

PERCEPTION OF INSECURITY AND SUBJECTIVE WELL-BEING: MODERATING EFFECT OF PSYCHOLOGICAL RESILIENCE.

Ugwu, L. E.¹, Emma-Echiegu, Bridget Nkechinyere², Ezeh, M. A.¹, Nwonyi, S. K.², Eze, Adaobi Chika³, Ozorgwu, Rita Ifeyinwa³

¹Department of Psychology, Renaissance University Ugbawka, Enugu

²Department of Psychology and Sociological Studies, Ebonyi State University, Abakaliki

³Department of Psychology, Enugu State University of Science and Technology

Correspondence Ugwu L.E.: law.ugwu@gmail.com

Abstract

This study examined the perception of insecurity on subjective well-being (SWB), as well as the moderating role of psychological resilience. Perception of insecurity was considered as both community, economic, political and personal insecurity domains. Two hundred and thirty-nine (239) student participants in two cities of North Nigeria (Kaduna) and Southern Nigeria (Nsukka) participated in the study, ($M_{age} = 36.46$, $SD = 7.06$; Females = 111, Males = 128). Participants completed the Subjective Happiness Scale (SHS), Perceptions of insecurity scale (PIS) and The Brief Resilience Scale (BRS). The results showed that political insecurity, a sub-scale of perception of insecurity, was a significant predictor of subjective well-being, $\beta = -.33$, $p < .001$. Similarly, psychological resilience was a significant predictor of subjective well-being, $\beta = .20$, $p < .01$. The analysis also showed resilience moderated the relationship between community perception of insecurity and SWB. The implication and recommendations were further discussed.

Keywords: *Perception of Insecurity; Political insecurity; Community insecurity; Psychological resilience*

Introduction

Nigerians have experienced lots of hardships in many facet of their lives. The recent insecurity in many parts of the country begs for answers on how the Nigerian people actually come to terms with the harsh realities. Nigeria has been in the top twenty optimistic and happiest nations in the world between 1999-2010 despite her low rating on economic and political growth (New Scientist Magazine, 2003; WIN-Gallup, 2007; Global Barometer of Happiness, 2010) ahead of highly economic and politically vibrant nations like United States of America and the United Kingdom. However, the first comprehensive survey of United Nation coming only two years after those wonderful ratings, rated Nigeria as the 100th happiest people on earth (UN, 2012). Measures of national and individual happiness has gained greater recognition, hence one of the global indices on which nations are ranked. It is argued that this index is a valid measure of how well people are living and flourishing (Tov & Diener, 2007). The question now is what has changed between 2009 and 2019 in Nigeria? What factors have influenced Nigerians to be less happy?

Subjective well-being seems to be a more reliable determinant of national happiness than economic measures. Subjective well-being (SWB) is an indicator of how happy people are in their environment regardless of the environmental and economic status. Diener (1984) defined happiness as a combination of life satisfaction and the relative frequency of positive and negative affect. Subjective Well-Being encompasses moods and emotions as well as evaluations of one's satisfaction with general and specific areas of one's life. Subjective well-being (SWB) refers to how people experience the quality of their lives and includes both emotional reactions and cognitive judgments (Diener, 1994). Subjective well-being concerns peoples' self-reported assessment of their own well-being. Survey questions of this nature aim to capture an individual's well-being by measuring how people think and feel, by asking about their life satisfaction, happiness, and psychological wellbeing.

Diener, Lucas, Oishi and Suh (2002) defined happiness as a combination of life satisfaction and the relative frequency of positive and negative affect. In explaining the cause of SWB among Nigerians the bottom-up theory (Diener, 1994) seems to fit as it describes the role of external factors like change in situations and characteristics. Bottom-up approaches are based on the idea that there are universal basic human needs and that happiness results from their fulfilment. In support of this view, there is evidence that daily pleasurable events are associated with increased positive affect, and daily unpleasant events or hassles are associated with increased negative affect (Egbuagu, Ugwu & Ibeawuchi, 2018).

The current level of insecurity that has spanned from the political, economic and community uncertainties, can be said to be straining the SWB of Nigerians and also changing the long enduring resilience of the Nigerian populace in coping with these changes.

