

**UNDERNEATH THE NARRATIVES: CONSEQUENCES OF INCARCERATION
ON NON-INCARCERATED PARTNERS OF INMATES AT AGODI-IBADAN
MEDIUM CORRECTIONAL FACILITY, NIGERIA**

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Declaration

This report is my original work, and it has not been presented for any degree in any university.

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Dedication

To God, the eternal father, and to my biological father, the late Pa Samuel Alao Adetunji, who died on Saturday, October 14th, 1972, while I was in my first year in elementary school; to my mother, Deaconess Alice Adetunji, who departed this world on the 9th of February, 2023, while I was preparing to defend my Dissertation; to my seven siblings, all but one, who have not had the privilege of high school; and to my immediate family, who have had access to the pinnacle of academic achievements.

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Abstract

The purpose of this study was to investigate the consequences of incarceration on non-incarcerated partners, guided by the Satir Growth Model's personal iceberg concept, using hermeneutic phenomenology methodologies. The researcher investigated the specific effects of the personal iceberg on non-incarcerated partners of offenders at Nigeria's Agodi-Ibadan medium correctional facility, where ten female partners were purposefully recruited and participated in semi-structured, one-on-one interviews as well as two focus group interviews. The themes utilised Martin Heidegger's interpretative, inductive, and reflexive thematic analysis through the application of Larkin et al.'s (2021) six-step analysis approach. This guided the identification, analysis, and interpretation. The outcomes of the study objectives were presented in figures and tables. The study findings revealed that the non-incarcerated partners of inmates at the Agodi-Ibadan medium correctional facility's personal iceberg (i.e., feelings, perceptions, expectations, yearnings, and self) were the underlying factors responsible for the amplified social and economic dynamics, impaired relationships, difficult co-parenting, and health impediments rather than the incarceration itself. In order to minimise the effects, the study presents recommendations for policymakers, professionals, community leaders, and religious leaders to develop relationships between non-incarcerated partners, their incarcerated counterparts, and members of society.

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Abbreviations and Acronyms

ATM: Awaiting Trial Inmates

FGI: Focus Group Interview

IPA: Interpretative Phenomenological Approach

NLSY: National Longitudinal Survey of Youth

STST: Satir's Transformational Systemic Therapy

Definition of Operational Terms

Ambiguous Loss: Ambiguous loss is experienced when an individual has unresolved grief (Scheinfeld et al., 2022). In this study, mourning for nostalgia is the non-incarcerated partners' expression of ambiguous loss.

Behaviour: This is the physical, mental, financial, social isolation or poor parental quality exhibited by the non-incarcerated partners. The reactions on the surface are obvious to cursory observers. The icing on the cake is that it presents a cruel disorder that pressurises partners' adaptation to an unusual new normal (Hutton, 2019). In this study, behaviour is used as a demonstration of financial difficulty, physical or mental health, discontinuation in a relationship, and being over-conscious or over-reacting to society.

Collateral Consequences: This refers to punishment extended to the families of the offenders (Golash-Boza, 2019). In this study, the term refers to the secondary punishment or invisible repercussions imposed on non-incarcerated partners through stigma, disenfranchisement, and guilt by association.

Coping Stances: This is the degree to which a person pays attention to himself, others, and the context while communicating (Wang et al., 2022). In this study, it is used as a mechanism employed by the non-incarcerated partners to create a comfort zone to resonate with challenges. Coping stances exhibited by some non-incarcerated partners are not approved of by the social norms, for instance, engagement in extra affairs, separation or drug use.

Expectations: We are dissatisfied if we do not have expectations of ourselves, others, or from others, and these expectations influence congruence (Loosen et al., 2020; Voorn et al., 2021), confidence, trust, attachment, and difference of opinion in relationships (Koltz, 2021). In this study, it is used as an overestimation of kind gestures from oneself, from relatives, from the community, and from the incarcerated spouse.

Feelings: Since the central nervous system is the actual centre of feelings (Scarantino & De Sousa, 2018), a person's feelings cannot be measured (Kaiser & Oswald, 2022). They are secondary emotions (Gonzales, 2022). The concept is used in this study as self-pity, anger, hurt, frustration, fear, loss, incapacitations, and sadness displayed by the non-incarcerated partners.

Focus Group Interview (FGI): In this study, as opposed to focus group discussion.

Gatekeeper: the person in charge of research access who was also the head of the welfare office at Agodi-Ibadan medium correctional facility and who directed the researcher to sample non-incarcerated partners of inmates at Agodi-Ibadan medium correctional facility on purpose for this study.**Inmate:** An inmate is someone who is confined to a facility such as a prison or hospital (Collins English Dictionary). In this study, an inmate is a person who has been incarcerated in a correctional facility, whether he is awaiting trial or has already been convicted.

Non-incarcerated Partner: This term refers to prisoners' partners (De Claire et al., 2020). This is used in the study as an individual in a relationship with someone serving a prison term. This could be someone who is in an intimate or parental involvement partnership with the incarcerated person, or someone who is in a relationship with him or her but has separated from him or her.

Incarceration: This is also known as imprisonment, and is the confinement of a person in a jail or prison (Wendy & Wagner, 2020). In this study, the concept is used for both individuals awaiting trial and those already convicted.

Perceptions: Perception, according to Çengel (2023) is the process of humans organising and interpreting information inputs in order to generate a meaningful image of the world around them. Perception is a highly individual experience that can be shaped by a variety of influences (McDonald, 2011), such as social factors, gender, and socioeconomic background (Niedenthal & Showers, 2020). This study uses perceptions

as the inherent Yoruba worldview about imprisonment and beliefs, perspectives, and suppositions, which make understandings and stories directly insulting and disgraceful to the partner, family, association, and community at large.

Signature Themes: Signature themes are subjective shapes of emotion or thoughts that cause difficulties in functioning and relationships (Aponte & Kissil, 2014). In this study, signature themes are referred to as identification of soft spots or triggers of personal issues, narrative, or worldview as they might intersect objective judgment and appropriate interpretations of the study.

Symbolic Loss: This refers to the loss of significant value which are non-fatal injury (Mitchell (2018). Such losses in this study include bonding, friendship, companionship, social class, and material values.

The Incarceration Rate: The incarceration rate describes the amount of people convicted as a percentage of a nation's entire population (Mauer, 2017). The incarceration rate is defined in this study as the number of people under the care of neighbourhood prisons and state and federal restorative specialists per 100,000 occupants.

Yearnings: Longings and yearnings, like feelings and ideas, are a part of who we are. Each serves a purpose and performs a role in the human body, and they are not components of what can be removed from people's lives (Zahnd (2016). Longings include the desire to love oneself as well as others (Lee, 2002). It is seen as a spiritually anchored human core expressing universality (Pidcocke, 2021). Yearnings are used in this study as partners' desires to be in good health, relevant and creative; their needs for recognition, acceptance, understanding, and admiration; and their displays of hopelessness, helplessness, and longing for the incarcerated spouse. It is also used to represent the longings of partners, which includes initiating connection, verifying,

enabling knowledge and understanding, developing approval, evoking, and reinforcing good preferences and improvements.

Chapter One

Background to the Study

Introduction

This chapter is a prologue to the foundation of the study, exploration of the personal iceberg's consequences of imprisonment on selected non-incarcerated partners of inmates at Agodi-Ibadan Medium Correctional Facility in Nigeria. It presents the background to the study, the statement of the problem, the objectives of the study, the research questions and assumptions of the study, the justification of the study, the significance of the study, the delimitations of the study, and the limitations of the study.

The disconnection of one relationship companion attributable to prison sentences is perhaps the most horrific phenomenon in a household (Ashraf & Farha, 2022; Berghuis et al., 2022; Boches et al., 2022; Tadros & Ansell, 2022). According to research, non-incarcerated partners are more impacted than those of other close relatives (Insong & Cuevas Jr., 2021). This could be because non-incarcerated partners are more burdened with the responsibility of role changes because they also need to live and survive on a regular schedule (Yeboaa et al., 2022). In particular, the incarceration of partners had a holistic and overwhelming effect on non-incarcerated partners and immediate family members (Wildeman et al., 2019). Incarceration directly impacts non-incarcerated partners and families (Ashraf & Farha, 2022; Berghuis et al., 2022; Boches et al., 2022; Tadros & Ansell, 2022; Tadros et al., 2022). As invisible incarcerated individuals (Cyphert, 2017), non-incarcerated partners suffer financial hardship, social shame, and intense emotional consequences (Kotova, 2016), relationship disavowal (de Miguel-Calvo, 2021), psychological wellness (Patterson et al., 2021), pressing factors and unexpected medical complications (Connors et al., 2020; DeHart et al., 2017), and deprivation of love, sexuality, and personal life (de Miguel-Calvo, 2021). While these

effects of incarceration are evident, exploring the inward universe of an individual incarcerated partner can shed useful light.

The incarceration rate in the United States of America was 698 per 100,000 people, with 2.3 million people in prison and more than 7 million people under criminal justice system supervision (Chowbay, 2021; Daniel, 2020; Miller et al., 2021). Incarceration comprises 94.2% of men and 5.8% of women, while 50–80% of the incarcerated people are in romantic relationships in North Carolina prisons (Khan et al., 2017). Thus, about 45% of Americans have had a close relative imprisoned at some point in their lives, with 63% being black (Enns et al., 2019). In addition, studies in America associate pain with separation from the warm relationships of incarcerated individuals (Bennett & Knight, 2021; Solheim et al., 2022; Tadros & Vlach, 2022). It is also a glaring reality that imprisonment interrupts fellowships (Wright, 2020). It equally jeopardises bonds (Fang et al., 2021). Incarceration also presupposes conflict within the mind, which heightens emotional distress for non-incarcerated partners (Bennett & Knight, 2021). In fact, incarceration causes or worsens partners' health conditions (Nosrati et al., 2019). Incarceration also plunges partners into substance abuse (Bruns & Lee, 2020).

It has been reported that a partner's incarceration has consequences for divorce (Siennick et al., 2014). For instance, Quinlan et al. (2022) express ethical concerns as well as the vulnerability of specific women in Irish and English prisons. The study by Quinlan and colleagues suggested that parents' detention causes instability and has consequences for the entire family and the networks from which the inmates are expunged. This phenomenon causes families to collapse, youth vagrancy, and financial weakness (Wakefield & Wildeman, 2018). Incarceration does not only impose critical weights on families, but it also impedes their ability to be prosperous including

drawbacks for children (Wakefield & Wildeman, 2018). Likewise, being imprisoned has painful repercussions not only for the convicts but also for their partners (Tyner & Fry, 2020). Individuals incarcerated are unable to earn sufficient income to support their partners and families while incarcerated (De Claire et al., 2020), and where possible, it is a privilege amidst exploitation (Yin & Kofie, 2021).

On the contrary, the incarcerated partners depend on their partners to visit and support them with the support they receive from their partners' kin (Bruns, 2020). The dual roles of providing support to the individuals incarcerated and being "both parents" to the children magnify partners' financial challenges (Patterson et al., 2021). This economic situation causes indebtedness (Harper et al., 2021) and paves the way for poverty (Grawert et al., 2021). Similarly, partners of incarcerated people face social stigma; they may lose friends, associates, or society's sympathy (Kotova, 2020). Along these lines, they are affected by friendly disgrace, they may lose companions, associates, or the compassion of the general public (Canoy & Villasanta, 2021). Incarceration influences not just the individuals who have been imprisoned, it likewise affects partners in co-nurturing and close connections. It also intrudes, weakens, and endangers family cooperation and the conjugal relationship with partners (Turney, 2015a). It could be assumed that the increase in imprisonment is equivalent to the expanded torments of spouses whose life partners are in jail.

Torments associated with the detainee's warm relationship as well as the fear that detention intrudes on or jeopardises relationships and or causes harm or disintegration of relationships by heightening enthusiastic pain for non-incarcerated partners (Bennett & Knight, 2021). Incarceration enhances or aggravates partners' ailments because being incarcerated has an agonising repercussion for both the convicts and their partners (Tyner & Fry, 2020). Other researchers have observed that, incarceration increases non-

incarcerated partners' nervousness about incarcerated individuals' health challenges, mental state, stress, outrage, and endurance in the jail, particularly during the pandemic (Júnior et al., 2021; Kahambing, 2021). It may also present job changes, nurturing errands, disparagement, and the wellbeing of the incarcerated partner. Thus, imprisonment unleashes incomprehensible negative consequences on partners' exercise and social connections (Turney, 2015b). In fact, Liu (2020) has suggested that incarceration does not only influence marriage outcomes, but it also disrupts family structure without sparing children's long-term educational outcomes.

In Africa, the consequences of incarceration are far-reaching especially for inmates who are parents (Lambert et al., 2021; Linonge-Fontebo, 2022). In Cameroon, for example, prison policy does not support the imprisonment of pregnant women, nursing mothers, or children; pregnant women are not only occasionally imprisoned, but they also deliver and nurse their children while incarcerated (Linonge-Fontebo, 2022). This lack of support may put psychological pressure on the non-incarcerated partners. The case of Nigeria, with a population given at 215,427,804, has an incarceration rate of 32 in every 100,000 people (Lambert et al., 2021; World Population Review, 2022). An investigation by Ofori-Dua et al. (2015) reported that 25 families of incarcerated people were in the Kumasi Central Prisons of Ghana. Their result showed that partners' imprisonment prompted social shame among the partners and their children, diminished family fortunes, caused passionate and mental injury, incited disloyalty, and caused family breakdown. Thus, regionally, there are over 1,000,000 people imprisoned in Sub-Saharan Africa (Walmsley, 2016), with a median rate of 244 in Southern Africa and 53 in West Africa.

Another concern that is of significance in Sub-Saharan African correctional facilities is congestion (Katey et al., 2021). This phenomenon is common in South Africa

(Sibisi & Olofinbiyi, 2021), Cameroon (Morelle, 2021), Ghana (Yin et al., 2021), Kenya (Kang'Ethe, 2021; Söderholm, 2021; Kajawo, 2021), and Nigeria (Onyejebu et al., 2021; Abiodun et al., 2021). One of the significant explanations behind the congestion in African jails is the huge population of accused awaiting trial (Nweze et al., 2021). According to Albrecht (2012), prison overpopulation has a negative influence on family visits and is an infringement on the right to family life of the non-incarcerated counterparts.

In addition to congestion, heightened imprisonment rates among mothers in Africa presuppose an expanding number of kids whose privileges of parental consideration are terribly abused and need denial. Their detention has an impact on the lives of their children (Atieno, 2019). Along these lines, families with missing dads endure character and arrangement emergencies. The ladies bear the additional weight of the added regenerative and useful jobs. Families with missing dads may endure financial emergencies just like the authorities (Kimani & Kombo, 2010). In Nigeria, the jail populace is 63,739, 72.9% of whom are pre-trial, while 1.9% of the absolute jail populace are females, a few of whom are either pregnant or nursing new-born children (Amuche, 2020). There is no getting around the fact that the majority of the inmates in prisons are young couples. For instance, Sarki and Lalu (2020) found that 42.9 percent of female inmates in Katsina and Kano prisons in Nigeria were married, 19.0 percent divorced, 11.9 percent widowed, 23.8 percent single, and 2.4 percent unresponsive in a research study of female inmates. According to the report, the majority of the female prisoners in that research were married. This phenomenon makes co-parenting with incarcerated counterparts from behind bars more challenging for non-incarcerated couples, especially when the imprisoned partners are mothers. Furthermore, A typical example of a correction facility in Nigeria is the Agodi-Ibadan medium correction

facility in Ibadan, which has the ability to accommodate 390 incarcerated individuals yet has accommodated 1,195 (Ishola, 2022), out of which 1,041 prisoners were not sentenced before they were imprisoned (Premium Times, 2019).

Prisoners in Nigeria are seen as malicious and as the foes of the divine beings whose offences draw their anger (Igbo, 2003). The partners and families of those incarcerated are also stigmatised by the public (Labani, 2018), suffering shame and separation (Ahmed, 2015). In his investigation into cultural level variables and recidivism among incarcerated individuals in selected prisons in South-western Nigeria, Abrifor (2019) found that relatives endured cultural defamation, which additionally compressed them to be apathetic regarding the imprisoned. Furthermore, at Agodi-Ibadan medium correctional facility, Ishola (2022) reveals that the non-supportive attitude of the non-incarcerated intimate partners is capable of recidivism.

All of the non-incarcerated partners' reactions mentioned above, as well as the various activities or behaviours attributed to them, are communication stances taken when they witness their spouses' incarceration, which also serve as the consequences of incarceration. The Satir Model observes that beneath the observable behaviours are underlying attributes such as feelings, what is done about the feelings, perceptions, expectations such as disappointments, yearnings, and a deep concept of self. According to Satir et al. (1991), reactions and observable communication stances can be expressed in five ways: blaming, placating, super-reasonable, irrelevant, and congruent; the latter balances self with others and context (Koltz, 2021).

Statement of the Problem

There is a substantial body of literature that investigates the consequences of incarceration on non-incarcerated partners. For instance, according to Jardine (2019), Kirk and Wakefield (2018), and Umamaheswar (2021a), incarceration adds heavy

burdens to non-incarcerated partners. Furthermore, Carretero-Trigo et al. (2021), Hammink et al. (2021), and Tadros et al. (2021) reported that incarceration is an inhibitor of significant cooperation, which enhances impediments to physical and enthusiastic association between the individuals incarcerated and their non-incarcerated partners. Other researchers who also associated incarceration with non-incarcerated partners' financial, social, clinical, and mental health consequences include Arditti et al. (2021), Bennett and Knight (2021), Deegan (2021), Siddall (2021), and Sykes (2021).

Furthermore, a study has linked incarceration to complicated co-parenting with non-incarcerated partners (Tadros et al., 2021). Non-incarcerated partners' anxiety about their incarcerated companions also becomes heightened as a result of the congestion and vulnerability of the prisons, especially during the pandemic (Burki, 2020). Likewise, incarceration causes untold hardship, energetic injury, weakness, hopelessness, or deficiencies for non-incarcerated partners (Tadros & Ogden, 2020; Van't Hoff-de Goede, 2018). Umamaheswar (2021b) also claimed that incarceration hastens relationship dissolution.

While no doubt, substantial studies have established connections between imprisonment and its consequences for non-incarcerated partners (Ashraf & Farha, 2022; Berghuis et al., 2022; Boches et al., 2022; Tadros & Ansell, 2022; Tadros et al., 2022), they have attempted to answer the question, "What are the consequences?" while there is a gap in understanding why and how non-incarcerated partners had such consequences. Therefore, this study investigated the underlying reasons why and how non-incarcerated partners are overwhelmed by the phenomenon of their spouses' incarceration. Understanding the lived experiences of ten non-incarcerated partners whose spouses serve terms at the Agodi-Ibadan medium correctional facility and why and how their feelings, expectations, perceptions, yearnings, and sense of self significantly interfere

with the consequences their spouses' incarceration bears on them could be beneficial to policymakers in prison services, researchers, marriage and family specialists, support systems, and members of the community.

Research Objectives

The study applied Satir's personal iceberg metaphor to explore the lived experiences of the non-incarcerated partners of the prisoners confined at Agodi-Ibadan medium correctional facility, Nigeria, and interpreted the significance the incarceration of their partners bore on them. The study's specific objectives were:

1. To comprehend non-incarcerated partners' feelings about their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
2. To describe non-incarcerated partners' perceptions about their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
3. To investigate the expectations of non-incarcerated partners during their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
4. To investigate non-incarcerated partners' yearnings during the period of their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
5. To investigate non-incarcerated partners' selves during their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.

Research Questions

The main inquiry centred upon uncovering the phenomenological internal world associated with the non-incarcerated companions that amplified the particular hidden files that boosted the consequences their own partners' imprisonment bore on them. The focus was to translate the way the particular non-incarcerated partners' individual iceberg enhanced the results of their partners' incarceration. Accordingly, the study attempted to respond to the following research questions:

1. What significance do non-incarcerated partners place on their feelings toward their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria?
2. How do the non-incarcerated partners perceive the incarceration of their partners at the Agodi-Ibadan medium correctional facility, Nigeria?
3. How do the expectations of non-incarcerated partners contribute to the effects of their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria?
4. To what extent do the yearnings of the non-incarcerated partners aggravate the consequences their partners' incarceration has caused them at the Agodi-Ibadan medium correctional facility, Nigeria?
5. How does incarceration affect the non-incarcerated partners' selves at the Agodi-Ibadan medium correctional facility, Nigeria?
6. What significance do non-incarcerated partners place on their feelings toward their partners' incarceration?
7. How do the non-incarcerated partners perceive the incarceration of their partners?
8. How do the expectations of non-incarcerated partners contribute to the effects of their partners' incarceration?
9. To what extent do the yearnings of the non-incarcerated partners aggravate the consequences their partners' incarceration has caused them?
10. How does incarceration affect the non-incarcerated partners' selves?

Assumptions of the Study

The study made the following theoretical assumptions:

1. Non-incarcerated partners' feelings have connections with the consequences their partners' incarceration bears on them.

2. Non-incarcerated partners' perceptions have implications for the consequences their partners' incarceration bears on them.
3. Non-incarcerated partners' expectations contribute to the consequences partners' incarceration bears on them.
4. The non-incarcerated partners' yearnings are significant to the consequences their partners' incarceration bears on them.
5. Non-incarcerated partners' perception of selves play a remarkable role in regard to the consequences their partners' incarceration bears on them.

As a result, the study assumed that a sample of ten females would give data typical of the spouses of the 1226 incarcerated who were not sampled.

Justification of the Study

Studies have established that incarceration can create an interactional vacuum and further diminish contact between the incarcerated and non-incarcerated partners (Kim & Brake, 2022; Kim et al., 2022; Nickels, 2020). For instance, incarceration has produced an absence of interpersonal help (Luk et al., 2022). It undermines partnership trust and limits partnership support freedoms (Patterson et al., 2021). Brun and Shelter (2020) demonstrated how imprisonment plunges non-incarcerated partners into substance abuse. Spouses' incarceration also plunges into mental problems, which meddle with non-incarcerated partners' emotional wellness (Lockwood, 2020; Patterson et al., 2021). Additionally, Murphy et al. (2022) and Williams (2022) suggested that incarceration leads to health hazards, especially HIV contamination. Likewise, spouses' imprisonment weakened non-incarcerated partners' funds (van't Hoff-de Goede, 2018), which led to a monetary emergency (Bennett & Knight, 2021; Burkholder et al., 2020; Cyphert, 2017; Dzierżyńska-Breś, 2020; Kury, 2021; Martin, 2017; McKay et al., 2018; Tadros et al., 2020). In fact, incarceration also swayed relationships (Apel et al., 2010;

Massoglia et al., 2011; Umamaheswar, 2021b). However, there was no recognised literature that used and assessed the specific inner world associated with the non-incarcerated partners to determine if this had any bearing on the impact of their incarceration on them. This is what this particular study aspired to unravel.

Significance of the Study

Research has established that incarceration increases the burden on non-incarcerated partners and inhibits significant cooperation (Jardine, 2019; Kirk & Wakefield, 2018; Umamaheswar, 2021a; Carrero-Trigo et al., 2021; Hammink et al., 2021; Tadros et al., 2021). In addition, a significant relationship between incarceration and the financial, social, clinical, and mental health consequences of non-incarcerated partners has also been established (Arditti et al., 2021; Bennett & Knight, 2021; Deegan, 2021; Siddall, 2021; Sykes, 2021). Despite a few studies on the phenomenon of incarceration, there are no significant reports that explain the relationship between non-incarcerated partners' inner worlds and the aforementioned incarceration consequences.

In Africa, incarceration generates dysfunction in the families of the prisoners. This characteristic makes the rehabilitation of incarcerated individuals difficult when the family is excluded (Khwela, 2014). Similarly, when a family member is imprisoned, the lives of non-incarcerated partners and other family members are disturbed (Rutere, 2003). Furthermore, restricting non-jailed couples conjugal rights has a severe impact on them as well as their incarcerated counterparts, leading to sexual abuse of other men who are seen to have female characteristics (Mososi, 2018). Similarly, Bada et al. (2013) found that non-incarcerated partners faced psychological suffering while their partners were incarcerated in Ibadan, Nigeria.

The findings may help and safeguard policymakers to enact legislation that promotes the dignity of non-incarcerated partners. Likewise, these findings will be useful

to researchers who want to learn more about the families of prisoners, particularly their non-incarcerated partners. The findings of the study will be useful to couple counsellors and marriage and family specialists who work directly with families, including non-incarcerated partners. Finally, these study findings will be beneficial to community leaders, religious and spiritual leaders, the support system, and members of society whose perceptions cause stigma and shame, lowering non-incarcerated partners' self-esteem.

Scope of the Study

This investigation focused on the consequences incarceration has had on non-incarcerated partners whose spouses were in Agodi-Ibadan medium correctional facility. It explored Satir's personal iceberg metaphor to unravel the significance of non-incarcerated partners' feelings, feelings about their feelings, perceptions, expectations, yearnings, and self. The Satir model was employed for this study because its concept of the iceberg metaphor is appropriate to investigate this study, especially in the context of the Yoruba worldview. The study also used an interpretive phenomenological technique so as to truly capture the participants' lived experiences and investigate why and how they experienced the occurrence in question. Ibadan is a city in the middle of Nigeria's southwestern region (Jimoh & Otokiti, 2022). The city was designated as the regional and administrative capital of Nigeria's former Western Region in 1952 (Adelekan, 2010). The researcher was drawn to the site because of its significance to the Yoruba country.

The Agodi-Ibadan medium correctional facility housed 1,226 inmates in 2019. This population comprised 1,041 were awaiting sentences (Premium Times, 2019). This figure is above the 390 inmates that this facility was designed to hold. The investigation, which used purposive sample of ten of the non-incarcerated partners who visited their spouses in prison custody, employed "bottom up" and point-by-point analysis. The

current study sought to explore the significance of the non-incarcerated partners' feelings, perceptions, expectations, yearnings, and self-regard about the consequences their spouses' incarceration has had on them. The non-incarcerated partners were accessed through their incarcerated spouses' connections and permission.

Limitations

The study had a few significant limitations, including being qualitative, which involves a time-consuming process and whose results cannot be statistically represented because they are subjective. Such limitations included: guiding and managing interviews; relying on partners to provide sensitive and individual data impartially; working with a small sample size; and time and environmental issues. To begin with, planning the interview guides independently for this study was viewed as a limitation. The fear of asking the wrong questions that could confuse the respondents, however, was averted during the pilot study, which further streamlined and enhanced the necessary adjustments. Secondly, because participants were required to provide extensive and rich data, whereby cycles may be identified, examples provided, and topics perceived, and most importantly, since the interaction was dependent on the respondents' honesty, study validity and reliability may have been jeopardised. However, triangulation with focus group interviews alleviated this concern.

Thirdly, the fact that the researcher worked with respondents who had already perceived that society stigmatised and viewed them as accomplices to their imprisoned spouses may have limited their openness and willingness to share their lived experiences. This could be as a result of their apprehension. The researcher, however, overcame this anxiety through the psychoeducation provided by the welfare department of the Agodi-Ibadan medium correctional facility to the incarcerated partners and the warm interaction the interviewers had with the non-incarcerated partners.

Fourthly, because the sample size was small and deliberate, there was some concern about the investigation's bias. This fear was also handled by triangulation with focus group interviews, which encouraged divergent opinions. Fifth, the time assigned for visitation (10 am–12 noon, Monday–Friday) became intimidating for meaningful interactions because it was not going to be sufficient. The head of the welfare department, with her team, extended the visiting period for the inmates that recommended their partners for interviews. This was tremendously helpful.

The sixth constraint to this study was that no audio or video recording was allowed as the phones of all the interviewers were collected at the entrance of the facility. Such measures were explained as precautions against the prevailing security challenges, especially the fear of terrorist attacks. Another reason for this stringent measure was to instil trust in the inmates who had claimed that the officers were gathering information from their partners for personal gain or that they facilitated other men having their wives' phone numbers. This stringent measure no doubt pressured the study process and conditioned the pairing of at least two interviewers to attend to one respondent to adequately capture and make sense of the respondents' lived experience during the interview.

Delimitations

The study was focused on the non-incarcerated partners of inmates at Nigeria's Agodi-Ibadan medium correctional facility's "personal iceberg" metaphor. The attempt to study the target population's lived experiences informs the research objective, research questions, variables, theory of choice, and research philosophy. Furthermore, the study used Heidegger's interpretative phenomenology to investigate this phenomenon and excluded Husserl's descriptive phenomenology (Groth, 2021; Reiners, 2012) because the investigation went beyond the question what and went on to investigate why and how

non-incarcerated partners experienced the consequences of their incarcerated partners' incarceration.

Non-incarcerated partners whose incarcerated partners had completed their sentences were not permitted in this study. This choice anticipated that such a group would have experienced the re-emergence of their mates, reducing pressure; thus, the investigation would not have had the option to investigate the iceberg metaphor when the effect was new and unpredictable.

Chapter Summary

The chapter has provided a background outline in this chapter by emphasising what studies have discovered about the effect imprisonment has had on non-incarcerated partners, including mental, clinical, enthusiastic, monetary, and conjugal deprivation. The chapter also called attention to the fact that, while there are confirmations of the consequences imprisonment has on non-incarcerated partners, there are no sufficient studies of the non-incarcerated partners' inner world that could aggravate such detention impacts. The chapter has additionally brought up the fact that this study is ready to investigate this phenomenon. The chapter gave the exploration questions and offered clarity about the direction and focal system of the study. The assumptions, justifications, limitations, and delimitations for this study are incorporated. Lastly, the chapter has provided the significance of this study for the advantage of social change, making it a helpful instrument for marriage and family therapists, researchers, support systems, correction officers, and policy makers.

Chapter Two

Literature Review

Introduction

This chapter provides an overview of what other researchers have reported about adapting positions in accordance with a personal iceberg and how the components of feelings, perceptions, expectations, yearnings, and the self may have contributed to the consequences of incarceration on non-incarcerated partners. It also includes a systemic or empirical review of related literature on the consequences of incarceration on non-incarcerated partners, including social-economic dynamics, relationships, relationship dissolution, health, both physical and mental, and co-parenting. The essence is to establish an overview for insight on the subject that was investigated, recognise the connections of published works in the light of their value to the topic and to other works, situate this study within the context of existing literature, and highlight and synthesise existing knowledge's arguments and ideas Schryen & Sperling (2023); Rocco (2009); Torracco (2016).

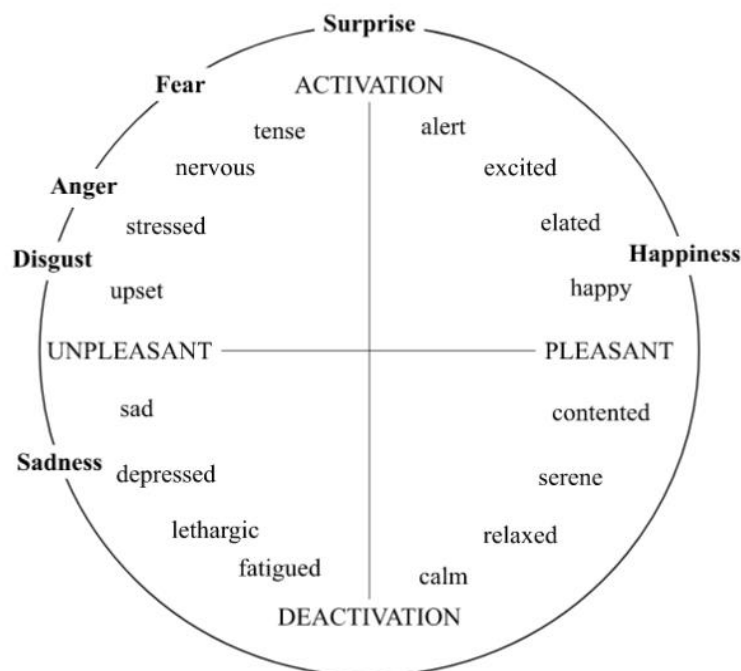
The Theoretical Review

The theoretical review for this study was carried out in accordance with the study's objectives. The evaluations delved into Satir's personal iceberg concept. As a result, the non-incarcerated partners' feelings, perceptions, expectations, yearnings, and selves were investigated. This was done in order to identify how they could influence the outcomes of their partners' incarceration. Furthermore, the theoretical review's purpose was to compare the current literature.

Non-incarcerated Partners' Feelings

Feelings are subjective and exist in the realm of the mind. According to Kaiser and Oswald (2022), it is not possible to quantify an individual's feelings because there

are no known measures for doing so. Likewise, Scarantino and De Sousa (2018) submitted that the central nervous system is the real centre of feelings, though there appear to be no specific cognitive components that correlate to any specific human affective category, and minds are personified and engrained in contexts that are necessary for their smooth operation. What cannot be denied is the fact that feelings are secondary emotions (Gonzales, 2022). They can be either be positive or negative depending on whether they express happiness, excitement, pride, fear, anger, or sadness (Figure 1).Figure 1: Feelings Barometre



(Russell 1980)

Feelings can be associated with self-esteem or wrongdoing (Moghavvemi et al., 2020). In addition, feelings can also be associated with possessiveness (Ainsworth, 2020). It can also be associated with mere opinion (Yu & Zhang, 2020). Thus, feelings can jeopardise partners' inseparability (Jouriles et al., 2020). Members of the family, particularly non-incarcerated companions of the inmates, may experience feelings of isolation or stigma, as well as feelings of guilt, shame, or embarrassment.

King and Delgado (2021) suggested that family members experienced grief and stigma as a result of their loved one's incarceration. According to Karimi (2021), this experience is both directly and indirectly related to reasoning and rationality. Souza et al. (2019) shed light on when non-incarcerated partners and family members' feelings begin. They contended that the sense of being crippled and interrupted begins with the legal wrangling that precede a spouse's incarceration. According to Souza et al. (2019), the experience of incarceration causes many relationships dealing with a potential jail term to end in divorce or separation before the partner begins his or her sentence.

A significant number of the connections were contentious prior to incarceration (Tadros & Vlach, 2022). The experiences shared by incarcerated individuals, non-incarcerated partners, and the community prior to incarceration are extremely important and this cannot be overstated. For instance, if there was a detachment between the partners and the incarcerated individuals before incarceration, such a memory is pivotal. By extension, research suggest the likelihood that the distraught non-incarcerated partners might have negative feelings that could cause changes in their attitudes toward society and its facilities, and loss of trust resulted in the development of counter-rejection, a process in which families seemed to be growing closer together and further away from social circles (Tadros & Vlach, 2022). This could put them in a position to refuse almost all outside assistance (Benisty et al., 2021). Thus, the experiences shared by incarcerated individuals, non-incarcerated partners, and the community prior to incarceration are extremely important. Simonds et al. (2021), however, argue that this phenomenon cannot be attributed solely to pre-incarceration experience; rather, they contrast the consequences of the relationship prior to incarceration with the trust and social support received.

The non-incarcerated partners might feel shocked, confused, or in denial because of the knowledge they have about the family state and incarceration consequences. In their study of epistemic emotions and metacognition, Vogl et al. (2021) depict epistemic feelings like shock, interest, and disarray as intellectual exercises that result from intellectual studies about the (mis) alignment between new facts and existing comprehension or convictions. They are regularly set off by opposing knowledge that prompts discernment and confusion, which can impact cognition. Feelings about feelings, on the other hand, are metacognitive and are full of sentiment encounters that advise individuals' status regarding their intellectual cycles. They are the result of inferential cycles that are regularly non-cognizant and non-insightful, and they can impact the guidelines for discernment proposed by Vogl et al. (2021).

There is a critical association between feelings of shame, guilt, disgrace, and blame, as Holmstrom et al.'s (2021) 852 participant experiment has indicated. Likewise, in four unique studies, Han et al. (2021) noted that stifling blame and disgrace influenced the feelings of judgment, expectation, and conduct. Although Bastin et al. (2021) believed that there was restricted information about the neural underpinnings of disgrace and blame, they conceded that both disgrace and blame are feelings that play a significant part in social functioning. In their investigation of 36 female respondents, they made appraisals of disgrace and blame. The results suggest that disgrace and blame are related to action in cerebrospinal areas engaged in social perception and feelings. The pressure related to partners' detainment can intrude on cerebrum exercises (Bastin et al., 2021).

Rote et al. (2021) conducted an investigation with 123 mother-juvenile dyad members. The research was about whether adverse, one-sided insight had any connection with disguising side effects and the sensations of blame, disgrace, and guilt enlistment.

