issues, addressing vulnerability situations in the security system and exploiting provided means towards avoiding and tackling insecurity. The collaborative alertness can be effective through vigilance, and intelligence gathering.

- *Vigilance*: To assure collaboration security, every individual and community should be vigilant. For Schubel and Miller (2020) 'vigilance refers to the ability to concentrate on or attend to a situation for an extended period of time'. When this definition is related to the Igbo concept of *ñché,* it denotes a continual concentration or attendance on conditions of insecurity within the society, requiring complex monitoring and sustained attention. Hence, it is a security situation that requires keeping a careful watch to avoid possible danger or difficulty. The Shastri Indo-Canadian Institute enumerates some vigilance measures as follows:

- Create awareness among stakeholders
- Identify bottlenecks
- Identify areas involving discretion, the exercise of which is not governed by guidelines.
- Taking steps to prevent commission of improper practices/misconducts
- Regular follow up and pursuing of cases lodged with the law enforcement agencies.

*Intelligence Gathering***:** The Igbo adage, *ohia nwere nti-* the forest have ears, informs the social accessibility of information pertaining to local communities. It relates that information flies around the local community and it gets to people easily with or without their consent. Hence, to get to know about the happenings in an environment, one has to pay attention and listen. In

paying attention and listening one gets to know about the good and bad happenings within a community. 'Nche' as alertness informs paying attention to details of happening around a community, being watchful about occurrences and knowing about the social situations within the community. Similarly, social security threats are gathered and disseminated to the people for them to be on alert, vigilant and take proposed security steps towards averting impending danger. Feil (2021) defines intelligence gathering as 'the process of collecting information on threats to people, buildings, or even organizations and using the information to protect them'. Furthermore, MI5 describes intelligence gathering as 'the best way to find out about the threat that some organizations and individuals pose… to find out about organizations of interest and their key personalities, infrastructure, intentions, plans and capabilities'. The security service group enumerated some of their techniques in information gathering which includes:

- Covert human intelligence sources or 'agents'- who are able to provide secret information about a target of an investigation.
- Direct surveillance, such as following and/or observing targets.
- Interception of communications, such as monitoring emails or phone calls.
- Communication data obtained from communication service providers
- Intrusive surveillance, such as putting caves dropping devices in homes and cars
- Equipment interference, such as covertly accessing computers or other devices.

Conclusion

In the digital era, vigilance and intelligence gathering are tenable. The availability of mobile phones and technological security cameras make the work somewhat convenient. People can collaborate with the security agencies through recording criminal events within their communities and not just sharing them on social media but with relevant authorities for onward prosecution. Vigilance and information gathering become possible when people are alert to watch over their environment and respond appropriately to protect themselves and their communities, as well as preventing criminal occurrences. The availability of digital gadgets makes community alertness to be more collaborative in being watchful (nche) about the environment. It makes alertness a proactive step towards solving the problems of insecurity.

Recommendations

1. There is need for grassroots training on forms of security vigilance and intelligence gathering.
2. The federal government should activate state and local policing.
3. There is need for government to provide functioning mobile communication lines for people's sharing of information with security agencies.

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