

# FROM STIGMATIZATION TO REINTEGRATION: FAITH-BASED INTERVENTION AND EX-INMATES IN NIGERIA

**Bose Makinde PhD**

Department of Social Work, Veronica Adeleke School of Social Sciences, Babcock University, Ilishan-Remo, Ogun State, Nigeria.  
[makindeb@babcock.edu.ng](mailto:makindeb@babcock.edu.ng)

**Oguntona Jemimah Olamiposi**

Department of Social Work, Veronica Adeleke School of Social Sciences, Babcock University, Ilishan-Remo, Ogun State, Nigeria.  
[oguntona0638@pg.babcock.edu.ng](mailto:oguntona0638@pg.babcock.edu.ng)

---

## Abstract

The reintegration of ex-inmates remains a significant concern within human services, particularly in contexts where stigmatization and social exclusion persist after incarceration. In Nigeria, many formerly incarcerated individuals face barriers that limit their social and economic participation, while faith-based interventions have become important sources of support. This study examines the forms and lived experiences of stigmatization among ex-inmates and explores their perceptions of the influence of faith-based interventions on reintegration outcomes in Oyo State, Nigeria. A qualitative phenomenological design was adopted to capture participants' lived experiences. Data were collected through in-depth interviews with purposively selected ex-inmates and key informants and analysed using thematic analysis. The findings indicate that stigmatization occurs in various forms, including social exclusion, employment discrimination, family alienation, and internalized stigma. These experiences negatively affect self-worth, social relationships, and opportunities for reintegration. Participants also reported that faith-based interventions contributed to their reintegration by providing emotional support, fostering a sense of belonging, facilitating access to livelihood opportunities, and supporting personal transformation. The study concludes that although faith-based interventions help to ease the effects of stigmatization, they do not fully address broader structural barriers. The paper recommends closer collaboration between formal correctional systems and faith-based organizations, as well as community-based efforts to reduce stigma and support reintegration.

**Keywords:** Stigmatization, Faith-based Interventions, Reintegration, Reintegration outcomes, Ex-inmates.

---

## I. Introduction

### Background to the Study

The reintegration of ex-inmates into society has emerged as a critical social justice, human rights, and public safety concern in contemporary criminal justice discourse. Across global contexts, individuals released from correctional institutions frequently encounter persistent stigmatization that constrains their access to employment, housing, social relationships, and civic participation (Usman, 2022). This stigmatization is not merely attitudinal but structural, embedded in institutional practices and community responses that continue to penalize individuals long after formal sentences have been served. Empirical evidence indicates that such post-release exclusion significantly undermines reintegration outcomes and contributes to elevated risks of recidivism, psychological distress, and socio-economic marginalization (Western, 2019). Stigmatization functions as a central mechanism through which reintegration failure occurs. Former inmates are often labelled as untrustworthy, dangerous, or morally deficient, leading employers, landlords, and even family members to withhold opportunities and support (Otu et al., 2023). Contemporary criminological and social work literature demonstrates that this social rejection weakens informal social controls, erodes self-efficacy, and increases the likelihood of reoffending, particularly in contexts where formal post-release support systems are weak or absent

(Moore et al., 2022). Thus, stigmatization is not only a consequence of incarceration but also a predictive factor shaping reintegration outcomes.

In response to these challenges, faith-based intervention has gained increasing attention as a complementary reintegration strategy. Faith-based intervention refers to structured programmes and activities delivered by religious institutions or organisations that integrate spiritual guidance with psychosocial support, moral development, mentorship, and practical assistance such as skills acquisition and employment linkage (Jahani & Parayandeh, 2024). Recent empirical studies suggest that faith-based intervention can influence reintegration outcomes by fostering identity transformation, moral realignment, social bonding, and access to supportive networks that counteract the effects of stigma (Johnson et al., 2021; Duwe & King, 2019). These mechanisms are particularly relevant in societies where religion occupies a central place in social life and community organisation. Evidence from North America and Europe indicates that well-structured faith-based intervention programmes can contribute to reduced recidivism and improved post-release adjustment when integrated with broader reintegration supports. For example, evaluations of prison- and community-based faith programmes in the United States have shown positive associations with employment stability, substance-use reduction, and pro-social behaviour among former inmates (Johnson et al., 2021; Moore & Tangney, 2023).