They found that people with deep thoughts about feelings are more inclined to sensations of blame and disgrace, just as they experience more blame acceptance. Thus, having regret and shame may be generally unmistakable for people whose partners are incarcerated, some of whom are also low-income (Coates, 2015; Stare & Fernando, 2020). The cost of detention is magnified for the incarcerated individuals' partners because of the sense of solid disgrace that surrounds detention and resembles social segregation (Moore et al., 2016). In Denmark, Fallesen and Andersen (2017) identified a significant relationship between social stigma, the loss of human capital, and poor match quality, as well as the separation of spouses, as mechanisms that occur over time. Feeling stressed can be alleviated by the level of support received from relatives or the social support system. In their investigation of 376 older adults who had a relative incarcerated in Texas, Fahmy & Testa (2021) examined whether or not levels of social help directed the relationship between age and stress. Discoveries exhibited a more significant level of social support against pressure from more established grown-ups.

The feelings of the incarcerated relatives vary (Evans et al., 2021; Kavanagh & Levenson, 2021). An individual whose partner is a political offender could have fewer sensations of disgrace about the partner's detention (Folch, 2021), compared to an individual whose partner is incarcerated for a sex offense. The latter may sustain some damage (Kavanagh & Levenson, 2021). In their study that involved 30 people with a relative imprisoned for a sex offence in the United States, Evans et al. (2021) noticed that the disgrace of a criminal conviction is generally clear among groups of indicted sex crime partners and families, who experience results corresponding to those of their sentenced relative. The discoveries further suggest that families face negative treatment from interpersonal organisations and criminal equity authorities. This points to their own

fault. Evans et al. (2021) additionally note that the media's command over the account worsened relatives' encounters.

Many relatives are likely to feel powerless while their partners or relatives are incarcerated (Taylor, 2016). Non-incarcerated partners will generally feel that they have no control when their soul mates are incarcerated (Tadros, 2021). They feel that their connections are very controlled and just as genuinely and sincerely removed from the imprisoned (Comfort et al., 2018; McKay et al., 2018; Tadros et al., 2021; Tadros & Finney, 2018; Tadros & Ogden, 2020). Similarly, while exploring the subjects of disgrace and pride, Goffnett et al. (2021) noted that feelings of disgrace and pride have an association with friendly reality, beneficial encounters of minority stress and strength, and an impression of self. These feelings can affect well-being practises through the manner in which they are handled (Goffnett et al., 2021).

Another dimension of expressing feelings is anger. For instance, Frantsman-Spector and Shoshana (2018) reported on inmates' wives in Israel who, despite their vulnerability, expressed their explicit opposition to emotional dialogue with social services, who probably wanted to take advantage of their situation. Likewise, some non-incarcerated partners would like to find out why families and friends withdraw social support from inmates and why non-governmental organisations (NGOs) and correctional officers become the primary support systems. This could be a way such a support system tries to avoid stigma from society (Olusola and Temitope, 2020). According to Shobola and Ajeigbe (2015), the majority of prisoners' family members are not supportive of them. For instance, Kim et al. (2022) investigated the Korean prisoners' families and found that in terms of anger expressions, dysfunctional communication patterns, family cohesion, and adaptability, they discovered strained relationships between returning Korean offenders and their spouses.

Furthermore, co-nurturing with the imprisoned is an exceptionally passionate encounter (Kerr et al., 2021). Partners who are left to care for the children may feel overwhelmed with disgrace or blame in the context of the larger cluster of co-nurturing and the reluctant feelings of disgrace and blame (Canoy & Villasanta, 2021). Focusing on how moms' encounters of blame and disgrace unfurl progressively or differ across settings, Kerr et al. (2021) examined 145 moms' continuous encounters of blame and disgrace across providing care settings. The result was that, all things considered, moms report more blame, yet not disgrace, when investing energy away from their kids. Then again, while co-nurturing, moms high on connection report feeling no great shame and blame when contrasted with providing care alone or isolated from both kids and partners. This implies that the absence of a partner through incarceration can bring an enormous measure of disgrace to the incarcerated partner. Kerr et al. (2021) additionally proposed that co-nurturing encounters could act as a strong cradle against disgrace and blame for moms with higher levels of connection weakness.

Rather than criminalise the offenders, King and Delgado (2021) advised that the detention of a relative should be seen from the humanistic perspective of the impact it has on friends and family at home. This is in light of the fact that having a relative or close relative in jail can cause or be estimated to cause anguish (Arditti, 2016; Boss, 2016). For instance, an evoked inclination can incite changes in thought, appraisal, and behaviour (Lane, 2023). A vibe of fear may prompt information pursuit (Brader, 2006; Valentino et al., 2008). Fridkin and Gershon (2021) uncovered that feeling perturbed and scorned can plunge individuals into discovering or learning something new for themselves.

While accommodating misfortune revulsion and gaining insight in making a decision about feelings, Mellers et al. (2021) added that negative sentiments about

misfortune can be relative in the sense that the aggravation of misfortune can be more significant than, but not exactly, or equivalent to, the joy of a similar increase. In addition, relatives battle the social disengagement and disgrace related to the detention of a family member. Bradshaw and Muldoon's (2020) study, which utilised semi-structured interviews with 12 partners of incarcerated men, reveals the encounters of a relative's imprisonment as the reason for social detachment; the experience of a relative's detention as the reason for being included as "criminals"; and relatives being casualties of the imprisonment phenomenon. The authors emphasised the need to raise support for families (Bradshaw & Muldoon, 2020).

Vogl et al. (2021) depicted epistemic feelings, like shock, interest, and disarray, as intellectual exercises that result from intellectual studies about the misalignment between new facts and existing comprehension or convictions. They are regularly set off by opposing knowledge that prompts discernment and confusion, which can impact cognition. Metacognitive feelings are full of sentimental encounters that advise individuals' status regarding their intellectual cycles. They are the result of inferential cycles that are regularly non-cognizant and non-insightful, and they can impact the guidelines of discernment.

Feelings About Feelings

In their two studies, Puente-Díaz et al. (2021) inspected the collaboration between various intellectual and metacognitive markers coming from the demonstrations of producing, assessing, and choosing thoughts. The study additionally analysed experiential reasoning style and inventive potential as predecessors of metacognitive sentiments. The first review from this study showed that metacognitive had a positive relationship with a marker of misjudgement of the innovativeness of thought. The second review showed good connections between metacognitive sentiments and innovation

scores and the pertinence of qualities and shortcomings distinguished in the thoughts created. The significance of qualities and shortcomings had a positive relationship with precise thought and determination. Thus, this study concluded that metacognitive sentiments educate two structures regarding thought assessment.

Perceptions of the Non-incarcerated Partners About their Partners' Incarceration

Perception is a very personal experience that may be influenced by a variety of factors (McDonald, 2011; Niedenthal & Showers, 2020). Individuals' perceptions may be influenced by social factors, gender, and socioeconomic background. In qualitative research that incorporates phenomenology, it is critical to investigate this individual's unique perspective on a topic (Klinke et al., 2023). As a result, partners' perceptions of their personal worldviews are a potent motivator for action in the aftermath of their spouses' incarceration. According to Emery et al. (2023) and Yang (2021), perception is a person's unique perspective on the world, which entails the processing of information and the incorporation of memories and experiences in the generation of understanding, which is frequently totally subjective. It is a powerful motivator for taking action after a partner's imprisonment.

While Stričević and Rubinić (2023) reported perception as the information gained through the process of learning or being aware, Çengel (2023) conceptualised perception as the process of humans organising and interpreting information inputs in order to generate a meaningful image of the world around them. Whereas, according to Orhan et al. (2023); Rączaszek-Leonardi & Zubek (2023), perception is a dynamic process of choosing, organizing, and interpreting people, objects, events, circumstances, and activities. Perceptions, according to Aksyuk (2023), Maharaj (2023), and White et al. (2023), are an individual's or a group's unique method of comprehending an event that involves the processing of information and fusing memories and experiences. Studies

show a substantial connection between confidence, understanding, and self-esteem, particularly during challenging times (Gebresilase & Zhao, 2023; Kim et al., 2023; Radjenovic et al., 2023).

According to Mannella and Tummolini (2023), Rafindadi et al. (2023), and Silva (2023), the idea of perception combines sensory and cognitive processes to understand the effect of an occurrence, which must be comprehended by interpreting sensory data based on prior experience, processing data, and building mental models. This is not to argue that cultural backgrounds do not have an impact. As Granjon et al. (2023), Liao et al. (2023), Olayemi et al. (2009), and Peterson et al. (2023) observe, a person's perception of pain is linked to their race. While some non-incarcerated partners associate pain with mental or medical suffering, the intensity of gravity, penal tension, and proximity exclusion (Lanskey et al., 2018), others interpret pain as long prison schedules, not spending enough time with the incarcerated partners, or not having control over their time (Kotova, 2019).

People from various cultures have vastly different perspectives on themselves and others (Verma, 2020). In agreement, Ho (2017) finds a strong connection between personal perceptions and attitudes. It is possible that the non-incarcerated partners are concerned or perplexed by the nature of their spouses' incarceration. This may incite them to withdraw their approval or support, as trust triggers people to maintain their capacity to act in a complex environment (Siegrist, 2021). However, non-incarcerated partners who have a positive view of their spouses' incarceration are more likely to have a positive attitude. For instance, in their study on the perspectives of men with imprisoned romantic partners, Dutcher and Barnes-Ceeney (2021) reveal that the views held by the men improved the relationship, enhanced social love and commitment, and dealt with the situation.

Mitchell (2023), Moltu et al. (2023), and Nickbakht et al. (2023) argue that knowledge of oneself, others, and the circumstances, as well as insight from others, have an influence on the meanings misconstrued by an unhappy person. Self-discovery is desirable for couples since it may lead to self-intervention. This reduces tension and emotional stress while also boosting self-confidence (Amarsanaa et al., 2023). In the viewpoint of Carden et al. (2023) and London et al. (2023), the best way to display self-awareness is to exercise cognition, emotions, insight, and mindfulness. Individual differences in opinions, sentiments, and prompts are highlighted by Bettis et al. (2022), Mao et al. (2022), and Webster and Albertson (2022). Likewise, Aycicek (2021) presents the viewpoint and opinion of perplexed Turkish high school instructors who were asked to produce a metaphor for the veiled courses. Their remarks mirrored their points of view. It was "invisible power," "school atmosphere," "soul," "virus," "rainbow," "guide," "secret message," "law," and "custom," according to them. This might explain how a companion feels when his or her partner is incarcerated. Similarly, Oyekola (2018) found a relationship between wives' views of support networks, perceived social support, and financial independence in her research of 281 partners of imprisoned people in southwest Nigeria. According to the study, the partners of the incarcerated were compelled to compare what they had to what others had. They began to compare themselves to former classmates, neighbours, friends, and co-workers as a result of this thinking. The same may be said of the consequences of their husbands' incarceration.

There is a connection between belief, assumption, mind-set, subjective reality, thoughts, ideas, and the stance an individual takes (Gosselin et al., 2020; Wamsler et al., 2020; McMullen, 2010). In their study of 124 female partners of incarcerated individuals, Nickels (2020) reported the perceptions of non-incarcerated women who identified a lack of interpersonal interactions, an absence of communication during

contingencies, proximity and transportation cost, isolation, correctional facility regulations, affective detachment, and marginalisation as a result of their male partners' confinement.

In their study of online studies with her medical learners, Moore and Hutchinson (2020) reiterated the impact of values, thoughts, and the learning process. Thomas (2020) also pointed out that a faulty perception has two implications: it both reduces self-esteem and induces incongruent stances. The spouse's trust in an incarcerated husband begins to dwindle because she saw that the believed husband had broken the law and his status had changed to that of a prisoner (Sholihah et al., 2021). Folksongs are one of the tools used to help children grow into responsible members of society in Yoruba land (Kolawole & Ibekwe 2021). One such example is "*Kini ni n o fole se laye ti mo wa*" (Appendix 5), which depicts the Yoruba perception of incarceration and what leads to it. This explains why partners, relatives, and possibly even friends could distance themselves from the prisoners (Ishola, 2022; Oyekola, 2018).

Expectations of the Non-incarcerated Partners

Expectations are what we are disgruntled about if we do not have them. Expectations of oneself and others influence congruence (Loosen et al., 2020; Voorn et al., 2021). There is a significant link between unmet expectations and congruency. So and Costigan (2021) concluded that expectations firmly influence and shape decision-making processes. Expectations also influence how confidence, trust, attachment, and differences of opinion in relationships are viewed and addressed (Koltz, 2021). In fact, our expectations tend to control the cognitive form of connectivity between individuals or systems (Kaynan & Wade, 2018). Incarceration could alter the expectation of the partner, which in turn can lead to frustration and an incongruent stance (Voorn et al., 2021). For instance, Bekiroğlu et al. (2022) attested to the personal expectations of some

prisoners' wives, which caused them to cope. Some mothers in the study, for example, stayed strong for their children, while others decided to commit to never being alone. This greatly assisted them in dealing with the consequences of their partners' incarceration (Bekiroğlu et al., 2022).

Parenting becomes more challenging for the spouse at home when one of the parents is absent. When their dads are imprisoned, the children get outraged (Skinner-Osei & Levenson, 2018). In particular, the children's psychological development can be damaged by their father's incarceration. It has been reported that disorders such as anxiety and depression, aggression and behavioural concerns, and other health issues such as developmental delays and speech difficulties may impact children whose fathers are incarcerated (Turney, 2014). This makes parenting difficult for moms who are struggling financially and coping with the misbehaviour of their children. On the other hand, children of incarcerated mothers, have a high likelihood of entering the foster care system if co-parenting is not provided (Crockett & Gibby, 2021). Domestic partners constantly insist that their imprisoned spouses actively participate in co-parenting from behind bars (Tadros et al., 2021).

Non-incarcerated partners want their significant others in custody to honour their relationship while they are in custody (Tadros & Vlach, 2022). Unfortunately, such hopes were not met when their wives became infected with sexually transmitted diseases during conjugal visits as a result of their sexual activities while incarcerated. According to Martins et al. (2018), female companions of the incarcerated in Latin America are unsatisfied and frustrated when they contract sexually transmitted diseases during conjugal visitations with their husbands. This unfulfilled expectation may have influenced the state of partners' poor physical or mental health (Patterson et al., 2021; Turney et al., 2021), which leads to the relationship's demise (Comfort, 2016; Turney &

Halpern-Meekin, 2021). Likewise, a study conducted in Malaysia by binti Abd Aziz et al. (2022) reported that prisoners' wives are strongly affected, not only by the connotation of "prisoners' wives," but also by their incarcerated partners' seemingly indifferent regard for their feelings and predicaments.

In the same way, society might have failed the partners of jailed convicts who had hoped that society would realise the burden their spouses' imprisonment had placed on them (Paynter et al., 2022; Rennie & Crewe, 2023). When the society that is meant to be looking for them becomes hostile and critical, they get apprehensive (Bryan, 2022; Cannito & Mercuri, 2022). Sumpter et al. (2021) suggested that extremist incarcerated individuals in Indonesia tended to refuse reintegration into society while their partners were subjected to stigmatisation and humiliation by both the society and their places of work. Thus, it is important to acknowledge that the ability to balance oneself with significant others and the context may result in the birth of a more promising future. This could eventually facilitate re-authoring an amenable narrative. Likewise, this could also lead to the creation of new and mutual prospects with the concerned parties (Banmen & Maki-Banmen, 2014). In turn, this regulates emotions within the self-regulatory system. In fact, Nicklin et al. (2022) and Tran et al. (2022) proposed that the ability to balance oneself promoted an improved self-esteem.

Yearnings of the Non-incarcerated Partners

Longings and yearnings, like feelings and ideas, are a part of who we are as human beings (Zahnd, 2016). Each part of the human iceberg has a function and a role in the human body, and they are not parts of what can be removed from people's lives. Longings include the desire to love both oneself and others (Cosantino, 2023; Zecena, 2023). It is regarded as a spiritually grounded human core that expresses universality (Pidocke, 2021). Although Zahnd (2016) distinguishes yearnings from longings, which

are not person-specific and can be satisfied in a variety of ways, he acknowledges that longings and yearnings are both associated with people. Metz et al. (2021) stated that it was not unthinkable that the non-incarcerated partners would be overcome with nostalgia and long for what was or what they imagined would happen to their relationship once the conditions were lifted. They also observed that it is natural for the couples to experience feelings of longing and loss (Metz et al., 2021). In a separate study, it was suggested that emotions appear to be the result of a desire for recognition, acceptance, comprehension, and admiration, as well as expressions of hopelessness, helplessness, and longing for the captives (Zhang, 2020). Thus, Satir's treatment approach is designed to initiate contact; validate and enable awareness; develop acceptance, and elicit and reinforce positive choices that lead to a person's overall improvements (Loeshen, 2020).

Similarly, yearnings are inclusive (Hutchinson, 2020), and a healthy relationship that increases the freedom to love and be loved; accept and be accepted; reaffirm and be affirmed, thereby increasing creative abilities and integration; and assimilating purpose, meaning, and freedom is essential for mankind (Banmen & Maki-Banmen, 2014).

Yearnings are also regarded as an indispensable household connection (Koltz, 2020).

While yearnings are often associated with positive connection, some studies have shown that non-incarcerated partners who saw their incarcerated partners as thorns, sources of chaos, tension, stress, anxiety, or harm are relieved by their incarceration (Bekiroğlu et al., 2022; Hairston, 2018).

Self-I am of the Non-incarcerated Partners

Self-awareness is in the spiritual or cosmic sphere (Koca, 2017). All humans are linked to one another as living expressions. Accepting and approving one's goals is synonymous with admitting and accepting one's humanity. Satir et al. (1991) referred to this as a universal life force. The self is a person's universal-spiritual component; it is the

aspect of man that symbolises basic human desires and ambitions. Satir et al. (1991) defines the self as the global life force, a dynamic spiritual link. Ibadan is a highly spiritual-cultural environment where they have a saying: "*Iku ya jesin*," meaning death is preferable to shame or embarrassment (Aluko-Arowolo et al., 2020; Olayinka & Alonge, 2021). Thus, individuals may opt for suicide rather than be put to shame by their partners' incarceration. One of the key objectives of this study is to find out what keeps the partners' sanity despite the incarceration of their significant others.

When the expectations of the partners of the incarcerated are not met, they may seek inspiration from the life force since every human being is spiritual. A felt- sense of this kind of neglect may result in self-harm. The iceberg model was used by Geulayov et al. (2018) to better explain the high risk of suicide among young people in England. The study outcomes showed that, a disproportionately high number of girls reported self-harm in the survey. Incorporating spirituality into the Satir Model is meant to increase flexibility and relational abilities and to open people's feelings through a profound method that is not confined to any single religious practice; it is of universal spirituality (Rieck, 2021; Sinan, 2020). Thus, Satir's iceberg metaphor presents self as a life force where spirit, soul, and the core—the very essence of being—are processed. Ridley (2015) uses reflection to illustrate this concept and posits that self-awareness builds inner strength.

Satir's use of self refers to three compartments of an individual: the entire person, including the body, mind, and awareness; one's deep self, or the centre of one's being; or the one insinuated (Pidcocke, 2021). In their study, Warren and Garfield (2017) drew attention to the three parts inherent in the self: individual, relational, and collective. On the other hand, Nehrllich et al. (2019) laid emphasis on the hierarchy by ranking: i) individuals as the highest, ii) relationally the median, while iii) collectively was the

lowest. Could it be that the stances expressed by the partners of incarcerated individuals reflect their self-image in agreement with the assertion of Nehrlich et al. (2019)? Could this also be an expression of the partners' anxiety? Gill (2015) and Gagnon (2008) link anxiety with conflict in the identity of the self, just as Clarke (2008) concludes that an individual's inner reflection has an association with stances.

Furthermore, Maxey (2021) argues that self-actualization can legitimately be achieved through increased self-worth and improved communication skills. Being congruent could make a partner balance themselves with others and the context in strenuous circumstances (Holding & Koestne, 2023). However, an incongruent partner could blame themselves, their partner, others, or the system. Congruence is demonstrated in three spheres: admission, acceptance, and accurate interpretation of one's emotional feelings; the ability to pay attention to one's necessities in such a way that it does not infringe on those of others; and the attainment of self-actualization (Lei & Gratch, 2023; Myers Jr., 2023).

Consequences of Incarceration on Non-incarcerated Partners

If there were no consequences for the partners, the pains of separation would have been eased. Koklas (2021) pointed out that a physical partner's separation cuts down on relationship satisfaction. In fact, incarceration does not simply lessen energetic correspondence; it also leads to a decline in social assistance (Ali et al., 2023; Pasman et al., 2023). Incarceration also leaves the non- incarcerated partner with a bounty obligation that further enforces the responsibility of being the sole provider (Sasaki et al., 2023). Tadros and Ansell (2022) and Turney (2015a) likewise indicated that partners revealed lessened qualities or relationships during the years after partner confinement (Pourshahriari et al., 2022; Turney, 2015a).

In like manner, Siennick et al.'s (2014) study outcomes showed that confinements occurring during, but not beforehand, a marriage were connected with an extended danger of partition. They also admitted that confinements during the marriage were associated with less intimate love, more relationship violence, more financial strain, and an increased likelihood of extramarital sex (Siennick et al., 2014). Imprisonment inflicts more than isolation; it also hinders family prosperity. In fact, it has negative physical and mental consequences on prisoners long after their release (Wildeman & Wang, 2017).

Socioeconomic Dynamics

Incarcerated individuals are not just prisoners; they are similar to life partners, guardians, parents, or offspring (Hairston, 2018). Prior to being imprisoned, they had family responsibilities. In some cases, they serve as essential monetary providers, parental figures, defenders, and wellsprings of social and passionate help. In addition, incarcerated individuals also have longstanding associations with relatives and soul mates. They, too, have family obligations, commitments, and assumptions (Hairston, 2018). Thus, detainment impinges on the family's ability to foster personal or co-nurturing connections with significant others (McKay et al., 2018). In other words, many incarcerated people were in dedicated personal or co-nurturing connections before incarceration.

Among couples isolated by detainment, the time of constraint might fuel additional hardships by incorporating those related to low financial status. In addition, the deficiency of one partner's monetary help during incarceration adds to the other's financial and material difficulty, just as it presents relationship strain related to revising any provider role the male partner might have played in the family before his imprisonment (Sandberg et al., 2022). For instance, in their review of 1,482 incarcerated men and their partners in four states in the US, McKay et al. (2018) unravelled the

baggage family members carried with them into the imprisonment experience. They also shed light on partners' significant endeavours to keep up with day-to-day life during a detainment despite actual detachment and different deterrents. In addition, DeShay et al. (2021), due to their spouses' incarceration, the wives of the convicts received terrible treatment from friends and family. They consequently avoided interacting with people they believed might start to judge them.

A study by Harper et al. (2021) observed that individuals engaged in the criminal equity framework are excessively low-paid and obliged. Thus, detainment could exacerbate monetary difficulties, including deteriorating obligations. They are likewise troubled with debt from legitimate monetary commitments and children's support. Appleman (2016) connected how the increasing costs in the criminal equity framework and the contracting public financial plans have brought about an expense move from one court to the other during prosecution and sentencing. The circumstances can force a significant weight of criminal equity debt on an already generally impoverished populace (Harris & Smith, 2022; Page & Scott-Hayward, 2022).

Relatives of incarcerated individuals are frequently confronted with the social and passionate consequences associated with the detainment of their loved ones (Comfort et al., 2016). Consequently, the imprisonment of a relative regularly intensifies impediments (Karstedt, 2022; Yamashiro, 2022), especially those related to living in need (Murphey & Cooper, 2015). It is pertinent to understand that incarceration may both stem from and be associated with continued experiences of decreased financial opportunities and socioeconomic resources (McKay et al., 2018; Banks & Fields, 2021). Likewise, imprisonment can disturb families in both the short and long runs, in terms of finances as well as dysfunctional behaviour. This is the conclusion of Banks and Fields (2021), who examined the relationship between father detention during pre-adulthood

and the improvement of psychological instability in adulthood, as well as the relationship of family resources and obligations based on dysfunctional behaviour outcomes in their 2129 participant sample in the United States.

Most families of the incarcerated individuals are casualties of rising joblessness, developing destitution, pay imbalances, and brutal financial conditions (Kersten et al., 2023; Uggen et al., 2023; Wayland, 2023). This could plunge the prisoners into wrongdoing as the connection between macroeconomic destinations and wrongdoing is interwoven and cannot be overemphasized. Furthermore, Hariyantia et al. (2021) suggested that monetary development, population thickness, and the number of needy individuals have a huge impact on the crime rate. Hariyantia et al.'s (2021) review suggested an even-handed turn of events and the arrangement of work opportunities in the district. The study's findings are supported by Garidzirai's (2021) analysis of economic determinants and crime, which reveals that poverty and inequality are the primary causes of crime in Gauteng. Their study also showed that economic growth, education, and employment reduced crime.

Similar results also emerged in Romani where Lobonț et al. (2017) identified a significant connection between wrongdoing and financial variables over the period 1990-2014. The researchers examined issues in relation to pay, joblessness, swelling, disparity, advancement, training, and population thickness as financial elements and, furthermore, information on wrongdoing separated by area and type. They found that respondents depended on wrongdoing because of the absence of social solace and the overall condition of the cruel Romanian reality (Lobonț et al., 2017). In a separate study, Mareeswaran and Gopalakrishnan (2021) reported on the vast sociodemographic variables and their relationship with the concept of wrongdoing committed. The review

showed the measurably critical relationship between socio-segment factors like a spot in the home, age, smoking, liquor, and chewable tobacco with the idea of wrongdoing.

Sheik et al. (2021) interviewed 70 incarcerated individuals at a women's prison in Multan, Pakistan, and used the types of wrongdoing as the reliable variable. They admitted as logical factors absolutely wrongdoing-related factors and financial components of wrongdoing. Their study findings helped to connect serious increases in the crime percentage in Pakistan in the last decade with high joblessness, expanding neediness, rising swelling, and urbanised arrangements. This sentiment was shared by Anwar et al. (2021), whose study also classified various socioeconomic variables affecting different crimes in Pakistan. They went further by pointing out that the consequences of social and economic injustices made people choose illegal activities over lawful ways of earning. Both Anwar et al. (2021) and Sheikh et al. (2021) are in synergy with the earlier study by Umair (2019), which had linked the impacts of financial factors like inflation, population, pay, and monetary development to wrongdoings using auxiliary information gathered from the Pakistan Bureau of Statistics and World Bank from 2006 to 2016.

Socioeconomic dynamics can be very significant, especially for men, who, have an extreme decrease in their capacity to deal with their own lives and characters as a result of how the jail setting produces in them negative feelings of bitterness, disgrace, embarrassment, and outrage (Umamaheswar, 2021b). These might have consequences for the elements of their families when they leave jail and get back to their disjointed families (Adler, 2021). Furthermore, in their study of two maximum security prisons in Southwest Nigeria, Abeokuta and Kirikiri Maximum Security Prisons, Ogun and Lagos States, respectively, Olusola and Temitope (2020) reported that all 151 married incarcerated individuals had no authority over choices made with respect for their day-

to-day living and co-nurturing while imprisoned. These findings support Novek (2017), who found that inmates who are disconnected from family and loved ones would feel lonely while in the noisy prison environment, Olusola and Temitope (2020) corroborate that the inmates equally reported being under perpetual loneliness in a noisy maximum-security prison due to disconnection from family and loved ones. Thus, partners may decline adequate social support for incarcerated individuals due to turbulent pre-incarceration relationships (McKay et al., 2018) or stigma (DeShay et al., 2021; Evans et al., 2021).

Data gathered from several studies reveal that, the issue of isolation does not only affect the incarcerated partners but it also affects their non-incarcerated counterparts in a special way (DeShay et al., 2021; Evans et al., 2021; Loosen et al., 2020; McKay et al., 2018; Novek, 2017; Sandberg et al., 2022; Voorn et al., 2021). For instance, a recent study by Motta and Larkin (2022) did not only associate solitude with the perceived absence of specific individuals in personal, interpersonal, or collaborative sustained attention space; they also proposed that alienation includes a variety of suspensions, such as the setback of certain other people, as well as a decline in encounter, such as a deficit of a characteristic of one's own sense of self.

Partner Relationships

When wrongdoing is perpetrated and offenders are apprehended, there are casualties other than the essential victim(s). These optional casualties incorporate partners and relatives of the individual who has perpetrated the wrongdoing (Comfort et al., 2016; Souza et al., 2019). Thus, the consequences of incarceration are far-reaching for non-incarcerated partners, as they bear the direct brunt of emotional and physical distance, loneliness, and isolation, as well as a decreased quantity of communication as they also exhibit conflict with the prisoners (Evans et al., 2021; Novek, 2017; Sandberg

et al., 2022). Furthermore, McCarthy and Adams (2019) reported that ties and trust building prior to incarceration are significantly related to positive or negative relationship quality. Prior to incarceration, life is difficult for non-incarcerated partners as parental figures and in larger family lives. Rather than focusing on detainee family connections during the jail sentence, emphasis should be placed on a variety of pre-jail conditions that cause harm to partners' ties (McCarthy and Adams, 2019). Poor pre-incarceration does not only affect the quality of life between the would-be imprisoned and their partners (Wayland, 2023); it equally affects co-parenting (Hairston, 2018). In this work, partner relationships are reviewed in line with partners' visitations, conjugal visitations, ambivalent consequences of visitations, obligation changes during incarceration, and the consequence of partners' incarceration on marriage dissolution.

Partners' Visitation. Jail is an innately harmful environment (John, 2023) that is neither typical nor routine, and it creates quite possibly the most humiliating experience an individual can have (McCoy et al., 2020). This does not just damage the incarcerated individuals; it additionally flags a solid risk to the guests, who could just imagine the degree of injury their partners and family experience day by day. This uneasiness is reflected and intensified by the degree of investigation they are subjected to by the jail organisation when they come to visit their partners and family. Correctional officers use various ban methodologies to keep contraband items from entering correctional facilities by looking through guests (Shukla et al., 2021). These could include systematic scanning of a guest's body, with or without fabrics. They could also include the use of electronic filtering frameworks for studies, like metal detectors and body scanners, visual perception, or potentially actual contact (McCoy et al., 2020). Siegel and Napolitano (2021) see this as a clear indicator of the hampered process of prison visitation.

These experiences could have ripple effects. For instance, Cid et al.'s (2021) study on whether or not the incarcerated individual's experience influences positive thinking about re-emergence shows how encountering brutal jail conditions makes incarcerated individuals more cynical about re-emergence. Additionally, they reveal insight into how getting family support during incarceration boosts the morale of the inmates towards re-entry. This was clear in their study, which looked at recidivism results between an experimental group comprising 885 prisoners who had, at any rate, one video visit compared with that of a control group comprising 885 who did not get a virtual visit. The findings show video visits diminish recidivism for broad and lawful offence reconvictions.

During the COVID pandemic, free telephone and video calls are made accessible to incarcerated people by certain correctional facilities to upgrade calls and video visits with partners and family members (Dallaire et al., 2021). In any event, for general and crime reoffending, the study shows that as the number of video visits expanded, so did the size of the recidivism. Baker et al. (2021) report more visits to decrease concerns, while the nonappearance of visits increases worries about re-emergence. Hence, one must be interested in partners who are preoccupied with their harmful pre-incarceration relationship and be willing to visit the spouses in prison.

While both incarcerated people and their partners experience the agony of separation as a result of their relationships being broken up, traded off, and harmed, the partners specifically experience passionate strain, financial difficulty, and social disgrace (Bennett & Knight, 2021). Presumably, incarceration causes the interruption of heartfelt and familial connections (Siennick et al., 2014; Wakefield & Wildeman, 2013). Likewise, it makes prisoners vulnerable to viciousness and exploitation (Mears, 2021; Choi & Wentling, 2021; Ellison et al., 2018). These kinds of pain adversely sway

prisoners' practises towards connections, families, and society everywhere upon discharge (Cullen & Jonson, 2017; Travis et al., 2014). One such approach to lessening the effect of the accidental damage of imprisonment on the people incarcerated and their partners is, by all accounts, prison visitation. This could assist the incarcerated partners with keeping up their social bonds with loved ones. These ties can assist prisoners in adjusting to the agonies of incarceration, as well as in finding a place to live, obtaining employment, and avoiding negative repercussions after discharge (Berg & Huebner, 2011; Mears & Cochran, 2015). This could also lead to feelings of fulfilment and bonding among the incarcerated individuals' partners. According to Sholihah et al. (2021), bonding between partners while one is incarcerated can be strengthened through loyalty, affirmation, reciprocal support, and open dialogue.

A study report from Hickert et al. (2019) indicated that, visits from non-incarcerated partners are the only visits that have an additional impact on social support after release. In addition, existing studies uphold that prison visitations will generally decrease incarcerated individuals' probability of recidivism (Duwe & McNeeley, 2021; Otsu, 2021; Atkin-Plunk & Armstrong, 2018; Baker et al., 2021) and in-prison offences (Carvacho, 2023; Cochran, 2012; Lowry, 2023; Said & Butler, 2023; Siennick et al., 2014; Steen Jr., 2023). Subsequently, prison visitation is regularly seen as beneficial for prisoners, where visits take into consideration the positive and strong associations that happen (Mears & Cochran, 2015). More studies are needed in the area, and partners could benefit from visiting the incarcerated individuals. These visits may not generally go so well with non-incarcerated partners who have stressful and turbulent associations with their incarcerated partners (Turanovic & Tasca, 2019; Giordano, 2010; Turanovic et al., 2012).

Other studies suggest that a few visitors may have come to express their disappointment rather than to send messages of love and support to the imprisoned (Brown & Bloom, 2009; Gallegos & Emerine, 2023; Tasca et al., 2016); and a few visitors may have expected prisoners to face difficult issues and recall disappointments from previous incidents (Brooks-Bertram, 2021; Ellis, 2021; Rahimipour, 2021; Swanson et al., 2013). Correctional office settings can sometimes add to tension and strain during visits (Turanovic & Tasca 2019; Tasca et al., 2016; Tasca, 2014; Arditti 2003; Christian 2005), and prisoners who are housed in unusually restrictive settings or who are adjusting ineffectively to prison life may not have smooth and basic encounters with their non-incarcerated partners as visitors. This is awkward because if a couple of incarcerated individuals have overall negative visits, it can jeopardise both of the essential destinations of visitation for reinvigorating imprisoned social ties and keeping everything under control (Ali et al., 2023; Doughty et al., 2023).

Conjugal Visitations. Non-incarcerated partners' visitation aimed solely to explore intimacy may empower them with the opportunity to express their loyalty and unconditional acceptance of their incarcerated spouses (Ruiz-López et al., 2021; Kajawo, 2021). Einat (2017) sees intimate visits in correction facilities as private gatherings among incarcerated individuals and their partners to participate in whatever legitimate action they want. Krahn et al. (2020) go on to explain how the right to intimate visits is protected in Brazil where the considerations and concerns about the right, and the intersections with techniques of body control and sexuality of grown-up ladies who are denied their freedom. Elsewhere, Kajawo (2021) raised certifiable worries about the qualification and consent of intimate rights in Africa, in spite of studies that uncovered visits for intimate purposes are fit for lessening the issues of homosexuality, rapes, and

actual brutality in correctional facilities (Ahmad, 2020; Ruiz-López et al., 2021; Zettler, 2020).

The disavowal of intimate rights to the incarcerated individuals' mates is not just a type of discipline for honest casualties; it is likewise against their privileges (Einat, 2017). Sexual arrangements can be motivation for acceptable incarcerated individuals' conduct and recovery in penitentiaries (D'Alessio et al., 2013). In any case, there are different variables that determine if partners would need to visit their imprisoned mates. According to Anker and Wildeman (2021), if the imprisoned have successfully associated with parenthood, if they have received high pre-detention pay, or if they are serving long sentences, they have significant degrees of appearance. However, if they are sent far from home or are frequently transferred between correctional facilities, they will experience diminishing degrees of appearance (Anker & Wildeman, 2021).

Ambivalent Consequences of Visitations. Tasca et al. (2016) portray the harmony of the partners or family members and the incarcerated people as endeavours to bond, present family obligations, and reiterate messages of change as three familial cycles in the incarceration setting. It is equally confirmed that the variations in frequency and quality of visits are associated with re-entry concerns. Varieties in frequency and quality of visits are associated with re-entry concerns. While visitation might affect fruitful re-entry, Baker et al. (2021) and Turanovic and Tasca (2019) examined whether or not visitations normally cause incarcerated individuals to feel remorseful, focused, pitiful, cherished, helped, or upheld. Curiously, they found that incarcerated individuals' encounters with visitations are shaped by who visits, how frequently they visit, prisoners' pre-incarceration accounts with guests, prison narratives, and prisoners' characteristics. Likewise, in their understanding, Siennick et al. (2014) communicate anxiety about the significance of prison visitation. The researchers reasoned that even if visits lessen the

torments of detention or increase social control, the consequences might be too brief to make long-term improvements in people's behaviour while imprisoned (Baker et al., 2021; Siennick et al., 2014; Turanovic & Tasca, 2019).

