

Post-Incarceration Expectations Among The Female Inmates of Ilesa Custodial Center, Osun State, Nigeria

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Abstract

This study focuses on the inmates' plans for life after Custodial Centers while undergoing rehabilitation programme. Qualitative methods of data (in-depth interviews, key informant interviews) were used in sourcing for data. A total of 7 participants took part in IDIs while 5 participants partook in KIIs. The data collected were analyzed through content analysis. The study showed the rehabilitation programmes provided for the female inmates of Custodial Center as involving both physical and emotional counseling. Rehabilitation programmes available have the aim of enabling the inmates to survive in the outside world without depending on people for financial support at all times. In spite of the benefits and appropriateness of the rehabilitation programme, several problems were found confronting the inmates. These have affected the rehabilitation programmes put in place for effective reintegration into the larger society after release from custodial center. These challenges are being classified into 4 parts, namely, (a) psychological problems and problems of cordial interaction among the Inmates, (b) uncertainty about life outside custodial center, (c) fear of Stigmatization and discrimination, and (d) family neglect. Recommendations were made in line with the challenges noted in the rehabilitation processes available within the Custodial Center where this study took place. These were targeted at the Government, the Judicial Service Commission, Nigerian Correctional Service and the General Public.

Keywords: *Inmates, Incarceration, Correctional Service, Custodial Center.*

A. Introduction

Incarceration as a form of punishment for law-breakers is a global practice. The growth of the population of inmates in most custodial centers (prisons) worldwide was noted as exceeding the rate of general population growth since 2000 (Penal Reform, 2018, Copp and Bales, 2018, Melanie, 2015). In many countries, this increase has made many prisons overcrowded (Bhuller *et al.*, 2016). Incarceration is not alien to modern Nigeria society. It has been a form of practice even before the emergence of colonial rule in Nigeria. According to (Okunola *et al.*, 2002), in the northern Nigeria, a traditional legal system including prison (herein refers as incarceration) was already in place before the British imperialism.

Equally, in South Western Nigeria as well as other parts of the country, incarceration was part of political and legal system before and during colonialism. What only altered was the modification in its administration and functions. Incarceration system is one of the agents of criminal justice system and perhaps the last stage of criminal justice system in Nigeria. It is primarily charged with the responsibilities of incarcerating and reforming the offenders in the society (Rothman and John, 1975; Alemika, 1983; Adelola, 1994). It is regarded as a place where the ‘undesirable elements, the wrong doers’ of the society are kept (Okunola *et al.*, 2002).

In recent years, more emphasis has been placed on designing comprehensive interventions, based on a continuity of care, to provide consistent assistance to offenders within and beyond incarceration. There is a recognition that preparation for reintegration should commence before the offenders’ release. After their release, such interventions are expected to support their immediate transition from the incarceration to the community and reinforce the gains achieved through incarceration and continue until a successful reintegration is completed (Fox, 2002). This approach is often referred to as ‘after-care’, a system wide mode of intervention (Borzycki and Makkai, 2007). All interventions, regardless of their method, are best delivered as part of an integrated program designed to address an individual offender’s specific issues and challenges. Renewed attention has been given to ‘strength-based’ approaches to make use of personal and community assets in order to help released offenders face their challenges and successfully reintegrate into the community, including the workplace (Maruna and LeBel, 2002).

Correctional Service and After-care Services

Incarceration rate continues to rise because many released prisoners would return for committing new crimes hence the general clamour for rehabilitation, which would prepare inmates for release (Seigafo, 2017, Duwe, 2017, Durose *et al.*, 2014, Altschuler and Bilchik, 2014). From Nigerian perspective section 2(4) of the Nigerian Prison Act (1972) highlights the aim of incarceration as endeavour meant to identify the reason for anti-social behaviour of the offenders; to train, rehabilitate and reform them to be good and useful citizens. It is therefore expected that the recidivism will decrease if the objective of incarceration is achieved by planning and providing proper rehabilitation of the inmates. The expectation here is that rehabilitated ex-convicts will end up as law abiding citizens of the society and engage in productive activities for their daily living on release from prison. It should be noted that colonial prisons in Nigeria were not designed for reformation or rehabilitation rather prisons were intended to be punitive (Uche, *et al.*, 2015). Hence, the inmates were used mainly for public works and other jobs for the colonial administrators as a form of punishment (Investigating Human Right, nd). At the end of the Second World War (1939-1945), there was a remarkable shift in penal philosophy, particularly in colonial territories.

The emphasis was no longer primarily on the punishment of criminals but there was also concern for their reformation and rehabilitation (Igbo, 2007). Officially, it is claimed that the role of the Nigerian Correctional services is tripartite in nature. Firstly, the service is responsible for the safe custody of persons legally interned. Secondly, it provides treatment to them, and thirdly, it seeks to rehabilitate them. The philosophy of the Nigerian Correctional Service is that treatment and rehabilitation of offenders can be achieved through carefully designed and well-articulated administrative, reformatory and rehabilitative programmes aimed at inculcating discipline, respect for the law and order and regard for the dignity of honest labour (Nigerian Prison Services, 2009).