In Nigerian, indicators of violence have gained wide coverage in the media from the extreme North East where Islamic extremist known as *Boko Haram* are terrorising the communities and challenging the military, down to the Central and Southern States of Nigeria where the herdsmen are claiming grazing lands with their host communities. Thousands of people have lost their lives while many more are displaced. Evidence suggests that answers to questions about perceptions of insecurity may reflect a psychological mind-set rather than real objective threats to security (Diprose, 2007). This is claimed as supposed assailants and victims have preconceived mind-sets of certain people approaching with some negative intentions. This study hypothesizes that the perceptions of insecurity will predict SWB rather than objective measures of security, because "objective" indicators may be underrepresented, and/or people may become accustomed, whereas perceptions include not only the perception of an external threat but also the ability and capacity the individual has in order to confront such a threat as well as the coping strategies that individuals and communities use to reduce external threats or the removal of vulnerabilities. In that order of ideas, human security is a concept that is essentially subjective. It expresses the abilities of an individual to withstand threats arising from social conflict, political repression and crime. It is

measured by asking people directly how they feel in terms of handling and controlling their basic conditions of life, expressing their political views and having the freedom to meet and associate to pursue their own interests. Individuals evaluate their well-being in different settings and contexts including their subjective evaluation of security (Wills-Herrera, Islam & Hamilton, 2009).

When a physical or psychological downturn occurs in response to adversity, it has at least four consequences (O'Leary & Ickovics, 1995). One possibility is a continued downward slide (Aldwin, 1994) in which the initial detrimental effect is compounded and the individual eventually succumbs. A second possibility is a weaker version of the first: the person survives but is diminished or impaired in some respect. A third outcome is a return to pre-adversity level of functioning, a return that can be either rapid or more gradual. The fourth possibility is the focus of this article—is that the person may not merely return to the previous level of functioning but may surpass it in some manner by probably bouncing from the launch pad of high psychological resilience to high subjective well-being.

Psychological resilience is a person's inclination to cope with stress and adversity. This coping may result in the individual "bouncing back" to a previous state of normal functioning, or simply not manifesting negative effects (Masten, 2009). A more controversial form of resilience is sometimes referred to as '*posttraumatic growth*' or '*steeling effects*' where the experienced adversity leads to better functioning (much like an inoculation gives one the capacity to cope well with future exposure to disease) (Egbuagu, Ugwu & Ibeawuchi, 2018). Resilience does not eliminate stress or erase life's difficulties, rather, it gives people the strength to confront problems head on, overcome adversity and move on with their lives. Even in the face of events that seem utterly unimaginable, people are able to marshal the strength to not just survive, but to prosper. Resilience is most commonly understood as a process and not a trait of an individual (Rutter, 2008). Recently there has also been evidence that resilience can indicate a capacity to resist a sharp decline in functioning even though a person temporarily appears to get worse (Ungar, 2004; Werner, & Smith, 2001). Resilience can be described by viewing: Good outcomes despite high-risk status; constant competence under stress; recovery from trauma, (Masten, Best, Garmezy, 1990), and using challenges for growth that makes future hardships more tolerable. Most research now shows that resilience is the result of individuals being able to interact with their environments and the processes that either promote well-being or protect them against the overwhelming influence of risk factors (Zautra, Hall, & Murray, 2010). These processes can be individual coping strategies, or may be helped along by good families, schools, communities, and social policies that make resilience more likely to occur (Leadbeater, Dodgen, & Solarz, 2005).

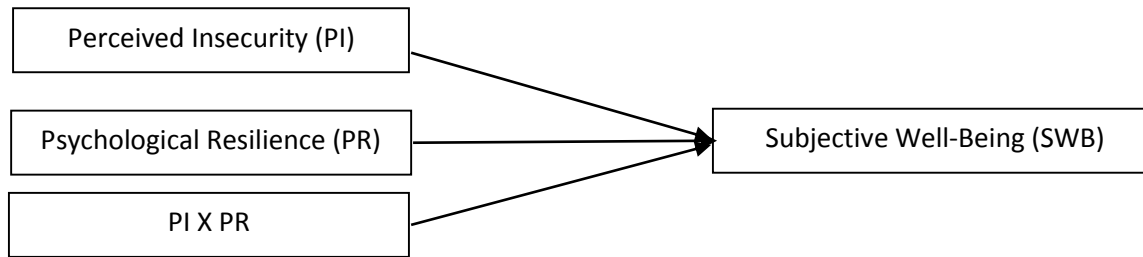


Fig. 1 *Conceptual model of associations between perceived insecurity, psychological resilience and subjective well-being.*

Perceived insecurity is the increased fear of losing control of one’s life, properties and social relationships. It has been found to influences subjective well-being (Wills-Herrera, 2014). While psychological resilience is the ability to strive in the face of adversity as postulated by Connor and Davidson (2003). This complex relationship can explain the possible moderating role psychological resilience plays in the lives of Nigerians to withstand diverse security challenges they experience over the years.