Obligation Changes During Incarceration. Keeping up with a relationship while a spouse is incarcerated is costly (Evans et al., 2021; Novek, 2017; Sandberg et al., 2022). Incarcerated individuals' partners and relatives face various, frequently contending, requests and commitments both during the imprisonment time frame (Braman, 2004; Comfort, 2012) and upon the incarcerated individuals' discharge from the correction centre (Martinez & Christian, 2009; Naser & Vigne, 2006; Naser & Visher, 2006). This also results in depressive symptoms as the non-incarcerated partners grapple to multitask (Tadros & Vlach, 2022; Wildeman et al., 2019). For instance, as incarcerated individuals' relatives are called upon to visit them in prison, settle on or get phone decisions, give cash to supermarket accounts, offer enthusiastic help, and conceivably give assets upon their delivery from jail, these relatives accept different roles and commitments with competing requests (Braman, 2004; Comfort, 2012).

It can thus be stated that strains might emerge between addressing the requirements of the incarcerated individual and fulfilling the relative's objectives and goals inconsequential to the jail framework (Christian et al., 2006). For instance, some relatives will totally cut off contact with imprisoned people for reasons identified as monetary strain, misuse, or other related socio-emotional factors. Others, notwithstanding, may wish to keep up with their associations with a incarcerated relative and will experience monetary, underlying, and enthusiastic challenges during the time spent doing so (Braman, 2004; Christian et al., 2006; Foster & Hagan, 2009).

Christian et al. (2015) described how the partners and relatives of imprisoned people exhibit strength systems when adjusting to competing commitments. The partners

and relatives made decisions that allowed them to maintain contact with incarcerated individuals and support their lives. Instead of accusing, these people figured out how to foster a direction toward the future, as opposed to the difficulties and challenges of detention. The researchers also explored the incarcerated partners' and relatives' assumptions about them and the relationship. It was reported that, some non-incarcerated partners who also served as co-guardians provided children with explanations in order to mitigate the impact of the imprisonment on them (Christian et al., 2015).

Similarly, Tadros et al. (2021) emphasise that rebuilding the family framework's pecking orders, rules, jobs, and limits can prompt primary change requiring adaptability and flexibility, which mirrors what is required when an individual from the family is incarcerated, particularly a parent (Tadros et al., 2021). In the same vein, clear pecking orders and limits set up empowered familial communications to be less useless because of the solid construction setup (Minuchin & Fishman, 1981; Tadros, 2019). The incarceration of a family member compels all members of the family to adjust to their responsibility (Evans et al., 2021; Sandberg et al., 2022). For instance, in the absence of the husband, the wife may need to go about as the essential overseer just to manage parenting and other responsibilities. In that case, a solid co-parenting union between the imprisoned husband and his wife enhances family results (Echevarria de Sepulveda, 2021).

According to Fang et al. (2021), when husbands are imprisoned, wives' roles are suddenly expanded, not only as essential guardians and advocates for their imprisoned companions, but also as sole providers. Additionally, they become the accepted guardians and incredible judges of their spouses' ethical standing. While the detainment adjusts the life-design capacity for the female inmates to mother their children during and following imprisonment (Baker, 2021), Sholihah et al. (2021) cited a husband's

concern about his wife taking over his role as the primary breadwinner and, as a result, not being able to fulfil his role as the family's leader when he was incarcerated. In Nigeria, some females are imprisoned while pregnant, and some nursing mothers are imprisoned with their infant children (Solomon et al., 2014).

Partners' Incarceration on Marriage Dissolution. Social shame, a lack of human resources, and helpless match quality, as well as the separation of mates, are all long-term components that lead to relationship dissolution, which is one of the commonly considered familial consequences of incarceration (Turney, 2015b). Turney's (2015b) research on the direct relationship between imprisonment and relationship disintegration finds that fatherly detention is associated with general close relationship disintegration among guardians. The specific relationship being referred to is concentrated among guardians living together before detainment and is clarified by both imprisonment terms and changes in relationship quality.

Imprisonment increases the danger of disintegration for people who were in sexual relationships before detainment (Chui, 2016; Dwyer Emory, 2022; Luk et al., 2022). Some studies have clarified the explanations for this wonder (Massoglia et al., 2011; McKay et al., 2019; Turney, 2015a). For example, imprisonment increases the likelihood of relationship extinction since it places people in a minimal social position where social responsibilities become hard to sanction. This marginal relationship status causes partners to struggle with whether to fulfil their relationship roles of enthusiastic help or participation in everyday life activities (Turney & Halpern-Meehin, 2021). When a companion is imprisoned, it makes them profoundly reliant on a non- incarcerated partner (Comfort, 2016). This could strain the relationship and result in disintegration. Massoglia et al. (2011) pointed out that physical separation brings down relationship fulfilment. In fact, incarceration does not simply lessen energetic correspondence; it also

leads to a decline in social assistance. This imposes a bounty obligation on the non-incarcerated partner, as well as the responsibility of being the sole provider. It is likewise obvious that ladies report diminished relationship quality during the years after their partners' detainment (Turney, 2015a).

In Denmark, Fallesen and Andersen (2017) recognised a huge connection between friendly disgrace, the deficiency of human resources, and helpless match quality, just as the detachment of life partners is part of the systems that happen over the period of incarceration. While studies suggest a link between imprisonment and conjugal disintegration (Comfort, 2016), Turney and HalpernMeekin (2021) provided clarification on the detainment-disintegration relationship using data from the National Longitudinal Survey of Youth (NLSY) and the Survey of Officers and Enlisted Personnel in America. Their findings propose that exposure to imprisonment has no impact on conjugal disintegration. What really causes marriage disintegration is when people invest considerable energy away from their companions. Turney and Halpern-Meekin (2021) argue that the common history and level of closeness among wedded partners may reduce the notability of the disgrace on the grounds of detention. It is, however, likely that disgrace could be one of the reasons for marriage disintegration since it is related to imprisonment (DeShay et al., 2021; Hannem, 2021).

A study on re-entry by Comfort et al. (2018) showed that, couples were not only significantly less likely to report they were in a close relationship after discharge than during detention, but their relationship satisfaction was also significantly lower after release. Furthermore, these study outcomes revealed that a decline in bonding, involvement, peaceful coexistence, and satisfactory relationship before detainment or during imprisonment could serve as yardsticks to determine if the couple would eventually stay together after prison terms. Finally, Comfort et al. (2018), identified

being together more, co-nurturing, having more contact during incarceration, and revealing more significant relationships prior to incarceration as indicators of being in a close relationship after release from jail. Likewise, Khan et al. (2011) credit non-monogamy, substance use, and monetary concerns with contributing to the disintegration of connections during detainment. These stressors are particularly conspicuous with long-haul connections.

Medication use and sexually dangerous behaviour are not required for relationship disintegration during incarceration (Molefi & Harris, 2022). Be that as it may, incarcerated individuals who are imprisoned for serious wrongdoing are bound to lose partners during incarceration (Yasar, 2022). In spite of the fact that Turney (2015b) did not debate that imprisonment unequivocally obliterates spousal connections, she took note of the fact that relationship steadiness or shakiness results from the mind-boggling interaction of all kinds of people responding to detention. Again, it is apparent that family violence history does not only weaken family support during incarceration; substance use after release emerges as a persistent risk factor for dissolution (Stansfield et al., 2020). Could it be that the corrective significance of the incarceration may have waned a few months after re-entry? This could lead the violent ex-prisoners to resume violent engagement with their partners Family (2016) gives insight into men's reports of a few types of partners' viciousness execution and ladies' reports of a few types of partners' savagery victimisation among couples in which the male partner had been out of prison for more than 90 days. The higher likelihood of intimate partner violence victimisation among individuals who were not romantically involved with their partners indicates that violence is a contributing factor in the dissolution of some relationships.

In the same vein, Fallesen and Andersen (2017) noticed an alternate reason for marriage disintegration. They accepted the effect of incarceration on relationship

disintegration and singlehood that was associated with sentence length. This view is in consonance with Apel (2016), who found that nearly brief times of imprisonment have prompt ramifications for partners who lived together prior to incarceration and, furthermore, that these short incarcerations are skilled at diminishing chances in the marriage market in the long run.

Incarcerated Partners as Parents

Parents' imprisonment significantly affects the nuclear family in that it causes an expansion in monetary value. This is devastating when the imprisoned parents are the essential breadwinners of the family. Their nonattendance would put a strain on the family assets (Mauldin, 2016). Parental detention also brings about societal shame and separation (Gerlach, 2020; Cochran et al., 2018; Trotter et al., 2017). The shame related to parental imprisonment might be extended and interfere with other aspects of relationships (Burgess-Burgess-Proctor et al., 2016), which could make the children experience expanded degrees of discouragement and emotional well-being issues (Mowen & Visher, 2016). In the same vein, the non-incarcerated partners are bedevilled with concerns that, in the absence of their incarcerated partners, the offspring may be at a higher risk of social issues, psychological deferrals, school challenges, and home flimsiness (Tasca et al., 2016). Moreover, vagrancy, contact with the criminal equity framework, and sexual misuse are successive instances detailed among the offspring of incarcerated individuals (Wildeman & Waldfogel, 2014).

In addition, if the incarcerated parent was the essential guardian of minor children, the children's whereabouts are imperilled (Barrett, 2021). Turanovic et al. (2012) found that when mothers are incarcerated, the spouses who continued with parenting were more averse to demonstrating adverse consequences compared with those when fathers are incarcerated. In their evaluation of the consequences of parental

detainment and substance abuse on suicide planning among African American youths, Quinn et al. (2021) found that young men were almost certain to have conceived an arrangement to kick the bucket by self-destruction if their mothers were imprisoned.

Despite parenting being difficult in prison, the incarceration of partners who are parents is increasing (McLeod, 2021). For example, Glaze and Maruschak (2016) confirmed that well over 30 percent of all minor children would be 18 years of age while their parents are in custody. Sykes and Pettit (2014) gave the insight that in 2014 alone, more than 50% of the incarcerated individuals in U.S. correction facilities had children who were minors, and 45% of those incarcerated individuals were living with their children when they were incarcerated. Shlafer et al. (2013) also revealed that 36% of incarcerated fathers lived with their minor youngsters in the month preceding the detainment. Over half of the incarcerated moms showed that they lived with their minor youngsters in the month prior to their imprisonment (Shlafer et al., 2013). Research also found that 80% of women in prisons are mothers (Kajstura, 2017), and many of them were the essential guardians of their kids when they were incarcerated (Holtfreter & Wattanaporn, 2014; Martin, 2017).

The pain that a non-incarcerated father feels when he sees his child not growing under his care can be very traumatizing (Tadros et al. 2022). A father's fear about what happens to such a child in prison custody can be hurtful (Tadros & Tor, 2022). Such anxiety cannot be waved aside when one considers Cheruiyot's (2019) assessments of the challenges faced by toddlers who reside in prison with their mothers in Langata Women's Maximum Prison, Kenya, sub-Saharan Africa. She found that about 75 children were born while their mothers were in custody. It can only be imagined what the non-incarcerated fathers of such kids go through daily. Most such children,

unfortunately, might have witnessed their parents being scolded or beaten by officers a few times.

A father's anxiety that the sight could affect such a child in the near future has been established. For instance, Haney (2018) found that parental imprisonment was related to youthful grown-ups' expanded chances of having an uneasiness issue, having a criminal accusation, investing energy in prison, not finishing secondary school, becoming a parent when younger than 18 years old, and being socially detached. For non-incarcerated mothers, there are ambivalent consequences, apart from the modification of nurturing techniques for both the children and the incarcerated partners. They also fear that their children are missing a father figure to grow properly. Arditti et al. (2021) collected data indicating this possibility. They portrayed the non-incarcerated mothers' lives as complex and repositioning based on their children's developing needs and preferences, their feelings about their incarcerated partners, and their significance in their children's lives.

Furthermore, on one hand, when mothers are incarcerated, for example, they have the dread that their kids will be condemned by standard establishments and, furthermore, that they could result in themselves being condemned as awful mothers who could lose their nurturing rights (Elliot & Reid, 2019). On the other hand, Haney (2018) went further to expunge the consequences of two snares that perplexed the incarcerated father both while in care and after his release from jail. That is, aside from the material costs of fatherly detention, there is also the correctional cost of child support obligations. These become genuine snags for men as guardians and, furthermore, confound familial relations of care, correspondence, and association that are fundamental for reintegration after jail.

Often, non-incarcerated partners may believe that children bear a greater burden than incarcerated partners (Hewawasam, 2023). For instance, they may consider that the traumatic separation from a parent, the shame of having a parent imprisoned, and the short- and long-term monetary repercussions that may occur from parental detainment could effectively affect the children. Gifford et al. (2019) actually established a link between parental detention and children's useful outcomes in early adulthood, lending credence to such empathy. Likewise, Testa and Jackson (2021) reported that children whose parents are incarcerated are lacking in early acquisition abilities, self-guideline, social-passionate turns of events, actual well-being, and engine advancement. These deficiencies not only result in poor school preparation for preschool-aged children in the United States, but there is also a risk that the incarcerated person's offspring will go on to commit crimes, according to Conklin (2021). On the other hand, Ryan-Mangan (2019) advises that while detention outcomes are consistently significant in children, they do not characterise who they become in everyday life.

One of the consequences of fathers' incarceration that hardly escapes the cognition of the children and which grossly devastates the non-incarcerated mothers is when children witness their fathers' incarceration (Dreby et al., 2022; Martoma et al., 2022). In their study regarding how seeing a dad's capture preceding detainment in prison identifies with kids' pressure measures, Muentner et al. (2021) gathered information on 123 people from 41 families with small kids whose father was in prison. They likewise gathered hair from 41 youngsters and investigated their total pressure chemicals, cortisol, and cortisone. Their discoveries show that children had higher total pressure chemical fixations when they saw their dad's capture, notwithstanding the proof of a blunted pressure response. Muentner et al. (2021) cautioned that drawn-out openness

to pressure can effectively affect children's mental health, which could additionally increase the danger of formative psychopathology.

Moreover, Poehlmann-Tynan et al. (2021) analysed the well-being and advancement of small kids who did or did not observe their parents' capture preceding prison incarceration. They worked with 228 respondents in 76 groups of three, which incorporated the imprisoned parents, children, and at-home parents. Children who witnessed their parents' arrest were bound to have less fortunate well-being at first and more serious negative reactions to their parents' departure for prison. Such children were bound to display formative postponements, particularly in their initial scholastic abilities, compared with kids who did not observe their parents' capture.

It can be stated that parental detainment is a significant social determinant of kids' well-being (Dreby et al., 2022; Martoma et al., 2022). Jackson et al. (2021) have thought about the example of U.S. children who were subjected to parental detainment versus kids who were not subjected to parental imprisonment. They were nonetheless presented with elective family stressors and afflictions. A test of 102,341 members pooled from the years 2016 to 2018 shows that living in a family where guardians have been, or alternately are, incarcerated is hypothesised to hurt the wellbeing and prosperity of kids and teenagers as a result of the pressure brought about by this experience.

Co-parenting with Incarcerated Partners. One major concern that non-incarcerated partners have is co-parenting with their incarcerated partners. The majority of both male and female prisoners are guardians of minor children. More than 5 of 10 prisoners in state prisons and more than 6 of 10 in federal prisons are parents (Austin et al., 2021). There are 2.5 million kids have a parent in jail. Put another way, generally, 10% of all kids have a parent under remedial management, while 3% have a parent in jail (Geller et al., 2016; Wakefield & Wildeman, 2013). Another study showed that 2.7

million kids in the United States have a parent incarcerated, and more than 7% of all youngsters in the United States have had a parent imprisoned at some point in their lives (Murphey & Cooper, 2015). Offspring of incarcerated guardians have frequently experienced not just the injury of family partition but also different types of antagonistic situations (Skinner-Osei & Levenson, 2018). It is also argued that the majority of children affected by parental detention are a vulnerable population. This is on the grounds that losing a parent to imprisonment is awful, and the disturbance of the parent-youngster relationship and connection is viewed as an unfriendly youth experience (Brookes & Frankham, 2021; Smith & Hayslip Jr, 2023). This leaves the partners of the incarcerated individuals solely burdened with the parenting of their children while their spouses are in jail.

Forcing a sentence of detainment on a mother or father implies that a state organ has requested the coercive detachment of a child from his parents. Ultimately, the rights of the child are not taken into account by condemning courts (Epstein, 2021). The pressure of imprisonment regularly puts an extreme, passionate strain on connections (Jones, 2013), which prompts family struggle. De Claire et al. (2020) observed subjects adapting to the challenges and dangers of having a partner incarcerated incorporate sensations of seclusion, dejection, disgrace, blame, uncertainty, and weakness. Thus, partners who are left to really focus on parenting without any help from the individuals incarcerated face psychological wellness issues, financial precariousness, and an absence of social support (Pettus-Davis, 2021; Tadros, 2021; Tadros et al., 2021; Tadros & Ogden, 2020).

A study of Tadros and Ogden (2020) reported co-nurturing as a relationship through which guardians arrange rules, responsibilities, obligations, and commitments for their children. Additional study outcomes agree that, partners' social closeness,

prosperity, and negative emotionality are found to foresee co-nurturing quality (Laxman et al., 2013; Reho et al., 2021). Similarly, it has reported that co-parenting in a relationship that involves an incarcerated partner leads to helpless, co-nurturing collusion causes children's tension, hostility, and untrustworthiness (McHale & Sullivan, 2008). In fact, it has been reported that steady co-nurturing is related to more significant levels of father commitment and safer mother-child connections (Pudasainee-Kapri & Razza, 2015). Thus, it can be argued that in some cases, detainment of the spouse makes the wife fill the position of the husband in making money to meet the day-to-day needs of the family while the husband is incarcerated (Sholihah et al., 2021).

Keeping up great-quality connections while incarcerated does not just improve a person's conduct and prosperity (De Claire et al., 2020; Turanovic et al., 2012). Co-nurturing and couple relationships are independent statuses (Tadros & Ogden, 2020). For instance, while co-nurturing assumes its own part in the family framework by helping the situation within the relationship to become significant, particularly when considering the difficulties imprisoned co-guardians face (Tadros et al., 2021; Tadros & Ogden, 2020; Margolin et al., 2001). Thus, any harm to the close connection debilitates the co-nurturing relationship (Tasca, 2016). The degree of understanding between co-nurturing partners about the specific dyadic nurturing relationship is defined as co-nurturing agreement (Camisasca et al., 2019; Peltz et al., 2018). In similar manner, Tadros et al. (2022) suggested that, factors that guarantee the incarcerated partners' stronger unanimity of co-parenting are their greater academic status, stable parental upbringing, and living with their child prior to incarceration.

Consequences of Incarceration on Non-incarcerated Partners' Health

There are health repercussions to relative imprisonment (Wildeman & Lee, 2021). In fact, imprisonment is a misfortune to both the incarcerated individuals who

suffer deprivation in the slammer (Hunt, 2021) and the partners who experience detachment, dread, tension, misery, misfortune, and weakness (Chui, 2010). For kids, parental detainment might have harmful intergenerational well-being results. Turney (2014) found that parental detainment is freely connected with learning disabilities, an absence of the capacity to focus reliably, unrest and hyperactivity issues, social or direct issues, developmental deferrals, and speech or language issues. Again, Patterson et al. (2021) indicated that having a relative incarcerated is related to a diminished emotional well-being. This is in consonance with Connors et al. (2020), who revealed that relatives' imprisonment was associated with significant blood pressure and cardiovascular danger, which similarly may affect their actual wellbeing later in life. Furthermore, in a cross-sectional overview of U.S. 2808 grown-ups, Turney (2021) assessed the relationship between relative imprisonment history and psychological well-being and reported that close relatives' imprisonment is inextricably linked to good or bad psychological well-being. Thus, Turney's study highlighted that any relative has repercussions for emotional well-being and that these affiliations are not dependent upon segment quality.

In National Survey of American Life using 1,961 respondents among never-incarcerated African American women, Patterson et al. (2021) analysed the relationship between mental pain and burdensome symptomatology, familial imprisonment, and blends of social jobs. They reported that familial imprisonment was related to more significant levels of burdensome manifestations and mental trouble. Similarly, in their cross-sectional investigation of 2,815 respondents, Sundaresh et al. (2021) established that imprisonment of family members was related to lower prosperity and a projected 2.6-year decrease in life expectancy, in contrast to any member of a family who has not experienced the incarceration of family members. This and other recent studies show that

Parental imprisonment also has collateral consequences for the advancement of children (Patterson et al., 2021; Sundar et al., 2021; Turney, 2021).

Furthermore, van de Weijer et al. (2020) examined the connection between poor well-being and openness to relative imprisonment in Australia. This longitudinal 2001–2015 research with 26,572 respondents used 177,312 observations to show a solid relationship between poor wellbeing and relative detainment. In any case, the study reveals two significant polarities: while male respondents were essentially bound to experience such actual medical issues in years of relative detention, compared to years when they did not, the same affiliation was not found among their female counterparts.

By and large, imprisonment is a wellspring of both intense and constant pressure for incarcerated people and their relatives (Brown et al., 2016, Massoglia & Pridemore, 2015). This is on the grounds that partner imprisonment might prompt a breaking down of connections and financial flimsiness, which by and large might plunge the non-incarcerated female partners to take part in liquor, medication, and cigarette use as adapting methodologies that can adversely affect wellbeing (Bruns & Lee, 2020). As per Bruns and Lee (2020), there was no huge association between incarceration and relationship unsteadiness, monetary shakiness, or lessened emotional well-being, and that partner imprisonment may just be altogether connected with drugs. McCauley (2021) agrees with contemporary studies which suggest that, detainment could be unpleasant and overpowering to the non-imprisoned partners. It can be concluded that, the consequences of nonattendance and weight on the ground could lead the non-incarcerated to unsafe sexual practises (McCauley, 2021).

Turney (2021) is in consonance with a longitudinal report among Australian families conducted between 2005 and 2015 by van de Weijer et al. (2020), which showed a solid relationship between poor actual wellbeing and relative detainment. The

study clarifies that such a critical connection could shift between people since the individual's relationship to actual well-being is relative. Sundaresh et al. (2021) suggested that imprisonment of a relative is related to an effect on more extensive prosperity, which includes physical, mental, social, monetary, and otherworldly areas of impact. Similarly, Patterson et al. (2021) also recognised the critical connection between familial imprisonment and the social roles of life partner, parent, and worker for African American ladies' psychological wellness. They found that familial detainment was related to more significant levels of burdensome indicators and mental trouble. A recent study by Booth et al. (2022) pointed out that prison is a chauvinistic entity, with women constituting a minority portion of inmates and the preponderance of them serving as companions to their male counterparts. Unfortunately, the non-incarcerated partners who are working to keep their relationships intact suffer the most from the financial and interpersonal effects, as well as from the illness, stigma, and care for the children they sired with the incarcerated partners.

It is important to note that the enumerated consequences of incarceration on non-incarcerated partners in the empirical studies cited above are related to the research questions raised in this thesis (Ali et al., 2023; Koklas, 2021; Pasman et al., 2023; Pourshahriari et al., 2022; Sasaki et al., 2023; Tadros & Ansell, 2022). Thus, questions like the relationship between non-incarcerated partners' feelings and the consequences of their partners' incarceration on them, how non-incarcerated partners' perception influences the consequences of their spouses' incarceration on them, how non-incarcerated partners contrast their expectations with the consequences of their spouses' incarceration on them, and the relationship between non-incarcerated partners' yearnings and the consequences on them can all have significant implications (Cosantino, 2023; Delgado, 2021; Evans et al., 2021; Granjon et al., 2023; Holding & Koestne, 2023;

Kaiser & Oswald, 2022; Liao et al., 2023; Loosen et al., 2020; Peterson et al., 2023; Satir et al., 1991; Stričević & Rubinić, 2023; Voorn et al., 2021; Zecena, 2023).

Theoretical Framework: The Satir Model

The Satir Transformational Systemic Therapy (STST), also known as the Satir Model, was developed by Virginia Satir (Satir, 1988). Satir's objective is to enhance the individual's self-esteem, overall level of being, and conscious experience (Allen et al., 2022; Banmen, 1986; Gitau et al., 2018; Maxey, 2021; Satir et al., 1988). This transcends how an individual feels about or views himself. Rather, Satir wished to address how a person perceives and judges himself in the present (Satir et al., 1988). Her goal also includes empowering the individual to make definitive decisions. Satir preferred that people focus on being responsible and self-conscious rather than simply commenting or complaining. In her theory, Satir admits that a person can confront his emotional responses, understandings, anticipations, and desires, as well as his course of action, because "we all have the internal resources we need to cope successfully and grow" (Satir et al., 1991, p. 16). Thus, Satir believed that an individual's self is stronger than all sentiments, opinions, and unfulfilled anticipations.

Another ingrained notion and objective of Satir is her belief that people form and maintain relationships through congruent communication (Banmen, 1986; Satir et al., 1988). The model is positioned as a source of knowledge. It identifies many ways individuals learn to cope in order to get through stress or pain, which often results in even more pain and marital problems (Banmen & Maki-Banmen, 2014; Carroll, 2020; Pahayahay & Khalili-Mahani, 2020). Not only should an individual balance himself with others and the context, but his words and actions should also match his body language. In other words, a person should be truthful throughout all his experiences. In addition, two of Satir's five crucial components for the change initiative are so consistent with the

participants' experience of their partners' imprisonment. For instance, it was not only experiential, with participants feeling the repercussions of a previous event (incarceration) in the moment, as well as a sense of frustration over the consequences and the positive vibes of their spiritual energy; it was also systemic, as the event penetrated their intrapersonal and interactive environments, shaping their daily lives (Banmen, 1986; Satir et al., 1988).

The model presupposes that transformational change is possible by appealing to the two impacts involving the coping stances and the effect they have on the psychic life energy as a whole (Gift, 2021; Özgür, 2021; Banmen & Maki-Banmen, 2014; Satir, 1988). For instance, when individuals have intrapsychic, life-changing experiences in their social systems, the consequences are profound as well as life-changing (Bohecker et al., 2021; Case, 2018). Thus, Satir anticipates the conditions that will result in life-changing phenomena and identifies five essential factors associated with transformational change, which typically include: experiential, favourably directional, and change-focused; operating within intrapsychic and interpersonal techniques, as well as the therapist's use of self in a congruent manner in order to elicit hope and new possibilities (Banmen & Maki-Banmen, 2014).

The Satir model does not only emphasise experience and the constructive powers of the mind (Pidocke, 2021; Satir et al., 1988); it also empowers individuals to become responsible (Zhang et al., 2022;; Satir et al., 1988) as well as congruent (Kamal & Bahfiarti, 2022; Pidocke, 2021; Satir, 1987; Satir, 1988; White & Owen, 2022). Furthermore, Banmen and Maki-Banmen (2014) recognised four phases of Satir's restorative development: the conversation stage, which is illustrated by the survival coping stances of placating, blaming, being super-reasonable, and irrelevance; for instance, Satir's congruence posits that communication cannot be judged as beneficial if

the speaker, listener, or context is disadvantaged; this also includes both verbal and non-verbal communication (Banmen & Maki-Banmen, 2014; Lee, 2008; Lubienetzki & Schüler-Lubienetzki, 2022; Satir et al., 1991). The second stage associated with Satir's therapeutic advancement is the Human Validation Model, where there is a paradigm shift from anthropologizing to positive psychology. The fourth stage (the researcher skips the third stage to ensure that he connects its significance to this specific study while maintaining the thought flow with the rest of the discourse): Transformational Systemic Change (Banmen, 2008) has a deeply religious core, a presumption that individuals can access, experience, and live psychic life energy.

Typically, the 3rd stage regarding Satir's therapeutic enhancement, according to Banmen and Maki-Banmen (2014), is transformational change therapy, which in turn brings about a difference in an individual's entire experience, including behaviours, feelings, cognitions, objectives, yearnings, and connection to oneself or one's spiritual importance. These processes of the individuals' metaphor regarding the personal iceberg, which typically conceptualises the intrapsychic experience of people and has also become a significant factor of the Satir Model, serve as the foundation for this study. In fact, the personal iceberg metaphor as an important concept in Satir's model is significant not only for building self-worth (Pidocke, 2021; Satir et al., 1991; Wang et al., 2022; Walsh et al., 2021). The personaliceberg also serves to improve family relationships and communications, which really bring to the fore the feelings, feelings about feelings, yearnings, expectations, and an individual's life force as they interrelate with the family system (Allen et al., 2022; Bailey, 2022).

In addition, the personal iceberg metaphor gives us a structure to understand the inner universe of an individual (Elshershaby, 2022; Lum, 2000; Wu et al., 2022). For instance, Satir's model divides one's inner world into seven layers (Figure 2) to

symbolise the fact that, as the iceberg is seen above sea level, human behaviour, the outer layer, interprets and orchestrates whatever happens within the other six layers beneath sea level. They actually trigger the behaviour that distinguishes a person in character and in life (Wang et al., 2022). Satir et al. (1991) pointed out that accusing, pacifying, being super-sensible, diverting, and pulling out are five adaptive positions or practices which individuals express when they experience pressure. Investigating whatever is under the surface to comprehend the more profound designs that shaped such complexity brings illumination to the underlying factors responsible for the phenomenon. According to Satir et al. (1991), such more profound constructions are feelings, feelings about feelings, disappointments or unmet expectations, perceptions, longings, desires, and the ability to be self-aware. Therefore, a random series of deeper constructions beneath the iceberg help us to frame the adapting positions (Walsh et al., 2021).

The Satir Transformation Systemic Therapy (STST) model is informed by a philosophy of ontology- the investigation of being and becoming; axiology- the investigation of qualities and convictions; and epistemology- the investigation of how people know what they know (Pidocke, 2021). The STST models assist to illuminate the human mind from abstraction to concrete illustration (Banmen, 2002). It also gives a structure for understanding the inward universe of an individual. Similarly, as icebergs can be seen on the outside of the water, the iceberg metaphor relates to various behaviours shown when individuals experience unpleasant trajectories. For instance, accusing, pacifying, being super-sensible, diverting, and pulling out, are five adaptive positions or practices that individuals express when they experience pressure. It is always useful to unravel whatever is under the surface in order to comprehend the more profound designs that have shaped such complexity. According to Satir et al. (1991), such more profound constructions are feelings, feelings about feelings, perceptions,

expectations, yearnings, and the ability to be self-aware. In fact, Satir accepts that an unpredictable series of the more profound constructions beneath the iceberg could frame the adapting positions (Walsh et al., 2021).

Furthermore, the Satir personal iceberg metaphor is very significant to non-incarcerated partners' reactions to incarceration. Thus, the personal iceberg metaphor is a mirror through which reasons underneath the performance of an individual could be x-rayed; it provides insight to access and fathom the small world of an individual, which could intertwine with the cultural iceberg: worldview, convictions, tradition, practice, images, prohibitions, and protocols over an individual's beliefs (Makhmudov, 2020). Satir's iceberg metaphor not only vividly expresses the behaviours and coping stances but also five components of human beings that influence behaviours and stances: feelings, perceptions, expectations, yearnings, and self.

In addition, Satir's model is grounded on specific beliefs, as paraphrased below, which informed the interpretation of the findings of this study:

1. Transition is a possibility. Intrinsic modification is possible even if external transformation is limited.
2. At any given time, parents do their best.
3. We all possess the internal capabilities we really have to come to terms and expand effectively.
4. We have options, especially when it comes to addressing stress rather than trying to respond to instances.
5. Instead of focusing on abnormality, therapy should concentrate on wellness and potentials.
6. Optimism is an important part of or component in transformation.
7. Individuals engage commonalities and expand on differences.

8. One of the primary goals of therapy is to assist us in becoming our own decision-makers.
9. We are all forms of a common spiritual power.
10. In moments of hardship, most people prefer previous experience above convenience.
11. The challenge is not the concern; the real worry is learning to cope.
12. We own our emotions. We've all got them.
13. Most individuals are decent. They must discover and substantiate their own inner greatness in order to link with and legitimise their self-worth.
14. Parents frequently replicate old trends from their childhoods, even if the trends are counterproductive.
15. People can only alter the consequences of past events.
16. Being able to appreciate and concede the past improves our capacity to handle the current.
17. Accepting our caring parents as people and meeting them at their level of parental responsibility instead of merely in their positions is one goal in moving against transcendence.
18. Ability to cope is an expression of our self-worth. The elevated our self-esteem, the healthier our learning to cope.
19. Because living person mechanisms are generally applicable, they occur in a variety of contexts, traditions, and situational factors.
20. Procedure is the path to change. The framework in which change takes place is defined by the subject matter.
21. The Satir Model prioritises congruity and positive self.

22. Functional human connections are based on real worth inclusivity. (Satir et al., 1991, pp. 16–18.)

Behaviour

The physical, mental, financial, social, and parental isolation or poor quality exhibited by the non-incarcerated partners are the reactions on the surface that are obvious to cursory observers; these are simply the icing on the cake, the metaphor of the iceberg above sea level (Wang et al., 2022). In reality, incarceration is a long-term punishment far from the lawbreakers (Golash-Boza, 2019). Incarceration unleashes an unimaginable invisible sentence on the prisoners' partners (Condry & Minson, 2021; McKay et al., 2018). It also presents a cruel disorder that pressurises partners' adaptation to unusual new normal (Hutton, 2019), stigmatisation (Burkholder et al., 2020), financial insecurity, material difficulty, passion, and mental and cognitive stress (Bruns & Lee, 2020). It imposes on the non-incarcerated partners an endless waiting experience during visitation (Anderson et al., 2020). For instance, incarceration of inmates triggers objective and measurable occurrences in the lives of non-incarcerated partners. Consequently, incarceration subjects its actions to the scrutiny of morality, justice, and domains of rightness or wrongness by passing observers who may overlook the fact that human behaviour appears to be only the tip of the iceberg (Poria et al., 2020).

Coping Stances

According to Satir et al. (1991, p 17, "Coping is the manifestation of our level of self-worth. The higher our self-worth, the more wholesome our coping." A coping stance is the degree to which a person pays attention to himself, others, and context while communicating (Wang et al., 2022). Being a victim of incarceration, a non-incarcerated partner could be more impacted, confronted, and overwhelmed with strong feelings from judgments (Banmen & Maki-Banmen, 2014) and feel embarrassed, frustrated,

stigmatized, sad, terrified, insulted, disturbed, angry, disgusted, dissatisfied, lonely, hopeless, troubled, or miserable (Insong & Cuevas, 2021). Furthermore, some non-incarcerated partners face stigma, suffer from mental health issues, or experience limitations (Tadros et al., 2022).

Satir's model suggests that coping is more important than laying emphasis on whatever confrontations an individual faces. In fact, Satir's model believes that the problem is not the issue; the issue is coping. As a result, rather than simply solving problems, her therapy intervention focuses on improving one's coping skills (Banmen & Maki-Banmen, 2014; Banmen, 2002; Satir et al., 1991). While the idea is to balance self, other, and context where verbal and body language express the exact message, in practice, the situation is always different. Certain stances are employed to create a comfort zone that resonates with challenges. Satir identified five coping stances: blaming, placating, being super-reasonable, distractors, and levellers, with congruence being the ultimate.

Congruence

Congruence is a condition coinciding with happening to be acceptable by all (Allen et al., 2022; Bailey, 2022). Here, one is associated with one's intuition, others, and the more noteworthy energy of the universe. Being congruent denotes positive communication where an individual shows interest, sympathy, love, a sense of humour, and a smile while balancing themselves, others, and the context. The four other categories of communication are considered negative because they are conflictive, negative, and unbalanced between self, others, and contexts (Maabreh & Al-Kousheh, 2020). Congruence, according to Ouellette (2013), is living in a way that is respectful and open to oneself and others while also acknowledging the current context and one's own history. While congruence can be defined as the consistency of verbal and

nonverbal communication (Lubienetzki & Schüler-Lubienetzki, 2022), Lee (2014) classifies it as interpersonal, intrapsychic, and spiritual-universal, and the Satir Model (Satir et al., 1991) distinguishes three levels of congruence as intrapsychic, spiritual-universal, and universal. According to Satir et al. (1991, pp. 65–83), congruence is understood on three different levels. Congruence, at its most basic level, involves embracing and appreciating our emotional world, which includes impulses, evaluations, and follow-up feelings regarding those feelings, as well as the capacity to articulate them. Congruence at its second level is paying attention to our views and desires and then converting them into a responsible pattern of addressing our needs by appealing to our aspirations. The third level of congruence brings us into alignment with the universal life energy, which is our spiritual essence.