An inmate without adequate rehabilitation opportunity through skills training and capacity building usually returns to the society which has incarcerated him or her as a hardened enemy of that society. Such an ex-convict is often full of desire for vengeance because he or she sees himself or herself as victimized rather than corrected. In addition, such an ex-convict is likely to do more harm than good to a society invariably perceived as an oppressive system. This condition explains to a very great extent why many Nigerian ex-inmates end up as recidivists (Ugwuoke, 1994). The rehabilitation of inmates of Custodial Center should begin from the very day they are admitted into the prison to the day they are discharged (Igbo, 2007). This is to ensure that they utilize the skills they acquired in the course of rehabilitation to live a law-abiding life in the society. There are a number of programmes in place meant to divert offenders from crime to useful pursuits that make crime unattractive or condemnable such as moral or religious institutions, education, vocational training etc. Based on the fact that efforts of the Correctional Service in equipping the inmates with vocational skills are faced with various problems, questions as to whether the prisons are actually rehabilitating convicts, the effectiveness of these rehabilitation programmes or whether there is an existing conflict between the punitive ideas of incarceration inherited from the colonialism and the need for rehabilitation are issues of concern.

In Nigeria, after-care service of the Nigerian Correctional Service had the cardinal objectives to successfully integrate the inmates back to the society (especially getting them employed). In line with this according to Olojede (2009), the Nigerian Correctional Service has since 2003 renewed its efforts at providing After Care Services for discharged inmates. Ukueku (2009), stated that the programme of aftercare services involve provision of tools to discharging inmates who are proficient in various fields of occupation and other vocational skills. This, it is believed would enable them to be meaningfully engaged after discharge. It should be noted that, apart from the efforts to include both ex-convicts and awaiting trial persons who had stayed for quite a lengthy period, the programme is not the same as the traditionally known 'half way homes'. While the concept of 'after care' is a post-release programme which seeks to reintegrate discharged inmates successfully into the society, 'half way homes programme' is a pre-release

programme designed to facilitate inmates' re-entry to society. In deed persons in half way homes may be sent back to incarceration if found to be of bad behaviour.

In developed countries like America, the inmates are engaged in vocations such as shoe making, carpentry, weaving and Tailoring/Fashion Design among others. There are institutional programmes which include a variety of activities, all of which can have an impact either directly or indirectly on the rehabilitation of offenders and their successful reintegration into the community after release. These programmes include among others recreational services (with medical, humanitarian, social-psychological motives; they are structured to ease the pressure of confinement, making inmates more receptive to rehabilitation and less depressed, hostile and asocial), religious services (religious counseling and worship services), work services (related to the successful economic functioning of the institution and rehabilitative of offenders), academic and vocational services (this attempts to provide inmates with the skills necessary for adequate employment after release) and medical services (hospitals, full time physician or nurse, provision of drugs). The medical unit is also responsible for monitoring sanitary conditions and inmates' dietary needs (Inciardi, 2009).

Despite the noble objectives of reformation, rehabilitation and reintegration which the Nigerian Correctional system embarks on to ensure that criminals become changed persons, the realization of this objective has been obstructed by certain factors. Ayodele (1993) asserted that the rate at which ex-convicts are returning to jail is alarming. Reformation of the inmates has not been effective as every year criminals who become more hardened and deadly are released as against changed individuals expected by the society. Ayodele further stated that prisons have in modern times become training ground and school for a new category of criminals and patterns of crime unknown to the society. In addition, Civil Liberty Organization (1993) reported that the prison is just where one learns one or two mistakes that led to one being arrested, so that inmates get smarter by sharing experience with more learned colleagues. In line with this, Adelaja (2009) noted that the inmates left unoccupied with constructive and positive activities are likely to perfect their criminal activities through the learning of new tricks from other inmates. Scholars (Uche, *et al.*, 2015) have noticed and stressed that the welfare of the inmates and prison officials is nothing to write home about. The prevailing poor conditions (poor feeding, toilets, beddings among others) which the prison officials and inmates are subjected to have provided a fertile ground for revolt. Indeed, most of the incidents of jailbreak that have been recorded in the country were occasioned by the unbearable inhuman situation in our Custodial Center. Some officials of the Center were noted as often inciting inmates to involve themselves in jailbreak because of the prevailing conditions.

The claim that Nigerian Custodial Centers are engaged in carefully designed and well articulated reformative and rehabilitative programmes aimed at inculcating discipline and respect among convicts

(Nigeria Prison Services, 2009) is not supported by the rule of retributive punishment which prison administrators have continued to enforce. Adjustment of discharged the inmates in Nigeria has become a huge problem because the society has come to view such discharged inmates as social misfits who are not amenable to corrections. Such discharged inmates are therefore, stigmatized and treated as social pariahs. This rejection by the society sometimes forces them back to crime. In addition, Latessa and Allen, (1999) expressed the view that the inmate who has served a longer amount of time in prison has had his tendencies toward criminality strengthened and is therefore more likely to recidivate than the inmate who has served a lesser amount time. They argued that prisons are like schools of crime where one learns more crime from the peers (inmates).