Hypotheses

- H1: Perceived insecurity will negatively predict subjective well-being among residents
- H2: Psychological resilience will significantly predict subjective well-being among residents
- H3: Psychological resilience will significantly moderate the relationship between perceived insecurity and subjective well-being.

Method

Participants

The sampling technique adopted in this study was incidental sampling method. The participants are composed of 239 students, one hundred and twenty (50.21%) of them were from Kaduna, while the remaining one hundred and nineteen (49.79%) were from Nsukka. The sample comprised of 128 males and 111 females. Sixty-four (64) male and 56 female were from Kaduna, whereas 54 male and 65 female were from Nsukka. Age ranged from 17 to 57years (M= 36.46yrs; SD= 7.06). Other demographic characterizations were marital status, educational level and religion.

Instruments

Data were collected by means of a multi-section questionnaire comprising the Subjective Happiness Scale (Subjective Well-Being), Perceptions of insecurity scale (Perceived Insecurity) and Brief Resilience Scale (Psychological Resilience).

The Subjective Happiness Scale (SHS) (Lyubomirsky & Lepper, 1999) measures SWB as a whole. The Subjective Happiness Scale (SHS) is a four item measure of global subjective happiness. In completing the SHS, respondents rate four items on different Likert scales, each ranging from 1 to 7. Participants were asked to circle the point on the scale that one feels is most appropriate to the individual. The first item asks respondents whether, in general, they consider themselves to be (1) 'not a very happy person' to (7) 'a very happy person'. The second item asks if, compared to their peers, they consider themselves to be (1) 'less happy' to (7) 'more happy'. Scores are totalled for the four items, and range from 4 to 28. An average of the four items provides a composite score for global subjective happiness; most research reports this score. The researcher administered the 4-item scale to 80 residents of Enugu city in a pilot study, and obtained an internal reliability coefficient Cronbach's alpha of .70

Perceptions of insecurity scale (PIS) developed by Cummins, Eckersley, Pallant, Van Vugt and Misajon (2003) is a 14 items scale, with four different components which are; perceptions about personal safety [PERINS], with Cronbach's alpha of .71; perceptions about political freedom of voice and expressions [POLINS] .60; perceptions of economic security [ECOINS] .57 and; perceptions of security provided by the community [COMINS] .48. Responses are: (1) Never, (2) Rarely, (3) Sometimes, (4) Frequently and (5) Always. The researcher adapted the scale by changing the word 'municipality' to 'town' before administering the 14-item scale to 80 residents of Enugu city in a pilot study, and obtained an internal reliability coefficient Cronbach's alpha of .76 for the 14 items, .78 for COMINS, .81 for ECOINS, .77 for POLINS and .73 for PERINS.

The Brief Resilience Scale (BRS) was developed by Smith, Dalen, Wiggins, Tooley, Christopher and Bernard, (2008). Designed as an outcome measure to assess the ability to bounce back or recover from stress. Most measures of resilience have focused on examining the resources/protective factors that might facilitate a resilient outcome. This scale was developed to have a specific focus on bouncing back from stress. Items 2, 4, and 6 are reverse scored. The responses to the items are (1) Strongly disagree, (2) disagree, (3) Neutral, (4) Agree, (5) Strongly Agree. The researcher administered the 6-item scale to 80 residents of Enugu city in a pilot study, and obtained an internal reliability coefficient Cronbach's alpha of .72

Procedure

The multi-section questionnaire for this study was administered to adults in offices, and homes. A brief demographics section was included in the form to capture information on age, gender, religion, educational level and marital status of the participants. To control contamination effects, SWB was placed before perception of insecurity and resilience scales with the expectation that participants would complete the former before the latter. Four research assistants helped in the collection of data. The assistants were pre-trained in the procedures of this research, and were preferred for their mastery of English language, which is the language of instruction in the two cities (Kaduna and Nsukka).

Design/statistics

The researchers adopted cross-sectional and correlational design. Pearson's Correlations and Hierarchical Multiple Regression was used to analyse the data. All statistical analyses were carried out using SPSS® version 23.0.