Blaming

While blaming, the accuser limits the other and fights to accept responsibility for himself. Blaming is regarded as a dysfunctional coping strategy that externalises responsibility (Spina, 2020). People using the blaming stance tend to offend others. When under stress, a person who feels powerless to help himself out of a precarious situation may blame others (Toivanen et al., 2020). According to Park and Lewis (2020), a person using the blaming stance not only always finds a fault but also never accepts responsibility. In any case, he hides a sense of alienation and depression behind an extreme and self-satisfied mask.

Placating

According to Satir, one of the ways a person copes with vulnerability is by appeasing others (Maxey, 2021; Satir et al., 1991). Placating refers to having high concern for the feelings, views, and intentions of others while showing little regard for one's own. Such an attitude may be construed as "men-pleasing" and is a means of

avoiding criticism (Carlson et al., 2017). An individual placates, even at the potential expense of his own thoughts, feelings, and dignity, surrenders his emotional states of value and prestige to another person he respects and who has the capacity to consent. While Satir distinguishes placating from a congruent effort to please others, she acknowledges that, as contentious as it may seem elsewhere, placating is a common coping strategy in most cultures (Satir et al., 1991, p. 36). Apart from individual or cultural nuances, there may be some underlying mental conditions that influence placating. For instance, Yusupova et al. (2022) link the participants' coping stance of placating with mental trauma in their study of individual interpersonal communication between Russian cosmonauts and the mission control centre.

This is a poor mode of communication. An individual who placates will always accept blame for mistakes he does not make. Satir refers to this as "taking the blame for things that go wrong." (Satir et al., 1991, p. 37). An individual who placates is contented with accepting or blaming himself. He takes pleasure in pleasing others. He also expresses regret. The placating stance is a Satir (1988) closed system communication that is implicit, ambiguous, unspecific, discordant, and growth-impending (Satir et al., 1991, p. 134), with inadvertent, unpredictable, counterproductive, and unseemly consequences. He has low self-esteem because he has felt powerless or unimportant. He takes this stance to achieve peace at any expense (Maabreh & Al-Kousheh, 2020).

Super-reasonable

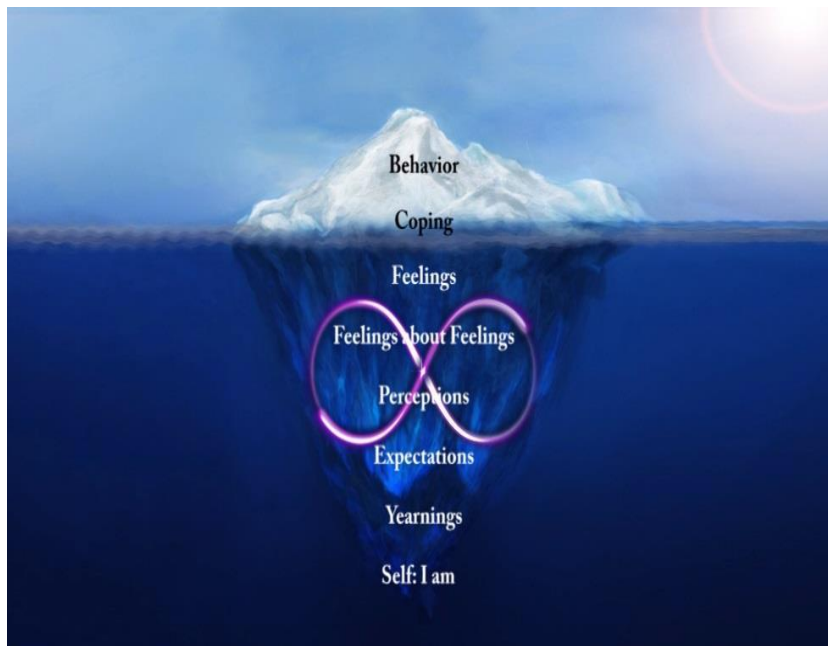
With a proclivity for interspersing logic and rules, a super-reasonable person limits both himself and others. Satir et al. (1991) consider an individual to be explicitly rational when functioning in context. While he is extremely objective, as evidenced by his references to rules and ideal things, which may be vague utterances and hard descriptions, he is highly susceptible and disconnected on the inside. This super-

reasonable state is sensible, unaffected by people's emotions, and refers to actual statistics, facts, and figures, references, official support, and tradition. A rational individual chooses to ignore blame for his mistakes. He always denies his attraction to them (Maxey, 2021; Hubinkova & Kirinic, 2020). He is outrageously factual and refuses to allow himself or others to concentrate on emotions. According to Banmen (2002), a person who uses the super-reasonable stance has underlying issues with perception. This is why he engages in excessively logical and reasonable propensities at the expense of his feelings.

Irrelevance

Under stress, the irrelevant stance helps one to minimise themselves, others, and context (Satir, 1988; Satir et al., 1991). He seeks attention to compensate for feelings of dejection or inadequacy. A distractor, as opposed to a good activity, uses a variety of emotions, ranging from outrage to blame, to either avoid an issue or control how others feel (Maabreh & Al-Kousheh, 2020). As previously stated, "Personal Iceberg" is based on the fact that the physical manifestation of action is merely a representation of an individual's inner agitations and experiences (Walsh et al., 2021). Visible action or behaviour is only the tip of the iceberg of human experience. Underlying conditions may be at the root of every human action or experience. This category includes feelings, including feelings about feelings, perception, unmet expectations, yearnings, and the self (Wang et al., 2022).

Figure 2: The Personal Iceberg Metaphor



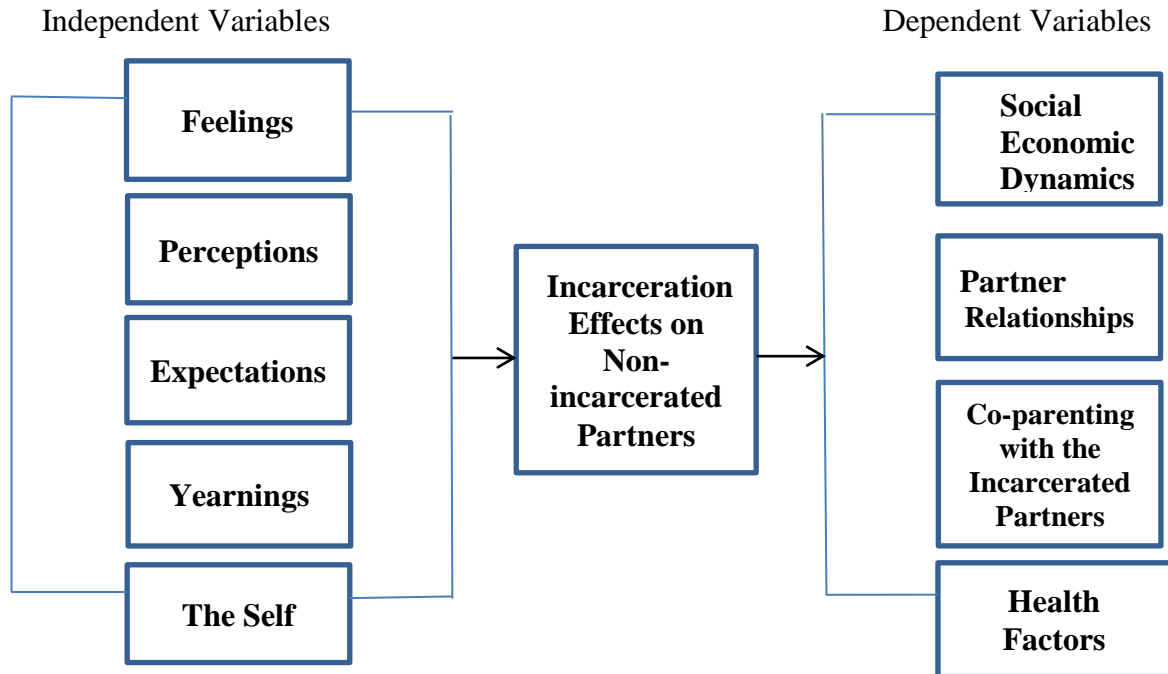
Source: Lum (2006).

Conceptual Framework

The conceptual framework for this study reflects the assumed link between the incarceration of spouses and the consequences for non-incarcerated partners. It suggests that the incarceration of a spouse could alter the socioeconomic dynamics of the non-incarcerated partners and the entire family, thereby making the already poor family deeply impoverished. It is also assumed that incarceration would hamper non-incarcerated partners' relationships, bonding, emotional commitment, and intimacy. This situation could deteriorate already stressed relationships, many of which could result in dissolution. Likewise, it links incarceration to difficult parenting and co-parenting. It puts excessive responsibility on the non-incarceration partner, while the children might be affected. It also links the incarceration phenomenon to both physical and mental health challenges for the partner and the children. In this thesis, independent variables such as feelings, perceptions, expectations, yearnings, and the self of the non-

incarcerated partner served as internal manipulations that aided the consequences of incarceration (Satir et al., 1991; Walsh et al., 2021) (Figure 3).

Figure 3: Conceptual Framework



(Researcher, 2023)

Research Gaps

Literature establishes that incarceration creates an interactional vacuum (Nickels, 2020). It also creates an absence of social help by eroding relationship trust and limits the freedom to provide relationship support (Patterson et al., 2021). Literature on incarceration demonstrates how imprisonment plunges partners into substance use (Brun & Lee, 2020). For instance, partners of incarcerated individuals are also influenced by mental trouble, which interferes with their emotional wellness (Lockwood, 2020; Patterson et al., 2021). It causes health hazards, particularly HIV contamination (Murphy et al., 2022; Williams, 2022).

Studies have shown that spouses' imprisonment weakens partners' finances (van't Hoff-de Goede, 2018) and causes a monetary emergency (Bennett & Knight,

2021; Burkholder et al., 2020; Cyphert, 2017; Dzierzyska-Bre, 2020; Kury, 2021; Martin, 2017; McKay et al., 2018; Tadros et al., 2020). Incarceration also causes the disintegration of relationships (Apel et al., 2010; Massoglia et al., 2011; Umamaheswar, 2021b). Numerous studies have found links between incarceration and its effects on non-incarcerated partners. As a result, the question of the effects of incarceration on non-incarcerated partners is known. However, this left a gap in understanding why and how non-incarcerated partners were subjected to such effects. As a result, this study looked into the fundamental causes of and how non-incarcerated partners are overwhelmed by their husbands' incarceration.

Chapter Summary

This chapter has looked at what others have investigated and written about the consequences of their incarceration. Literature has recognised the critical connection between incarceration and the social roles of non-incarcerated partners; obligation changes, which include sole parenting or rebuilding the family framework's pecking orders, rules, jobs, and limits, plunge non-incarcerated partners into depressive symptoms. In addition, marriage dissolution is a marital repercussion of incarceration.

According to the reviewed literature, what really causes marriage disintegration is when people spend a significant amount of time apart from their partners. Furthermore, co-parenting with incarcerated individuals is a major concern for non-incarcerated partners, particularly in light of psychological wellness issues, financial insecurity, and a lack of social support. In addition, the literature has shown that incarceration has negative effects on non-incarcerated partners' health, mental pain, and emotional well-being.

Furthermore, the literature also establishes that the Satir personal iceberg metaphor is a significant model for interpreting and understanding the impact of and the

reactions of non-incarcerated partners to incarceration. It projects the reasons behind non-incarcerated partners' responses to finance, health, marriage dissolution, and co-parenting; it provides insight into an individual's small world, which may intersect with culture: worldview, convictions, tradition, practice, images, prohibitions, and protocols over an individual's beliefs. Satir's iceberg metaphor expresses not only behaviours and coping stances but also five human components that influence behaviours and stances: feelings, perceptions, expectations, yearnings, and self.

In addition, the corpus of material reviewed has validated the value of postmodern theories in marital and family therapy. These regard clients as experts in their own stories. The material evaluated focuses on language and social interaction by people in distinct sociocultural and dialogical circumstances. This is in agreement with postmodern conceptions of marriage and family therapy. This also corresponds to Satir's structural and experiential environment.

Chapter Three

Research Methodology

Introduction

This chapter discusses the methodology that was applied in the study. Furthermore, the chapter covers: the study's research philosophy, research design, area of study, target population, population sample, sampling technique, types of data, data collection method and tools, reliability and validity, pilot study, data analysis plan, and ethical considerations. The sections below will cover each of the above areas respectively.

Study's Philosophical Worldview

The term "research philosophy" suggests an arrangement of sentiments and presumptions about the progress of information (Saunders et al., 2015). Thus, a researcher's worldview is thought of as an overarching philosophical perspective on both the world and the purpose of research (Creswell & David, 2018). At each stage in research, suppositions are made (Garnett, 2021). These fusions of assumptions about human data (epistemological doubts), genuine elements encountered in research (ontological assumptions), and the degree and methods of swaying the research process (axiological notions) are the bane of all philosophical worldviews. These assumptions influence how a researcher understands his research questions, the techniques used, and how to interpret results (Coates, 2021; Levitt et al., 2021).

The very important question to supposing is whether research inclines towards objectivism or subjectivism (Creswell & David, 2018). For instance, the sciences see social reality as independent of the researcher and others. This is objectivism. Viewed from an ontology perspective, it requires credibility, which likewise expects that substances look like real components of the ordinary world (Coates, 2021; Levitt et al.,

2021). Objectivists' axiological nature seeks to keep their studies free of values that they accept may predispose their discoveries. They therefore attempt to stay isolated from their own qualities and convictions all through the exploration cycle. Objectivists seek knowledge (epistemology) by quantifying reality (Mahr, 2021).

Subjectivism, on the other hand, holds that people try to make sense of the world they live in and give their experiences personal interpretations (Creswell & David, 2018) and that the insights and subsequent activities of social researchers can be used to deduce the phenomenon's truth (Dow, 2021). The ontology aspect of subjectivism accepts the notion that researchers create the requests and designs of phenomena being studied through the use of language, reasons, discernments, and resulting activities. In contrast to an objectivist analyst who seeks all-inclusive realities and laws governing social behaviour, the subjectivist researcher focuses on various conclusions and stories that can aid in representing various social realities (Creswell & David, 2018). A subjective researcher is axiologically bound, indispensable, reflexive, and seeks to comprehend the changed real factors of the respondents in order to sort out and comprehend their sentiments, musings, thought processes, goals, and activities in a significant way (Hennink et al., 2020; Walliman, 2018). The researcher found it more important to investigate the phenomenon of the lived lives of non-incarcerated partners as it relates to the consequences their spouses' imprisonment bears on them. It was satisfying to use an interpretivist worldview because it is compatible with the aspirations of the study.

Research Design

Research designs are specific directions for actions in a research study and are types of inquiry within research methodology approaches (Creswell & David, 2018). McGregor (2018) has alluded to the research plan as being the overall method investigators employ to arrive at decisive and accurate conclusions that justify their

investigation. Dannels (2018) also sees a research plan as what decides how the participants are chosen, what factors are incorporated and how they are controlled, how information is gathered and broken down, and how unessential fluctuation is controlled so the general exploration issue can be tended to (Dannels, 2018).

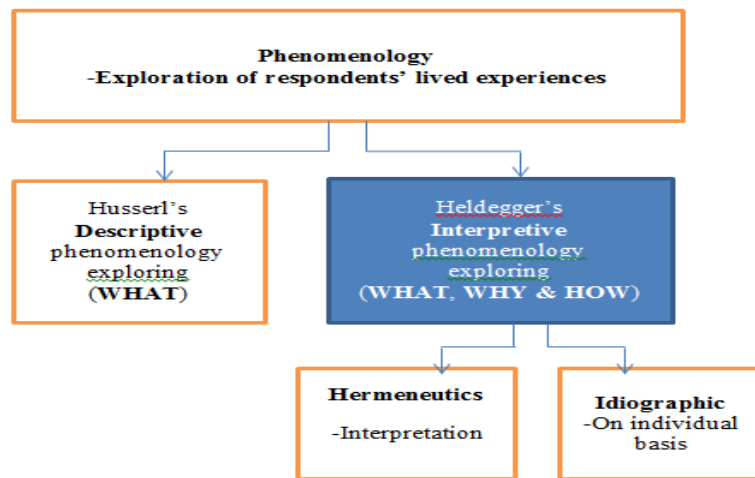
The study's plan was phenomenology (Figure 4), which is an inductive emotional assessment that was credited to Edmund Husserl's and Martin Heidegger's descriptive and interpretive methods, respectively (Groth, 2021; Reiners, 2012). Husserl clearly accepts that phenomenology does not just suspend all speculation; it is likewise identified with cognizance and depends on the significance of the singular's experience (Reiners, 2012). Husserl's ideas of epistemology incorporate the experience of insight, thought, memory, the creative mind, and feelings, which is one's awareness of an occasion. His enlightening phenomenology portrays ordinary cognizant encounters yet puts aside biased assessments (Dahlberg et al., 2008). Subsequently, Martin Heidegger (1889-1966) challenged the hypothesis of epistemology yet took on ontology, the study of being. He was enthusiastic about unravelling and describing human experiences. He acknowledged that the researcher's alienating self was not supported considering the way that hermeneutics expects such vital stuff (Dahlberg et al., 2008). Hermeneutic phenomenology (Figure 4) approaches the review with an interpretive intention when the exploration question requests the significance of the peculiarity and the researcher does not section his predispositions and prior commitments to the inquiry under study (Leigh-Osroosh, 2021; Reiners, 2012).

The researcher's methodological choices are designed to investigate the participants' lived experiences. Thus, the adoption of an interpretivist worldview aided in focusing the research on numerous conclusions and stories that can aid in depicting various social realities (Creswell & David, 2018). Similarly, the inductive emotional

assessment improved the investigation's definite and correct results. In a similar way, the iceberg metaphor of ten primary data points from purposively sampled female companions of inmates at the Agodi-Ibadan medium correctional institution promotes exploring lived experiences using semi-structured interviews and focus group interviews.

Combining Martin Heidegger's hermeneutic phenomenology with Satir Transformational Systemic Therapy increased the study's qualitative significance. This allowed the researcher to expand the investigation beyond the consequences of the participants' partners' incarceration on them. Rather, it allowed the researcher to connect with the respondents and provide an appropriate assessment based on the evidence they provided on "how" and "why" their spouses' imprisonment affected them. This increased the importance and value of the Satir theory, which was utilised in the study.

Figure 4: Heidegger's Interpretative Phenomenology



(Researcher, 2023)

The analytic opportunity provided by Heidegger's hermeneutic phenomenology approach (IPA, Figure 4) enabled the researcher to delve beyond the question "what" (i.e., the effects of the participants' partners' incarceration on them). For instance, Heidegger's hermeneutic ontology and its emphasis on "being in" and "self and world" (Fieldsend, 2021; Mhatre & Mehta, 2022; Smith, 2009) also enabled the researcher to

connect with the respondents and have an accurate interpretation based on the data provided on "how" and "why" they were affected by the imprisonment of their partners. These foundations assisted the researcher in better understanding and supplementing the Satir theory used in the study. As a result, the researcher was able to mix and analyse ideas in order to demonstrate how shared characteristics, designs, and components fit together to provide a coherent point for discussion and interpretation. It also aided in the development of an informed judgement of the notion by giving a variety of perspectives.

IPA as a qualitative approach aims to provide detailed examinations and multifaceted processes to illuminate the diverse nature of human personal interactions (Smith & Fieldsend, 2021; Smith et al., 2009). The researcher encountered bottlenecks during the fieldwork that were capable of interfering with the procedure. As a result, the researcher expounded IPA to accommodate a phenomenon that was not mentioned in the literature. This was necessary because it would have been difficult to make sense of the respondents' lived experience in that situation. This is because the investigation was conducted in a deep and highly sensitive environment where the respondents were actually eager to share their experiences but were unable to do so due to the presence of security officers who could be part of the anticipated shared experiences. It does not appear that IPA anticipated tense security challenges and cultural tendencies that may inhibit eliciting information from the respondents. In fact, a few correctional employees sat next to the researcher and the respondents throughout the interviews, so close that the researcher devised the "whisper" technique to investigate the lived experiences of non-incarcerated couples within the prison.

Study Area

The study location was the Agodi-Ibadan Medium Correctional Facility, formerly known as the Agodi Prisons. It is located in the Agodi area of Ibadan, Oyo State,

Nigeria. It was built in 1894 as a low-security prison. According to Gänslér (2019), it held 1,276 inmates rather than the 390 for whom it was initially planned. As of May 2022, only 159 of the inmates at the Agodi-Ibadan medium correctional institution had been convicted. Agodi Ibadan medium correctional facility accommodates divergent inmates, ranging in political, social, educational, or marital status. The Agodi-Ibadan medium correctional facility was chosen because it is strategically located in southwestern Nigeria with a cultural worldview that death is preferable to the shame and stigma of imprisonment (Aluko-Arowolo et al., 2020; Olayinka & Alonge, 2021). Here, non-incarcerated partners are equally perceived as accomplices to their incarcerated partners.

Target Population

The target population for this study, otherwise called the hypothetical or speculative population (Dahabreh et al., 2021), is all the significant others of the incarcerated persons with marital status of married, separated, or divorced from the incarcerated individuals but who shared some co-parenting partnership with them (Rahi, 2017). The accessible population, on the other hand, is made up of a few individuals from the target population who were accessible and took part in the study (Asiamah et al., 2017). They are the 10 females who participated in this investigation.

Population Sampling

The sample size is so essential to the point that it impacts the accuracy of the assessments and the force of the review to reach inferences (Baker et al., 2021; Maxwell et al., 2008), and some of the time to fortify the legitimacy and unwavering quality of the study (Vasileiou et al., 2018). Sample size alludes to the number of members or observations accounted for in a study (Walliman, 2018). Dissimilar to quantitative exploration, which has specific criteria for setting standards for sample sizes, subjective

study researchers contend that sample size is a function of the methodology used (Hennink et al., 2020). This, according to Vasileiou et al.'s (2018) recommendation, could make researchers more straightforward with regards to assessments of test size adequacy and information sufficiency, fundamentally look at the reasoning behind their immersion boundaries, and be transparent while reporting their review.

As subjective research, this study concentrated on fewer data points but deeply explored the participants' feelings, perceptions, thoughts, narratives, and worldviews to be able to navigate and interpret the phenomenon (Hennink & Kaiser, 2022). Spencer et al. (2003) attest that a "significant thought" is an assessment of the quality and dependability of subjective exploration. These are dependent upon the examples of sufficiency, suitability, and size. These determine data legitimacy and generalizability evaluations (Fusch & Ness, 2015; Robinson, 2014; Sandelowski, 1995; Sandelowski, 1996). Qualitative data is purposefully collected so that specific respondents are targeted in order to access the raw data to decipher the particular phenomenon being scrutinised (Luborsky & Rubinstein, 1995).

Furthermore, the choice of Agodi-Ibadan medium correctional institution as the study area was unique. It is conveniently positioned in south-western Nigeria and has a rich cultural viewpoint. Likewise, the inclusion of non-incarcerated partners who were currently married to the inmates, separated from them, or divorced from them but shared some co-parenting partnership as a research target population broadened the scope. It also made provision for co-parenting, which was one of the Yoruba's major concepts of relationship.

The study is in consonance with Vasileiou et al.'s (2018) work, which recommends that subjective researchers should make nuanced choices in the selection of population samples as it relates to the type of qualitative study embarked upon. Likewise,

the study sample size agrees with Marriott and Thompson's sample size of eight women in their investigation of the participants who had vulvar pain. More recent studies have revealed a similar trend. For instance, Hewitt et al. (2021) interviewed nine adolescents in their study, which explored experiences of panic attacks in adolescents, although Khoshfetrat et al. (2021) interviewed 14 professional psychoanalytic practitioners to explore problematic supervision. Considering this suggestion, the researcher enlisted 10 respondents with homogenous characteristics for this review on the grounds that the lived experiences of the respondents were accessed in detail.

Table 3.1 shows the study's population analysis.

Pilot study Abolongo, Oyo town	3 semi-structured interviews	1 focus Group interview
Main study Agodi-Ibadan	10 semi-structured interviews	2 focus Group- interviews

Sample Technique

In this study, non-probability sampling (Creswell, 2018) was used, giving the researcher the ability to choose a particular targeted unit from a population of interest. Thus, as the gatekeeper, the head of the welfare office at Agodi-Ibadan medium correctional facility guided the researcher to deliberately (purposively) sample the non-incarcerated partners of inmates at Agodi-Ibadan medium correctional facility for this study, according to Bazen et al. (2021). The gatekeeper facilitated the recruitment of ten inmates who agreed to have their non-incarcerated partners contacted. The incarcerated partners' decision is consistent with the legal and cultural authority of a Yoruba husband (Adebayo, 2021; Adegoke, 2021; Aluko, 2015). Purposive sampling employed for this study works in unison with common purposeful sampling approaches such as criteria sampling (Caskurlu et al., 2021; Yldrm et al., 2021); theoretical sampling (Levitt, 2021;

Crick, 2021); convenience sampling (Khine et al., 2021; Wong & Wong, 2021); and snowball sampling (Leighton et al., 2021).

According to Adlit (2022), "purposeful sampling" is also known as "judgmental," "selective," or "subjected" sampling. While the inmates had given permission to interview their non-incarcerated partners (Adebayo, 2021; Adegoke, 2021; Aluko, 2015), the researcher interviewed 10 such non-incarcerated partners specifically for this study (Table 4.1), who consented to participate upon the assurance of the principle of confidentiality. Participant-inclusion criteria are women who were romantic partners, co-parents, or individuals who were still in a relationship with, separated from, or divorced from them pre-incarceration or during the incarceration period. Participants whose partners had completed the terms or whose partners had died in custody prior to the study were excluded.

Types of Data

The study used only the original data, also known as primary data, which was collected deliberately from relevant respondents. Such data was generated during one-on-one semi-structured interviews and focus group interviews (FGI). The translated documents, in addition to the field notes, were used as data sources (Hennink et al., 2020; Walliman, 2018). Their demographic information was acquired to further elaborate on the research findings (Table 3.1). Thus, the researcher and his team conducted one-on-one semi-structured interviews with the ten non-incarcerated partners of Agodi-Ibadan medium correctional facility inmates specifically for this study.

The Method of Data Collection

Indepth interviews and focus group interviews with tagged discussions were used to collect qualitative data for the study. They were semi-structured and flexible. The interviewer asked the 10 respondents' questions face-to-face. There were two focus

group interviews with five participants each, with a moderator using an interview guide (Hennink et al., 2020; Walliman, 2018).

Data Saturation

The researcher has planned the data collection for this study to be flexible. As a result, the data was gathered as simply as possible to suit the design cycle of ten non-incarcerated participants as well as to allow for an inductive component to determine saturation. To determine whether saturation had been reached, this study simultaneously recruited participants, collected data, and reviewed data, despite the anticipated 10 respondents. With this, the researcher was also able to determine whether data collection should continue after saturation has been reached or if there is still room for new insights into the study's problems. Data were reviewed as they were collected in this study's saturation assessment to monitor data richness and comprehension of the issues raised. For instance, the researcher went over the research team's written transcripts to familiarise himself with the issues brought up. He also regularly met with the interviewers for debriefings to discuss these issues and gauge the accuracy of the data.

Tools for Data Collection

Because this was a qualitative study, the researcher was an important tool. Because of the underpinning worldview and methods of the study—semi-structured interviews and focus group interviews (FGI)—the researcher also required the service of a competent research informant who was not only to facilitate the research along with the researcher but who also served as a "check and balance" with whom the researcher periodically compared notes. This feat was employed to strengthen the validity and reliability of the study (Creswell & Poth, 2018; Hennink et al., 2020; Walliman, 2018).

Pilot Study

To test the procedures and quality of responses of the targeted respondents, the interview guide was pre-tested on three partners of the incarcerated individuals at the Medium Security Custodial Centre of the Nigerian Correction Services, Abolongo, Oyo Town, in Oyo State (Table 3.1). The three participants also form the focus group for the pilot study. This became useful in guiding research objectives and addressing confusing, difficult, or inappropriate questions (Muresherwa & Jita, 2022). After conducting a pilot study, the researcher was better equipped and prepared to handle the difficulties that were likely to arise in the substantive study, as well as more confident in the instruments used for data collection. This is against the backdrop that a well-planned and managed pilot study has the potential to improve the quality of the research because a thorough examination of the methods and outcomes of the pilot study would make it easier to identify any flaws (Miller et al., 2018).

For triangulation purpose, two groups of five respondents each, with the researcher acting as moderator (Table 3.1) formed the focus group. In the same vein, three non-incarcerated partners from the Abolongo Correctional Facility in Oyo Town participated in one-on-one semi-structured interviews as part of the pilot study. The three partners were also assigned to form a single focus group. All the participants for both main and pilot studies are female partners of the inmates.

Interview Schedules

In this study, interviews designed to interpret the meanings of central themes in the lived world of the ten participants were employed (Table 4.1). Each interview schedule lasted between 30 and 60 minutes in a seemingly relaxed atmosphere in which each of the participants spoke freely. The main task was to interpret participants' feelings, feelings about their feelings, perceptions, thoughts, expectations, yearnings, and

the universal life force as they amplified the consequences their partners' incarceration had on them. The interviews were guided by the interview guide and follow-up questions (Appendix 1).

To truly understand the layers of meaning non-incarcerated partners have about their partners' incarceration, the study conducted ten in-depth face-to-face, open-ended, semi-structured interviews. This gave the researcher a thorough understanding of how they interpreted their experiences (Hiennink et al., 2020), as well as how the researcher recorded details about his observations in a field notebook to document his thoughts, perspectives, and preconceptions throughout the research methodology (Creswell & Poth, 2018). These interviews took place within the premises of the correctional facility. This is because the Nigeria prison services insisted on conducting all interviews in a controlled environment after receiving permission from the incarcerated partners to interview their non-incarcerated partners (respondents).

The counselling centre was designated as the interview venue, where all in-depth interviews were conducted with the non-incarcerated partners in the presence of the incarcerated partners and two permanently stationed correctional facility officers, with occasional visits from superior officers. The presence of the incarcerated partners and correctional officers was a phenomenon I did not envisage but which I had to accommodate. Security and openness were mentioned as grounds by the authorities, particularly to reassure convicts who were anxious about their non-incarcerated partners. The team of interviewers, whom I have specifically trained about the study's objectives and methodology, as well as skills of warmth, consistency, empathy, unconditional positive regard, assurance of respect to the respondents, and non-judgmental tendencies, allayed their fears that the controlled environment would prevent them from adequately

expressing themselves in the presence of both their incarcerated partners and prison personnel.

Focus Group Interview (FGI)

As a way to gather respondents to discuss their personal iceberg as regards the effect their partners' incarceration had on them, the tool targeted 2 groups of 5 respondents each (Table 4.1), with the researcher as the moderator. Each focus group included only the female partners of five inmates. The two focus groups were not audio- or videotaped due to the facility's strict conditions, where phones and recording devices of the research team were collected at the correctional centre's main reception. As a result, data was collected using field notes. These focus group interviews were essentially meant to complement the initial in-depth semi-structural interviews, except that they were group interviews rather than one-on-one, and the participants' incarcerated partners were not seated at the study. Likewise, despite being within eyeshot, the officers did appear to be paying less attention to the discussion group.

The discussion started with the researcher affirming and commending the participants' resilience and their consent to continue with the second part of the research. He reintroduced himself and reiterated the purpose of the research as a requirement for a PhD degree in marriage and family therapy at Pan Africa Christian University in Nairobi, Kenya. He explained why it was necessary to hear from them as the non-incarcerated partners of the inmates at this correctional facility, so as to fully understand their experiences first-hand. He had to encourage them to share their thoughts and experiences without reservation and not be afraid to participate in the discussion. He also explained to them that no answers given by the participants were incorrect or debatable because they explained how they had interpreted their thoughts and experiences.

He further introduced his members of the team, whose duty was to assist him in documenting the conversations. He assured them of confidentiality. The researcher also requested and got the assurance of the participants that all discussions in the group should remain private. Furthermore, he also reiterated that their participation in the discussion was entirely voluntary, despite the fact that their incarcerated partner had agreed to it. Thus, they were given the freedom to stop at any time and without giving any explanation. While appreciating their participation, he highlighted that the discussion would last between 60 and 90 minutes and encouraged them not to hesitate to express their opinions, even if they differed from others. They were also reminded that they would keep the identification number that they were given at the previous interview. After the instructions, the participants were grouped into two: 1–5 and 6–10 (Appendix 2).

Validity and Reliability

Validity and reliability were achieved through the use of two methods of data collection: focus group interviews and in-depth interviews. These two methods were used to investigate the dependability of themes. Ravn (2021) and Burke (2016) see reliability as best evaluated based on the transparency of how the investigation is performed. Thus, a study that adheres to the designed methodology is stated to be reliable. Such authenticity implies the decency and utilisation of the procedures undertaken and the exactness with which the disclosures definitively reflect the data (Lincoln et al., 2011; Ravn, 2017).

In this study, the constructed and interpretive quality of lived experiences was adhered to as the foundation of knowledge, with the focus on the partners of incarcerated individuals who have lived through an experience. The legitimate and credible goal of phenomenology, which this study pursued, was to obtain their lived experiences and

determine whether their reported experiences form a pattern of meanings (Creswell & Poth, 2018). Thus, in order for the study to be validated and reliable, the researcher constantly kept in mind that the lived experiences shared by the participants are considered real and valid phenomena worthy of investigation. Similarly, the researcher enlisted the assistance of a research informant with whom he compared notes in order to rule out personal ideology, prejudice, sentiments, judgments, and practises that may influence the interpretation during the study (Creswell & David, 2018).

The above steps were taken to ensure other researchers could confirm or corroborate the findings. This also enhanced the extent to which the research findings of this study can be generalised or translated to different contexts or situations. To the extent to which the obtained findings indicate reality in the demographic studied and competence, dependability, and goodwill, the researcher kept reliable records of individuals' lived encounters by giving an exact description of their existence according to his points of view. The researcher likewise interacted with the research informant to share opinions about the interpretation conceptualised by the respondents (Hennink et al., 2020). The researcher also explored member checks, detailed, thick descriptions, triangulation, peer review, and debriefing. For external validity, the researcher exercised detailed, rich descriptions and self-reflexivity to mitigate invalidity. Thus, he engaged in deliberate self-reflection to determine whether any components of the study procedures were inspired by his subjective knowledge, preconceptions, or inferences. Applying critical reflection all across the process increased attention to bias, which improved changes at every step of the study (Hennink et al., 2020). This increased adaptability referred to how many discoveries were applied or moved to different contexts or settings. The study took the issues of audit trails, triangulation, and rich documentation seriously

to strengthen its reliability. The researcher also responsibly provided adequate data so others can replicate the research plan in their setting, although they might not really get similar outcomes.

Positionality

In qualitative research, it is extremely crucial that a researcher reflect on his social construction as a scholar (Holmes 2020). This is because, according to Bunce and Mcelreath (2022), many aspects of human cultural variation are shaped by race and ethnicity, which provide methods and concepts for explanatory variables for both easily detectable identifiers and complicated social conventions, and frequently ethnic heritage. The researcher was regarded as an insider or "researcher at home" (Wiederhold, 2015), and being a Yorubaman, he conducted studies in a familiar environment, Ibadan, where he has lived for 37 years. This situation had an advantage for the study because any qualitative researcher who completely bracketed himself might impair the import of interpretative phenomenology (Rinihapsari et al., 2022). On the other hand, this cultural narrative had the potential to create biases in how the results were interpreted. To reduce positionality, the researcher purposefully chose his research team from a nearby town, Oyo. He also practiced self-reflexivity, detailed, thick representations, and debriefing (Coggins et al., 2022). As a result, the study procedures were not influenced by his subjective norms, prejudices, or inferences. This is because the researcher adhered to critical reflection throughout the process and increased awareness of bias, which improved changes at every stage of the study (Hennink et al., 2020).