Ugwuoke (2000) observed that the Nigerian penal institutions are saddled with the function of performing contradictory roles. On the one hand, the prisons are expected to reform and rehabilitate inmates; while on the other hand, they are equally expected to perform the retributive function of ensuring that the inmates are adequately punished for their crimes. Despite the fact that the Nigerian prisons service today, is assigned the onerous responsibility of ensuring the safe custody of offenders as well as their reformation and rehabilitation (Nigerian Prisons Services, 2009), huge part of the prisons' activities favour retribution. In reaction to this, Ugwuoke (2000) affirmed that the Nigerian prisons service is in a dilemma because rehabilitation and retribution practices are not compatible. It is to this effect that one wonders whether the prisons are actually rehabilitating convicts or are still depending on punitive practices. To this end, Nigerian Correctional Service find it difficult to perform their statutory functions which include the custody of offenders as well as their reformation and rehabilitation (NPS, Annual Report, 2000).

With all these, it is interesting to note that most of the scholars working on rehabilitation of the inmates in Custodial Center have not done much on female inmates particularly those that are found in developing countries like Nigeria. This has led to dearth of information that will facilitate better appreciation of rehabilitation processes among the female inmates. This study therefore strives to fill the gap so created through a study of rehabilitation programmes and post-incarceration expectations among the female inmates of Ilesa Custodial Center, Nigeria. To achieve this, the rehabilitation programmes provided for the inmates, the duration of rehabilitation programmes, the problems with rehabilitation of the inmates, and the relevance of the rehabilitation programmes for inmates were examined.

B. Methodology

This study adopted explanatory research design. The design is appropriate in the provision of explanations on perceived effectiveness of rehabilitation processes among the female inmates, identify

rehabilitation programmes provided for the inmates of the Custodial center, the duration of rehabilitation programmes in the center, the relevance of the rehabilitation programmes for the inmates, and the problems with rehabilitation of the inmates. In the course of this, the research work makes use of both primary and secondary data. In-depth Interview (IDI) and Key Informant interview (KII) were the research instruments used to elicit primary data, while the existing literature served as source of secondary data. In the course of this, the expectation was that the population size will not be less than 30 respondents, but it ended up as 7 respondents. To complement this, 5 officials of Nigerian Correctional Service (NCS) at Ilesa Custodial Center that played key roles in rehabilitation programme within the Center were equally involved as key-informants (KII). Assistance of the administrative department was sought and obtained in order to secure the audience of female inmates of the Custodial center for this study. The qualitative data (recorded interviews) were first transcribed. The transcribed data were later subjected to content analysis. The qualitative findings were interpreted with necessary quotations from the interviews to support the issue being discussed.

C. Results And Discussion

1. Preliminary Information about the Inmates

At initial stage, 30 participants were expected among the inmates to partake in this study; however, only 7 female inmates were serving various terms of incarceration at the time of conduct of this study at Ilesa Custodial Center. On this basis, the entire 7 female inmates met were involved in the interview sessions. These inmates were in the ages of 21 years, 25 years, 27 years, 31 years, 32 years, 25 years, and 40 years. The terms of incarceration are 5 years, 7 years, 4 years, 10 years, 8 years, 7 years, and 5 years respectively for those whose years of ages are mentioned above.

2. Existing Rehabilitation programmes provided for the Inmates

The general training programmes for reformation, rehabilitation and reintegration available within Ilesa Custodial Center as revealed by the Key Informants and the inmates could be grouped into 3 parts. These include (a) Vocational training, (b) Educational Programmes, and (c) Chaplaincy programmes. The vocational training programmes includes (a) Tailoring/Fashion Design, (b) Carpentry, (c) Brick laying, (d) Laundry, (e) Hairdressing, (f) Shoe making, (g) Barbing, (h) Bead making, (i) Soap Making, (j) Knitting and handcraft, (k) Tie and Dye, (l) tiling. Educational programmes include (a) Primary section (b) Junior Secondary section, (c) Senior Secondary Section and (d) Tertiary Institution section, which is solely under the purview of National Open University Programme. The chaplaincy programmes entails (a) Spiritual Counselling, (b) the Sunday school programme, and (c) Bible Study. There is periodic counseling organized by the Custodial Center

chaplaincy programme. Trained counselors who are staff of Nigerian Correctional Service coordinate this and ably supported by the Clerics and other Non-Governmental Organisations from outside the Custodial center. To complement this, the inmates were usually involved in recreational activities like, soccer games, basket ball, table tennis, ‘ayo olopon’ to make them functional. The inmates confirmed this, and in the submissions of one of the key informants, it was noted that:

.....lots of training programmes were organized by the Authority within this Custodial Center as forms of empowerment in order to make the inmates stand on their own when they get out of here. These trainings covered areas like Tailoring/Fashion Design skills, carpentry skills, recreational skills (like soccer games, basketball, table tennis, *ayo olopon*), educational skills, bricklaying, knitting, tie and dye, tiling, laundry skill, hair making, shoemaking, barbing, bead making, car wash. Most often they are being involved in kitchen department all in the name of making them useful as individuals and prepare them for life after incarceration (KII, Male official of Correctional Service in charge of Training, Ilesa Custodial Center, Osun State, Nigeria).