Results

Table 1: Mean, SD and zero order correlation with SWB

	M	SD	1	2	3	4	5	6	7	8	9	10	11	12
1 location			1											
2 Gender			.01	1										
3 Marital status			-.14*	-.12	1									
4 Educational level			-.02	.28**	-.07	1								
5 age	36.46	7.06	-.32**	.08	.59**	-.01	1							
6 religion			-.16*	-.00	.08	.04	.10	1						
7 comins	10.32	2.57	-.11	-.08	-.02	.02	-.14*	.08	1					
8 ecoins	6.22	1.72	.02	.04	.03	-.05	.01	.18**	.31**	1				
9 polins	13.04	2.92	-.28**	.06	-.21**	-.02	-.10	.08	.23**	.17**	1			
10 perins	14.90	3.46	-.29**	-.02	.05	.01	.07	.02	.21**	.05	.26**	1		
11 brs	18.99	3.38	.06	.05	-.09	-.06	-.13*	-.03	.19**	.10	.19**	-.08	1	
12 swb	15.00	3.16	-.05	-.11	-.04	.06	-.08	-.02	-.17**	-.15*	.32**	.04	.26**	1

*p<.05, **p<.01; location coded '0' =Kaduna, '1'=Nsukka; gender coded '0'= female, '1'= males; Marital status: single= 0, married= 1; Educational level: 1= First school certificates, 2= senior secondary certificate, 3= Bachelor's degree, 4 =higher degrees; Religion: '0' = Christianity, '1' = Islamic; Comins= Community Perception of insecurity; Ecoins= Economic Perception of Insecurity; Polins= Political perception of Insecurity; Perins= Personal perception of insecurity; BRS= psychological Resilience; SWB= Subjective Well-Being

Community insecurity is mildly and negatively associated with SWB ($r = -.17, p < .01$). Economic insecurity is mildly and negatively associated with SWB ($r = -.15, p < .05$). Psychological resilience was a mild and positive association with SWB ($r = .26, p < .01$).

Table 2: Hierarchical Multiple regression model with SWB as dependent variable and Perception of Insecurity, moderating effect of Psychological Resilience

	Step 1		Step 2		Step 3		Step 4	
	β	t	β	t	β	t	β	t
Location	-.08	-1.16	.02	.27	.01	.10	.03	.36
Gender	-.13	-1.84	-.15	-2.31**	-.17	-2.58**	-.19	-2.82**
Marital status	-.01	-.11	.05	.62	.04	.56	.01	.13
Educational level	.10	1.40	.12	1.85	.13	2.13**	.10	1.54
Age	-.09	-1.05	-.04	-.48	-.02	-.29	.02	.19
Religion	-.03	-.38	-.07	-1.09	-.06	-.96	-.07	-1.21
Comins			-.07	-1.02	-.04	-.52	-.02	-.30
Ecoins			-.10	-1.53	-.10	-1.48	-.08	-1.17
Polins			-.33	-4.82**	-.29	-4.24**	-.33	-4.75**
Perins			-.07	-.99	-.04	-.55	-.01	-.20
BRS					.20	3.19**	.18	2.89**
PolinXBRS							.05	.64
CuminsXBRS							-.20	-2.86**
PerinXBRS							-.09	-1.28
EcoinXBRS							-.02	-.34
R	.178		.396		.439		.494	
R ²	.032		.157		.193		.244	
ΔR^2	.032		.125		.036		.051	
F	1.26(6, 232)		8.45(4, 228)**		10.16(1, 227)**		3.75(4, 223)**	

* $p < .05$, ** $p < .01$; location coded '0' = Kaduna, '1' = Nsukka; gender coded '0' = female, '1' = males; Marital status: single = 0, married = 1; Educational level: 1 = First school certificates, 2 = senior secondary certificate, 3 = Bachelor's degree, 4 = higher degrees; Religion: '0' = Christianity, '1' = Islamic; Comins = Community Perception of insecurity; Ecoins = Economic Perception of Insecurity; Polins = Political perception of Insecurity; Perins = Personal perception of insecurity; BRS = psychological Resilience

Results of the hierarchical multiple regression is shown in table 2 above. In the first step, demographic variables (Location, gender, marital status, educational level, age, and religion) explains 3.2% of the SWB variance, but were not a significant predictor of SWB. In the second step, Perception of insecurity (community, economic, political and personal insecurity) explained 12.5% of the SWB variable while only Political insecurity was a significant predictor of SWB ($\beta = -.33, t = -4.82, p < .01$). In step three, psychological resilience explains about 3.6% of the SWB variable, it was found to be a significant predictor of SWB ($\beta = .20, t = 3.19, p < .01$). In step four,

the moderation analysis shows that the strength of perception insecurity decreases while SWB increases as the community’s psychological resilience moderates the perception of insecurity in the community ($\beta = -20$, $t = -2.86$, $p < .01$). The moderation terms accounted for 5.1% of the SWB.