Data Analysis

The researcher coded each synopsis with concise, textual, and thematic analysis following the six steps suggested by Larkin et al. (2021). In each text, comments were made on themes and patterns, which were streamlined by looking for similarities and

links in them to establish which contributed to the overall interpretation. Concepts have been analysed collaboratively in order to identify patterns among respondents and establish an ultimate set of themes as each participant's excerpt was evaluated. The significance of this is that it allows the IPA's inherent ritual of double hermeneutic commitment, which encourages moving back and forth to grasp the meaning intended by each participant as well as juxtaposing those to optimise a detailed understanding of both the transcripts and the interpretations. Coding and theme development were handled by the researcher. The research team members, coordinated by the team leader, a scholar with a PhD in education technology, discussed the study on a regular basis to ensure that the analysis sustained its roots in the transcripts.

Ethical Considerations

In phenomenological research, which is always somewhat intrusive, it is required to respect the participants' liberty, wishes, worth, and preferences (Fisher et al., 2023; Landers et al., 2023). This is important because the study of participants' lived experiences frequently compromises their privacy and exposes sensitive information about them. This was particularly troubling in this study because it was so clear how participants were evaluating the consequences of their partners' incarceration on them. Ethical considerations resonate particularly strongly in this delicate qualitative study because the study process was extensive. Consequently, it was important to safeguard human subjects by upholding the appropriate ethical principles (Arifin, 2018).

Having received a research authorization and ethics clearance from the Pan Africa Christian (PAC) University Ethical Review Board (ERB; see Appendix 4), the researcher proceeded to seek permission to gain access to the Agodi-Ibadan medium correctional facility, Nigeria, from the Controller of Corrections, Oyo State Command (Appendix 5). The Controller of Corrections, Oyo State Command, approved that the

research should be conducted within the Agodi-Ibadan medium correctional facility premises under the supervision of the head of the welfare office at the Agodi-Ibadan medium correctional facility. The correctional officers at the entrance of the corrections facility strongly verbally stated that the researcher was not permitted any form of audio or video recording. With the inmates consenting verbally to the welfare office, the researcher still went ahead to obtain the verbal consent of the respondents, especially since no physical document was allowed to transpire between the researcher and the respondents.

The research followed the recommendations by the Belmont Report (1979) in observation the ethical considerations which among other issues, stipulates that: 1) people should be treated with courtesy because their welfare is a priority; 2) researchers should be kind and consider the research for societal benefit and to reduce potential risks to it as well as to participants; and 3) researchers must be sensitive to research procedures in order to avoid fairness violations and mistreatment of study participants (Brodhead & Oteto, 2022; Hiennink et al., 2020). The researcher also prioritised the welfare of the respondents by reducing potential risks to the participants' injustice, unfairness, and mistreatment during and after the completion of the exercise through voluntary participation, signing the informed consent, and keeping and adhering to confidentiality of the respondents (Hiennink et al., 2020).

The researcher also used data pseudonymisation by replacing the participant-specific identifiers with pseudonyms in order to keep participants' personal information confidential. In addition, no names, phone numbers, email addresses, physical characteristics, pictures, audio files, or video records were gathered from the participants so as to delink any specific participant from their data. The researcher carried out an assessment to minimise potential risks of psychological, social, and legal harm to the

participants. Furthermore, aside from the fact that the prison authorities prohibited any type of recording, all data collected shall be destroyed once the study is completed. This is important because of the nature of the research under review. This is necessary to safeguard respondents' identities and privacy. Finally, the researcher ensured that there was no conflict of interest by ensuring that neither the research team members nor the researcher had economic, political, or social interests that could have influenced participation in the research process. Thus, the researcher complied with all the ethical considerations and maintained research integrity by adhering to ethical principles throughout the research process.

Chapter Summary

This chapter has provided in-depth information about the research methodology used for this study. An interpretivist worldview became a compatible companion to the phenomenology methodology and study plan, where inductive emotional assessment was intended to arrive at decisive and accurate conclusions that justified the investigation. The iceberg metaphor of 10 primary data points of purposively sampled female partners of inmates at Agodi-Ibadan medium correctional facility was investigated to explore their lived experiences through semi-structured interviews and focus group interviews, and Martin Heidegger's hermeneutic phenomenology was combined with Satir Transformational Systemic Therapy.

The chapter has also given the procedure of interview schedules that lasted between 30 and 60 minutes in a seemingly relaxed atmosphere in which the researcher explored each of the participants' feelings, perceptions, thoughts, expectations, yearnings, and the universal life force as they amplified the consequences their partners' incarceration had on them. It has also given a detailed account of the two focus group interviews (FGI), which lasted between 60 and 90 minutes.

In addition, the chapter gave justification for the validity and reliability of the study through the triangulation of focus group interviews and in-depth interviews. These two methods were used to investigate the dependability of themes. The chapter has also given detailed information about member checks, detailed, rich descriptions, self-reflexivity, triangulation, peer review, and debriefing. Furthermore, the chapter expressly mentions the IPA's inherent ritual of double hermeneutic commitment, which encourages moving back and forth to grasp the meaning intended by each participant as well as juxtaposing those to optimise a detailed understanding of both the transcripts and the interpretations. Details of respect for the participants' liberty, wishes, worth, and preferences are also given in this chapter.

Chapter Four

Results and Discussion

Introduction

As the philosophy used in this study implies, subjectivism requires the researcher to be critical, reflexive, and required to figure out the transformed real-life variables of the respondents in order to sort out and comprehend their feelings, perceptions, expectations, processes, goals, and activities in a meaningful way (Hennink et al., 2020; Walliman, 2018). This makes the study rather invasive, necessitating respect for the participants' liberty, wishes, worth, and preferences (Fisher et al., 2023; Landers et al., 2023). Keeping this in mind, this chapter provides, interprets, and discusses the study's findings. Personal interviews and focus group interviews are triangulated in the presentation and analysis. The major inquiry was focused on revealing the non-incarcerated partners' phenomenological internal world, which may amplify specific hidden files that exacerbated the consequences of their partners' imprisonment. The five research objectives investigated in this study are as follows:

1. To comprehend non-incarcerated partners' feelings about their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
2. To describe non-incarcerated partners' perceptions about their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
3. To investigate the expectations of non-incarcerated partners during their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
4. To investigate non-incarcerated partners' yearnings during the period of their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.
5. To investigate non-incarcerated partners' selves during their partners' incarceration at the Agodi-Ibadan medium correctional facility, Nigeria.

Demographic Description of the Respondents

Ten females who have had romantic relationships with their incarcerated partners and also visited them at Nigeria's Agodi-Ibadan medium correctional facility participated in this study. As indicated in Table 4.1, their ages range from 30 to 68. The lowest education was a primary school certificate, while the highest was a master's degree. Two of the respondents were salary or wage earners and eight of them engaged in personal businesses. The crimes committed by their partners include robbery, rape, drugs, land grabbing, and "obtaining through deception." Only one of the respondents' partners was convicted, and the others were still on trial.

Table 4.1: The Respondents' Demographic Distribution

Partici pants	Age	Academic Qualificatio n	Nature of Employmen t	Partners' Crime	Partners' Prison Status	Years in prison	Relation/ co-parenting Status
P.01	40	High Sch.	Self-employed	aiding & abetting	ATM	2	Married With 4 children
P.02	34	High Sch.	Self-employed	Robbery	ATM	7	About to separate With 0 child
P.03	32	Bachelor Degree	Self-employed	Robbery	ATM	2	Married With 1 child
P.04	38	High Sch.	Self-employed	Rape	ATM	3	Married With 1 child
P.05	68	High Sch.	Self-employed	Land grabbing	ATM	2	Married With 5 children
P.06	35	High Sch.	Self-employed	Drug peddling	ATM	1	Married With 2 children
P.07	33	High Sch.	Self-employed	Robbery	Convicted	3	Married With 4 children
P.08	36	Master Degree	Salary earner	Obtainin g through	ATM	2	Married With 1

				deception			child
P.09	30	Primary Sch.	Self-employed	Rape	ATM	2	Married With 4 children
P.10	43	High Sch.	Wage earner	Robbery	ATM	7	Almost separated With 0 child

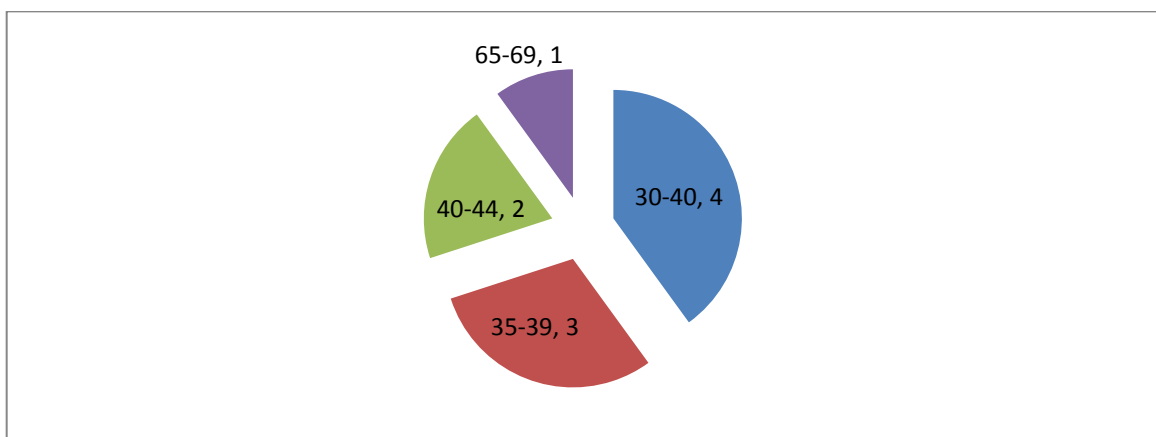
Codes: Each participant is coded, P. being an acronym for participant, while the number was given and used to identify each of the participants. This measure was taken to protect the identity of respondents.

The above respondents' demographic information is presented in graphic details of age distribution, academic qualification, employment status, partners' offences, partners' prison status, and respondents' current relationship, and co-parenting status with the incarcerated partners.

Age Distribution of the Respondents

As indicated in Figure 5 below, four of the respondents were aged between 30 and 40 years at the time this study was conducted. While three of the respondents were aged between 35 and 39, and two were aged between 40 and 44, only one of them was between the ages of 65 and 69.

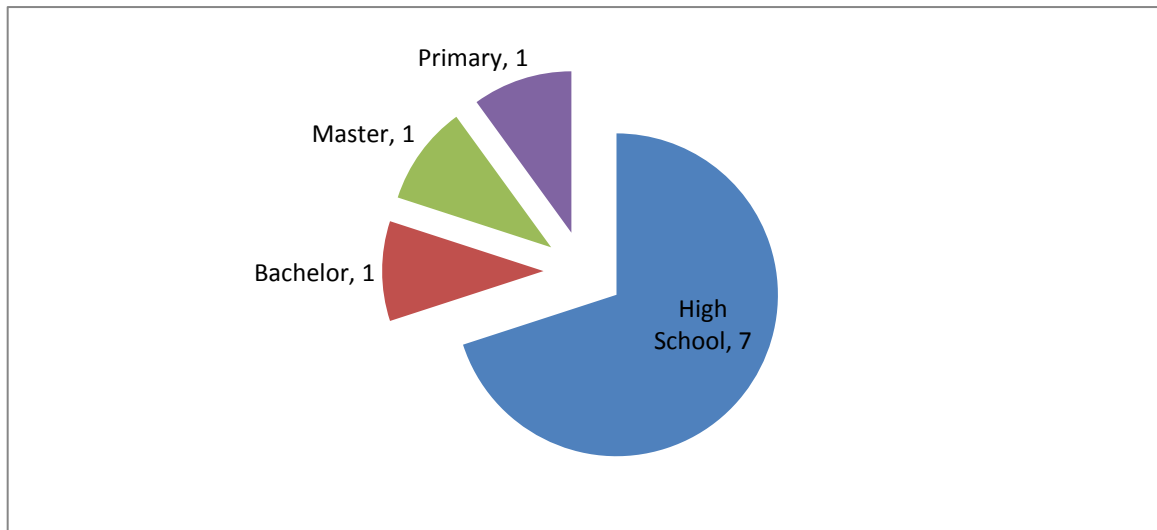
Figure 5: Age Distribution of the Respondents



The Academic Qualifications of the Respondents

Figure 6 shows that seven of respondents had a high school qualification. The remaining three respondents had a primary school certificate, bachelor's degree, and master's degree.

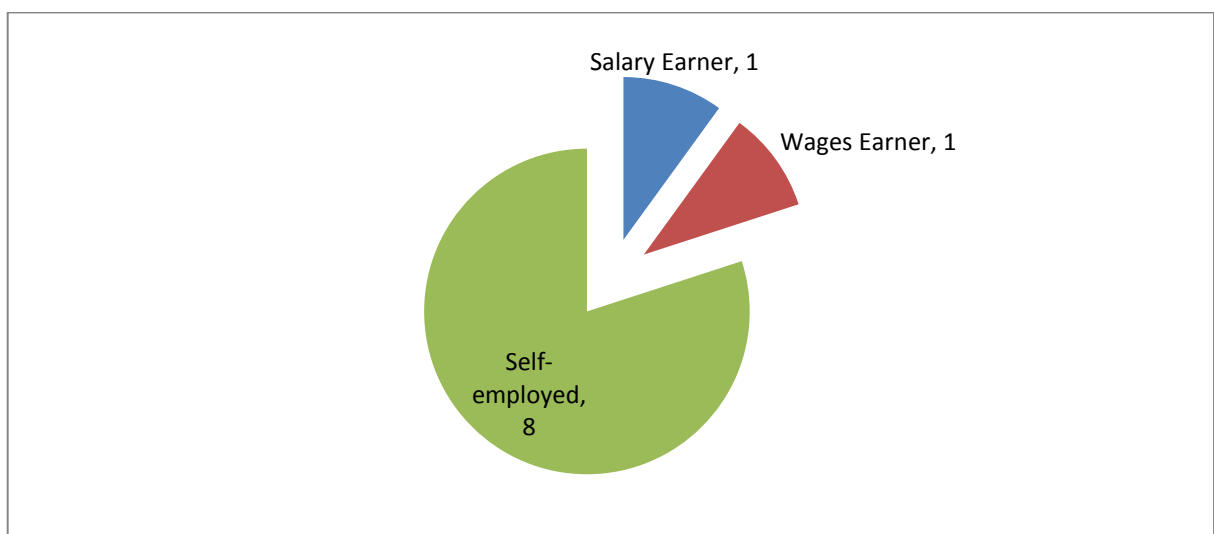
Figure 6: Academic Qualifications of the Respondents



The Occupation Status of the Respondents

Figure 7 depicts that eight of the respondents were in the personal business of buying and selling, while one each of the remaining two were wage or salary earners.

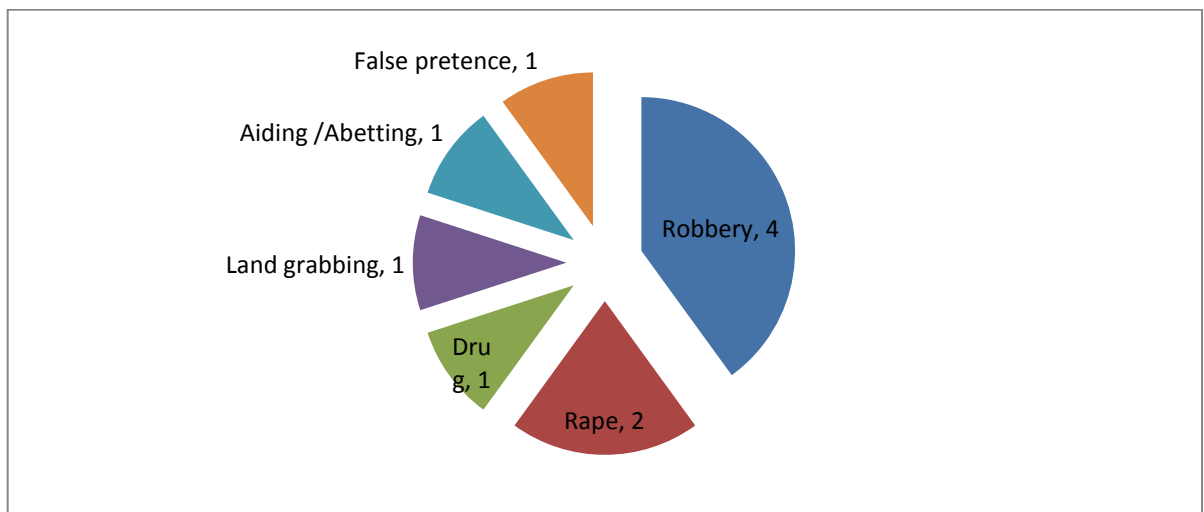
Figure 7: The Occupation Status of the Respondents



Partners' Offence

Figure 8 indicates the nature of the respondents' partners' offence. Four of their partners were charged with robbery, while two were charged with rape. Each of the remaining respondents' partners contends with cases of false pretence, aiding and abetting, and land grabbing, respectively.

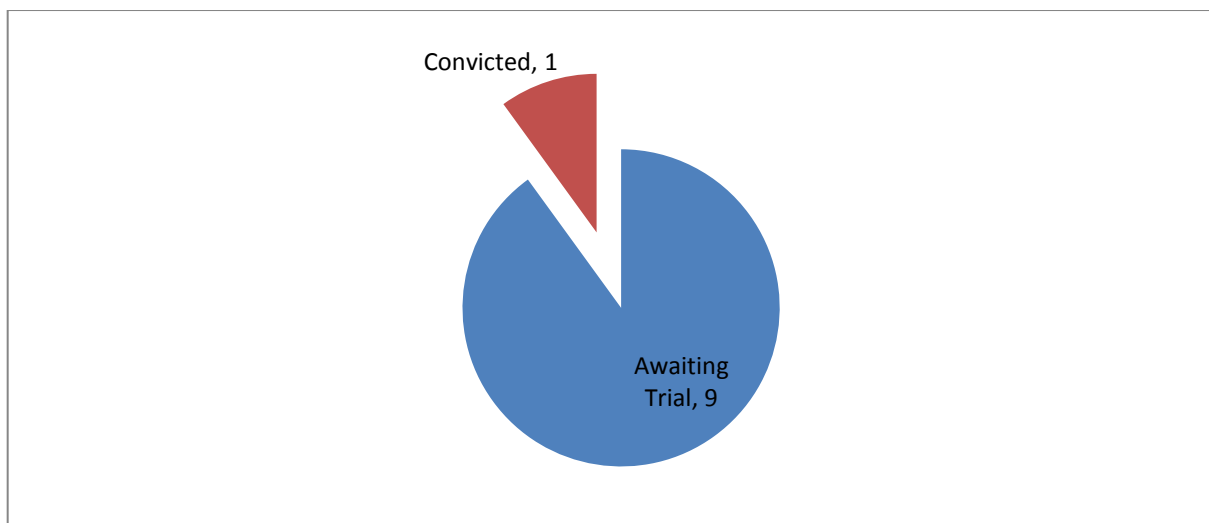
Figure 8: Partners' Offence



Partners' Prison Status

Figure 9 indicates that nine of participants' partners in the custodian centre were yet to be convicted (awaiting trial—ATM), while one was serving terms.

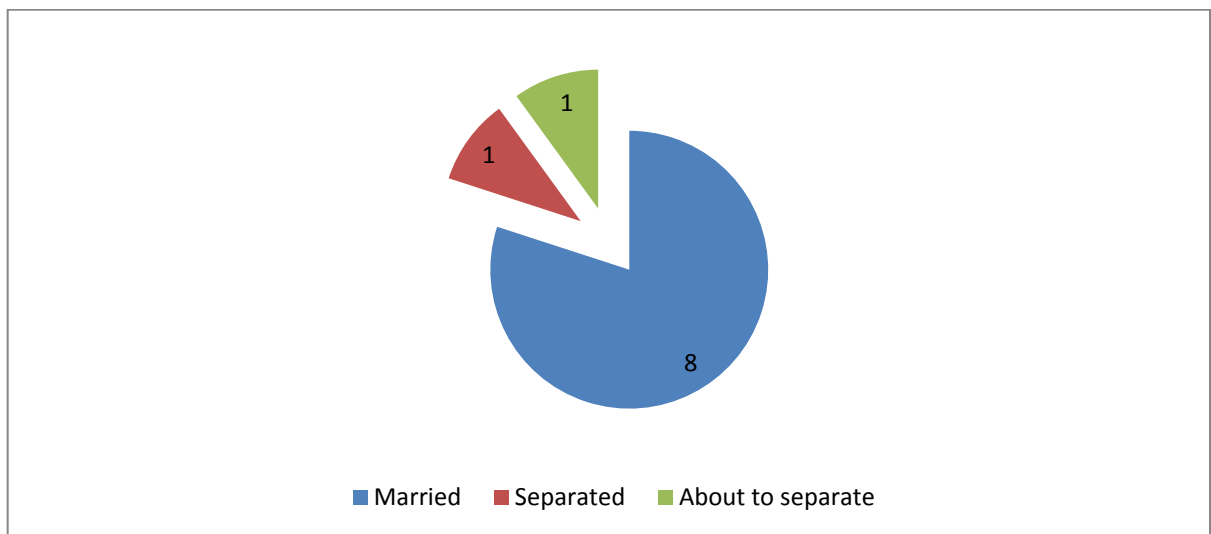
Figure 9: Partners' Prison Status



Participants' Relationship Status

Figure 10 reveals that eight of participants stayed married to their incarcerated partners, while one had already separated, and another one was on the verge of separation.

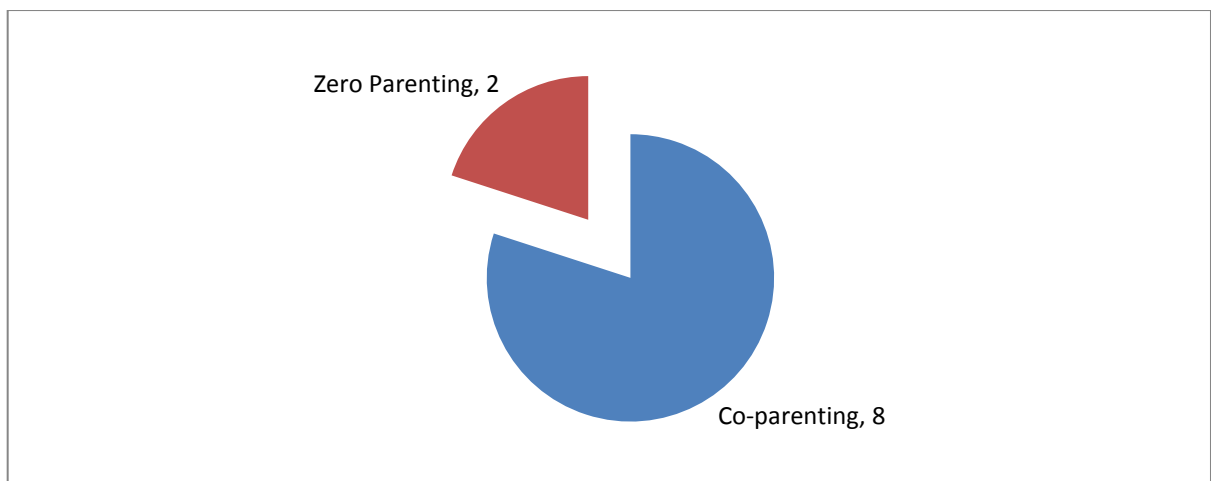
Figure 10: Participants' Relationship Status



Participants' Co-parenting Status

Figure 11 reveals that eight of participants co-parented with their incarcerated partners while two did not co-parent with the incarcerated individuals.

Figure 11: Participants' Co-parenting Status



Findings of the Research

The objectives of the study are used to present the findings. They are selected as the main themes, and the components are selected as sub-themes. As a result, the findings of the study will be described by objectives. This is done to connect the answers to the research questions. According to the objectives, findings from semi-structured interviews are triangulated with those from focus group interviews. The juxtaposition is done to facilitate a clear analysis.

First Objective: Comprehend Non-incarcerated Partners' Feelings about their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

The research's objective is "to comprehend non-incarcerated partners' feelings about their partners' incarceration." This objective served as the main theme, "feelings." This study sought to answer the research question: "What significance do non-incarcerated partners place on their feelings toward their partners' incarceration?" In line with the goal to find what significance non-incarcerated partners place on their feelings toward their partners' incarceration, the study discovered that the participants interpreted their emotions through: frustration, pain and hurt; betrayal and anxiety; anger, confusion and interruption, hostility, hunting and fear; sadness, shame and humiliation; being depressed and emotionally incarcerated; surprised and in denial; being helpless; being sorry and suffering double losses; being controlled and having a sense of relief. These emerged as sub-themes in the study.

Frustration

The sub-theme of frustration reflects how participants interpreted their desire for fulfilment, which seemed to go unaccomplished as a result of their partners'

incarceration. Thus, they felt frustrated by their partners' incarceration, which might have affected them in a number of negative ways, as identified in Table 4.2.

Table 4.2: Sub-theme: Frustration

P. 01: I am disappointed because I have been left behind. Now, imagine; he is not hungry here, but I am, because I cannot afford three square meals a day. I have lost my peace of mind; I have lost my sleep while he has uninterrupted sleep. He is not afraid that someone will violate him; no child seeks him out to meet his needs.

P. 02: This is irritating. Irreversible regrets. My grief is not easily forgotten. My marriage hopes were cut short and shattered. I do not want to think about it. That was the start of my grief. Every time I think about the scenario, I get frustrated.

P. 03: I am disappointed and frustrated because I am unable to witness his discomfort. I am so used to seeing him experience his pains.

P. 09: Only injustice, unfairness, frustration, and outrageous nonsense. My husband was wrongfully imprisoned. Hunger and dehydration have become my constant companions. Our families of origin live hundreds of kilometres away. There is no one here to rely on. We are surrounded by people who do not understand or speak our language. It is disheartening and frustrating.

The analyses derived from the above excerpts demonstrate that the subjects interpreted their partners' incarceration as a connector for emotional responses: P.01 felt a sense of defeat in her wellness: physical, mental, and in the area of finance; P.O.2 was irritated, regretful, and grieved; P.03 was a let-down because she was unable to care for her husband while in custody; and P.09 was frustrated because of the injustice, inequity, and starvation her husband's incarceration meted out to her.

Pain and Hurt

The participants interpreted their experience of their partners' incarceration as hurting and said that their partners' incarceration has caused them excruciating pain and hurt, based on their expressions captured verbatim in Table 4.3.

Table 4.3: Sub-theme: Pain and Hurt.

P. 01: That he is not secure bothers me; and I am curious why. It is disgusting that he believes I am seeing someone else. Like, seriously; after how many children? His behaviour disturbs me greatly because it implies that he does not trust me out there.

This is a torment.

P. 04: I am in pain. I am deeply hurt that, as I struggle to make ends meet, I am confronted with this stumbling block (incarceration and its consequences).

P. 10: It was painful at first to have him in custody. This appeared as a burst bubble. My life had been deflated. But that better devil was only temporary. The worse devil is the pain and insanity he instils in me when I learned that the person I have secretly and openly defended, cared for, and been loyal to for seven years has indicted me in court.

The participants demonstrated their concerns by the sense they made of their partners' incarceration, especially in the area of induced pain they felt: P. 01 felt hurting, disturbed, bothered, disgusted and tormented; P. 04 felt scotching pain of incarceration as an act of added insult to injury while P. 10 felt pain as a result of a burst bubble, a deflated life, and a better devil that let out a worse devil.

Betrayal and Anxiety

Participants also shared their emotions on their partners' incarceration. As shown in Table 4.4, they interpreted it as a form of betrayal and anxiety.

Table 4.4: Sub-theme: Betrayal and Anxiety

P. 04: I smell a rat. Everyone around me, including my husband, has betrayed me (tears). Even sleeping at night is difficult for me. I am punished! I may be finished.

P. 10: After everything we have been through together, after everything we have shared, he believes he has moral grounds to betray me. What a calamity...who can tell what lies ahead!

From the above extract, it is clear that participants' partners' incarceration has led to: P. 04 felt deceived and betrayed while P.10 felt betrayed by her partner which resulted in her calamity.

Anger

Participants expressed anger as a demonstration of the explicit emotion amplified as a result of their partners' incarceration as expressed in Table 4.5.

Table 4.5: Sub-theme: Anger

P. 03: My relatives and my husband's relatives irritate me with their comments and body language. The burden of bearing the shame and stigma, the pain of subduing the hurt, the courage to navigate the sadness, and the fear of social opinion and enchantment exacerbated the anger of coping with my husband's imprisonment. For the first three years of his incarceration, I became ill.

P. 04: If he was not anywhere near the scene, why would anyone allege him; why would I be dragged into this disgusting and annoying mess (furiously strikes the fingers; threatening)? We shall see to discuss about this “trophy” bestowed on me!

P. 05: In the neighbourhood, everyone calls me names and stigmatises me. I am really upset. A ha! For what?

P. 09: I am annoyed with the community for its insensitivity, the fugitive rapist, the girl for allowing herself to be raped, and my husband for hiring someone whose relatives he had no idea about, except that they both spoke the same language. I get angry at myself for not being sensitive enough to anticipate such events. My husband irritates me by leaving me in the care of his brother, who is not married and thus does not know how to treat a wife. My children are not properly cared for, and their education has suffered as a result.

The above extracts amplified the expressions of the participants about the dimension of anger exhibited during their partners' incarceration: P. 03 was anger against families of origin as well as anger against the stigma and shame incarceration incurred; P. 04 was infuriated at her partner for being at the scene of the crime; P.05 was annoyed with the community members for stigmatising her, and P.09 expressed her annoyance with oneself for complacency, with an incarcerated partner for negligence, and with the community for insensitivity.

Confusion and Interruption

Participants also interpreted their partners' incarceration as what aroused their feeling of being interrupted, as captured in Table 4.6.

Table 4.6: Sub-theme: Confusion and Interruption

P. 01: In my world, I am at a standstill except being stereotype and monotonous.

P. 03: Without a doubt, I have been abandoned and forced to follow the tide. I am an outcast. I have been thinking about eating rat killers (poison-to commit suicide) to get

rid of this trauma and confusion. I despise being blackmailed. I have had no control over my life for the last year and a half, instead ...being interrupted by the circumstances of this incarceration.

P. 07: This is a devastating blow. I am the one bearing the brunt, and who knows if the heat will become harsher than this. I am not free to be myself. I now have 5 'children' (closes eyes and shakes head), and the senior child, who used to be our father, is in custody. How would I cope? Now, I have to be a mother with a big heart, a sole provider, a career woman, and a gatekeeper all at the same time.

P. 08: I am no longer bound by routine schedules which my work characterised. Everyone involved in the case is interrupting me. I no longer have control over my life. My attention is required at all times and in places over which I have no control. I am totally lost. This situation (Husband's incarceration) is only throwing me off guard here and there.

The participants expressed that they felt interrupted by their partners' incarceration. For instance, P. 01 expressed her feelings as stagnancy and monotony; P. 03 felt abandoned and felt like killing herself to escape blackmail; P. 07 felt a devastating blow caused by overtasking and the overburden of her partner's incarceration; and P. 08 felt disjointed, less organised and less focused on personal goals and routine.

Hostility, Hunting and Fear

During the interview, the participants declared their concerns that they felt hunted in the aftermath of their partners' incarceration as highlighted in Table 4.7.

Table 4.7: Sub-theme: Hostility, Hunting and Fear

P. 01: I am being pursued by members of the community. It shows on their faces when we interact on a daily basis. Their body language indicates that I am an endangered species in the area. I told him about my emotions, but he told me to pretend I wasn't aware of them.

P. 03: Imagine being injured and not receiving medical attention. Everyone around me is hostile. In fact, no one hides it. Imagine falling from grace to grass! Because the man in question has given me preferential treatment, he is no longer in my life. I am vulnerable, alone, and in danger.

P. 09: Despite the fact that the community was aware that my husband's employee raped the said girl while he travelled, they imprisoned my husband unjustly until he

could provide the absconded culprit. I am being persecuted and prosecuted for an offence that neither my husband nor I are aware of. I am a parasite that needs to be removed from the community.

P. 10: His incarceration has had a number of negative consequences on me. First, his words, actions, and body language make me nervous. He has become really difficult. I am saddened and enraged by his threat. I am also afraid he will come looking for me as soon as he steps out of the yard. Despite the fact that I have relocated, he can use his network to locate my new residence.

As expressed in Table 4.7, the participants felt like nuisances, unwanted individuals, and individuals to be annihilated in the community. They felt: P.01 felt pursued and like an endangered species in the community, as expressed by community members' body language; P.03 felt wounded, vulnerable, lonely, and in danger; P.09 felt like a parasite, persecuted and prosecuted indiscriminately; and P.10 felt threatened, nervous, and insecure.

Sadness, Shame and Humiliation

Bitterness and humiliation are part of the participants' expression of emotions exhibited as a result of their partners' incarceration. Their words are highlighted in Table 4.8.

Table 4.8: Sub-theme: Sadness, Shame and Humiliation.

P. 03: No woman my age or position should have a husband in prison. I am humiliated as his second wife, who appears to be well-liked at home. It saddens me when I was alleged to have brought the family a bad luck as a result of his incarceration. And, in any circumstance, an ill fortune is expected to be cast out and shamed.

P. 04: To be honest, the insults that resulted in my husband's arrest, trial, and incarceration are difficult to swallow. I no longer live a happy life.

P. 06: I am ashamed, indignant and dissatisfied with the development. It makes me bitter, sad and humiliated that my husband was in the right place but at the wrong time.

Participants felt bitter and humiliated by their partners' incarceration: P.03 felt humiliated by the insinuations from the family; P.04 felt insulted by his partner's arrest,

trial, and incarceration; and P.06 felt shamed, indignant, and dissatisfied by the phenomenon of the partners' incarceration.

Depressed and Emotionally Incarcerated

According to the participants and as illustrated by Table 4.9, partners' imprisonment was equivalent to non-incarcerated partners' imprisonment.

Table 4.9: Sub-theme: Depressed and Emotionally Incarcerated

P. 03: In my world, I am symbolically imprisoned and kept in solitary confinement just like him (husband). I am just as caged emotionally and mentally. It makes me lose my mind. The difference is that I move my body around and wear no special dress as he does.

P. 04: As much as I try to put the mess behind me, both friends and members of the community in which we live intentionally withdraw from me. I am dejected, rejected, and isolated. This is depressive and unbearable.

According to the meaning they connected to their partners' incarceration, the participants' state of mind depicts bondage, as they expressed that they were: P. 03 felt really caged, imprisoned, and kept in solitary confinement with her incarcerated partner, while P. 04's feeling of dejection, rejection, and isolation by members of the community's attitude as a result of their partners' incarceration quantified her confinement.

Surprised and in Denial

Participants felt their partners' imprisonment was a joke, and had not come to terms. They kept being in a state of dismissal as extracted in Table 4.10.

Table 4.10: Sub-theme: Surprised and in Denial

P. 06: This is so sudden. In an attempt to awaken from this long dream, I tap, touch, and slap myself several times. This episode of the drama is so long that it needs to be paused so I can use the restroom.

P. 08: My life has been in shambles for the past three years; I have practically been a shadow of myself. Quite impromptu...Kato wi; kato fo (faster than you can say Jack Robinson). I have been wondering if this is true.

The participants wished to have a retraction of their partners' incarceration experiences: P.06 felt that she was in a prolonged trance that needed to be halted to have breathing space, while P.08 felt that whatever she was experiencing about their partners' incarceration was not real.

Being Helpless

Participants expressed feelings of uncertainty and vulnerability as quoted in Table 4.11.

Table 4.11: Sub-theme: Being Helpless

P. 06: I am just blank, numbed, and disillusioned with everything around me.

P. 08: I have been all over the place. I have never been more confused and perplexed in my life. My husband's problems messed with me. I have always taken care of my own affairs. I have had a private life. Now my family is being mocked because our affairs have been publicised. I am really helpless. Nmmmm... We have become a prayer item in churches, and a couple of lawyers defending the case are openly discussing our concerns. No one's privacy is respected by the courts. This is depressing and heart-breaking.

The excerpts above demonstrated the non-incarcerated partners' confusion and defencelessness in the face of their partners' incarceration. While P. 06 felt clueless, deadening, and disenchanting about her life and environment, P. 08 felt perplexed, confused, depressive, heart-breaking and unmasked in the open.

Being Sorry and Suffering Double Losses

The participants recognised and experienced forfeiture and deprivation as a result of their partners' incarceration (Table 4.12).