In the words of another Key Informants:

The content of these programmes are geared towards reformation, rehabilitation and re-integration of the ex-convicts into the larger society. It is not unusual for such programmes to deal with several different types of physical and emotional issues and make it a point to provide an atmosphere that is welcoming as well as encouraging (KII, Female Official/Vocational Instructor, Nigerian Correctional Service, Ilesa Custodial Center, Osun State, Nigeria).

Insight was provided on selected skill thus:

Among various skills packed together to make life better for us after our release from incarceration, I found soap making more interesting. I am not saying other skills like hair making, Tailoring/Fashion Design, bead making, tie and dye, knitting and others are not interesting, but I am talking about what appealed to me most (IDI, Inmate on Soap Making Training, Ilesa Custodial Center, Osun State, Nigeria).

Another participant said:

The skills here are practical in nature and not theoretical at all. For instance, the hair making that I chose involved the use of my hands just like the way we were taught. I was trained along with others on how to handle and effectively use other simple tools like thread and needle, cutting combs, combs of different sizes and dryers (IDI, Inmate on Hairdressing Training, Ilesa Custodial Center, Osun State, Nigeria).

Another contribution was that:

Laundry service is the vocation I opted for as my form of skill acquisition; the nature of the programmes includes dry cleaning, ironing (sometimes soaking the clothes separately especially 'white' clothes. The white clothes are soaked separately and washed with more effort and always being selective in the nature of detergent we apply to avoid the damaging the clothes being dry cleaned (IDI, Inmate on Laundry Training, Ilesa Custodial Center, Osun State, Nigeria).

In another submission, it was equally revealed thus:

The skills we were being involved are many. These skills acquisition programmes were geared towards the post-incarceration life chances. For instance, I am being involved in hairdressing and I have mastered the skill. My thoughts and everything about me have been highly involved in this newly acquired skill and I hope to make the best of it immediately I completed my incarceration (IDI, Inmate on Hairdressing Training Ilesa Custodial Center, Osun State, Nigeria).

Further information on the routine involved in chosen skill shows as follow:

I love Tailoring/Fashion Design before the predicament that took me to this Custodial Center; upon my arrival when the issue of skill acquisition came up, I quickly jumped at my dream-skill, which is Tailoring/Fashion Design. The schedule of training for Tailoring/Fashion Design like every other skill acquisition programmes here is every day except weekends and we work with light and do not engage in any vocational activity where there is no light (IDI, Inmate on Tailoring/Fashion Design Training Ilesa Custodial Center, Osun State, Nigeria)

Key Informants who were the officials of Nigerian Correctional Service equally provided information on content of the hair making skills acquisition programmes within the Custodial Center, in the words of one of them:

The content includes the basic, intermediary and advance stages of learning and acquiring this particular skill. At the basic level the individual inmates interested in the acquisition of this skill register their interest in learning this skill and start by standing and watching practical hair making activities by their instructors, how to handle necessary tools, how to draw out attachment, weavons and thread. How to comb the hair properly, relax the hair, wash the hair and how to fix weavon. The basic level is the most fascinating level for a new learner (inmates). The inmate thus moves from this level to the intermediate level where she is taught more complex styles like Ghana weaving, fixing of complex styles of weavons and complex hair making styles like braids, twisting, etc and thus moves to the stage where she is

allowed to practice what she has learnt on her fellow inmate, wardress(es) as the case may be. These sets of inmates are not patronized by outsiders, but by their wardresses, instructors and co-inmates strictly (KII, Female Instructor (Hairdressing), Nigerian Correctional Service, Ilesa Custodial Center, Osun State, Nigeria).

3. Training/Practicum and Stages Involved in Skill Development Processes

An inmate whose skill acquisition programme centres on laundry services gave information about stages involved in laundry services based on her practical experiences. In her words:

There are different stages in laundry services. The first section is when the clothes are collected or gathered from the staff and outsiders who patronize the laundry service. The second stage involved the searching of the clothes and proper documentation to know the number of clothes and to aid the tracing of any missing clothe. The third stage is the dry cleaning or washing of the clothes with hands and not with any washing machine. The idea is for effecting removal of stains and effective operation in the course power outage from the electric grid. After the washing, the clothes are then starched as appropriate; then dried on the ropes outside (stage four). Stage five included the ironing, packaging and returning of the clothes to the customers (owners). The service is thus paid for (IDI, Inmate on Laundry Training Ilesa Custodial Center, Osun State, Nigeria).

Insight into the processes of engaging Trainers/Instructors was given by an official of Correctional Service. In her words:

The trainers here are instructors who are wardresses in Ilesa Custodial Center not an outsider or hired trainer. These instructors were employed into the Correctional service as a result of their skills, which they have acquired over time. These skills are what enhanced their chances of being employed by Nigerian Correctional Service and are required to teach or mentor the inmates in line with the skills accordingly (KII, Officials of Nigerian Correctional Service, Ilesa Custodial Center, Osun State, Nigeria).