Table 3: Conditional Effects of perception of insecurity (community) on SWB

psychological Resilience	®	<i>p</i>	95% CI	
One <i>SD</i> below mean	-3.38	< .001	.148,	.569
At the mean	.00	<.060	-.006,	.297
One <i>SD</i> above mean	3.38	.552	-.292,	.156

* $p < .05$

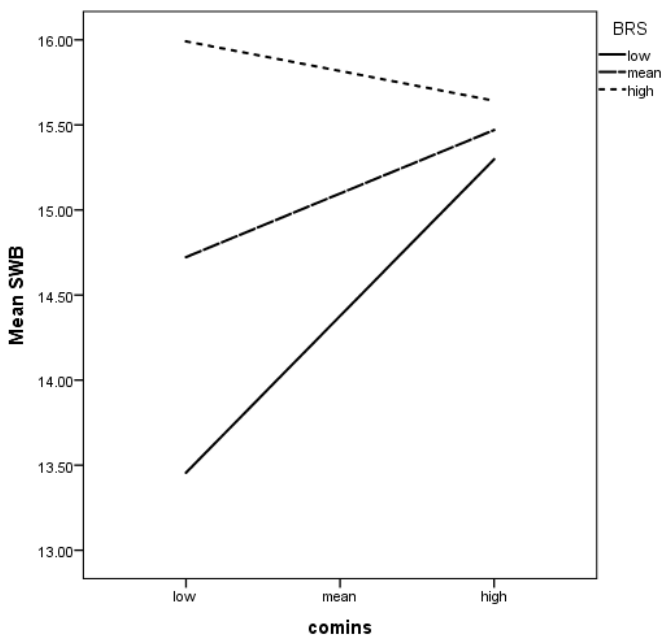


Figure 2: Interaction effect of psychological resilience and perception of insecurity (Community) on SWB

Discussion

The research focused on perception of insecurity and subjective well-being: moderating effect of psychological resilience. The models confirm the hypothesis that perception of insecurity influences negatively on SWB. Insecurity implies a lack of control or autonomy of the individual

in relation to managing his environment. Hence, perceptions of insecurity are manifested to the individual as fears of losing control of their lives, loss of property, loss of social relationships, or even loss of the life. Wills-Herrera, Orozco, Forero-Pineda, Pardo, and Andonova (2011) indicated that individuals with lower perception of insecurity have higher levels of SWB. Stressing the idea that insecurities are held in people's minds and subjective perceptions, and that not only objective events, influence the individual well-being of people. The study showed that the dimensions of perceived insecurity (community, economic, political and personal insecurity) jointly explained 12.5% of the variance in SWB; although only political perceived insecurity positively predicted subjective wellbeing. According to Wills-Herrera (2011) political insecurity includes not only feelings of fear to exert civil rights but also fear to lose one's own life.

Political stability serves as a co-determinant of life satisfaction but not of happiness, yet its effect is not substantial. Comparative international surveys consistently show differences between countries for example; Eastern and Western Europe with regard to the perceived trustworthiness of state agencies like courts, police, or civil services caused by political insecurity (Mueller, 2009). This comparison is worse hit when Nigerian is compared with other countries following huge consequences the Nigerian factor impinges on the life satisfaction of the common citizen. Hence, there are arguments of analysis concentrating on the one hand on the hypothesis that a lack of trustworthiness of state agencies as a result of political insecurity implies the risk of the abuse of power by these institutions, which has among others also *direct* negative consequences for the subjective wellbeing of the citizens.

Political insecurity explained a large part of variance found in SWB as compared to other facets of subjective insecurity. This result pictures the fear, uncertainty and doubt in the minds of Nigerians as to the origin, aims or target of the unrest in the society as well as manner at which the government is tackling the situation. This is in line with the recent press releases by Amnesty International in 2017/2018 on the negative consequences of political insecurity. There is also a report on 1st November, 2012 on the brutal actions of Nigeria's security forces in response to Boko Haram's campaign of terror are making an already desperate situation even worse. The report, Nigeria: Trapped in the cycle of violence, documents the atrocities carried out by Boko Haram as well as the serious human rights violations carried out by the security forces in response, including enforced disappearance, torture, extrajudicial executions, the torching of homes and detention without trial. The cycle of attack and counter-attack has been marked by unlawful violence on both sides, with devastating consequences for the human rights of those trapped in the middle. People are living in a climate of fear and insecurity, vulnerable to attack from Boko Haram and facing human rights violations at the hands of the very state security forces which should be protecting them. Also, most recent report of 24th May, 2018 titled, "Nigeria: The betrayed us, Women who survived Boko Haram raped, starved and detained in Nigeria", detailing how those who escaped the terrorist, deserting their homes were detained and maltreated by the military.