Table 4.12: Sub-theme: Being Sorry and Suffering Double Losses

P. 02: I was expecting. We shared a house for a few months. We made the decision to hold the wedding (hissed). It was a dream from which I needed to be awoken (closed eyes). I feel sorry for myself, my friends, family and members of the community that witnessed my embarrassment. Yes; just like yesterday...(recounting) at the reception, he received a phone call informing him that some of his friends had been unable to locate the reception venue and were waiting for him outside. He excused himself. He

never returned. He was taken away by police officers disguised as his friends... The infant died. I don't want to discuss it. I had lost my liberty. Friendships were lost to me. I lost family members. I was losing community support. What other options do I have? His imprisonment has stripped me of everything. I'm at a loss.

P. 04: I really pity my child who would grow up without the father figure. I feel sorry for myself because my self-esteem is completely gone. My entire world has collapsed. The remaining part of me living vanished when my husband's siblings and relatives mistook me for shielding him and being his accomplice, despite the fact that I was completely innocent. This is not something I want to hear. It causes me to fail on both ends.

The table above demonstrates how participants account for their losses caused by their partners' incarceration: P.02 felt she had lost friendship, family and community support, and self-liberty, while P.04 felt that her entire world had collapsed as she felt failure on both ends.

Being Controlled and Lonely

The participants felt contained, restrained, and guided in their interpretation of their partners' incarceration as extracted in Table 4.13.

Table 4.13: Sub-theme: Being Controlled and Lonely

P. 01: His stubbornness and subjective thoughts are the only things that have not changed despite being in custody. I feel being telly-guided. He is still keeping an eye on me from here. He has complete control over me. When I have the ability to make a decision, I am unable to do so. This is a selfish world; nobody consider how lonely I have been...other than commands.

P. 05: I must admit that I only pretend to be strong in public. Inside, I am hollow, lonely. *Iye lasan ni mi* (I am light-feather)..... I feel manipulated. Everything in my life was emotionally controlled by the trauma of my husband's incarceration.

The participants felt disturbed and inhibited. P.01 felt she was monitored, spied on, and remote-controlled by her incarcerated partner, while P.05 felt her life was overwhelmed by her partner's incarceration, despite the fact that she lived a false life by pretending to be brave in public. P. 01's experience shows that her partner's incarceration has affected their interpersonal relationship.

Feeling Secured and Sense of Relief

While their partners remained incarcerated, some participants experienced a sense of relief. Because of the anticipated threat from their incarcerated partners, they felt more secure in this state (Table 4.14).

Table 4.14: Sub-theme: Feeling Secured and Sense of Relief

P. 02: I am safe and happy without him. For the past seven years, he has been a stranger in my life. ...his being here is a kind of relief to me, and my peace. The mere thought of his release disturbs my peace. The last thing I expect is nuisance; it would distract and derail me.

P. 10: He becomes aggressive, hostile, and threatening each time I visit him. Nmmm. Truth be told, his confinement provides me with peace and security as long as we do not cross paths. I knew his history, so that time he threatened to deal with me whenever he would be released; I was terrified for my life.

Participants in Table 4.14 above felt secure because their partners were imprisoned in the correctional facility: P. 02 felt her partners' release would jeopardise her safety as well as cause nuisance and derailment in their current course of life. Similarly, P. 10 believed that releasing her partner from the correctional facility would endanger, terrorize, and make her life less secure.

Tabular Presentation of Theme-feelings

Below is the tabular presentation of the semi-structured interview's theme-feelings:

Table 4.15: Tabular presentation of theme: Feelings

Sub-theme:	P.0 1	P.0 2	P.0 3	P.0 4	P.0 5	P.0 6	P.0 7	P.0 8	P.0 9	P. 10
Frustrated	*	*	*						*	
Pain and Hurt	*			*						*
Betrayal and Anxiety				*						*
Anger			*	*	*				*	
Confusion and Interruption	*		*				*	*		
Hostility, Hunting and Fear	*		*						*	*
Sadness, shame and			*	*		*				

Humiliation										
Depressed and Emotionally Incarcerated			*	*						
Surprised and in Denial						*		*		
Helpless						*		*		
Sorry and Double Losses		*		*						
Controlled and Lonely	*				*					
Secured and a Sense of Relief		*								*

Focus Group Interviews Introductory Question and First Objective

Presented below is the result emanating from the introductory inquiry and Objective One for the purpose of triangulation, to strengthen the study's validity and reliability, and in accordance with the phenomenological methodology. It is important to note that the researcher merged the two focus group interview responses, according to objectives, for easy presentation and data analysis.

Introductory Inquiry

The participants' responses to the introductory question, "Could you please tell me about your experience with your partner being in the yard?" are cited below:

"Oh, the emptiness.... I've lost all sense." P.01

"My experience has been abysmal. ... I lost face everywhere...." P.02

"His detention.... I am now a grass widow." P.03

"Joy has eluded me since the day he was carted away from me." P.04

"I am in a new world... than I have ever lived in my almost 7 decades." P.05

"As for me, my autonomy to live as me has been temporarily tampered with"

P.06

"His incarceration has spelt doom, disaster... irrationality, loneliness, lack of sleep, and untold hardship awaits me and the children." P.07

“I have lost weight... lost sleep...lost my friends...lost my freedom and privacy in the community.” P.08

“His incarceration has shown me that I am irrelevant to the home we built together...” P.09

“..His imprisonment woke the monster in him, he became a nuisance and a threat.....” P 10

Presentation of Focus Group Interview for Objective One: Feelings

Participants expressed their anger, frustration, pain, betrayal, bitterness, and grief in response to their partners' incarceration. For instance, it is revealed that the incarceration of their partners made the participants feel like they were being used and dumbed, castrated, deceived, disgraced, a project, not intelligent, guilty, stupid, taken for granted, and thoughtless:

“I am more of my husband’s project. I am sure I lived as the lead actor in the script he wrote, edited, supervised, and monitored.” P.01

“I am deceived. How can someone claim he cannot remember the life he lived?....”P.02

“Instinct would have hinted at this bad incident. I should have done better.” P.03

“I am highly ridiculed. My personality is grossly insulted. I am abandoned by the people that once exalted me.....I look stupid”. P.04

“People tease me when I walk in the neighbourhood.. ‘he wife of a fraudster.’ I am castrated.” P.05

“I am terribly hurt that I am taken for granted by my husband.....” P.06

“I am truly devastated, confused... I am overwhelmed.....14 more years to go!” P.07

“One thing I know is that I am traumatised and on autopilot. I can be honest here..” P.08

“I have been unwanted. I am treated as a plague. P.09

“What else? I have been used and dumped.” P.10

Second Objective: To Describe Non-incarcerated Partners’ Perceptions about their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

This objective's purpose was to describe how the non-incarcerated partners perceive the incarceration of their partners. These opinions were grouped according to three subthemes: innocence, the societal lens, and submission to God's will. As it comes to their socioeconomic condition, interpersonal relationships with their partners, physical and mental health, and co-parenting with their partners who are in prison, the researcher also attempted to decipher the participants' undertone.

Innocence

Participants assumed that their partners were not guilty of the crime charged against them as revealed in Table 4.16.

Table 4.16: Sub-theme: Innocence

P. 01: My husband is not guilty. Members of the community might disagree. I believe in him and support him.

P. 02: Although he was not caught with any stolen items, members of society find it difficult to believe that he has not yet been convicted.

P. 03: I was perceived as the wife of a criminal who has tendencies to commit her husband’s kind of crimes, despite the fact that no case has been established against him. Is it no longer correct that any person accused of a crime must be treated as innocent until proven guilty?

P. 04: I am convinced that my husband did not commit that crime. What would have made him stoop so low? It is not that I denied him intimacy. Even if he had to, why would he enlist the assistance of two other people to violate the minor? That is ridiculous! Why is it so difficult for everyone to see what I see? I have faith in my husband. If he had actually violated the girl, he would have told me. This, I believe, is just a trying time. We will get through it, and my husband will be released soon.

P. 05: My husband is not guilty of the crime charged against him. He is a land technocrat whose services were sought by dubious clients claiming to be the owners of the land in question. Those alleged clients produced the land documents before he sold the land to the clients, which landed him in this current situation.

P. 06: My husband is not guilty of the crime charged against him, and I believe God will clear him.

P. 08: Even though the plaintiff assumes that my husband is guilty, my honest belief is that he is innocent and will be set free by God's grace. The case is in court, and our attorneys are working hard to vindicate him.

P. 09: They believe we are a plague and that we must leave the community as soon as my husband resolves his issue with the government. We are not guilty. We have been in the neighbourhood for a while. My husband does not rape. His error was that he could not hand over the culprit to the police because he fled as soon as he realised his mistake. He was last seen 731 kilometres away two months ago.

P. 10: He attempted to frame me and my mother, through whom I knew him. Since then, the community has assumed that my mother was buying and reselling whatever he had stolen. He also claims I kept his guns. If you (pointing at the incarcerated partner as she raises her voice) are not guilty of the crimes, as you claim, why are you talking about guns?

The above-quoted extracts, in their surface structure, indicate the participants' inference opinions about their partners' alleged offenses. For instance, while P. 01 and P. 02 believed their partners were innocent but that society believed otherwise, P. 03 blamed society for criminalising her innocent partner. Furthermore, P.04 strongly perceived that her partner did not commit the crime and wondered why people around her thought otherwise. In the same vein, P. 05 opined that her husband was legitimate and not guilty. Also, both P. 06 and P. 08 religiously perceived that their partners, who were innocent, would be set free by God. P. 09, who believed that society had labelled her and her husband as guilty, insisted that her husband did not commit the alleged crime. Meanwhile, P. 10, whose body language suggested that her partner was innocent, was curious why her partner was referencing a gun while she had presumed him to be innocent.

The Societal Lens

The participants perceived that they had bitter experiences about their partners' incarceration as the result of society's concept and its punitive measures against incarceration and prisoners' relatives as highlighted in Table 4.17.

Table 4.17: Sub-theme: The societal lens

P. 01: Members of the community who used to respect and admire our family now see me as a criminal. Because they believe my husband is guilty (which is false), they taunt and provoke us with their words and actions. They've even questioned his income, changing and gifting cars. In my community, I have become a fugitive. My self-esteem has suffered as a result of my husband's situation. My self-esteem is gone, and I have been written off. My husband is not more of a prisoner than I am. Life has no value.

P. 02: Members of the community are wary of relating to me because they believe he taught me the art of robbery. They believe he is a robber and that anyone who associates with him is part of his network.

P. 03: My husband's family and friends do not pay visits or come over to help. People in society are aware, but they act as if nothing has happened to my husband. They don't even ask about him. I believe they must have formed an opinion about his situation. In Yoruba land, where prisoners have no relatives or associates, who would want to associate with a prisoner?

P. 05: He was offered bail, but the refusal of outstanding members of the community to stand as guarantors as a prerequisite has kept him in prison to this day, and I am still trying to get some people to stand as guarantors. Members of society are adamant that he is guilty of the offence. They ignored my explanation and plea as I moved from one person to the next to process his bail. To make matters worse, close friends who should have offered assistance have declined. Soliciting for him has earned me the derogatory "partner in crime."

P. 06: One unfortunate aspect of this unfortunate situation is that my husband's incarceration has caused some family members and colleagues to abandon me. Without understanding the nitty-gritty of the situation, my friends and many members of the community see and relate to me as the wife of a prisoner. Once your husband is imprisoned, you are equally guilty in their eyes, and no one should associate with you in the community because you are just as guilty as your husband. I cannot walk around the neighbourhood without people pointing fingers at me and my children. The short version is that my husband's one year in prison has destroyed whatever good life we had. Indeed, it has brought us shame and reproach.

P. 08: What demoralises me is society's belief that my husband committed the crime and that I was an accessory. I'm employed. My salary is earned. I travel by car. I am well-educated and an expert in my field. How could anyone believe, even in his wildest dreams, that what I acquired with my hard-earned money was the result of

funds at odds? This is absurd; it demoralises me even more than the stress of caring for my imprisoned husband.

P. 09: Because my husband is in prison, community members have stopped giving me clothes to sew for them. They stopped visiting my house. Their kids stopped playing with my kids. They believe my family is tainted because one of my husband's employees raped a girl. Rape is a heinous crime in our community, as it is in any Yoruba community. Rape is associated with being against the gods in the community we live in, and only animals or insane people can rape. Their mentality is that whoever rapes has the ability to kill. It got worse when some people thought to be from my tribe were involved in raping pregnant women and killing others elsewhere. My family is labelled as rapists.

The aforementioned passage demonstrates how imprisonment affected the individuals' sociocultural identities. The viewpoints of the participants on how society has influenced the incarceration experiences of their partners are also highlighted. This phenomenon is a blatant illustration of the effects that the participants' partners' incarceration has on them. For P.01, she perceived that, the members of the community stopped to respect and admire her but became interrogative because her partner was in custody, while P.02 believed that members of the community were not relating to her when her partner was incarcerated because they believed he had trained her how to rob. P.03 perceived her partner's incarceration as causing her family and friends to abandon her, and P.05 believed that members of society are adamant that her partner was guilty of the offence for which he was charged, and that is why they did not fulfil his bail condition. She also believed that society labelled her as a "co-conspirator." Meanwhile, P.06 was of the opinion that her partner's incarceration had caused some family members and colleagues to abandon her, and she could not walk freely in the community, just as P.08 believed that society's beliefs demoralised her and P.09 thought that members of the community had stopped seeking her services. She also believed that society had labelled her family as rapists.

Submission to God's Will

Participants' perception on drawing spiritual meanings from their circumstances relieved their burden and disabuse their minds of whatever meanings society assigned to the imprisonment of their partners as indicated verbatim in Table 4.18.

Table 4.18: Sub-theme: Subservience to God's will

<p>P. 01: I believe that God permitted his detention. It is God's will. God's will can be difficult at times.</p> <p>P. 02: His imprisonment does not burden me as much as his attitude toward me. He makes me regret being a part of his life. I believe God put him there to save me. I still subject him to God's judgment. Now, he has made me to be questionable because of his incarceration. For complexes, I can't hang out with my friends who hold me in high regard. I can't associate with his family because they believe I murdered our child to break the link with him. I have objections to reconciling with him once he is released; I also object to his attitude toward me. He does not believe me. I do not believe him either. I think God knows the best by putting him out. I am not ready to connect with him. But for the officer who invited me today, I thought it was over between us.</p> <p>P. 03: I mind my own business. However, this placed me in a box where I became aware of myself. I avoid certain routes and no longer go to social gatherings. But I am convinced that God allows it for a purpose....</p> <p>P. 06: My solace is in the fact that imprisonment is preferable to death and that the Lord who knows the end from the end, will grant him freedom one day.</p> <p>P. 07: <i>Amuwa Oloun ni</i> (God permits it-the husband's incarceration). It will be over soon. I am keeping track. For two years, he awaited his trial. He was found guilty five years ago. He has 14 years left. God will keep us all alive for the next 14 years. I also believe that his clemency application will be granted because he is a changed man.</p> <p>P. 10: God punished him for whatever evil he did in the past that was not accounted for. I do not care any longer. I should not be concerned about someone who wants to bring me down because of our differences. I am separating from him. I will separate him from my daughter, whom he legally fathered. He irritated me when he threatened to harm me as soon as he was released because I told him he could no longer claim my daughter. I understand he is advanced in age and he does not seem to have the ability to father a child anymore.</p>

The incarceration of their partners had an effect on the participants' spirituality and inner selves, as demonstrated in the excerpt. It also succinctly expressed the participants' beliefs concerning God's awareness of and approval of their partners'

incarceration: P.01 opined that God permitted her partner's detention and that it was God's will. P.02, who regretted her partner being a part of his life, believed God put him in prison to save her. P.03 thought God allowed her partner's incarceration for a purpose. P.06 has opined that God, who knows the end from the beginning, put her partner in jail to prevent his untimely death. P.07, whose partner had been convicted and had 14 more years to serve, believed that God, who permitted his incarceration, would also grant his clemency application because he is a changed man.

Tabular Presentation of Theme-perceptions.

Table 4.19: Tabular presentation of theme: Perception

Sub-theme:	P.01	P.02	P.03	P.04	P.05	P.06	P.07	P.08	P.09	P.10
Innocence	*	*	*	*	*	*		*	*	*
Societal Lens	*	*	*		*	*		*	*	
God's will	*	*	*			*	*			*

Presentation of Focus Group Interview for Objective Two: Perceptions

Following is the presentation of the focus group interview for objective two.

Non-incarcerated partners' perceptions as related to their partners' incarceration are cited verbatim as follow:

"....I believe he may have a backup plan. He is far smarter than he appears.

He could be using me to score a cheap shot, orusing me as a shield..."

P.01

"He's a green snake in green grass, and he knew exactly what he was doing

before he proposed to me..." P.02

"You (co-participants)said I shouldn't blame myself, ... I know how to

reset his brain. ...". P.03

"Now that I am the wife of a rapist, I might be a target for reprisal....., leaving me defenceless." P.04

"I am treated unfairly by society..... I believe he is innocent. He was duped, and he fell for it...." P.05

"The grasses suffer when two elephants fight. Even if he is vindicated we are witnessing a lose-lose situation here....." P.06

"...Everyone appears to be concerned with what they stand to gain from this situation. Predators can freely prey on unarmed prey at this time. " P.08.

"I know my husband is innocent.Is this how you (referring to the society) treat newcomers to your community? "I'm terrified..." P.09

"...I am a project in his hand....but there is a period an apprentice can be smarter than his trainer..". P.10

Third Objective: To Investigate Expectations of Non-incarcerated Partners during their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria.

The goal of this objective was to answer the question of how the expectations of non-incarcerated partners contribute to the effects of their partners' incarceration. This objective generated four sub-themes: 1. personal expectations of participants; 2. participants' expectations of partners 3. participants' expectations of the support system; and 4. participants' expectations of society.

Personal Expectations

Participants had personal desire projection during their partners' incarceration as expressed in Table 4.20.

Table 4.20: Sub-theme: Personal expectation and example quotes

P. 01: It is paramount that I think outside the box as me and be me to take care of

myself.

P. 02: I must avoid the third death because I might not wake up from it. That is a task for me.

P. 04: I hope not to disappoint myself; I would like to be a good wife and be able to stand by my husband throughout this trying period.

P. 06: My husband's incarceration has made me take on obligations and roles for which I was not prepared. For instance, children expect me to provide food for them, cloth them, visit their school on "open-day" and do their school assignments with them. I will not let them down.

P. 07: If I want to maintain my sanity, I should leave it to the people. I should also admit the condition of my husband. I am the one to manage myself. I should accept my fate and live with it. I should live each day at a time.

P. 08: Standing by my husband is not conditional. I must stand by him, come rain or shine. Whatever support I give my husband is not about him; I do whatever for God. I hope that I will laugh best if I brace up. My self-esteem is zero now, from my personal point of view, not how people assess me. I know I am anxious, and I have high blood pressure. I was also warned that depression may set it off. I hope that I will be able to put the incarceration of my husband behind so that I can be healthy physically and mentally. This is the path I should take now, and I also hope to build my self-worth.

P. 10: I should upgrade myself to a state that prepares my children for the future.

In the extract above, it is noted that when spouses are imprisoned, participants' relationship commitment is reduced, their roles of responsibility are altered, and their psychological and social condition is impacted. For instance, P.01 aspired to think creatively to take care of herself, and P.02's personal task was to protect herself. P. 04 vowed not to let herself down because she was ready to be a nice wife. P. 06 wanted to succeed in her new duty as a full parent, which was given to her by her partner's jail. P. 07 made a sincere effort to manage herself as she took each day as it came. P. 08's first focus was to support her partner, which was her own goal. While P. 10 just desired to improve herself in order to better prepare her children for the future, she also needed to brace up in order to reclaim her self-esteem, prevent excessive blood pressure, and establish self-worth.

Expectations of Non-incarcerated Partners of their Incarcerated Partners

Despite that their incarcerated partners are behind bars, participants have specific expectations of them as indicated in Table 21.

Table 4.21: Sub-theme: Expectations from incarcerated partners

P. 01: I expect my husband to understanding the shame and stigma his incarceration has brought on me and cleaning up his mess rather than pleading with me to be patient and be courageous. I have only banked on him that he would understand how his imprisonment has affected the family, living conditions, and the children's schooling. Let him come up with a quick-fix to stabilise our finances (deep pause.....). I have waited long enough to hear him talk about disposing part of his estate to sustain the family pending the time of his release, rather than teasing that he would not blame me if I befriended male figures elsewhere to survive. This enablement is disgusting and discouraging.

P. 02: I wish him well in his endeavours. I expected that he should have believed me when I said the child died. The pain he caused me when he doubted me was much more than the one he caused me when the police took him away from our wedding reception. That was my second death, the first being the experience at the wedding reception.

P. 03: I simply expected that my husband to continue to be the good man he has always been. I would be disappointed if he joined the bad gang while in custody. That would confirm the accusation that he is responsible for his imprisonment, and I would be seriously embarrassed in the presence of my colleagues and friends.

P. 04: I have expected that he will not disappoint me. I also hope he is telling me the truth. Nmmm (shakes head and looks at her husband as she lowers her head). I hope he will maintain his statement and that his claim of innocence will be vindicated.

P. 06: Mnnnnnn. My husband always desires that I visit. I expect him to realise I can't come here empty-handed. In addition to giving him money for his upkeep and bringing him provision, he also wishes that I pay the children's school fees, the house rent, and all bills.

P. 07: Meanwhile, I had expected that my husband will appreciate my efforts and stop receiving multiple female visitors in the yard. This demoralises me. If he does not want me to tell anyone about his situation except his mother, brother, and three friends, it is expected of him that he should not let any female visit him in the yard. I have met a few of them, and some officers have reprimanded them to desist from that behaviour in my presence. It makes me depressed (she looks away as she frowns while the husband stamps his foot).

P. 08: I expected that my husband should stop seeing himself as an incapacitated prisoner (she turns her head toward the direction of her husband, who simply spreads his hand and gazes at the sky as she looks him in the face). Remember, you actually gave me your words when I thought that you were dying at Oyo (the correction centre

where he was transferred on medical grounds). When my world was collapsing, when you became emaciated and refused treatment, I was terrified to my core. I saw myself absolutely naked and my life becoming vulnerable if you should die. I had lost all hope. You could not talk, but I knew you could hear. I begged you to live and stay strong for me. As you can witness today, you fulfilled the promise. I also want you to be strong for me and our daughter throughout this trial. I also like that you are patient with me any time I am late to serving your meal in the yard. I want you to consider how I multitask by holding meetings with lawyers, rushing down to pick up our child from school, preparing your meal, and clearing my table in the office (she stares at his eyes).

P. 09: I expected my husband to use his brain to get himself out of this place before he loses his home. I expect him to use his network of friends, businesses, and relatives to track down the culprit, who was last found 731 kilometres away.

P. 10: I expect him to leave me and my daughter alone. This would relieve me of the burden his imprisonment imposed on me. I understand that he looks forward to reliving our relationship. What? (Her eyeballs become red). That would not happen. I know he expects that he should maintain the paternal legal rights of my daughter. That would not happen! I will change her name and the school she attends.

In addition to the financial and societal repercussions of incarceration, the aforementioned sample demonstrated the decline in some fundamental interpersonal relations between participants and their incarcerated partners. The specifics showed the participants' sincere demands on their partners: P.01 expected her partner to recognise the shame and stigma his incarceration has caused her, as well as clean up his mess. P. 02 simply wished her partner well in his endeavours but recounted how she had wished her partner believed her when she told him the child they had borne together had died. For P.0 3, she simply wanted her partner to continue to be as well-behaved as he had always been. P. 04 desired that her partner should not disappoint her, as she expected him to be truthful to her.

In addition, P.06 expected that her partner should recognise her new roles and that she could not visit him empty-handed. P. 07 wanted her partner to appreciate her efforts and stop receiving multiple female visitors in the yard, as that demoralised her. P.08 sincerely wished that her partner should stop seeing himself as an incapacitated

prisoner and always remember his promises to her. P. 09 expected her partner to use his brain to get himself out of this place before he loses his home as well as use his network of friends, businesses, and relatives to track down the culprit. Meanwhile, P. 10's expectation was that her partner should leave her and my daughter alone.

The expectations of the above-mentioned participants from their incarcerated partners, which revolved around finances, trust, caution, and their pre-incarceration relationships, are clear indicators of the effects of incarceration on their relationships and socioeconomic situation. The results support the findings of Loosen et al. (2020) and Voorn et al. (2021), who discovered that unmet expectations of self and others influence congruence and, as a result, dissatisfaction. It also agrees with Koltz's (2021) observation that expectations influence how confidence, trust, attachment, and differences of opinion are viewed and addressed in relationships, as well as So and Costigan's (2021) assertion that expectations strongly influence and shape decision-making processes.

Negotiating for Family Support

Participants also articulated succinctly what they desired from their support system, as shown in table 4.22 below:

Table 4.22: Sub-theme: Negotiating for Family Support

<p>P. 03: How I truly desire my friends and family to be aware that I require additional assistance in transporting provisions to my husband at the correctional facility and caring for our child. Inquiring about his well-being is not enough.</p> <p>P. 04: People around me are not supportive. Rather than encouraging and assisting to facilitate the release of my husband, they desert and call me names that do not belong to me. The actions of my husband's relatives, the younger and older brothers and sisters, are disheartening. Imagine. They do not even call me, let alone care about how me and my child fare, or how their relative, my husband, is coping with incarceration.</p> <p>P. 05: My family and friends abandoned me when I needed them most. I am all by myself. I am a stench to everybody, including my husband's relatives. Everybody has either avoided or kept a distance from me. The only person that greets me when he passes by is one of my husband's brothers, and this is because he lives next to our</p>
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house.

P. 06: I had expected that people would rally around me to assist in securing the release of my husband, but instead they have left me to fate.

P. 08: How I earnestly desire that the community of friends show some concern and reciprocity. If someone has laid his back for them in the past, courtesy demands that they reciprocate the gesture.

P. 09: His associates, who are from his region, should support him when they know he is innocent rather than abandon him to rot in jail. They do not care how the children fare, even when they are out of school for three years.

The result shows that the participants had specific wishes for their estranged friends, families, and loved ones during their partners' incarceration: P.03 truly desired support from her friends and family. P. 04 did not only expect encouragement and assistance from people around her; she also expected bonding. P. 05 needed her family and friends, who had abandoned her and treated her like a stench. Partner P. 06 had expected that people would rally around her to assist in securing the release of her partner. P. 08 earnestly desired that the community of friends should show some concern and reciprocity, while P. 09 expected her partner's associates, who are from his region, to provide support.

Excitement to Put an End to Society's Hostility

The participants also had specific expectations for the society as stressed in Table 4.23.

Table 4.23: Sub-theme: Excitement to put an End to Society's Hostility

P. 03: The fact that society is isolating me is extremely harmful, but it exempts me from any unnecessary levy to contribute to or support associates. I expect that they will mind their business and leave me alone. *Oju orun t'eye e fo lai kolu'rawan* (The sky is large enough for birds to fly around without colliding). Their attitude has a greater impact on me than my husband's trial.

P. 05: Some are asking me to abandon him after I have lived 30 years with him. That is nonsensical. I expect them to be emotionally quotient. All I want them to do is get him bail. He has been in custody for one and a half years. I do not expect anyone in their right sense to think absconding from my husband is the only option. I expect

them to understand this while they consider that I am stubborn.

P. 07: Honestly, I do not expect society to change; I am the one to concentrate on what matters to me. *Eni anba n'aja laawo; enikan kii w'ariwo oja* (Marketers do not concentrate on the surrounding noises; rather, they concentrate on whom they transact business with).

P. 08: Society has seriously disappointed me. That hurts me. They have judged my family while the judgement has not passed. They stigmatise me and my child. They perceive me as guilty as my husband. To them, all our wealth is ill-gotten. I just wish they could mind their business and let me live. They have become a nuisance with their deceptive looks and insinuated utterances. They are hypocritical; they look straight when I drive by.

P. 09: Even though they are bound by their cultural worldview to view prisoners as a disgrace to their friends, children, spouses, parents, and community, the community should have exonerated me as an individual, having known that my husband had lived in the community as law-abiding and that he was actually innocent.

P. 10: I do not expect society to change its attitude of social stigma against me. This myopic behaviour will dwindle with time. Society will not expect that we will be together after he has been to custody, having understood his antecedents.

While P. 03 expected society to stop isolating her because the action was extremely harmful to her, P. 05 expected society to stop inciting her to abandon her partner, with whom she had been married for 30 years. Rather, she expected them to be emotionally quotient and stop labelling her as being stubborn. Meanwhile, P. 07 honestly did not expect society to change; she claimed that she was the one to change. Likewise, P. 08 raised her concerns that society had seriously disappointed her. She did not expect society to judge her or stigmatise her or her child. Partner P. 09 expected society to exonerate her as an individual, knowing that her partner had lived in the community as a law-abiding citizen and that he was actually innocent. Like P. 07, P. 10 did not expect society to change its attitude toward social stigma against her, identifying it as a myopic behaviour that would dwindle with time.

Tabular Presentation of Theme-expectations

Table 4.24 below presents a tabular summary of the findings on Objective Three:

Expectations of Non-incarcerated Partners.

Table 4.24: Tabular presentation of theme: Expectations

Sub-theme:	P.01	P.02	P.03	P.04	P.05	P.06	P.07	P.08	P.09	P.10
Personal Expectation	*	*		*		*	*	*		*
Expectation from Partner	*	*	*	*		*	*	*	*	*
Expectation from support system			*	*	*	*		*	*	
Expectation from Society			*		*		*	*	*	*

Presentation of Focus Group Interview for Objective Three: Expectations

Following is the presentation of the focus group interview for objective three.

Non-incarcerated partners' expectations as related to their partners' incarceration are cited verbatim as follow:

"I am for self-care. I shouldn't expect anything from others if I don't look inward first." P.01

"Safety. Yes, safety comes first. I wish I could wake up and pick up the shattered pieces of my life..." P.02

"All I want is that my husband continues to remember how much I am worth."
P.03

".... I have already been crucified as the wife of the rapist. I'd like to disprove all of them...." P.04

*"....I did not expect our old friends and families to follow in our biased society's footsteps...."*P.05

“I am wearing so many hats these days. I am both a father and a mother to my children, as well as my 'big child' in custody...” P.06

“.. I want to be here for him, to keep the children safe, to put food on the table, to pay school fees, so that he can serve his time here peacefully.” P.07.

“I just want to brace up and challenge all my anxiety, fear, and trauma. I have lost my temperament...concentrate on my daughter.....” P.08.

“I believe I can fortify myself and make it possible for my children to return to school..” P.09.

“..... When he is released from here, I expect him to serve himself. My only wish for him is that he forget about me and focus on himself. Everyone should bear his father's surname.” P.10.

Fourth Objective: To Investigate Non-incarcerated Partners' Yearnings during the Period of their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

The purpose of this objective was to find an answer to the research question: to what extent do non-incarcerated partners' yearnings exacerbate the consequences of their partners' incarceration? The theme, yearnings brought about the following sub-themes: 1. self-love; 2. partner freedom; 3. bonding; and 4. validation.

Self-love

While their partners are imprisoned, participants have expressed their deepest specific thoughts and desires as extracted in Table 4.25.

Table 4.25: Sub-theme: Self-love

P. 01: I have my goals. His imprisonment has badly affected them. I want to be the lady and mother I have wanted to be since I was a child. I like to be a fulfilled lady, sounded by children. That will make me feel great.

P. 02: I have a desire to disconnect autopilot of my life and be in charge. I like to start

a new life with a partner who I love and who also loves, respects, and takes me at my word. I want to lead a meaningful life, not spend the remaining part of my life visiting prison. I would like to lead a purposeful life.....build a home and raise my children.

P. 08: Like I mentioned, I had lost the me-in-me. I lost the taste of what I once admired and desired. I must admit that it was at this point that I began to desire to love myself amidst the numerous stressors I went through. I extended this to the desire to love my daughter, who has been neglected for a while in pursuit of her father's freedom... And I come here daily serving his meals. That is fulfilling to me.

P. 09: I am just 30, and I need to figure out how my life's aspirations can be fulfilled. I will suffer if I just bank on him. I do not know how long this case will take. I have lost my appetite to eat even when there is food. As you can see, I have lost so much weight (she looks at her husband, who is looking away). Pauses.... I am a three-footed stool: myself, my husband and my children. Part of me is here, and I have come to give him provisions. Other part of me are home.

P. 10: I just want to be I want to be me. I only long to love myself. I want to be alive for myself and not live for others anymore. I like to be on top of the situation.

The excerpts above reflect participants' inner desires and forgotten dreams, which were exhumed and brought to light by the incarceration of their partners. Five of the participants (P.01, P.02, P.08, P.09, and P.10) felt intense longing for themselves. They expressed their deepest specific thoughts, which reflected their innermost desires and neglected aspirations, which were exhumed and brought to light by their partners' incarceration.

Partner's Freedom

Apart from a desire for self-love, the participants' desire to see their partners released from prison was paramount, as evidenced by the quotes in Table 4. 26.

Table 4.26: Sub-theme: Partner's Freedom

P. 01: I really desire that he be vindicated because I never imagined being referred to as the wife of a prisoner or my children as sons of a prisoner. I want him to come back and enjoy our lives the way it was before his incarceration. The impact of these two years' experience is like the suffering of 200 years.

P. 02: As much as I desire freedom for him (humming), after all, he is an adult; he walked into whatever decision that led him to his action. He was not forced into it... I desire abundant freedom for myself, as his release would formalise our divorce. I don't regret this decision because...he should have disclosed his narrative at the outset; I

could still have married him.

P. 03: I long for him to return home, free of confinement and with uniformed men giving orders. Let me be freed from the endless court visitations, and legal fees and prison visitations.

P. 04: I have been praying for his freedom. I honestly did not appreciate him while he was home. I long to have him back home. I have missed companionship and intimacy.

P. 05: I have prioritised my desire for the safe release of my husband as my affection for him is unquantifiable.

P. 09: I just want him to come back home to his business to pick up his life and responsibilities back.

P. 10: I do not admire him anymore. Reuniting with him will make me hopeless, helpless and may make my life miserable. I wished I could not see him again. I do not want to have anything to do with him again. I am done with him. I desire separation and independence.

Participants' desire for their partners' freedom shed lights to the extent their partners' incarceration has affected their finances, emotional attachment and their relationship. Table 4.29 shows seven of participants (P.01, P.02, P.03, P.04, P.05, P.09, and P.10) expressed a strong desire for their partners' immediate freedom. The study found that partner incarceration created emptiness in the participants' lives. The participants had personal reasons for desiring their partners' release. P.01 longed for her partner's release so as to "enjoy our lives the way it was before his incarceration," while P.02 wanted her partner's release to "formalise our divorce." P.03 needed him home so that she could "be freed from the endless court visitations, legal fees, and prison visitations." For P. 04, she longed to have him back home because she had "missed companionship and intimacy." P. 05 said that she had prioritised the safe release of her husband because her affection for him was unquantifiable. While P. 09 wanted her partner to come back home to his business and pick up his life and responsibilities again, P. 10 did not admire her partner anymore; she just wanted him to be released and sign divorce papers.

Bonding

Taking their partners away from places where they had unrestricted access to them not only posed a physical threat, but it also influenced emotional segregation, as evidenced in Table 4.27.

Table 4.27: Sub-theme: Bonding

P. 01: I want to stop hearing the terms used by the officers when they call me in during visits. In this yard, there is no privacy. The officers are seated, hearing all our conversations, and you call that visitation? I have nostalgia of bedroom conversation when no one is spying. Here is more like washing your dirty linen in public. I long for personal conversation with my husband.

P. 03: I need him to tell funny imaginary stories that no one knows where he gets them from. I have missed his pampering. I want my circle of truth, my human resource manager, back. He is my confidant, business consultant, and planner. My trade has suffered; I need to get back on my feet.

P. 05: I just want us back to the state we have been in for thirty years. I want a life free of suspicion, fear, agitation, and heartache. I want this matter resolved once and for all, so that I can live an independent life.

P. 06: I have really missed him because we have done most things in common. Ever since his incarceration, there has been nobody to discuss important family matters with. The family project has been placed on hold. My children's needs are not adequately provided for, nor that of myself.

P. 07: I want to have him to myself, like in the past. I desire to take him away from where those girls of low morals will have unhindered access to him. I am scared that any of them could abduct him before I know if his clemency plea comes through. I do not want to be a loser; I would like to spend the rest of my life with him. Here in the yard, there is no privacy. I like to be able to talk to him as my husband and to hear him call me by my pet name and hold my hand. I miss hearing him speak like we did when we were alone. I long to be spoiled and pampered as in the past. I loved being his baby. He took me out and introduced me to his numerous friends as his queen. It drives me crazy when I remember those good times.