Similarly, community-oriented initiatives such as Circles of Support and Accountability have demonstrated effectiveness in rebuilding trust between former offenders and the wider community through structured moral accountability and social inclusion (Wilson et al., 2020). While scholars caution that faith-based intervention is not a standalone solution, there is growing consensus that it can mitigate the negative effects of stigmatization when embedded within supportive social environments. The relevance of faith-based intervention is particularly pronounced in low- and middle-income countries, where state-led reintegration systems are often underdeveloped. In sub-Saharan Africa, reintegration challenges are compounded by poverty, unemployment, weak welfare systems, and overcrowded correctional facilities (Muntingh, 2020). The United Nations Office on Drugs and Crime (2021) notes that many African prison systems prioritise custodial functions over rehabilitation, resulting in limited preparation for post-release life. Consequently, ex-inmates are frequently released into communities without adequate psychosocial, vocational, or institutional support, intensifying stigmatization and social exclusion. In Nigeria, these structural challenges are acute. Despite recent reforms, the correctional system continues to struggle with overcrowding, limited funding, and insufficient rehabilitative infrastructure (Obioha, 2020).

Although the Nigerian Correctional Service Act of 2019 formally shifted the penal philosophy from punishment to rehabilitation and reintegration, implementation gaps remain significant. Recent assessments indicate that post-release follow-up, employment support, and community reintegration programmes remain weak or inconsistently applied (Nigerian Correctional Service, 2022). As a result, many former inmates experience abrupt reintegration into communities that are ill-prepared to accept them. Stigmatization in the Nigerian context is deeply intertwined with cultural and moral interpretations of crime. Criminal behaviour is often perceived as a reflection of personal moral failure rather than structural disadvantage, leading to enduring social rejection even after legal punishment has been completed (Out et al., 2023). Studies conducted in Nigeria show that ex-inmates frequently face discrimination from employers, landlords, and community leaders, regardless of offence type or evidence of rehabilitation (Akinwale & Adeniyi, 2021; Ojedokun & Aderinto, 2020). Such exclusion restricts access to legitimate livelihoods and weakens family and community ties, thereby increasing vulnerability to reoffending. Okpa et al. (2024) observed that the relationship between stigmatization and reintegration outcomes in Nigeria is shaped by the limited capacity of state institutions to provide sustained post-release support.

While vocational training and educational programmes exist in some correctional facilities, they are often under-resourced and poorly linked to labour market opportunities

(UNODC, 2023). Consequently, former inmates struggle to convert skills acquired during incarceration into gainful employment. This structural disjuncture reinforces stigma by portraying ex-inmates as unproductive or dependent, further entrenching their marginalisation (Augusta et al., 2025). Within this gap, faith-based intervention has become a prominent informal reintegration mechanism. Religious institutions particularly churches, mosques, and faith-based non-governmental organisations play a visible role in providing spiritual counselling, material assistance, mentorship, and social mediation for ex-inmates in Nigeria. Recent Nigerian studies indicate that participation in faith-based intervention can enhance emotional resilience, promote behavioural change, and facilitate partial social acceptance by framing reintegration in moral and redemptive terms (Adeyemi & Salami, 2022; Ojo et al., 2023). Through emphasis on forgiveness, repentance, and restoration, faith-based intervention directly engages with the moral narratives that underpin stigmatization in Nigerian communities. From a social work perspective, faith-based intervention intersects with professional reintegration efforts by addressing psychosocial needs that are often neglected within formal correctional systems.

Social work scholarship increasingly recognises the value of culturally embedded interventions that mobilise community resources, including religious institutions, to support vulnerable populations (Gray et al., 2020; British Association of Social Workers, 2021). In correctional contexts, social workers frequently collaborate with faith-based organisations to provide counselling, life-skills training, family mediation, and post-release follow-up. However, despite the growing visibility of faith-based intervention in Nigeria, empirical research examining its impact on stigmatization and reintegration outcomes remains limited. Existing studies tend to focus on perceptions of effectiveness rather than measurable outcomes, and few systematically analyse how faith-based intervention mediates the relationship between stigmatization and reintegration success (Ojo et al., 2023). Moreover, there is limited disaggregation of evidence at sub-national levels, despite regional variations in religious influence, community norms, and correctional infrastructure.