Wills-Herrera, Orozco, Forero-Pineda, Pardo, & Andonova (2011) in a recent study indicated that the three main facets of perceptions of insecurity were; political, economical and communitarian combined explains more than 30% of the variance of SWB. That political insecurity includes not only feelings of fear to exert civil rights but also fear to lose one's own life; And noted that communitarian subjective insecurity correlated positively with political insecurity. Perceptions of economic insecurity explained 3.8% of SWB. It is a small contribution; a result which is coherent with results found in previous research in the sense that individual incomes do not explain SWB after a certain level of income (Easterlin, 1995). People need to develop social capacities and maintain social relationships above income generation to feel well. As a synthesis, the present finding in line with previous research let us conclude that individual SWB is influenced by perceptions of insecurity and that these perceptions are influenced by their social connections and life experiences. For instance, in environments with high political conflicts it is expected that individuals have difficulties to exert their civil and political rights so that political insecurity may prevail over other kinds of insecurities.

Social construction theory as posited by Veenhoven (2008) discusses how individuals make sense of things, and assume that people construct mental representations of reality, using collective notions as building blocks (Berger & Luckman, 1966). Therefore, social constructionism as believed by social construction theorists stresses human thinking and is blind to affective experience and innate drives. From an extant study, a common reasoning in this line is that subjective well-being depends on shared notions about life and that these collective notions frame individual (Nigerians for example) appraisals Veenhoven (2008). Veenhoven equally indicated that one of the ways this process is presumed to work is by shaping perspectives toward optimism or pessimism. This is very apt looking at the lives of many Nigerians and the consequences of insecurity following political mischief. For instance, optimistic cultures tend to highlight the positive aspects of life, whereas pessimistic cultures emphasize the shortcomings. There is no doubt about a common belief that the political culture of Nigerians leaders has resulted to pessimism among the Nigerian populace.

Psychological resilience at the community level has significant effects on both perception of insecurity and SWB in the sense that the higher the level of psychological resilience in the community the lower the influence of insecurity on SWB. This result corroborates with the findings of Islam, Wills and Hamilton (2009) that people take advantage of social networks or associations as a buffer effect against difficult times (economic and personal challenges) and insecurity through the spread of information in close networks and about events that affect people's fears and insecurity.

A more controversial form of resilience is sometimes referred to as 'posttraumatic growth' or 'steeling effects' where the experienced adversity leads to better functioning (much like an inoculation gives one the capacity to cope well with future exposure to disease) (Egbuagu, Ugwu

& Ibeawuchi, 2018). Resilience does not eliminate stress or erase life's difficulties, rather, it gives people the strength to confront problems head on, overcome adversity and move on with their lives. Even in the face of events that seem utterly unimaginable, people are able to marshal the strength to not just survive, but to prosper. Resilience is most commonly understood as a process and not a trait of an individual (Rutter, 2008).

Laitman (2012) emphasized that a human being is not a machine and takes everything emotionally and subjectively. If he/she satisfies his/her physical (animal, basic) needs, he/she will be able to get unlimited happiness from a feeling of unity. This result confirms the bottom-up approach to subjective well-being with various dimensions, and not as a global measure of satisfaction (Diener, Emmons, Laren & Griffin, 1985). This confirms that people adapt to hard conditions of life, showing resilience to overcome conflictive events and environments. This shows that people living in conflict inflicted areas have to survive because migrating or displacing is not an option for everybody especially indigenes or those who have established themselves in the area for a long time. According Tomy, and Weinberg (2016) the psychological resilience share a moderate–high correlation with SWB, and that the moderate, positive relationship suggests that while these constructs are related, they are partially independent. According to the homeostasis theory, SWB should correlate highly with other positive and self-referent constructs so long as it is under homeostatic control, due to the saturating effect of Mood (Cummins, 2010). However, when SWB falls below its set-point, it might share a very weak relationship with resilience, representing an important theoretical distinction.