An official of the Correctional Service provided information on what becomes of the money realized from the services rendered by the the inmates through the skill acquired. In his words:

The payment is used to fund the inmates as the money is thus recorded against their names and when the money is needed the inmates can thus request for some amount and when they are freed all the money documented against individual name is given to them. Also, part of the money goes to the government (KII, Official in the Administrative Department, Ilesa Custodial Center, Osun State, Nigeria).

4. Duration of Rehabilitation Programmes in the Custodial Center

The duration of rehabilitation activities was programmed into the daily schedule of the inmates. It is done in such a way according to information provided that their daily activities remain undisrupted. An inmate that took part in this study shed light on this, in her words:

These programmes in Ilesa Custodial Center were scheduled to hold in various units of each vocational centre within the Custodial Center. They are basically designed to take place 'four times' in a week which are *Monday to Thursday*, with their various Instructors on training which are staff. The programme is basically for both male and female. However, there are special programmes for female such as Tie and Dye, Hairdressing, knitting. The female interest is highly taken care of than the male because female are fragile in nature and needs care, adequate supervision and proper counseling for the training (KII, Male Official/Vocational Instructor, Nigerian Correctional Service, Ilesa Custodial Center, Osun State, Nigeria).

It was submitted further thus:

The training schedule of hair making is done twice (2 times). Sometimes four times in a week and is not mostly hindered by power outage since the kerosene stove can be used as alternative to heat water when necessary (IDI, Inmate on Hairdressing Training Ilesa Custodial Center, Osun State, Nigeria).

5. Relevance of the Rehabilitation programmes for inmates of Custodial Center

The rehabilitation programmes have the aim of turning the inmates to complete persons who are civilized enough to know what should be done appropriately and not being a setback to the progressive living in the society. A key informant lent credence into this:

The training takes cognizance of the kind of offence that brought the inmates to the Custodial Center. Specifically, an individual may be involved in a crime which resulted in his or her conviction as a result of the misuse of one of the tools used by him or her to render service. For instance, if the reason for incarceration was a result of the person assaulting the customer out of annoyance with one of the tools of which he/she uses to render service, then the vocational training within the Custodial Center will be changed so as not to expose the person to more harmful objects. However, there is still room for the inmates to make their own interest known on type of skill acquisition programme they prefer. This will be granted, but may not be granted if their cases are peculiar to the ones mentioned earlier (KII,

Official/Vocational Instructor, Nigerian Correctional Service, Ilesa Custodial Center, Osun State, Nigeria).

The training programme provides a very good ground for inmates to survive after incarceration without depending on people for financial support at all times. An inmate testified to this through her submission that:

The training will be useful to me because it will help me in the long run not to go back to crime, in fact I hope to contest for the position of councilor in my area just to tell you how far this training has changed my orientation towards life and what I can attain in future if I tread life softly. In fact, my present condition of incarceration will never deter me from achieving these lofty hopes (IDI, Inmate on Laundry Training Ilesa Custodial Center, Osun State, Nigeria).

Another inmate submitted that:

This programme will be very useful to reorganize my life because before incarceration, I was actually learning this skill but at a cost but with the supports and encouragement of instructors who are well qualified on the job, I've learnt the rudiments of the trade in a better and more refined way. With the promise of the government in the provision of tools to further make life comfortable for everybody upon our release I know I am not making a mistake in the acquisition of this skill. Government promises equally covered the issuance of certificate to affirm this training; this is an indication that hope is not lost for me and others. It is obvious that this programme will help to establish us like every member of the society outside the incarceration for greater achievement in life (IDI, Inmate on Hairdressing Training Ilesa Custodial Center, Osun State, Nigeria).

It was also shown that:

The programme is relevant and will be very useful for me outside these walls since I have to establish myself in line with the skill I have acquired here and continue to encourage people with no skill to embrace this skill for social and financial independence. I know the skill is very lucrative and I know how much people are spending everyday in making their hair in order to look good (IDI, Inmate on Hairdressing Training Ilesa Custodial Center, Osun State, Nigeria).

In the words of another inmate:

For me, nothing will inhibit the utilization of my skill once I'm released, not even the stigmatization because I will not care what people are going to say about me. I will not look down on myself. I came to the Custodial Center to learn and I have learnt my lesson, which

is part of my destiny which cannot be changed. So, if the people like, let them laugh or mock me. I will not care at all because what matters is the relevance of the programme in my life. The financial aspect of the skill is enough irresistible value. Here our stipends are kept for us till the end of our incarceration; we can use this to start up something in the outside world and I have been trying to work hard. My belief is that financial rewards from this vocation and government support will ensure that what seems impossible become possible and for us making meaningful ends out of our life (IDI, Inmate on Soap Making Training Ilesa Custodial Center, Osun State, Nigeria).

It was equally revealed that:

My plan for the future is to get economic and financial independence with this skill so that I will not be a burden on anybody. With my skill, I will feel equal to anyone in the outside world because it is not only education that aid a person to climb the social ladder; faster economic independence through skill acquisition also aid in climbing the social ladder (IDI, Inmate on Hairdressing Training Ilesa Custodial Center, Osun State, Nigeria).