P. 08: I understand that I spent ample time seeking my husband's freedom at the expense of my desire to spend time with him. His incarceration made me value the time we had spent together discussing trivial matters, arguing, planning, or parenting, time I had never valued. What nostalgia! I have realised how helpless I am. I long to take care of him, to serve him his special meal and hot coffee in his special mug. I called him "old man" and followed him to the bedroom on Sunday afternoon. I missed his encouragement and pranks, hiding and grabbing me from behind. I long for his return home.

According to the participants' responses above, the supposedly gratifying pre-incarceration interpersonal connections have become strained as a result of their spouses' incarceration. Table 4.29 presents six of the participants (P.01, P.03, P.05, P.06, P.07, and P.08) earnestly longed for bonding with their partners. They actually became concerned that incarceration had limited their connections. For instance, P.01 missed the nostalgia of bedroom conversation, P.03 missed imaginary stories and the human resource manager in her partner, P.05 wanted her partner back to the state they had been in for three decades, and P.06 missed her partner, with whom they had done most things in common. P. 07 wanted to have her partner to herself, while P. 08 valued the time spent together with her partner discussing trivial matters, arguing, planning, or parenting.

Validation

Participants yearned for the nostalgic love, compliments, and recognition they had prior to their partners' incarceration. This is evident from Table 4.28.

Table 4.28: Sub-theme: Validation

P. 03: I am no longer the lady people used to admire. I need to get a sense of my husband. I want his honest assessment of my rightness or wrongness of my daily positions. I want him to yell at me and complain about not returning my calls. I want him to nag me about my lateness to bed. I like to hear him say, "Sorry, I know you are a hardworking wife."

P. 04: Now the only person with objective judgement is taken from me. Who would judge me fairly now? Who will speak the truth in love; that would honestly show me my fault without being judgemental? How I have wished the family members would show love and understanding towards my husband, and I believed this would help both of us to be in a good state of mind in fighting for justice.

P. 06:As a result, I feel frustrated that I am being deprived of my husband's love and care. He did have idea and the nitty-gritty of my progress. Now, he cannot be able to advise me in anymore.

P. 08: As this situation has become hopeless, I desire to understand why he has become helpless at the yard and why he does not seem to be worried for himself or me. I yearn for him to connect to me and his line of business and take us out of poverty and indebtedness.

According to the quotes above, incarceration has had an impact on the participants' relationships with their incarcerated partners. It has also deteriorated the socioeconomic dynamics of the non-incarcerated partners. As reflected in Table 4.29, four of the participants (P.03, P.04, P.06, and P.08) had missed the validation of their partners because of their incarceration. They yearned for the nostalgic love, compliments, and recognition they had prior to their partners' incarceration. They saw them as deprivation and loss. P. 03 had missed her partner's honest assessment, his complaints about her failure to return calls, and his validation of, "Sorry, I know you are a hardworking wife." P. 04 missed her partner's objective judgement. P. 06 was deprived of her husband's love and care, who had ideas and knew everything about her, whereas P. 08 yearned for her partner to connect with her and his line of business.

Tabular Presentation of Theme-yearnings

Table 4.29 shows a tabular summary of the findings on Objective Four:

Yearnings of Non-incarcerated Partners.

Table 4.29: Tabular presentation of theme: Yearnings

Sub-theme:	P.01	P.02	P.03	P.04	P.05	P.06	P.07	P.08	P.09	P.10
Self-love	*	*						*	*	*
Partner's freedom	*	*	*	*	*				*	*
Bonding	*		*		*	*	*	*		
Validation			*	*		*		*		

Presentation of Focus Group Interview for Fourth Objective: Yearnings

The participants responded to their longing in relation to their partners' incarceration as presented verbatim below:

“My ambition in life is to be cherished as I soar high. I had a rough childhood experience which I don’t want my child to share....I have kept myself as a girl; now I am “deprived” (intimacy) P.01

“....I need unconditional acceptance, not someone who makes me unhappy, live as a “reverend sister” (life of celibacy)... and makes me feel guilty even though I made no mistakes.” P.02

“.... How I yearn for unqualified friendship among colleagues, associates, and community members...For complete one year, I have not “been a woman.” (not having intimacy) P.03

“....I think I prefer his authority to his absence. I require his presence at home....the intimacy... He speaks the truth from the bottom of his heart. He is extremely intelligent. I fervently pray for his immediate release. This experience has actually made me to desire him, being the only man I have ever “known” (became intimate with)” P.04

“Right now, my top priority is to get him released. If that is done, I am confident that everything else will fall into place. I'm confident I'd be “fine” (intimate)...” P.05

“He's always my man, drug or no drug. He has always been there for me. ... has always "served me." (Intimate)...” P.06

“I will always strive to do my absolute best. My ultimate goal is to avoid disappointing my children. That is why I work so hard.” P.07

“My definition of independence is not when I suddenly become the sole decision-maker. I prefer to be submissive and take his instructions, drawing on his wealth of experience and life exposure...” P.08

“All I care about is how to avoid suffering for ...my children and myself the rest of my life...Yes, I want him to be released on time...I want to live my life to the fullest” P.09

“Right now, I only love myself and myself alone. I'd like to make up for the years I wasted with him...” P.10.

Fifth Objective: To Investigate Non-incarcerated Partners' Selves during their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

This objective was to find an answer to the research question: How does incarceration affect the non-incarcerated partners' selves? Pursuing this goal yielded the following sub-themes: conflict within the mind; a physical and mental self; a positive self-concept; self-discovery; and spirituality.

Conflict within the Mind

Participants appeared to experience inherent contradictions within themselves as a result of their partners' incarceration as presented in Table 4.30.

Table 4.30: Sub-theme: Conflict within the Mind

P. 01: His absence destabilises and makes my already stable and congruent self-incomplete; it compromises and demoralises my financial status. I have now become a ‘beggar’. I have also borrowed a lot of money to take care of my children. I am being chased around. His situation has uncovered my weaknesses. My life, my progress, and my dreams all came crashing down around me, *gbam!* (abruptly!). My world and my hope disappeared into the tin air. My future became blurry, hopeless, and helpless as my financial ship capsized.

P. 02: The one that promised heaven and earth was incarcerated when I had built my entire hope around him. It is a trying period. His situation killed my spirit. I became totally empty. I went into depression. I lost myself.

P. 03: With my husband's incarceration, I have reached a crossroads in my life. He has always been the focal point of my life, directing from behind. My co-wife did not realise this because my husband is a very intelligent man. That is why his imprisonment has had a negative impact on me and made me a shadow of myself.

P. 06: Our children are still under age and they often fall sick because of their father's absence. They often ask after him, and whenever they do, I keep lying to them about

his whereabouts. The children have not been happy about it. My behaviour affects my self-concept. My morale is at ebb.

P. 08: Can I be honest with you? His incarceration has plunged my entire life into a state of total disorder. I am always in a confused state. The centre of my being no longer holds together. In fact, my life has become meaningless (both the non-incarcerated and her partner became emotional as they began shedding tears).

P. 09: My hopes and expectations were dampened. This is because my husband has always been my infallible pillar.

Participants' findings show that they were more stable with their partners prior to the incident of incarceration, but experienced a sudden contrast that affected their lives drastically during their partners' incarceration. Six of respondents experienced intrapsychic conflict during their partners' incarceration, according to Tables 4:30 and 4.35. (P.01, P.02, P.03, P.06, P.08, and P.09).

Physical and Mental Self

Participants indicated that they were subjected to both physical and mental strain as quoted in Table 4.31).

Table 4.31: Sub-theme: Physical and mental self

P. 01: I do not have enough protection without him. I do not want this to continue. Otherwise, I may lose my mind. I am no longer courageous; I cry daily. I visit the hospital every week. Sleep, which used to be my constant visitor, has refused to pay me a visit at night. I have lost my appetite. I have already had hypertension. My doctor referred me to a psychiatrist two weeks ago because she thought I was hallucinating. I do not have sufficient stamina to bear this phenomenon. I have only resulted in my fate.

P. 02: Everybody complains about my looks, my taste, and my behaviour. I have slept longer than expected, and yet my body feels that I have not had enough. This is the time I need encouragement most, and not a scolding from the culprit of my predicament.

P. 08: It dawned on me that I needed to be strong and courageous for myself, my daughter, and my husband. I came to this point when I was almost losing my mind. If I languish, both of them may not survive the crash. That was after I had suffered from insomnia for a long time and had had multiple suicide ideations. I can never imagine that I could have thought to harm myself.

The study's premise that participants' physiological, health, and psychological well-being may be at risk as a result of their spouses' incarceration is supported by the aforementioned excerpt. According to Table 4.31, three of the participants reported inconsistencies between their physical and mental selves (P.01, P.02, and P.08). P. 01 had her physical security jeopardised, reported losing her mind, cried daily, lost sleep and appetite, and began hallucinating; P. 02 acted strangely, lost her taste, slept longer than expected, but felt she had not gotten enough sleep; and P. 08 had suffered from insomnia and had had multiple suicide attempts.

Developing a Positive Self-Concept

Participants reported a positive self-concept to mitigate the negative consequences of their partners' incarceration as stated in Table 4.32.

Table 4.32: Sub-theme: Developing a Positive Self-Concept

P. 02: I have put too much confidence in him. I committed my entire life to him. My eyes later opened to the fact that if he could conceal that much information about his involvement from me, I should not trust him with my emotions and life anymore. Actually, I have made a discovery about myself that I am more than able to survive without him. I had done it before I met him. I wonder what has come over me that I lost myself. I now know that I can think, act, and live independently of him.

P. 07: I have accepted my fate. I try to create a new world for myself where I can be me. I need a self-made value, which might look selfish to a cursory observer. I must unconditionally accept myself, my husband, my children, and our situation. That is my current state.

P. 08: At the initial stage of this incident, I was destabilised. I lost myself. I ran from pillar to post. I lost confidence in myself and my faith. Everything in my world went down the drain. Because I relied on people to do the thinking for me, they derailed me from what I stood for. I think I have become more informed. Nobody can take care of my situation better than I am. His incarceration has drawn my attention to this. Out there, they do it for money; I know how to do it for survival...and care for my daughter...

P. 09: Now the pillar cannot hold him, let alone support me and my children. I have to believe in myself. These two years have opened my eyes to my inner strength. I have more faith in myself than when he was home because this situation has taught me to think outside the box. I have accepted my fate as a builder of my children's lives, with whom I have improved communication skills. We now talk as colleagues.

P. 10: I have now accepted myself as myself. I have gained my self-esteem. I would like to maintain the status quo...and care for my children.... Anyone, anything, or any situation that wants that changed will be resisted vehemently.

This study made it very evident that despite the fact that their partners' incarceration has hampered partner-participant ties and widened the co-parenting gap, the self-perceptions of the participants have had a significant effect on how participants cope with their partners' incarceration. Consequently, the study revealed that five of the participants experienced positive self-concept in the course of their partners' incarceration (P.02, P.07, P.08, P.09, and P.10- Table 4. 35.). The respondents admitted that they had discovered an innate ability to survive and were puzzled as to why they had lost themselves. They became aware of their situation and resolved to create a new world for themselves in which they could be themselves while exploring the values they had created for themselves. P.02 discovered about herself that she was more than capable of surviving without her partner, and she wondered what had caused her to go insane. P. 07 was ready to forge her own path in the world. She gave herself a self-made value and accepted herself unconditionally. P. 08 believed she had gained more knowledge and that no one could take care of her situation better than herself. P.09's partner's incarceration for two years had opened her eyes to her inner strength. She believed in herself more. P. 10 increased her self-esteem (Table 4.32).

Being Convinced to Set New Goals

The participants expressed that they set new goals to mitigate the consequences of incarceration as pointed in Table 4.33.

Table 4.33: Sub-theme: Being Convinced to Set New Goals

P. 02: This situation (husband's incarceration and the resultant consequences) has relieved the desire to develop my education for empowerment.

P. 03: "*Iya 'o je o; o l'ogbon; tani tisa e?*" (You did not suffer, and you claimed that

you have become wise. How can you prove who has taught you to be wise?). To deal with this situation, I am learning some self-development skills. This situation has taught me that no matter what privilege one has, one must strive to be less dependent on one's spouse in order to mitigate the consequences of unforeseen contingencies. I begin to envisage his presence and put into practise all of the lessons he has taught me while I was oblivious and when he would say, "*o nyo ni*" (you are a spoiled brat or I have spoiled you).

P. 07: I have stopped thinking about suicide. *B'aban sare k'ama te, b'aba tite, ere kama ku lo ku* (when we strive not to be ashamed, once we are already ashamed, the next step is to strive not to die).

P. 08: I actually decided to develop myself after I had been disappointed by a lot of people, including pastors and prophets, many of whom took advantage of my desperation to take my husband out of the net.

Self has played a crucial role in mitigating the participants' experience of their spouses' incarceration. Four people, for instance, had new objectives (P.02, P.03, P.07, and P.08). People's focus shifted from looking outward for survival to putting their trust in themselves for their new set goals, according to the findings. P. 02's desire to further her education for her empowerment was rekindled by her partners' incarceration, and P. 03 began to learn some self-development skills. P. 07 stopped contemplating suicide but braced herself. P. 08: made a decision to expand (Table 4. 33).

Spirituality

Participants indicated that their spirituality appeared to be their last resort to draw inspiration physically, emotionally, and financially as illustrated by their statements in Table 4.34.

Table 4.34: Sub-theme: Spirituality

P. 04: I have accepted his imprisonment and submitted to the will of God. I believe in the efficacy of prayer to sustain me. I am sure that God will intervene, strengthen and vindicate me to navigate this difficult time. I really wish all this wouldn't happen. All things work together for good. Surely, an end will come to it and my stigmatisation will be turned into testimonies. God is my strength.

P. 05: I hate my situation. I hate my condition. My only solace is that while there is life, certainly there is hope. Although the road to survival is very tough, I have hinged my hope on God who liberates. I believe it is God that sustains me despite my meagre

income. He will sustain me. I have summed up courage to withstand and also develop the spirit of resistance to any form of aggression.

P. 06: I have now put my faith in God since all channels I thought could be of help have proved abortive and nothing positive came out of them.

P. 07: I have allowed the tide to lead me anywhere it wants. I do not have the inner stamina to fight against it. I have resorted to my fate. I believe it is the will of God for him to be in custody. Perhaps if he were out there, he could have been eliminated. The same God that knew about his arrest and incarceration would give me the enablement to stay strong throughout this period.

P. 08: When all had failed me, I resorted to God, who will not abandon His children. While I should really be scared when there was a jail break at Oyo where many people lost their lives, my faith has grown to the extent that God watches him in prison and that He will not let evil befall him. That actually played out.

P. 10: I have moved on with my life. I am now married to my God and the father of two children. I have seen the light. I do not want to go back into darkness. I cannot afford to go back to depression; now I travel light.

The findings of the study revealed that six of participants (P.04, P.05, P.06, P.07, P.08, and P.10 (Table 4. 35) resorted to their inner spiritual strength to mitigate the consequences of incarceration. They recognised the power of prayer and believed that God would intervene and strengthen them to help them get through this difficult time. P. 04 accepted her partner's imprisonment and surrendered to God's will. P. 05 placed her hope in God, the liberator. P. 06 made the decision to put her trust in God. P. 07 believed it was God's will for her partner to be in custody, and that the same God who knew about his arrest and incarceration would give her the strength to endure this ordeal. P. 08 turned to God, who never abandons His children. However, Respondent P. 10 had moved on with her life, marrying her God, who was also the father of her two children.

Table 4.35 shows a tabular summary of the findings on Objective Five: Self of Non-incarcerated Partners.

Tabular Presentation of Theme-self

Table 4.35: Tabular presentation of theme: Self

Sub-theme:	P.01	P.02	P.03	P.04	P.05	P.06	P.07	P.08	P.09	P.10
conflict within the mind	*	*	*			*		*	*	
Physical & Mental Self	*	*						*		
Positive Self-concept		*					*	*	*	*
New Goal		*	*				*	*		
Spirituality				*	*	*	*	*		*

Presentation of Focus Group Interview for Fifth Objective: self

The following is the presentation of the focus group interview for objective five. Non-incarcerated partners' self as related to their partners' incarceration are cited verbatim as follow:

“He was a pillar that held everything together...the spiritual leader to whom the entire family looked up...” P.01

“I was self-actualized prior to his arrival. I wasn't upset about my situation. I was drawn to God rather than men. ... But thank God, who was merciful to me...” P.02

“There is a saying that every successful woman has a man behind her. I know that, by God's grace, I will recover, but I sustained injuries as a result of his situation....” P.03

“Rape is more heinous crime than stealing. Take a close look at me... Is it true that I'm not attractive? So, why would my husband sexually assault a minor? ...” P.04

“...respectable people deny the truth about my husband's innocence...they have no idea how their reactions affect my personality.....” P.05

“Anyone who becomes violent in the community is asked if they have purchased drugs from us. Even if a dog has rabies, they will ask its owner if it has picked up anything in front of our house... It dampens my morale, kills my spirit, reduces me to nil, and diminishes my importance in the community.” P.06

“Do I really care what other people think of me? I am aware of who I am. I'm not the wife of a robber, and I've never seen him carry a gun...” P.07

“This situation threw me into complete disarray. I completely lost myself and any sense of self-worth... God, after all, will always be God...God was closer to me. He gave me the strength....” P.08

“I was completely dependent on my husband. My entire life revolved around him. My spirit, soul, and body all went into hibernation...” P.09

“So, self-discovery is this enjoyable! I was mourning for what had never been lost... ..” P.10

Discussion of Results

Discussion of this phenomenological study's findings are done while taking the researcher's field journal into account.

The Field Diary

The researcher kept personal notes throughout the research process. These were reflected upon and became useful for this discussion. According to the field diary, the respondents appeared to have experienced a substantial impact in their personal iceberg. For instance, a few incarcerated men who had approved of their partners' participation in the activity during the interview time were taken aback when they discovered that they

did not participate in the exercise, despite the fact that they had come to visit. The corrections officers in charge of visitations said that the non-incarcerated partners presented themselves as sisters rather than partners, especially because of the expected stigmatisation behind the prison walls. They felt more at ease referring to their partners as "brothers."

The Study's Findings

This study's findings raised a number of concerns about the effects of incarceration on non-incarcerated partners. Evidence from participants demonstrates that the imprisonment of their partners has significant consequences. The discussion is organised according to the characteristics of the population and the five study objectives, in line with Satir's perspectives. Similarly, while both in-depth interviews and focus group interviews are discussed per objective, the in-depth interviews come first. It is also important to state from the outset that while findings from the interviews reveal a subtle advantage for both the incarcerated and non-incarcerated partners, studies involving convicts and their accompanying relatives may raise moral questions and analytical difficulties (Bhatia & Aggarwal (2021). The incarcerated partners heard for the first time about the feelings, perceptions, expectations, yearnings, and life force of their non-incarcerated partners, and the non-incarcerated partners appeared to be pleased that they disclosed their experiences. This is because in-depth interviews took a different approach to their communication during the routine visits. This was therapeutic in that on a few occasions, both the incarcerated and the non-incarcerated partners actually shed tears as the incarcerated partners were told what their non-incarcerated partners had experienced in the course of their incarceration. At some point, the non-incarcerated partners also addressed their partners directly, pointed or yelled, while their partners simply responded with nonverbal communication.

The Population's Characteristics

The data revealed that four of the respondents were between the ages of 30 and 40, three were between the ages of 35 and 39, and two were between the ages of 40 and 44. Only one of them was between the ages of 65 and 69 at the time of the study. According to the data, the age distribution of the participants did not appear to have any significant implications for the consequences of their partners' incarceration, particularly for their marriage dissolution stance. For instance, P.10 (age 34) and P.02 (age 43), who separated or were about to separate, did not belong to the same age group. Similarly, P.10 and P.01 were in the same age group, but P.01 remained married while P.10 separated. Similarly, P.02, P.03, P.04, P.06, P.07, P.08, and P.09 were all in the same age range, and it was only P.02 who decided to divorce.

Furthermore, the study outcomes show that eight of the participants (P.01, P.03, P.04, P.05, P.06, P.07, P.08, and P.09) were still married, while two (P.02 and P.10) were on the verge of divorcing their incarcerated partners. The participants in the marriage were eight, and they simultaneously had co-parental relationships with the prisoners. The two participants who attempted to end their relationships with their incarcerated partners did not have children with whom they co-parented. It does appear that having children together may be a compelling reason to stay married during the incarceration of a partner. This finding is in consonance with Binti Abd Aziz et al.'s (2022) assertion that mutual understanding between non-incarcerated and incarcerated counterparts, children as a unifying factor, and mutual affection between partners are required for non-incarcerated partners' resilience.

Similarly, respondents' academic qualifications and employment status are not relevant to the consequences of their partners' incarceration. However, the study showed that participants' partners' offences had an impact on their personal feelings and

perceptions of society. The increased shame and stigmatisation had a greater impact on P.O.s. 5 and 9, whose partners were charged with rape, than on other participants.

Although P.Os 2 and 10, whose partners were charged with robbery, threatened to end their relationships with the incarcerated, robbery did not appear to be significant for the consequences of incarceration on participants in that P.Os 3 and 7's partners were also charged with robbery but maintained their relationships.

While prison status of the participants' partners had no significant effects on them, the number of years their partners spent in prison custody may have had consequences for them. Both P.02 and P.10's partners had spent the longest time (i.e., 7 years) in custody. This phenomenon may have contributed to their decision to separate from their partners. This finding is different from the report of Siennick et al.'s (2014) study, which found that confinements occurring during, but not before, a marriage were associated with an increased risk of divorce, whereas this study found that confinement during marriage, particularly when co-parenting status is shared, may actually lower the incidence of divorce. Furthermore, these findings contradict those of Hariyantia et al. (2021), who claim that the majority of incarcerated individuals' families are victims of rising joblessness, developing destitution, pay disparities, and harsh financial conditions. All the participants in this study did not report pre-incarceration financial conditions. These findings also did not agree with Garidzirai's (2021) analysis of economic determinants and crime, which found that poverty and inequality are the primary causes of crime. Rather, prior to incarceration, the participants and their partners appeared to be content with their living conditions.

The data insinuated some cultural influences on the participants other than their demographics. In Yoruba culture, marriage is not a transaction between a man and a woman; marriage is essentially a relationship that extends beyond the nuclear family

(Oresanya & Adebisi, 2021). It entails all individuals, including close relatives and the community at large. Such stakeholders provide physical, divine, virtuous, and financial help (Oladokun & Olatunji, 2022; Oresanya & Adebisi, 2021). Furthermore, according to Okogie's (2019) report, family in the Yoruba context includes not only the man, his wife, and their families but also community members.

First Objective: Comprehend Non-incarcerated Partners' Feelings about their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

The first goal of this study was to understand how non-incarcerated partners' feelings may influence the consequences of their partners' incarceration. The research question posed to investigate the goal was: how much importance do non-incarcerated partners place on their partners' incarceration? The objective's main theme is feelings. The findings showed a significant relationship between the participants' feelings and the consequences their partners' incarceration bore on them. For instance, findings have linked the participants' feeling frustrated with their economic status, some of whom could not afford basic needs during their partners' incarceration (P.01 and P.09, Table 4.2; P.04; Table 4.3; and P.03, who felt confused and interrupted and wanted to end her life because nobody cared to attend her needs, Table 4.6). The findings also linked participants' anger to the stigma and shame they experienced from support systems and society (Tables 4.5, 4.7, and 4.8). According to Table 4.2, feeling frustrated was discovered to be a secondary emotion caused by hunger, loneliness, regrets, grief, and guilt. Similarly, when a participant said that her partner's incarceration hurt her, she may have used the word to explain what it looked like when the partner doubted her, when she was struggling, or when she was afraid that her secret would be revealed (Table 4.3). This also has implications for participants' relationships with the incarcerated partners. P.02 in Table 4.2 had a bad relationship with her partner because his incarceration had

shattered her marital fulfillment expectations. Likewise, P.01 in Table 4.3 felt that the insecurity of her partner was endangering their relationship. P.04 in Table 4.4 admitted that her partner's betrayal was causing her to sever her relationship with him. As a result of the findings, participants' feelings were linked to the extinction of two participants' relationships (P.02 and P.10, Tables 4.12 and 4.21). The results have also indicated that the participants who felt shame and stigma experienced depression as a direct consequence of their partners' incarceration (Tables 4.8 and 4.9). Findings revealed that two of the participants articulated their emotional and mental states "lose my mind" (P.03) and "depressive and unbearable" (P.04). These findings are in consonance with the previous works that have demonstrated that incarceration has detrimental impacts on non-incarcerated partners' physical and mental health, as well as their emotional and social well-being (Chui, 2010; Hunt, 2021; Patterson et al., 2021; Turney, 2021; Wildeman & Lee, 2021).

Furthermore, the researcher observed a paradigm shift in the manner in which the participants expressed their feelings during the focus group interviews as opposed to their disposition during in-depth interviews. When they responded to similar previous inquiries, their courage, disposition, boldness, affirmation, and liberty were noticed. Starting with the introductory inquiry, the dimension, insinuation, and undertone in the participants' responses showed that they were pregnant with some information. However, the findings of both the in-depth interviews and the focus group interviews revealed the significance of the socio-economic dynamics of the participants, including shame, stigma, self-esteem, and financial issues (Tables 4.2, 4.3, 4.5, 4.6, 4.7, and 4.8). This supports prior findings (Yeboaa et al., 2022) that a lack of resources and assistance puts non-incarcerated partners at a higher risk of separating and remarrying. The result of two of the participants (P.06 and P.08, Table 4.10) being surprised and in denial that

their partners were incarcerated is quite intriguing. This could be interpreted as not being able to suspect that their partners were involved in anything that could lead to incarceration. This result corroborates Yeboaa et al.'s (2022) findings that non-incarcerated partners were surprised to learn that their spouses were involved in criminal activity.

It is important to note that the findings of the focus group interviews revealed more depth of the participants' inner feelings, which they could not have mentioned during the interviews, possibly because their partners were present. According to focus group findings, participants felt used and dumped, deceived, ridiculed, taken for granted, treated as property, or juiced as fruit by their partners. One participant who was not brave enough to express herself during the interview disclosed how she felt about her partner, who still had 14 years to serve. She was afraid her partner could misconstrue her as getting tired of waiting for him. This behaviour is significant in Yoruba culture, where a wife cannot challenge her partner, even if she has the right to do so, and such statements may be misconstrued as insults or disrespect to the partners (Dahiru, 2022; Dominic, 2022; Mensah, 2022; Muraina & Ajímátanraeje, 2022). According to Adebayo (2021), existing Yoruba customs are based on indigenous preconceptions, aboriginal wisdom, world views, and traditional beliefs that denigrate women's equality between the sexes. However, one of the cardinal points of the Satir model is the issue of developing congruency. Satir believed that an individual should always be unambiguous by saying what he means and meaning what he says. Satir has assumed that whoever is congruent is thought to have led a positive and genuine life (Satir, 1988; Satir et al. 1991). Satir regards them as dysfunctional individuals who send ambiguous messages: "People must communicate clearly if they are going to be able to give information to others. We need to let others know what is going on inside us" (Satir, 1967, p. 64). Satir further reiterates

that an individual is "dysfunctional when he has not learned to communicate properly. Since he does not manifest a means of perceiving and interpreting himself accurately or interpreting accurately messages from the outside, the assumptions on which he bases his actions will be faulty and his efforts to adapt to reality will be confused and inappropriate" (Satir, 1967, p. 92). The results of this study make it possible to draw the Satir model's conclusion that incarceration results in non-incarcerated couples who are incongruent.

Based on the assumptions of this study, the study findings reported that the socioeconomic dynamics of the participants were affected by feelings of frustration (Table 4.2), pain and hurt (Table 4.3), hunted and fear (Table 4.7), sadness, shaming, and humiliation (Table 4.8), and regret and double losses, whereas feelings of betrayal (Table 4), anger (Table 4.5), hostility, hunted and fear (Table 4.7), control and loneliness (Table 4.13), security and a sense of relief (Table 4.14) demonstrated that incarceration negatively interfered with participants' relationships. Additionally, the findings are consistent with the study's theoretical framework, which holds that transformative change is feasible by focusing on the two influences that coping attitudes have on the mental life force as a whole (Gift, 2021; zgür, 2021; Banmen & Maki-Banmen, 2014; Satir, 1988).

These findings bolster the notion that people's intrapsychic, life-altering experiences in their social systems have significant as well as life-altering effects (Bohecker et al., 2021; Case, 2018). The participants' mental instability, disruption, and "imprisonment" (Table 6.6), as well as their plight and helplessness, were convincingly shown by them (Table 4.9). These exacerbated the psychological effects of their partners' detention. In a similar vein, the participants' feelings of disorganisation, lack of commitment to routine, and lack of focus on personal goals were the causes of the

implications of the co-parenting load on non-incarcerated partners (Table 4.6). The participants' feelings of loss of life, liberty, the company of the incarcerated spouses, and support from family, friends, and the community negatively impacted their parenting status (Table 4.12).

Second Objective: Describe Non-incarcerated Partners' Perceptions about their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

The second goal of this study was to describe how non-incarcerated partners' perceptions may contribute to the effects of their partners' incarceration on them. The research question to investigate the goal was: how do the non-incarcerated partners perceive the incarceration of their partners? The objective's main theme is perception. The semi-structured interviews' findings showed that participants viewed their partners as innocent of the crime charged against them. They also thought that society judged their partners wrongly. In addition, they were of the opinion that God permitted their partners' incarceration. Each of the three assumptions made by the participants had some implications for how incarceration impacted them. For instance, the findings showed that, apart from a participant whose partner had been convicted, all other participants (whose husbands are ATM) were disgruntled that the state unlawfully put their partners in custody.

The perception of not being given a fair hearing added insults to the injuries of incarceration. Furthermore, the findings show that the participants were bothered by the stigmatisation of their family, friends, and society. They perceived this as being abandoned when they needed supports. This fuelled the consequences their partners' incarceration had on them. According to Nickels (2020), the innocent non-incarcerated partners are compelled to change their behaviour, re-evaluate their expectations for their romantic relationships, experience stigmatisation, and directly feel the effects of social

control, surveillance, and monitoring. Additionally, this pattern is consistent with what Comfort (2009) called "secondary prisonisation." Because of their relationship with their partners, participants may experience social stigma when they argue that their partners are innocent, which may undermine their sense of interpersonal authenticity (Nickels, 2020).

In terms of the impact of participants' perceptions of their partners' incarceration, despite the fact that they, on the surface, indicate their inference opinions about their partners' alleged offenses, giving the impression that their partners' incarceration had not negatively impacted their relationship (Table 4.16), the results clearly demonstrated how partners' incarceration affected the participants' sociocultural identities; thus, society has influenced their experience (Table 4.17). Furthermore, the incarceration of their partners had an effect on the participants' spirituality and inner selves (Table 4.18). The FGI's results also gave clear indications of the participants' perceptions of their partners' incarceration as one that insinuated consequences for interpersonal relationships with inmates and social implications for members of the community.

This confirms Ashraf and Farhad's (2022) finding which reported the protective significance that religion and faith have in the lives of women whose relatives are incarcerated is highlighted. This result is consistent with Kotova's (2020) observation that partners of incarcerated people face social stigma and may lose friends, associates, or society's sympathy. It also supports Canoy and Villasanta's (2021) assessment that non-incarcerated partners experience friendly disgrace, which may cause them to lose companions, associates, or the compassion of the general public. This development would have exhumed incongruent communication stances of blaming, super reasonable and indifference manifested in them. This situation affected their self-esteem and

impeded their relationship with society to the extent that they thought their family of origin, friends, and other support systems colluded with society to disenfranchise them.

"*Kini ni n o fole se laye ti mo wa*" (Appendix 5) is a premise for the society's stance, the very lens through which participants' support systems also perceive incarceration as bonafide members of the Yoruba society. This may explain why spouses, close family members, and presumably even friends, may withdraw from prisoners and their partners (Ishola, 2022; Oyekola, 2018). On the surface, these findings indicate that nine of the ten participants earnestly believed their partners were innocent. However, the results of the triangulated focus group showed independent but deeper thoughts of the participants about incarceration, their partners, and the secondary perceptions they held. What needs further clarification was why the participants gave the impression that their incarcerated partners' incarceration had no impact on their relationships with them while defending them in public and indicting the state, their support system, and society during the semi-structured interviews but gave a slightly different narrative during the focus group interviews (Table 4. 16 and FGI: P.01, P.02, P.03, and P.10).

The theory used in this study, Satir et al. (1991), encourages verbal and non-verbal communication to match. Thus, whatever an individual means and says must not contradict. The participants in this study failed the test. Lee (2009) depicts congruence as the recognition and integration of one's individual self with one's outward behaviour. This would be Satir's explanation for the difference between what participants said during the semi-structured interview (in the presence of their partners) and what they said in the focus group interview (in the absence of their partners). Satir's belief is that congruence in communication could aid problem solving and adaptability, as illustrated by Ghanbari Hashemabadi et al.'s (2020) report.

However, participants' actions could be explained from a cultural point of view. In Yoruba culture perception, for example, a wife must kneel to impress her husband as a sign that she is submissive (Onwuka, 2022). In other words, Yoruba wives should be submissive in communication because cultural and social beliefs endorse male supremacy. That is also the perception the participants were believed to hold. Sometimes, women may pretend to be submissive in order to avoid arguments, quarrels, or violence (Adejimi et al., 2022). This is the condition Johnson-Bashua's (2022) describes as the fusion of tradition, spirituality, and sexual identity in African ideology, which results in a clash between women's rights to liberty. Furthermore, the Satir model contends that the participants, P.01, P.02, P.03, P.06, P.07, and P.10 in Table 4.18, and likewise, P.04 and P.07 in Table 4.34, who believed that their partners' incarceration was predetermined by God, as well as P.10 in Table 4.34, who claimed that she was married to God, who also fathered her children are both extremely unreasonable and irrelevant.

While the super reasonable participants attempt to conceal their weakness with disconnected influence, which is centred on intelligence, by trying to circumvent feelings, the irrelevant participant behaves as if the source of stress does not exist. She simply shifts her attention away from the problem (Lambie, 2000). In addition, the participants in this study may not be as spiritual as they profess to be in the eyes of the Satir model, which believes that anyone with a high sense of self-esteem has tapped into their spiritual life energy and is not tossed by perceptions or unmet expectations (Satir, 1988; Satir et al., 1991). Given that boosting self-esteem is one of the Satir model's primary goals (Allen et al., 2022; Banmen, 1986; Gitau et al., 2018; Maxey, 2021; Satir et al., 1991), the findings suggest that the participants' self-esteem may have been negatively impacted on the basis of Satir's perspective. For instance, according to Satir, an individual who has low self-esteem is filled with worry and doubts about himself.

Furthermore, such an individual's "self-esteem is based to an extreme extent on what he thinks others think of him; his dependence on others for his self-esteem cripples his autonomy and individuality; he disguises his low self-esteem from others, especially when he wants to impress others... A person with low self-esteem has high hopes about what he can expect from others, but he also has great fears; he is only too ready to expect disappointment and to distrust people." (Satir, 1967, p. 8).

Third Objective: To Investigate Expectations of Non-incarcerated Partners during their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

While the third goal was to investigate how non-incarcerated partners' expectations may contribute to the effects of their partners' incarceration on them, the study also asked non-incarcerated partners how they interpret their expectations during their partners' incarceration. The study found that participants' expectations influenced their lived experience of incarceration. The participants were affected by each of their four expectations: 1. personal expectations, 2. partner expectations, 3. support system expectations, and 4. societal expectations. The findings revealed that participants' commitment to their relationships decreased, and their psychological and social situations were affected by their spouses' incarceration. As a result, participants' spouses' incarceration has an impact on their physical, emotional, mental, marital, parental, and financial situations (Table 4.20). Data showed a reduction in interpersonal ties between participants and their incarcerated partners, in addition to the negative effects of incarceration on the participants' finances, support systems and social standing (Tables 4:21; 4.22, and 4.23). The participants' expectations for the FGI results revealed that the participants' spouses' incarceration has had a detrimental effect on their interpersonal relationships as well as their mental health, parenting qualities, and socioeconomic dynamics.