Implications of the Findings

Results of this research have practical implications for further research in building community resilience, fostering trusting relationships among citizens, and public policies that encourage formation and empowering voluntary groups within communities for security reasons. Political perceived insecurity positively predicted subjective wellbeing. Political insecurity which includes not only feelings of fear to exert civil rights but also fear to lose one's own life, builds a lot of insecurity resulting to low level subjective wellbeing among Nigerians. Insecurities especially related to poor political governance affects to a great extent the subjective wellbeing of many Nigerians. A good reason for this follows the fact that political insecurity are instigated to a large extent by leaders who are supposed to initiate policies, formulas and ways of combating insecurity. Worst still is the Nigerian way of building harmful lifestyles into the culture, which has made political insecurity eat deep into the fabric of the Nigerian populace, and to a large extent look like an incurable disease. The ordinary Nigerian no longer believes in achieving high subjective wellbeing through governmental policies, motivations, and relationships with the citizens; with many resulting to low standard of living, or lowest. Psychological resilience has significant effects on both perception of insecurity and SWB of Nigerians. Presence of resilience

serves as motivator that keeps ordinary Nigerians going amidst the political insecurities that have continually subjected them to low subjective wellbeing.

Conclusion

Subjective wellbeing which is a major sign of good living and as well the evaluation that people carry out of their lives, has been shown as an alternative measure of tracking the development of communities. Political insecurity produces moods and emotions that affect people's subjective wellbeing negatively. Amidst the challenges facing Nigerians because of political insecurity, psychological resilience is indicated to have significant effect on SWB. Therefore, presence of resilience serves as motivator that keeps ordinary Nigerians going amidst the political insecurities that have continually subjected them to low subjective wellbeing. Finally, how people experience the quality of their lives that involves emotional reactions and cognitive judgments through self-reported assessment of their own well-being is vital in understanding a society that is progressive, future driven, and motivating.

References

- Aldwin, C.M. (1994). *Stress, coping, and development: An integrative perspective*. Guilford Press. pp. 331.
- Carver, C.S. (1998). Resilience and thriving: Issues, models, and linkages. *Journal of Social Issues, 54*, 245-266.
- Cummins, R.A., Eckersley, R., Pallant, J., Van Vugt, J., & Misajon, R. (2003). Developing a national index of subjective wellbeing: the Australian unity wellbeing index. *Social Indicators Research, 64*, 159-165.
- Diener, E. (1994). Measuring Subjective Well Being: Progress and opportunities. *Social Indicators Research, 28*, 35-89.
- Diener, E., & Chan, M.Y. (1984). Happy People Live Longer: Subjective Well-Being Contributes to Health and Longevity. *Applied Psychology: Health and Well-Being*3, 1-43.
- Diener, E., Emmons, R.A., Larsen, R.J. & Griffin, S. (1985). The satisfaction with life scale. *Journal of personality Assessment, 49*, 71-75.
- Diener, E. (1984). Subjective well-being. *Psychological Bulletin*,95, 542-575.

- Diener, E. (2000). Subjective well-being: The Science of Happiness and a Proposal for a National Index. *American Psychologist*, 55, 34–43.
- Diener, E., Lucas, R.E., Oishi, S., & Suh, E.M. (2002). Looking up and down: weighting good and bad information in life satisfaction judgement. *Personality and Social Psychology Bulletin*, 28, 437-445
- Diener, E., Suh, E.M. Lucas, R.E., & Smith, H.L. (1999). Subjective well-being: Three Decades of Progress. *Psychological Bulletin*, 125, 276–302.
- Diprose, R. (2007). Safety and security: a proposal for internationally comparable indicators of violence. *Special Issue of Oxford Development Studies on Values and Multidimensional Poverty, December 2007*.
- Egbuagu, K., Ugwu, L.E., & Ibeawuchi, K. E. (2018). Posttraumatic growth among internally displaced persons. *Journal of psychology and sociological studies*, 2(1). Retrieved from <http://journals.aphriapub.com/index.php/JPSS/article/view/68>.
- Gallup. (2011, February). *Worldwide research methodology and codebook*. Omaha, NE: Author.
- Global Barometer of happiness, (2010). Eurobarometer survey on income and living conditions Database. Statistical office of the European communities, Luxembourg.
- Global Peace Index, (2012). <http://economicsandpeace.org/wp-content/upload/2011/09/2012-global-peace-index-report.pdf>.
- Nigeria: trapped in the cycle of violence, (2012). <http://www.amnesty.org/en/for-media/press-releases/nigeria-security-forces-out-control-fight-against-terror-boko-haram-2012-11>.
- Islam, G., Wills, E., & Hamilton, E. (2009). Objective and subjective indicators of happiness in Brasil. The mediating effect of social class. *Journal of social psychology*, 149, 2-9.
- Laitman, M., (2012). The Global Barometer of Happiness. Retrieved from <http://www.laitman.com/2012/01/the-global-barometer-of-happiness-2/> Accessed 11 January, 2012.
- Leadbeater, B., Dodgen, D. & Solarz, A. (2005). The resilience revolution: A paradigm shift for research and policy. In R.D. Peters, B. Leadbeater & R.J. McMahon (Eds.), *Resilience in children, families, and communities: Linking context to practice and policy*, pp. 47-63. New York: Kluwer.
- Lykken, D., & Tellegen, (1996). Happiness Is a Stochastic Phenomenon. *Psychological Science*, 7, 186.
- Lyubomirsky, S., & Lepper, H.S. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, 46, 137-155.