Another insight was:

Soap making to me is a very lucrative business outside the Custodial Center. People buy and sell soaps of all kinds including detergents, liquid soaps for washing clothes and dishes, etc. For me this programme will be useful because of the training modalities here. This training differs from what I have learnt before because what I was learning as a trade before was prostitution and stealing which is not acceptable in the society. But making soap is a laudable and recognized skill, which is acceptable in the society with no one looking down on such act or skill. So, it is by far different from what I was taught before and an opportunity to make amend and influence others positively (IDI, Inmate on Soap Making Training Ilesa Custodial Center, Osun State, Nigeria).

6. Noted Challenges with Rehabilitation of Inmates

There are several problems confronting the inmates. These have affected the rehabilitation programmes put in place for effective reintegration into the larger society after the incarceration. These challenges are being classified into 4 parts, which include (a) problem of cordial interaction among the inmates, (b) uncertainty about life after incarceration, (c) stigmatization and discrimination, and (d) Family Neglect. The discussions of these were made hereunder in line with the above classification.

(a) Psychological Problems and Problems of cordial interaction among the Inmates

An inmate gave an insight over this thus:

There are lots of challenges here, for me some inmates are very stubborn, they do anything to get on my nerves sometimes and this pose a lot of physical challenge for me at some points during the programme. Our instructors have been very helpful, they come to my aid by warning them where necessary. Emotional challenges are there, no one to love, show concerns and visit. Family members I used to know no longer visit. I am just left here to stay in the comfort of my inmates and instructors. Another challenge is psychological stress, this comes in the form of too much thinking especially of a time when I will be free and this sometimes distract me from learning (IDI, Inmate on Laundry Training Ilesa Custodial Center, Osun State, Nigeria).

Another submission on this issue revealed thus:

I have not been psychologically coping with the situation here but with the aid, encouragement and love showered on me by my Instructor here. Some Warders, Pastors who come visiting and preaching to us have assisted me tremendously. I have been able to help myself most time through the challenges I am encountering. Sometimes, I just stay alone and cry and reassure myself that I will be one of the best citizens outside when I come out. These challenges are just for the mean time with the hope that I have; I know that if I can endure and pass through these challenges with all the strength in me, there is indeed a bright future for me (IDI, Inmate on Knitting and Handcraft Training Ilesa Custodial Center, Osun State, Nigeria).

It was equally noted that:

There are lots of deprivations here; for me, social life is not there. I cannot freely go home to see my people and come back, we are not allowed to smoke, sexual life, freedom of movement is limited unlike you people who can come and go at any time. Life here is tough. However, the programmes here are helpful just that we need more machines to help us effectively. The joyous aspect of this is that I have determined that my period of incarceration will not stop me from going places, will not stop me from climbing the social ladder, and will not stop me from being as rich as my mates even better than them by far. Our Counsellors tell us this all the time that as long as we are determined, the sky is our starting point. Don't be surprised if I come out and within the twinkle of any eye, I'm doing far better than my maters (IDI, Inmate on Tie and Dye Training Ilesa Custodial Center, Osun State, Nigeria).

A participant revealed that:

I face lots of challenges during this programme like depression especially when our wardresses get on my nerves. The environment of the Custodial Center which is a new environment for me affects me a lot too. Our everyday activity, how we do it, when to talk, come for the training, how to behave during the programme are determined by our Instructors, etc. If the Instructor is bad, I cannot make comments that would lead to them changing him (IDI, Inmate on Laundry Training Ilesa Custodial Center, Osun State, Nigeria)

It was stressed further thus:

For me I get worried a lot when people are clustered looking at me so I am praying that I should not be stigmatized when I get to the outside world but become accepted by all. But if that is not possible, I could move. In fact, I am planning on going to settle in Benin Republic or Ghana if the stigmatization is just too much for me to handle but I intend to live my life on this vocation depending on how much I can acquire from it. If it is not that okay, I will go into business. I want to be rich so that people will stop stigmatizing me and see me as normal and respectable member of the society (IDI, Inmate on Soap Making Training Ilesa Custodial Center, Osun State, Nigeria).

(b) Uncertainty about life after Incarceration

Among other things, the participants noted that:

The most responsible factor is the lack of freedom that comes with incarceration and the inferiority complex that build up in our minds with times that we are odd from those in the larger society. How I will face my parents when I get into the outside world and some other personal worries I do not want to share (IDI, Inmate on Tie and Dye Training Ilesa Custodial Center, Osun State, Nigeria).

In the words of another participant:

My ordeal prior to incarceration and while in the Custodial Center shows the futility of life and my experience within the Custodial Center showed the awkwardness of life. I see everything about life as vain even the so-called programme of rehabilitation for proper reintegration we are talking about. This has led to constant thinking and it does affect my desire for life after incarceration and the processes towards it (IDI, Inmate on Soap Making Training Ilesa Custodial Center, Osun State, Nigeria).

(c) Fear of Stigmatization and discrimination

Insight into what causes fear of stigmatization and discrimination was presented by one of the participants thus:

I am hoping to travel very far away from those who know my present condition and start a better life somewhere else; this can hinder my skill for sometimes because I don't want to have shop where I will be seen but the official told me that I will be under some officials who will from time to time check on me. But I like to put up this skill and use it to maximize profit and better my life when I get out of here. But for now, I do not think anything will inhibit this skill because the government will be providing us necessary tools for the establishment of our vocation and certificate to show that we acquired such skills. I am happy about this (IDI, Inmate on Laundry Training Ilesa Custodial Center, Osun State, Nigeria).