These gaps are particularly evident in Oyo State, a region with a high concentration of correctional facilities and a strong religious presence. Ibadan, the state capital, hosts major custodial centres and accommodates a sizeable population of former inmates (Hassan & Yusuf, 2020). Yet, there is a paucity of systematic empirical research examining how faith-based intervention affects reintegration outcomes among ex-inmates in the state, or how such interventions contribute to the reduction of stigmatization within local communities. This omission is notable given the central role of religious institutions in shaping social attitudes and providing informal welfare support in Oyo State (Adebayo & Lawal, 2021). The reintegration of ex-inmates in Nigeria is constrained by persistent stigmatization, weak institutional support, and limited post-release opportunities. While existing literature suggests that faith-based intervention may positively influence reintegration outcomes by mitigating stigma, fostering social acceptance, and supporting behavioural change, there remains insufficient empirical evidence to substantiate these claims within specific Nigerian contexts. Addressing this gap is essential for informing social work practice, correctional policy, and community-based reintegration strategies. Hence, this study therefore this study examines stigmatization and the impact of faith-based intervention on reintegration outcomes among ex-inmates in Oyo State, with specific objectives focusing on the prevalent forms and experiences of stigmatization and how ex-inmates perceive the role of faith-based interventions in shaping their reintegration experiences.

## **II. Materials and Methods**

### **Study Design and Settings**

The study adopted a phenomenological qualitative research design in order to capture the lived experiences of participants. The study was conducted in Ibadan, Oyo State, focusing on Agodi Correctional Centre and JDPC programmes.

### **Participant Recruitment**

Participants were selected through purposive criterion-based sampling. Ten ex-inmates from Agodi Correctional Centre who had participated in faith-based and reintegration programmes within Justice Development and Peace Commission were recruited. Five professionals were drawn from the JDPC and Agodi Correctional Centre. Inclusion was based on direct experience with stigmatization and/or JDPC interventions. Recruitment occurred via JDPC and correctional facility referrals. Informed consent was obtained, assuring voluntariness, confidentiality, and no penalties for withdrawal.

### **Data Collection**

Data were collected through in-depth semi-structured interviews using interview guides for ex-inmates and professionals. Interviews explored stigmatization experiences, JDPC interventions received/provided, perceived impacts on reintegration, and challenges. Interviews lasted 45–90 minutes, were audio-recorded with consent, and conducted privately. Field notes captured non-verbal cues. Ethical approval came from Babcock University Health Research Ethics Committee (BUHREC). Strict confidentiality was maintained; no identifying details were required.

### **Methods of Data Analysis**

Thematic analysis identified recurring patterns and themes relating to stigmatization and faith-based support effectiveness. Transcripts were coded to align with objectives. Trustworthiness was ensured via thick descriptions and triangulation of perspectives.

### **Demography of Participants**

Ten ex-inmates from Agodi Correctional Centre and five professionals from the JDPC and Agodi Correctional Centre participated in the study. Theme one/objective one: discuss participants response. Letter P and K are used to code ex-inmates and professionals respectively to ensure adequate privacy of individual participants.

## **III. Results**

### **Theme One**

#### **The Prevalent Forms and Lived Experiences of Stigmatization Encountered by Ex-inmates in Oyo State**

I was fortunate to secure a job as a security officer a few months after my release. However in my seventh month at work, a prison warden who had known me during my incarceration visited my workplace and disclosed my past to my employers. Although my employer acknowledged that I had demonstrated good character since joining the organisation, I was dismissed from the job later that same month (P1 male)

In my rented apartment, my co—tenants who became aware of my situation began to label me openly. They even colluded with one another to persuade the caretaker to evict me from the apartment (P9 female)

People often do not believe that one can change, and the stigma remain persistent. Although I received support from my immediate family, my extended family believed that I had brought shame upon the family name (P6 male)

Ex-inmates often become unemployable once employers learn of their prior incarceration. For instance, I recently advised an ex-inmate who had undergone counselling, prayers, and rehabilitation to learn GSM repair. Initially, the shop owner was receptive and supportive; however, immediately he discovered that the individual was an ex-inmate, he declined to work with him, citing fear of possible theft by the ex-inmate (K2)

Ex-inmate face stigmatization a lot, in some cases the stigmatization is not limited to them, their immediate family member at times also get stigmatized by the members of their community (K4)

Participants' direct commentary revealed profound and multifaceted stigmatization. Participant P1 stated that, despite demonstrating good character, he was dismissed from

employment following the disclosure of his incarceration history. Participant P9 described co-tenants colluding to evict her, illustrating the tangible impact of societal prejudice on everyday social relations. Participant P6 recounted being disowned by extended relatives due to perceived family shame, underscoring the collective and relational dimensions of stigmatization in kin-based societies. Professionals involved in the study corroborated the pervasive nature of stigmatization experienced by ex-inmates, noting that such stigma often extends beyond the individual to affect their immediate family members, who may also face social exclusion within their communities. Even where ex-inmates acquire vocational skills and demonstrate readiness for lawful engagement, disclosure of their incarceration history frequently results in rejection by potential employers due to fears of theft or recidivism.