- Masten, A. S. (2009). Ordinary Magic: Lessons from research on resilience in human development. *Education Canada, 49*, 28–32.
- Masten, A. S., Best, K.M., & Garmezy, N. (1990). Resilience and development: Contributions from the study of children who overcome adversity. *Development and Psychopathology, 2*, 425–444.
- New Economics Foundation (2012). Happy Planet Index: 2012 Report. www.neweconomics.org/publications/entry/happy-planet-index-2012-report.
- New Scientist Magazine (2003). The happiest and least happy countries in the world. Retrieved from <http://news.bbc.co.uk/2/hi/africa/3157570.stm> (22:10:2012).
- O’Leary, V. E. & Ickovics, J. R. (1995). Resilience and thriving in responses to challenge: an opportunity for a paradigm shift in women’s health. *Women’s Health, 1*, 121-142.
- Rutter, M. (2008). Developing concepts in developmental psychopathology. In J.J. Hudziak (ed.), *Developmental psychopathology and wellness: Genetic and environmental influences* (pp.3-22). Washington, DC: American Psychiatric Publishing.
- Smith, B. W., Dalen, J., Wiggins, K., Tooley, E., Christopher, P., & Bernard, J. (2008). The brief resilience scale: assessing the ability to bounce back. *International Journal of Behavioural Medicine, 15*, 194-200.
- Tomyn, A. J., & Weinberg, M. K. (2016). Resilience and Subjective Wellbeing: A Psychometric Evaluation in Young Australian Adults. *Australian Psychologist, 1-9*.
doi:10.1111/ap.12251
- Tov, W., & Diener, E. (2007). Culture and subjective-well-being. In S. Kitayama & D. Cohen (Eds.). *Handbook of cultural psychology*. pp. 691-713. New York: Guilford.
- Ungar, M. (2004). A constructionist discourse on resilience: Multiple contexts, multiple realities among at-risk children and youth. *Youth and Society, 35*, 341-365.
- United Nations (2012). World Happiness Report.
- Werner, E.E., & Smith, R.S. (2001). *Journeys from childhood to midlife: Risk, resiliency, and recovery*. Ithaca, NY: Cornell University Press.
- Wills, E. (2009). Spirituality and subjective well-being: evidences for a new domain in the personal well-being index. *Journal of Happiness Studies, 10*, 49-56.
- Wills-Herrera, E., Islam, G., & Hamilton, M. (2009). Subjective wellbeing in cities: a multidimensional concept of individual, social and cultural, variables. *Applied Research in Quality of Life, 4*, 201–221.

- Wills-Herrera, E., Orozco, L.E., Forero-Pineda, C., Pardo, O & Andonova, V. (2011). The relationship between perceptions of insecurity, social capital and subjective well-being: Empirical evidences from areas of rural conflict in Colombia. *The Journal of Socio-Economics* 40, 88–96.
- WIN-Gallup (2007). The state of global well-being. New York: Gallup Press.
- Wood, G. (2006). Using Security to Indicate Wellbeing, Wellbeing in Developing Countries, University of Bath, Working Paper 22, England.
- Zautra, A.J., Hall, J.S., & Murray, K.E. (2010). Resilience: A new definition of health for people and communities. In J.W. Reich, A.J. Zautra & J.S. Hall (Eds.), *Handbook of adult resilience* (pp. 3-34). New York: Guilford.