Another participant revealed that:

The story I have been hearing about ex-convict whenever they are released is that the people are always reluctant in absorbing them into communities which further increase their desire for criminal activities in order to survive. With this in operation within the society what do you expect if one is left without anybody to share their minds with? As a result of this, I'm always confused about life after incarceration. You know such constant thinking affect my concentration at times on my training programmes. However, the supports and counseling from the staff of the Custodial Center and Clergies have assisted in bringing me back to normalcy (IDI, Inmate on Laundry Training Ilesa Custodial Center, Osun State, Nigeria).

(d) Family Neglect

Talking from part of the challenges noted above, another inmate noted that:

There are lots of challenges being faced here, emotional trauma is there. Take for instance the fact that my husband hardly comes these days to pay me visits which I use to enjoy before (the wardresses laugh). I am emotionally deprived which make me frustrated sometimes out of my condition and this makes me at times sad and affected my concentration on the vocation I registered for. I think a lot of my two children outside but I am geared to learn this trade at all cost so that I can live a worthwhile life after incarceration (IDI, Inmate on Tailoring/Fashion Design Training Ilesa Custodial Center, Osun State, Nigeria)

Another pathetic case of neglect was expressed thus:

The day I was convicted in the court of law, my father openly told me that he has disowned me that I was no longer a member of the family. Since that day I have not been receiving emotional support from any member of the family. My mother must have been threatened not to have anything to do with me. She must have been coerced into submission on this issue, if not I trust she would have been paying secret visit to give me the needed hope. All

the same I trust she is praying for me wherever she is now. When I look at this and juxtapose this with my efforts and involvement in rehabilitation programmes in the Custodial center, I feel disillusioned about the whole process. The inner will to succeed and encouragement from people around me including the officials of this Center is what is keeping me going (IDI, Inmate on Hairdressing Training Ilesa Custodial Center, Osun State, Nigeria).

7. Expectations of the Programme on Post-Incarceration life

In spite of the noted challenges, the inmates still have positive expectation about post-incarceration lifestyle they are looking forward to. They owned up that incarceration has significantly disorganized their lifestyles. This is manifesting in the form of health-related, economic, and social harms with substantial negative hedonic consequences that is likely to make adaptation extremely difficult. The involvement in rehabilitation programme was noted as giving them hopes about the life after incarceration. In the words of one of them:

The vocation I am being trained on through this programme is already given me hope that adjustment to social life after incarceration will not be difficult. In the process of rehabilitation programme, we were counseled not to bother about what people will say about our life during incarceration. How to avoid trouble because any involvement in troubles may lead to provocation and rekindle of past lifestyle which may lead to animosity. I am seriously working on adapting to this as well as making effort to be forward looking on the prospect of my vocation after incarceration. With this I have strong conviction that the remaining part of life will be positively fruitful (IDI, Inmate on Soap Making Training Ilesa Custodial Center, Osun State, Nigeria).

In another submission, an inmate noted that:

I have decided that to relocate from my place of origin, the place where people know about my past. This reason behind this is my experience of my people who may like to provoke anybody with dark past. If I relocate to another place, this will give me the opportunity to start new life, a life that is devoid of rancour and hooliganism. With the new vocation I have learnt, I have full assurance of the Lord that my readjustment to social life will not be difficult after incarceration (IDI, Inmate on Soap Making Training Ilesa Custodial Center, Osun State, Nigeria).

It was also revealed that:

My people cherish economic advancement; though the incarceration has drawn me backward economically but hope is not lost with my training in Tailoring/Fashion Design and the

mastery I have acquired over the period I have spent here. I will definitely bounce back economically in a positive way. I know I possess what it takes to be economically great if I move away from the group that influenced me negatively to be what I am presently. Without lying, the rehabilitation programme has restored the hope in me and currently firing my passion for better commitment to serving the populace in a positive way (IDI, Inmate on Tailoring/Fashion Design/Fashion Design Training Ilesa Custodial Center, Osun State, Nigeria).

Another submission revealed thus:

Economic empowerment was one of the factors that lured me to deviance that brought me to this place. The eagerness to move thus far was brought to naught at the end of the day. The counselling activities within the rehabilitation programme made me better informed that money is not everything; that what individual needs for economic advancement and empowerment is positive ideas. That such idea needs to be positive for the outcome to be sustainable. With proper guidance from the Counselor and the Clergy, I decided to opt for Laundry Service as my choice of vocation. Training on what it takes to attract and retain clients was given to us and I have grabbed my own from what we were taught. So, I have strong belief that what could be classified as my economic loss due to incarceration will soon be regained (IDI, Inmate on Laundry Service Training Ilesa Custodial Center, Osun State, Nigeria)

Talking about the long term effects of incarceration on their wellbeing and how the rehabilitation programmes will bring about a new beginning, one of the inmates revealed further:

There are inmates that were released after their incarceration but returns after some months. What I noticed about them is their lifestyle. Talking about wellbeing, these people are far from it. With what I found out among the officials of the religious bodies that have been visiting us for counselling, the common features I noticed in these returnees to the Custodial center were classified as long-term effect of incarceration. I thus began to fear for my future that such may be my portion if care is not taken, however the counselling and other forms of rehabilitation programme has given me assurance that there was nothing to be feared about. Through the rehabilitation programme I eagerly awaiting the day I will leave this Custodial center for the life outside. I have been daily going over how what I have planned to be the routine of new lifestyle I will be living in order to make the best use of another chance the Lord almighty and the Correctional Service is giving me through this programme (IDI, Inmate on Bead making Training Ilesa Custodial Center, Osun State, Nigeria).

It was submitted further thus:

I need to be in a place where I will be able to start the new opportunity God has provided me on a clean slate. This will assist my desire for restructuring of my states of physical, mental, and *spiritual* well-being. With reasonable job at hand, I think the next thing to desire after my release is perfect environment that will not bring about scary memory of life I have lived in the past. Together with this, it then means I am in possession of *social*, emotional, *spiritual* wellbeing which in the long run will enhance my new found occupation, intellect to manage it and subsequently lead to positive and eventful wellness. It is at this point that I can be positive role model to the young ones and ability to make peace and amend with my creator (IDI, Inmate on Bead making Training Ilesa Custodial Center, Osun State, Nigeria)

D. Conclusion

The perceived effectiveness of rehabilitation programmes on the female inmates in Ilesa Custodial Center was quite impressive and high. All of the participants have positive and favourable perception of existing rehabilitation programmes and have confidence in the efficacy of the programmes and found that the time and energy being put into the programmes through their involvement worth it. They also saw the programme as a good investment to remove recidivism in spite of limitations in terms of government supports. Their post-incarceration expectations revolved around convictions that (a) they are going to adjust effectively to social life after their incarceration, (b) adapt to economic loss (that must have been incurred as a result of their incarceration) once they regain their freedom, and (c) make the best use of the opportunity being given to them through rehabilitation programmes for better wellbeing that will rid them of scary experiences of incarceration.

Going by the employment and involvement of trained and qualified personnel, the female inmates' interest in and involvement in the programmes continued to wax stronger. Since all the Female inmates were involved actively in the acquisition of one or more skills to aid a better life that is free of recidivism, it deserves to be well funded and maintained by the government. Government should therefore create an enabling environment for the development of more skill acquisition programme, employment of trained, qualified officials and trainers, increase funding, increase rehabilitation equipment for the benefits of the inmates and society at large. It is imperative that government should increase budgetary allocations to Correctional Service so as to help recruit qualified personnel who can train and build inmates skill towards financial independence after incarceration.

Recommendations

There are various problems and shortcomings which were identified within the Custodial Center during this study. The recommendations here are targeted at various key players in rehabilitative processes for effectiveness of sentences imposed on offenders and to enhance positive rehabilitative outcome.

Recommendations to the Government

- The government has to realize that it is the major player in the rehabilitative effectiveness of sentences imposed on offenders. It needs to sacrifice the little money it has to help in the upgrading of conditions of the Custodial Center, processes and activities.
- Efforts should be made for Private/Public Partnership arrangements between the Government, Private Individuals and interested Non-Governmental Organizations (NGOs) to assist in the rehabilitation process of the inmates.
- The government must also involve Sociologists and Psychologists into the Correctional systems and processes, so that the inmates may be able to receive counselling before they are released back into the society, so that they do not get back into the society with the trauma of being incarcerated, to avoid re-offending or breaking down of the inmates.
- Sociologist will assist in examining the social environment in which the inmates found themselves and that of the communities into which they are returning to. The implication of such study will enhance effective policy to assist effective reintegration of ex-convicts into the communities. On the other hand, the Psychologist will make sure that the inmates are counselled on how to deal with the discrimination they will encounter from society, especially from the people they would have wronged when committing crimes.

Recommendations to the Judicial Service Commission (JSC)

- The Judges and magistrates should endeavour to explain to offenders the reasons for sentencing before passing of sentences. This should be done so that offenders do not see sentences as a way of punishment only, but as a way of rehabilitation.
- The government should also provide funds or capital to start projects from activities learnt during incarceration, for offenders who would have finished serving their sentences.

Recommendation to the Nigerian Correctional Services

- Although they continue to face challenge, the Correctional Services should keep up the good work they are doing of ensuring that offenders are successfully re-integrated into the society, while exercising reasonable safe, secure and humane control.
- The authority in Correctional Service should encourage and allow more often the visits of inmates' families and relative and this can boost their psychological state and aid their conversation in the skill

acquisition.

Recommendations to the General Public

- Society should understand why sentences are imposed on offenders and they should not discriminate against offenders, so that they work hand in hand with Correctional Services and Judicial Service Commission in ensuring that offenders do not re-offend after serving their sentences.
- Society should also help offenders get back to their normal lives after being released from incarceration by providing necessary resources for the offenders so that they are able to fend for themselves without being involved in criminal activities.

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