Viewed as an extension of women's marginalization, the participants' expectations were based on their perceived social stigma, loss of friends, associates, or lack of sympathy from society (Kotova, 2020; Labani, 2018). According to Familusi (2012), participants, as Yoruba women are disadvantaged by patriarchal cultural norms even when they are the family breadwinners (Akanle et al., 2018). Although Muraina and Ajmátanraj (2022) described female gender in a positive way, adding invaluable powers to women's effectiveness, gender rights may have been limited to their roles in Yoruba community and cultural life (Ademiluka, 2021; Olomjobi & Yerima, 2022). The underlying perceptions incite participants' expectations, rage, and bluffing society's "antics." Furthermore, according to Aiyetoro and Amarachukwu (2022) and Baraje (2021), despite various statutory and judicial efforts to prevent such marginalisation, women still think they exist. As a result, the participants expected their support systems and society to accommodate them while their partners were incarcerated.

After being diminished and unnoticeable in a society where maleness is enthroned and female opinions are always rebuffed, the participants' decision to confine their efforts to themselves is an incongruent coping stance (Afolayan, 2021). In fact, one of Satir's models' key intentions is to make the participants decision-makers rather than being disgruntled over unmet expectations. She posited that anyone who lives on the threshold of consciousness tends to lean toward freedom and lead a more fulfilling life. This is because such a person believes in their ability to make decisive judgements. Satir held that each person is the sole owner of his or her own internal experiences (Satir, 1988). She opined that internal experiences supersede whatever an individual might have felt, perceived, expected, or yearned for. For Satir, rather than placating, complaining, or blaming others or situations as a result of unmet expectations, an individual's internal

world should be empowered to become a congruent and fulfilling personality (Satir, 1988; Satir et al., 1991).

Fourth Objective: To Investigate Non-incarcerated Partners' Yearnings during the Period of their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

Pourshahriari et al. (2022) claim that disruption in the household is associated with both incarceration and changes in romantic relationships. A father's imprisonment damages family ties, causes negative results for kids, and exacerbates socio-economic issues including unemployment and social exclusion. This phenomenon could amplify the yearnings of the non-incarcerated partners. Thus, the study's fourth goal was to investigate why non-incarcerated partners' yearnings may influence the consequences of their partners' incarceration on them. The research question raised was "to what extent do the yearnings of the non-incarcerated partners aggravate the consequences of their partners' incarceration?" The semi-structured result indicated participants' self-love, partner freedom, bonding with partners, and validation by partners were their paramount yearnings.

The participants' needs for self-love make it abundantly clear that their spouses' incarceration has impacted their previous relationships, parenting situation, and physical health (Table 4. 25). The amount to which participants' partners' incarceration has impacted their income, emotional attachment, and relationship was shown by the participants' desire for their spouses' liberation (Table 4. 26). Furthermore, the participants' partners' incarceration has strained their supposedly fulfilling pre-incarceration interpersonal relationships with partners (Table 4.27). Additionally, incarceration has harmed the participants' financial dynamics and relationships with their partners (Table 4.28). The emotional challenges of the participants were depicted in FGI,

and their desire to concentrate on their children implies that the co-parenting relationship has also been impacted by their partners' incarceration. The findings also show that people are not happy with their living circumstances.

All the premises given by participants are legitimate because they all point to the extent their partners' incarceration has affected them: "symbiotic" damages (Condry & Minson, 2021), physical partner's separation (Koklas, 2021), and loneliness (Motta & Larkin, 2022). The findings also showed the congruency of the participants in that they expressed their yearnings and balanced themselves with their partners and the context of incarceration (Pidcocke, 2021; Satir et al., 1991) while their partners were seated.

Findings of the focus group interview showed yearnings of the participants, especially as incarceration had affected their love-life, as clearly and openly expressed through verbal or nonverbal communication. The participants however, did not express this in the presence of their partners who had shown insecurity (Table 4.3).

However, Satir's position on yearning could explain why the participants found it difficult to be on top of their situation. For Satir, "the problem is not the problem, coping is the problem." (Satir et al., 1991, p. 17). While she assumed that in interactions, people needed to have their desires met by someone else, she also advised that individuals must fulfil their own longings in their connections. Going by the Satir model's position, the manner in which the participants expressed their yearnings for their partners' freedom (Table 4.26), nostalgia for bonding (Table 4.27), and craving for validation (Table 4.28) may depict them as not appreciating themselves as complete beings. While Satir believes "hope is a significant component or ingredient for change" (Satir et al., 1991, page 16) and that "we cannot change past events, only the effects they have on us" (Satir et al., 1991, page 17), Satir's ultimate goal was to empower the participants to have their self-esteem enhanced and take a decisive decision free of biases because "we all have the

internal resources we need to cope successfully and grow" (Satir et al., 1991, page 16).

In the same vein, Banmen and Maki-Banmen (2014) cautioned that relying on someone else to always be readily available to fulfil one's needs and desires might very well result in frustration.

Fifth Objective: To Investigate Non-incarcerated Partners' Selves during their Partners' Incarceration at Agodi-Ibadan Medium Correctional Facility, Nigeria

The study's fifth objective, which was the last objective, had the goal of investigating how non-incarcerated partners' selves are impacted by their partners' incarceration. The research question asked to explore this objective was "how does incarceration affect the non-incarcerated partners' selves?" The result is such that the partners' incarceration had ambivalent consequences for the participants. The study discovered that the incarceration of participants' partners affected their selves in the areas of (1) conflict within the mind; (2) a physical and mental self; (3) a positive self-concept; (4) self-discovery; and (5) spiritual appeal. Findings showed participants were more stable with their partners prior to the incident of incarceration but experienced a sudden contrast that affected their lives drastically during their partners' incarceration (Table 4.30). The results also showed that participants' physiological, health, and psychological well-being may be at risk as a result of their spouses' incarceration (Table 4.31).

The study also made it very evident that, despite the fact that their partners' incarceration has hampered partner-participant ties and widened the co-parenting gap, the participants' self-perceptions have had a significant effect on how they cope with their partners' incarceration (Table 4.32). Results indicated that self has played a crucial role in mitigating the participants' experience of their spouses' incarceration (Table 4.33). Likewise, spirituality, which Satir et al. (1991) defined as the universal energy that unites, developed into a significant indicator that helped participants cope with their

partners' incarceration (Table 4.34). Furthermore, FGI results showed that despite the fact that the participants' spiritual leaders being incarcerated had a negative impact on them, the phenomenon enabled them to be in charge of their lives.

The findings support Satir's model-mandala, which describes the self as comprehensive and integrated: physiological, mental, affective, proprioceptive, interpersonal, health and nutrition, intellectual, and spiritual. Confirming the result of participants' "self", Satir et al. (1991) define spirituality as "the universal energy that connects" individuals with one another and with the entire cosmos (Satir et al. (1991), p. 277). Satir (1988) equally depicts the eighth lens of the mandala as representing the spiritual dimension, which also symbolises an individual's personal connection to the force, which should not only be considered but also highly esteemed and used. Thus, Satir's model connects coherence with spirituality and the development of high self-esteem (Satir et al., 1991, p.68). Just as the participants in the study demonstrated, Satir believes that a person who integrates with their spirituality has the potential to achieve a new unified awareness and peace and stability (Satir et al., 1991, p.81). In addition, Pidocke (2010) describes the concept of Satir's spirituality as based on the interpersonal nature of self.

Furthermore, the afrocultural community principles attributed to Mbiti (1970)—"I am because we are, and since we are, therefore I am"—tend to reflect the Yoruba worldview, which also regards family as the tiniest yet most underpinning component of society impacted the participants' selves. This philosophy influences the entire family and community of Yoruba people who placed a premium on community living and social norms, which they believed should be preserved by all. This encompasses Yoruba identity, which includes a strong sense of duty, group solidarity, social bonding, reverence for the elderly, and team building (Ajayi, 2019). Furthermore, Yoruba's idea of

living emphasises cohesion for general welfare, aligning the individual with others (Oyeshile, 2021). That may explain why a Yoruba person cannot be separated from his nucleus family, extended family, or community despite his individuality.

Similarly, his support systems and the community at large have a vested interest in whatever he does, including his choice of marriage partner (Oladokun & Olatunji, 2022; Okogie, 2019). As a result, in the case of the participants, Satir's self-perception of a multifaceted structure (Satir, 1986; Satir et al., 1991) is significant. For example, as Yoruba women, they considered "selves" to be entire persons, including their bodies, minds, and centres of awareness. They also considered their "selves" to be their "deep selves," the souls of their entities. However, as Yoruba women, the participants simultaneously contrasted and gained traction from the community and from their internal psychological and physiological states. No one in Yorubaland can separate the personal self from the community self. This complicated the consequences of partners' incarceration for the participants because they saw themselves as part and parcel of support systems and society simultaneously. Consequently, the study's result does not support Pidocke's (2021) position on the third aspect of self in the Satir model, which he may have thought to be confusing, equivocal, or impossible.

Chapter Summary

This chapter has described and discussed the findings of the data analysis. Non-incarcerated partners of inmates at the Agodi-Ibadan medium correctional facility shared their experiences, revealing that their inner world (personal iceberg) influenced the consequences of their partners' incarceration on them. The results of the study showed that participants' feelings significantly influenced the effects of their partners' incarceration. Feelings of frustration, hurt, betrayal, anger, interruption, hurt, bitterness, humiliation, being incarcerated, being in denial, confusion and helplessness, double

losses, being controlled, and a sense of relief were among the participants' interpretations of the consequences of their partners' incarceration. These variables have an impact on how their partners' incarceration affects them.

The study has also established the participants' perception of their partners as innocent of the crime alleged, the support systems' and society's misjudgement of this presumption and how they related to the participants, and the participants' views on their partners' incarceration as part of God's will, which influenced the participants' experiences with incarceration. Furthermore, the study found that participants' expectations influenced their lived experience of incarceration. The participants were affected by each of their four expectations: (1) personal expectations, (2) partner expectations, (3) support system expectations, and (4) societal expectations. For example, a delay, decline, or indifference to expectations exacerbated the consequences of incarceration on them. The study linked the longings of participants to the impact of incarceration, specifically on their: (1) self-love; (2) freedom for partners; (3) connections; and (4) validation. These variables influenced their perceptions of their partners' incarceration. The study also discovered that the incarceration of participants' partners affected their selves in the areas of (1) conflict within the mind; (2) a physical and mental self; (3) a positive self-concept; (4) self-discovery; and (5) spiritual appeal.

Chapter Five

Summary of Findings, Implications, Conclusions, Recommendations and Areas for Further Research

Introduction

This chapter comprises a summary of findings, implications, conclusions, recommendations and areas for further research. The information in this chapter relies on the reviewed literature and study findings in chapter four. The study concludes with a summary of the research findings. It also indicates the implications of the findings for practice and theory. It concludes with recommendations for policy and suggestions for future research.

Summary of the Findings

The significant findings are summarised along five study objectives, which are: to comprehend non-incarcerated partners' feelings about their partners' incarceration, to describe non-incarcerated partners' perceptions about their partners' incarceration, to investigate expectations of non-incarcerated partners during their partners' incarceration, to investigate non-incarcerated partners' yearnings during the period of their partners' incarceration and to investigate non-incarcerated partners' selves during their partners' incarceration at Nigeria's Agodi-Ibadan medium correctional facility.

This interpretation backs up Satir's theory of the personal iceberg metaphor, which investigates the inner world of non-incarcerated partners. For Satir, rather than placating, complaining, or blaming others or situations as a result of feelings or unmet expectations, an individual's internal world should be empowered to become a congruent and fulfilling personality (Satir, 1988; Satir et al., 1991). In the same vein, Satir's position on yearning could explain why the participants found it difficult to stay on top of their situation. She advocated that people must satisfy their own longings in their

relationships, even if they felt that they needed to have someone else fulfill their needs in their encounters. In addition, Satir thinks that a person who embraces their spirituality has the capacity to experience a fresh level of united awareness, tranquility, and stability (Satir et al., 1991, p. 81). Additionally, Satir's spirituality is built on the interpersonal nature of the self, according to Piddocke (2010).

The results of the study may have shown a clear association between the participants' feelings and the effects that their partners' incarceration had on them. Participants' economic condition and their level of frustration are related. Similarly, it was revealed that feeling frustrated is a secondary emotion brought on by hunger, loneliness, regrets, grief, and guilt. Results revealed a connection between participants' rage and the stigma and shame they encountered from social networks and society. The findings also showed that those who felt shame and stigmatisation suffered from sadness as a direct effect of their spouses' incarceration.

These findings showed that participants' emotional and mental health may suffer as a result of their partners' incarceration. The study also found that the socioeconomic dynamics of the participants were influenced by feelings of frustration, pain and hurt, hunted and fear, sadness, shaming, and humiliation, and regret and double losses, whereas feelings of betrayal, anger, hostility, hunted and fear, control and loneliness, security, and a sense of relief demonstrated that incarceration negatively interfered with participants' relationships. The psychological impacts of the participants' partners' incarceration were made worse by their feelings of unpredictability, disturbance, and "imprisonment", as well as their feelings of hopelessness and powerlessness.

The study found that the causes of the consequences of the co-parenting load on non-incarcerated partners were the participants' feelings of disorganisation, lack of commitment to routine, and lack of concentration on personal goals. Co-parenting

suffered as a result of the participants' feelings of loss of life, liberty, companionship of the incarcerated spouses, and support from family, friends, and the community. The study also established a significant relationship between the participants' perceptions and their partners' incarceration. The findings amply illustrated how participants' sociocultural identities were impacted by their partners' incarceration, demonstrating how society has shaped their experience. Additionally, the participants' spirituality and inner selves were impacted by their partners' incarceration.

The FGI's findings also made it evident that participants believed their spouses' incarceration had an impact on their connections with their support systems as well as social repercussions for community members. The research also showed that participants' expectations had an impact on how they actually experienced their partners' incarceration. The results showed that the incarceration of the participants' partners had an impact on their psychological and social well-being as well as their devotion to their marriages. As a result, in addition to the detrimental effects of incarceration on the participants' finances, support networks, and social standing, the incarceration of the participants' partners has an effect on their physical, emotional, mental, marital, parental, and financial situations. It also causes a decrease in interpersonal ties between participants and their incarcerated partners. The FGI's results confirmed that the participants' expectations had a negative impact on their interpersonal relationships, mental health, parenting skills, and socioeconomic dynamics.

Furthermore, the investigations equally discovered that the participants' needs for self-love make it very clear that their relationships, parenting situation, and physical health have all been harmed by their spouses' incarceration. The participants' desire for their husbands' release demonstrated the extent to which their partners' incarceration has affected their income, emotional attachment, and relationship. In addition, the

participants' partners' incarceration has disrupted their ostensibly fulfilling pre-incarceration interpersonal partnerships. Consequently, the participants' financial dynamics and relationships with their partners have suffered as a result of their incarceration. The participants' emotional struggles were portrayed in FGI, and the participants' desire to focus on their children suggests that the co-parenting arrangement has also been influenced by their partners' incarceration. The results also demonstrate that participants are not content with their living conditions.

Finally, the study found that participants' "selves" were impacted by their partners' incarceration. Results showed that although participants' relationships with their partners were more solid before the incidence of incarceration, there was a sharp contrast that had a significant impact on their lives during their partners' incarceration. The findings also suggested that the incarceration of participants' partners may put their physical, mental, and emotional wellbeing at risk. The study also made it clear that the participants' self-perceptions have had a substantial impact on how they coped with their spouses' incarceration, despite the fact that their partners' incarceration had hindered partner-participant ties and expanded the co-parenting distance. According to the findings, self is just as important in easing participants' experiences of their partners' incarceration.

Below is the tabular summary of the study objectives:

Table 5.1: Summary of Study Objectives

Feelings	Perceptions	Expectations	Yearnings	Self
Frustrated: P.0s 1,2,3 & 9	Innocence: P.0s 1,2,3,4,5,6,8,9 &10	Personal expects: P.0s 1,2,4,6,7,8 & 10	Self-love:P.0s 1,2,8,9 & 10	Conflict within the mind: P.0s 1,2,3,6,8 & 9
Pain and Hurting: P.0s 1,4 & 10	Societal lens: P.0s 1,2,3,5,6,8 & 9	Expectations from Partners: P.0s 1,2,3,4,6,7,8, 9 & 10	Partners' freedom:P.0s 1,2,3,4,5,9 & 10	Physical/mental self: P.0s 1,2 & 8

Betrayal and Anxiety: P.0s 4 & 10	God's will: P.0s 1,2,3,6,7 &10	Expectations from sup. Syst.: P.0s 3,4,5,6,8 & 9	Bonding: P.0s 1,3,5,6,7 & 8	Positive self-concept: P.0s 2,7,8,9 &10
Anger: P.0s 3,4,5 & 9		Expectations from society: P.0s 3,5, 7,8 9 &10	Validation: P.0s 3,4,6 & 8	New goal: 2, 3, 7 & 8
Confusion and Interruption: P.0s 1,3,7 & 8			Spirituality: P.0s 4,5, 6, 7, 8 & 10	
Hostility, Hunting and Fear: P.0s 1,3,9 & 10				
Sadness, shame and Humiliation: P.0s 3, 4 & 6				
Depressed and Emotionally Incarcerated: P.0s 3 & 4				
Surprise and in Denial: P.0s 6 & 8				
Helpless: 6 & 8				
Sorry and Double Losses: P.0s 2 & 4				
Controlled and Lonely: P.0s 1 & 5				
Secured and a Sense of Relief: P.0s 2 & 10				

Practical Implications

The researcher's main goal was to use Satir's personal iceberg metaphor to investigate the lived experiences of non-incarcerated partners of prisoners at the Agodi-Ibadan medium correctional facility in Nigeria, and to interpret the significance the incarceration of their partners had on them. As a result, the first significant operational

value of the current study is that it gives the absolutely necessary empirical evidence that non-incarcerated partners' feelings immensely add to the impacts of their partners' incarceration. The study found evidence that they were frustrated, pained, and hurt; they felt betrayed by partners and support systems; they were anxious, angry, and interrupted; they were fearful, sad, and ashamed.

The result also gave evidence of the participants' feeling humiliated, depressed, and incarcerated. Their partners' incarceration also made them feel surprised and in denial, as well as helpless. They also felt sorry, felt they were suffering double losses, and were being controlled by the circumstances of their partners' incarceration. Also evident in the study is that partners' incarceration also made two of their non-incarcerated partners feel safe and relieved. The study acknowledges that the causes of non-incarcerated partners' feelings are attributed to the subtle attitude of some incarcerated partners, as well as verbal and nonverbal communication, attitude, and behaviour of support systems and community members. The findings of this research have implications for participants' experiences going beyond their partners' physical incarceration. They included the meanings they derived from their emotions. Because they were the experts in their story, their emotions could be associated with self-esteem or wrongdoing (Moghavvemi et al., 2020), possessiveness (Ainsworth, 2020), or simply an opinion (Yu & Zhang, 2020).

The second critical implication of the study is the perceptions of the non-incarcerated partners. The study revealed that non-incarcerated partners believed their partners were not guilty of the crime charged against them. The study also discovered that non-incarcerated partners attributed their bitter experiences with their partners' incarceration to society's perception of incarceration, which assigned punitive measures against incarceration and prisoners' relatives. The study also discovered that the non-

incarcerated partners drawing spiritual strength have implications for justice denial, intimidation, and the spiritual dimension of the Satir model (Satir et al., 1991). Their body language was such that since they did not have power over the state, God would fight on their behalf. While their spirituality gave them hope for their own survival and the release of their partners, the nine participants who believed their partners were wrongfully incarcerated were displeased, and this exacerbated the impact of their partners' incarceration on them.

Another implication that emerged was the participants' expectations from their incarcerated partners, support systems, and the larger community, in addition to a list of personal aspirations to fulfill. The study found that the participants' personal expectations were uplifted by the participants to serve as propelling goals to minimise the impacts of incarceration. In the same vein, the study interpreted their expectations from partners as an incentive to navigate the phenomenon, while the unmet expectations from both the support system and society affected their self-esteem. This implication is critical because it was the unmet expectations from the support systems and society that increased the agony for the non-incarcerated partners.

It was reported that yearnings for self-love, unrestricted access to partners for physical and emotional bonding, expressions of love, and compliments had palliative implications for the participants. Meanwhile, there is an emergent theme of privacy. The non-incarcerated partners yearned for some privacy with their incarcerated partners. According to the findings, this may reduce the pain of separating from their incarcerated partners. Furthermore, such conjugal visitation can help non-incarcerated partners minimise physical and emotional consequences while their partners remain in prison (D'Alessio et al., 2013). The fifth and final implication for practise in this study is the participants' "self" during their partners' incarceration.

The study establishing that six of participants have conflict within their minds during their partners' incarceration is very significant. It revealed how devastated their partners' incarceration had left them. The participants' physical and mental selves were also found to be in deplorable condition. However, the study also found that partners' incarceration enabled five of the participants to develop a positive self-concept and four to set new goals for themselves, while partners' incarceration made six of the participants upgrade their spirituality as the last result. The study recognised that spiritual feats assisted the participants in maintaining hope.

Findings Implications for Theory

The study used the Satir model's personal iceberg metaphor to investigate the consequences of incarceration. The study believed that the Satir model effectively revealed and amplified the hidden mystery that may be underneath the consequences previous researchers have reported about non-incarcerated partners (Ashraf & Farha, 2022; Berghuis et al., 2022; Boches et al., 2022; Connors et al., 2020; Cyphert, 2017; de Miguel-Calvo, 2021; DeHart et al., 2017; Insong & Cuevas Jr., 2021; Kotova, 2016; Patterson et al., 2021; Tadros & Ansell, 2022; Tadros et al., 2022; Wildeman et al., 2019; Yeboaa et al., 2022). In addition, the study results validated Satir's personal iceberg metaphor (partners' feelings, perceptions, expectations, yearnings, and selves) and suggested that it may have had an impact on the way non-incarcerated partners experienced their partners' incarceration.

These findings also revealed that, because the Satir model did not consider third-party feelings and perceptions (those of support systems and the community) as capable of influencing participants' feelings and perceptions as they applied to Yoruba culture, this study broadened the theoretical contribution to account for cultural sensitivity. As a result of being disgraced, shamed, and stigmatised, the non-incarcerated partners

developed incongruent coping stances of blaming, placating, super-reasonable, and irrelevance, according to this study. This diverted their attention away from the ultimate goal of Satir's model, which was to improve self-image and self-esteem. According to the researcher, taking cultural nuances into account would help to validate the Satir model, as Dr. Banmen, a Satir associate, mentioned in an interview:

...but if I did it now, I would be very much looking at what is the belief and then tie it in with cultural parts. Then you would have cultural aspects and family of origin kind of thing. It would be a beautiful, I think, way of looking at that. Then you can see how the rules are just the manifestation of the belief system, instead of trying to change rules merely by just renaming them. To me, that would have been a much more profound way of bringing about separating beliefs from the Self. I can radiate and manifest this (spiritual) part (Banmen in Carlock, 2017).

Conclusion

Based on the research objectives, the study concludes as follows: participants' feelings contribute to the manner in which they experience the consequences of their partners' incarceration. In consonant with the literature reviewed, the study found that the participants took incongruent communication stances of blaming, irrelevance, placating, and being super reasonable while interpreting their partners' incarceration as one that brought frustration, pain, and hurting; betrayal and anxiety; anger, confusion, and interruption; animosity, hunting, and fear; sadness, shame, and humiliation; being depressed and emotionally incarcerated; surprise and denial; confusion and helplessness; being sorry and feeling guilty. This report is in tandem with the report of Thomas (2020) which pointed out that a faulty perception has two implications: it both reduces self-esteem and induces incongruent stances.

The findings also revealed that for two of the participants, their partners' continued incarceration provided relief, believing that incarceration had already changed their partners' personalities which would cause them irreparable harm if they renewed their relationship. Hence, they opted to end their relationship. The study also established the significance of the relationship between participants' perceptions of their partners as innocent of the alleged crime; their admission that God approved of their partners' incarceration; their view of society's misinterpretation of their partners' incarceration; and the consequences of their partners' incarceration on them. In addition, the study revealed that there is a huge impact of the participants' personal expectations, as well as those of their partners, the unmet expectations from support systems, and society on the effects of their partners' incarceration had on them. Furthermore, this study corroborates Bekiroğlu et al. (2022) which reported that while their husbands remained incarcerated, such wives eventually gained some freedom.

Furthermore, according to the findings, participants' yearnings for self-love are a positive consequence of their partners' incarceration. In the study, denial of partners' freedom, bonding, and partners' validation were identified as factors influencing the consequences of partners' incarceration. The findings of the study also revealed that the incarceration of participants' partners had an effect on their mental conflict, physical and mental self-concept, goal-setting, and spirituality. While partners' incarceration caused participants to have conflict in their mind, physical, and mental self-concept, partners' incarceration had a positive impact on participants' self-concept, setting new goals, and spirituality, empowering them to be congruent in their circumstances. This study's findings are consistent with Turney and Halpern-Meekin's (2021) report, which argued that wedded partners' common history and level of closeness may reduce the notability of the disgrace on the grounds of detention. Furthermore, despite the fact that the data

collection site was a highly spiritual-cultural environment where the saying: Iku ya jesin (death is preferable to shame or embarrassment) was prevalent (Aluko-Arowolo et al., 2020; Olayinka & Alonge, 2021), the study's findings suggest that participants may have developed their self-concept and self-esteem to the point of unconditionally accepting themselves and their situations.

Recommendations

The study made the following recommendations:

Policymakers: This study would like to suggest interventions by policymakers in the following areas:

- Corrections staff should treat non-incarcerated spouses as visitors with dignity and politeness from the moment they arrive until they leave the correction facility.
- Intimate visits between non-incarcerated and incarcerated spouses should be permitted to create a vital method for partners to stay connected while in prison.

Specialists: the study also recommends that:

- Couple counsellors should intensify psychoeducation through workshops and seminars among the non-incarcerated partners experiencing emotional trauma and between both the non-incarcerated and their incarcerated partners where issues raised about faithfulness, co-parenting, and finances by the non-incarcerated partners could be amicably resolved.
- Marriage and family therapists should work with both non-incarcerated partners, their support system, and community members to alleviate non-incarcerated partners' feelings of frustration, pain, and hurt, betrayal and anxiety, anger, confusion, and interruption, hunting and fear; sadness, shame, and humiliation, and being depressed and emotionally incarcerated as a result of unmet

expectations from the support systems and society. The study suggests that if the perception, shame, and stigmatisation from the support system abated, the self-esteem of the non-incarcerated partners would be high, and much of the consequence of their partner's incarceration could be alleviated.

Community Leaders: the study also recommends that

- The community leaders should reawaken the community to reignite the afrocultural community principles: "I am because we are, and since we are, therefore I am". According to this study, this unconditional acceptance of non-incarcerated partners will alleviate stigma and boost their self-esteem. They should psychoeducate the members of the community to reflect on the Yoruba worldview, which regards family as the tiniest yet most underpinning component of society. The Yoruba community has never discarded its members because of their misbehaviour; therefore, the community must recognise the sanctity of communal life despite its members' incarceration.

Religious Leaders: the study also suggests that:

- Ibadan is highly inclined towards religion, and spiritual leaders, religion-based organisations, and religious communities can play a significant role in psychoeducating their congregants to alleviate tension with non-incarcerated partners by serving as a primary source of support, advice, and direct and social care to the communities they serve.
- They should offer pastoral and religious counselling, as well as consolation communication, to non-incarcerated partners who are members of their communities and larger communities, which may be more likely to be welcomed than communications from different sources.

- They should combat stigma and the instigation of hatred, as well as guarantee that accurate information regarding partners' incarceration is disseminated to communities.
- Religious leaders should serve as an essential connector in the safety net for vulnerable people within their faith community and wider communities by being able to connect the most susceptible with assistance and identify those most in need.

Areas for Further Research

This study uncovered the reasons why non-incarcerated partners are burdened by their incarcerated partner's incarceration. While this may have added to our knowledge in studies on incarceration and its effects, future research should keep in mind that the Satir model and interpretative phenomenology approach were used to investigate respondents' lived experiences. More research is needed in this area to investigate the lived experience of non-incarcerated partners using different models and methodologies in different contexts and across larger populations. This would yield excellent results.

Although not many scholars have explored Satir's model to investigate the consequences of incarceration on non-incarcerated partners, its application in this study actually opened the researcher's eyes to an extraneous variable that seemed to be a significant area of the theory's limitations, which doubles as a potential research area. As a result, this study suggests that more research be done on the impact of cultural feelings and perceptions on non-incarcerated partners of prisoners. Furthermore, the study's research approach was IPA, which is most appropriate for exploring the lived experience in the absence of constraints. In that case, the study would like to recommend research on variables that could interfere with the IPA procedure.

Furthermore, the study demonstrates that the participants gave the idea that their incarcerated partners' detention had no bearing on their relationships with them by publicly defending them and criticising the government, their support system, and society during the semi-structured interviews. However, during the focus group interviews, the participants provided a somewhat different narrative, displaying their undesirable psyches and voicing more serious concerns. More research is needed to properly comprehend the secret underlying this phenomenon.

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Appendices

Appendix 1: In-Depth Interview Guide

My name is Christian Matthew Adetunji, and I am a PhD student in marriage and family therapy at Pan Africa Christian University in Nairobi, Kenya. My research work is to explore Satir's personal iceberg metaphor to determine the effects of incarceration on non-incarcerated partners of inmates at Nigeria's Agodi-Ibadan correctional centre. The goal of this exercise is to hear from you, as the non-incarcerated partners of the inmates at this correctional facility, so as to get an in-depth understanding of your experiences first-hand. Your thoughts and experiences without reservation will help the researcher to achieve the essence of the exercise. Your confidentiality will be kept during and after the study.

Kindly provide answers to the following personal questions:

Age-----

Academic qualification -----

The nature of employment -----

Partner's crime -----

Partner's prison status -----

Partner's years in prison -----

Participant's current state of relationship-----

Co-parenting status-----

To be filled by the researcher

Date: -----

Place: -----

The time of the Interview: -----

Interviewer's name and signature-----

Please describe to me what it means to you having a partner taken away from you.

Kindly make me understand your feelings about this phenomenon.

Can there be a different understanding you develop about your partner serving the government?

Share with me how your partner's absence interacts with your hopes.

Describe how this phenomenon might have reshaped your aspirations.

Kindly share with me any attribute of yours that has left you as a result of your partner's absence.

Appendix 2: Focus Group Interview Guide

Underneath the Narratives: An Interpretative Phenomenological Analysis of the Consequences of Incarceration

Thank you for agreeing to continue with the second part of this research. My name is Adetunji Christian Matthew. I am a PhD student in marriage and family therapy at Pan Africa Christian University in Nairobi, Kenya. This activity is a requirement for my final report. That is why we are having this discussion: we want to hear from you, the non-incarcerated partners of the inmates at this correctional facility, so we can understand your experiences firsthand. Please share your thoughts and experiences with us without reservation, and do not be afraid to participate in the discussion. No answers are incorrect or debatable because they explain how you have interpreted your experiences.

My members of the team are here to document our conversation. Please be confident that the same assurance of confidentiality that we provided at the first stage applies to this group interview as well. In addition, I kindly ask that all of our discussions here remain private. As you can see, we are complying with the regulation by not recording your voice.

Let me reiterate that your participation in this discussion is entirely voluntary, even if your partner has agreed to it. You are free to stop at any time and without explanation.

However, we appreciate your participation. Our discussion will last 60 to 90 minutes.

Another important note: feel free to express your opinion, even if it differs from others.

Please keep the participant's identification number that you were given at the previous interview. Let us begin by mentioning the numbers we were given.

Introductory question:

Could you please tell me about your experience with your partner being in the yard?

Objective one question guide:

Give me a sense of your feelings about your partner's incarceration?

Objective Two question guide:

What insights do you have about your partner's incarceration?

Objective Three question guide:

Kindly explain your expectations during this time period.

Objective Four question guide:

How would your partner's incarceration interfere with your 'dreams'?

Objective Five question guide:

Kindly reflect on personal self: how would you describe yourself amidst this situation?

Appendix 3: Kini n o Fole Se Laye ti Mo Wa

Yoruba	English (self) translation
<p>1. Kini ni n o fole se laye timo wa (2x) Laye ti mo wa kaka kin jale Kaka kin jale makuku deru. Kini ni no fole se laye timo wa.</p> <p>2. Eni to jale adele ejo (2x) Adajo awa fewon si lese Fewon si lese bi olugbe Eni to jale Adele ejo</p> <p>3. Aye ema fole segbe ti moni (2x) Egbe ti moni ewon ko sun won Ewon ko sun won fomoluwabi Aye ema fole segbe ti mo ni.</p> <p>4. Oluwa ma fole segbe ti mo ni (2x) Egbe ti mo ni kaka kin jale Kaka kojale bo ba ku to Aye ema fole s'gbe ti mo ni.</p> <p>5. Beni to jaleba Lola laye(2x) Balola laye kole rorun wo Kole rorun wo bolojo bade Beni to jale Balola laye.</p>	<p>1. Why would I try my hand at stealing in my life (2x) Rather than stealing, in my life Rather than stealing, I would rather be a slave Why would I try my hand at stealing in my life</p> <p>2. Whoever steals will be prosecuted (2x) And the judge would imprison him In prison, you are chained Whoever steals will be prosecuted</p> <p>3. May no one inflict stealing on my company (2x) My company prison does not dignify Prison is not dignified for responsible person May no one inflict stealing on my company</p> <p>4. May the Lord not inflict stealing on my company (2x) My company rather than I steal Rather than my company steals it would rather die May no one inflict stealing on my company</p> <p>5. If a thief becomes wealthy on the planet (2x) He will miss heaven even if he is wealthy When he dies, he will miss heaven If a thief becomes wealthy on the planet.</p>

Appendix 4: Research Authorisation and Ethical Clearance Letter



P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

13th July, 2022

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

**RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR
ADETUNJI CHRISTIAN MATTHEW REG. NO: PMFT/11205/0/18**

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Doctor of Philosophy in Marriage and Family Therapy (Phd).

He is at the final stage of the programme and he is preparing to collect data to enable him finalize on the dissertation. The dissertation title is ***“Perceived Effects of Incarceration on Non-incarcerated Partners Using the Personal Iceberg Metaphor: Evidence from Partners of Inmates Serving at Agodi-Ibadan Correctional Centre of Nigeria.”***

We kindly request that you allow him obtain a research permit so as to proceed and collect data to inform his research at Agodi-Ibadan Correctional Centre of Nigeria.

Warm Regards, **PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR**
P.O. Box 56875 - 00200
TEL: 0721 932050 0734 400694
NAIROBI, KENYA

Liliana

Dr. Lilian Vikiru

Registrar Academic Affairs

Pan Africa Christian University

Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd




P.O Box 56875-00200, Nairobi, Kenya

Email: registrar.aa@pacuniversity.ac.ke

Website: www.pacuniversity.ac.ke

Where Leaders are Made

Appendix 5: Completion of Field Research

NIGERIAN CORRECTIONAL SERVICE	
 <p>Tel:</p> <p>ALL COMMUNICATION SHOULD BE DIRECTED TO THE CONTROLLER OF CORRECTIONS</p> <p>Email: oyo.cmd@prisons.gov.ng CHOY.2768/ VOL.IX/18</p> <p>Our Ref:..... Your Ref:..... Date:.....20.....</p>	 <p>OFFICE OF THE CONTROLLER OF CORRECTIONS STATE HEADQUARTERS P.M.B. 5224 IBADAN, OYO STATE, NIGERIA.</p> <p style="text-align: right;">12th May, 2022</p>
<p>THE HEAD OF DEPARTMENT, DEPARTMENT OF PSYCHOLOGY, PAN AFRICA CHRISTAIN UNIVERSITY, NAIROBI, KENYA.</p> <p style="text-align: center;"><u>COMPLETION OF FIELD RESEARCH IN AGODI CUSTODIAL CENTRE OYO STATE.</u></p> <p>This is to certify that Mr. CHRISTIAN MATTHEW ADETUNJI of Pan Africa Christian University, Nairobi has been permitted to conduct research at Agodi Correction Centre, Ibadan, Oyo State on the topic: EFFECT OF INCARCERATION OF SELECTED NON-INCARCERATED PARTNERS OF INMATES AT AGODI IBADAN CORRECTIONAL CENTER OF NIGERIA: A Study of personal iceberg metaphor, for the period ending 13th of May, 2022</p> <p style="padding-left: 40px;">The field research was done and completely successful.</p> <p style="padding-left: 40px;">The department wishes him success in all his future endeavors.</p> <div style="text-align: center; margin-top: 20px;">  <p>BABALOLA O. A.</p> <p>DEPUTY S.P.T. OF CORRECTIONS (RESEARCH) FOR: CONTROLLER OF CORRECTIONS OYO STATE COMMAND</p> <p style="font-size: small;">P.M.B 5224 05-2022</p> </div>	