These accounts collectively demonstrate how the label “ex-convict” operated as a master status, eclipsing personal identities, competencies, and aspirations. Internalized stigma surfaced in participants’ expressions of feeling unworthy and avoiding social interactions to escape further judgment. Professionals corroborated these lived experiences, noting that stigma manifests through community suspicion, family shame, and institutional exclusion such as denial of loans or community roles. The responses highlight stigmatization as both interpersonal (rejection, avoidance) and structural (employment and housing barriers), reinforcing cycles of marginalization and elevating recidivism risk. In the Oyo State context, where cultural and moral interpretations of crime amplify rejection, participants’ narratives portray stigmatization as an enduring extension of punishment beyond incarceration, underscoring its role as a central barrier to successful reintegration.

## Theme Two

### Participants Response to Faith-based Intervention

The second theme explored how ex-inmates perceive the influence of faith-based intervention on their social, economic, and psychosocial reintegration. Participants perceived JDPC interventions as transformative.

Before JDPC, I saw myself as a lost cause. But through their spiritual teachings and counseling, I converted to Christain despite my Muslim background, and I have been living according to Christ teaching; it is my new identity given by God through JDPC  
“(P4 male)

The moral and financial support I received from JDPC for my dry cleaning business has set me up for life (P10 male)

Participant P4 described his conversion to Christianity and subsequent adoption of a new identity as a “child of God,” exemplifying the depth of emotional and spiritual transformation facilitated by spiritual counselling, mentorship, and communal prayer. This process directly countered internalized stigma and promoted a renewed sense of belonging and purpose. Participant P10 reported success in establishing a dry-cleaning service with assistance from JDPC, illustrating how vocational training and economic empowerment programmes provided tangible resources that countered economic exclusion and enabled livelihood stability.

Some family members completely sever ties with inmates, meditation between ex-inmates and their family is what we do on a regular basis, I meditate for the inmates through dialogue and prayer.(K2)

Through contact tracing, we always try to help ex-inmates to establish contact with their family (K3)

Professionals (K2, K3) highlighted mediation efforts that reconnected ex-inmates with estranged family members, demonstrating the combined use of informational and instrumental support in rebuilding trust and restoring relationships. K5 noted that the acceptance and non-judgmental environment of the faith community contrasted sharply with wider societal rejection, enabling ex-inmates to reassess their self-worth. Participants further reported enhanced emotional resilience, behavioral change, and reduced fear of recidivism through ongoing mentorship and accountability.

Funding is the major issue will encounter in the organization, there is a limit to what

we can handle financially as NGO, our only source of funding is donations we receive from kind-hearted Nigerians which are not always enough to cater financially for majority of the ex-inmates (K3)

We can preach forgiveness and acceptance all we want, but when an ex-inmate tries to rent a house or get a job, they still face rejection. The community needs to change its mindset, and that is a much bigger battle. (K5)

While acknowledging limitations such as financial constraints (K3) and persistent prejudice (K5), ex-inmates consistently viewed the interventions as essential mechanisms for identity reconstruction, social inclusion, and practical support. These responses underscore the perceived role of JDPC faith-based interventions as a powerful counter-force to stigmatization, fostering pro-social identities and sustainable reintegration outcomes in resource-limited settings.

#### IV. Discussion

The findings on stigmatization align closely with the literature reviewed in the study. Participant accounts of employment dismissal (P1), eviction (P9), and family disownment (P6) confirm stigmatization as a multifaceted structural barrier that perpetuates social exclusion, economic marginalization, and psychological distress. The “ex-convict” label functioning as a master status directly echoes labelling theory (Becker, 1963), whereby societal reactions reinforce deviant identities and hinder desistance. This is evident in the account of Participant P1, who, despite demonstrating good character, was dismissed from employment following the disclosure of his incarceration history. This finding is consistent with recent studies showing that criminal record disclosure continues to significantly reduce employment opportunities for formerly incarcerated persons, largely due to employer risk perceptions and persistent stigma (Doleac, 2021).

The experience of social exclusion, as reported by the majority of participants, is a direct consequence of this master status. P9’s account of co-tenants colluding to evict her illustrates the tangible impact of societal prejudice on everyday social relations. This finding aligns with recent studies on social exclusion among formerly incarcerated persons, which demonstrate that criminal labeling often results in ostracism, housing instability, and exclusion from community life. In the Nigerian and broader African context, empirical evidence shows that ex-inmates frequently face rejection within residential communities due to moralized perceptions of criminality and weak reintegration structures (Adejumo & Okunola, 2023), a pattern similarly observed in international reentry studies (Harding et al., 2022).

The study provides compelling evidence for the transformative role of faith-based interventions in mitigating the adverse effects of stigmatization and facilitating reintegration. These interventions, particularly those offered by JDPC, operate as a powerful counter-force to the negative labeling process, fostering identity reconstruction and providing robust social support networks. This aligns closely with contemporary formulations of Social Support Theory, which emphasize that supportive social relationships buffer individuals against the psychological and social consequences of stress, exclusion, and marginalization (Holt-Lunstad, 2022).

The faith community effectively operates as a surrogate family and alternative social capital network, enhancing psychological resilience and reducing vulnerability to despair that may precipitate recidivism. Contemporary reintegration research similarly associates such supportive environments with lower reoffending risks and improved post-release adjustment (Stone, 2023)

Recent scholarship continues to identify emotional, instrumental, informational, and appraisal support as core dimensions of effective social support, all of which are evident in JDPC’s multipronged reintegration approach (Taylor, 2021). Emotional support is particularly pronounced through spiritual counselling, mentorship, and communal prayer. P4’s conversion to Christianity and subsequent adoption of a new identity as a “child of God” exemplifies the depth of emotional and spiritual transformation facilitated by JDPC. This

process of spiritual re-identification fosters a renewed sense of belonging and purpose, directly countering internalized stigma and promoting positive self-concept.

One of the participant (P10)'s success in establishing a dry-cleaning service with assistance from JDPC illustrates how tangible resources can directly counter economic exclusion faced by ex-inmates. Recent studies consistently identify access to employment, skills acquisition, and income-generating opportunities as key predictors of successful reintegration and reduced recidivism (Doleac, 2021). Providing marketable skills and, in some cases, start-up support, JDPC addresses a major structural barrier to reintegration. Informational support is provided through guidance on navigating social challenges, legal advice, and practical life skills.

## **V. Conclusion**

This study provides compelling evidence of the profound and often debilitating impact of stigmatization on the reintegration trajectories of ex-inmates within Oyo State. It unequivocally demonstrates that the label of "ex-convict" acts as a powerful master status, perpetuating cycles of social exclusion and economic marginalization. Crucially, the research highlights the indispensable role of faith-based interventions, exemplified by the work of JDPC, in counteracting these negative forces. Through the offering of holistic spectrum of support such as emotional, instrumental, informational, and appraisal, these interventions serve as vital catalysts for identity reconstruction, enabling ex-inmates to shed their stigmatized pasts and embrace new, pro-social identities. Furthermore, they are instrumental in building robust social support networks that act as critical buffers against the stressors of post-release life, thereby significantly improving reintegration outcomes and fostering a perceived reduction in recidivism. Nevertheless, the study also reveals that the effectiveness of these interventions is constrained by significant systemic barriers, including chronic underfunding, pervasive societal prejudice, and a notable absence of cohesive policy frameworks and institutional collaboration. Addressing these multifaceted challenges is paramount for creating a more equitable and supportive environment for ex-inmates, ultimately contributing to enhanced public safety and the cultivation of more inclusive communities.

## **VI. Recommendations**

Based on the findings of this study, the following recommendations were made:

### **Implement Public Awareness and Anti-Stigma Campaigns**

Public education campaigns are needed to challenge negative stereotypes and foster greater understanding and acceptance of ex-inmates within communities. These campaigns should highlight successful reintegration stories and emphasize the importance of second chances for societal well-being.

### **Integrate Reintegration Programs into Correctional Policy**

Reintegration planning should begin early in the incarceration period, with clear pathways for inmates to access faith-based and vocational programs both inside and outside correctional facilities. This requires a shift in correctional philosophy from punitive to rehabilitative.

### **Implication for Social Work Practices**

The findings of this study hold significant implications for social work practice, policy formulation, and professional engagement within the context of ex-inmate reintegration in Oyo State, Nigeria. The pervasive stigmatization experienced by ex-inmates manifested as social exclusion, family alienation, and employment discrimination underscores the need for social workers to actively engage in anti-stigma interventions at both the individual and community levels. Social workers are strategically positioned to facilitate attitudinal and behavioral change among community members, employers, and families, through sensitization programs, counseling, and advocacy. The demonstrated efficacy of faith-based interventions in fostering identity reconstruction, social support, and economic empowerment

highlights the critical role of social workers in designing, coordinating, and evaluating collaborative programs with non-state actors. Social work practice in this domain requires the integration of psychosocial, economic, and spiritual support strategies, ensuring that interventions are holistic and responsive to the multidimensional needs of ex-inmates. The challenges identified in sustaining long-term follow-up, addressing resource constraints, and navigating policy gaps highlight a critical area for social work advocacy. The study emphasizes the importance of applying evidence-based interventions incorporating contemporary theoretical frameworks such as Social Support Theory and Labelling Theory. The findings have broader implications for social work education and professional development. In summary, this study reinforces the centrality of social work in addressing the psychosocial, economic, and structural challenges faced by ex-inmates. Through advocacy, program coordination, evidence-based interventions, and community engagement, social workers can play a transformative role in reducing stigma, promoting social justice, and fostering sustainable reintegration outcomes for formerly incarcerated individuals.

### References

- Abdullah, S. (2022). The role of tawba (repentance) in social work with Muslim clients. In H. Schmid & A. Sheikhzadegan (Eds.), *Exploring Islamic social work: Between community and the common good* (pp. 233–248). Springer. [https://doi.org/10.1007/978-3-030-87598-5\\_12](https://doi.org/10.1007/978-3-030-87598-5_12)
- Adebayo, T. (2021). *De-radicalization and counter-terrorism in Nigeria: Challenges and prospects*. Security Press.
- Adebayo, T., Mensah, P., & Abiola, K. (2025). Innovative approaches to inmate rehabilitation and reintegration in Africa. *Journal of African Correctional Research*, 5(1), 25–43. <https://mahesainstitute.web.id/ojs2/index.php/jehss/article/view/2891>
- Adejumo, A. O., & Okunola, R. A. (2023). Stigma, reintegration, and social exclusion of ex-prisoners in Southwestern Nigeria. *African Journal of Social Work*, 13(2), 89–104.
- Adeoye, O., & Esan, O. (2022). Prevalence, associated factors, and perinatal outcomes of antepartum depression among pregnant women in Nigeria. *Nigerian Journal of Clinical Practice*, 25(4), 500–508. [https://doi.org/10.4103/njcp.njcp\\_123\\_22](https://doi.org/10.4103/njcp.njcp_123_22)
- Agan, A., & Starr, S. B. (2018). Ban the box, criminal records, and statistical discrimination: A field experiment. *The Quarterly Journal of Economics*, 133(1), 191–235. <https://doi.org/10.1093/qje/qjx028>
- Aghan, P. L., Akinyi, O. M., & Assey, A. A. (2025). The influence of religious-based programmes on recidivism of women offenders in Kenyan prisons. *Impact: Journal of Transformation*, 8(1), 22–47. <https://journals.aiu.ac.ke/index.php/impact/article/view/168>
- Ajah, B. O., Okpa, J. T., Eneji, R. I., Nnamani, R. G., Morojele, R., Asomba, I. U., ... & Nweke, I. O. (2025). Incorporating Indigenous languages into the rehabilitation and reintegration of inmates in Nigeria's correctional centres. *Journal of African Languages & Literary Studies*, 6(1), 5.
- Akers, R. L. (1990). *Criminological theories: Introduction and evaluation* (2nd ed.). Roxbury Publishing.
- Akinwale, A. (2022). Faith-based interventions in counter-radicalization: A Nigerian perspective. *Journal of Religious Studies*, 14(2), 102–119.
- Anderson, T., & Smith, J. (2023). Religious engagement and moral rehabilitation of inmates in U.S. prisons. *Criminal Justice Review*, 48(2), 102–118. <https://pmc.ncbi.nlm.nih.gov/articles/PMC9748388>
- Arditti, J. A., & Few-Demo, A. L. (2020). Applied family theory and incarceration: Family contexts of release and reentry. *Journal of Family Theory & Review*, 12(2), 241–261.

<https://doi.org/10.1111/jftr.12373>

- Arditti, J. A., & Savla, J. (2020). Parental incarceration and child trauma symptoms in a sample of jail-involved families. *Journal of Child and Family Studies*, 29(4), 1101–1114. <https://doi.org/10.1007/s10826-019-01588-w> Ayuk, A.,
- Bales, W. D., & Mears, D. P. (2020). Prison, employment, and recidivism. *Justice Quarterly*, 37(2), 342–365. <https://doi.org/10.1080/07418825.2019.1601018>
- Bassey, H. E. (2022). Religious services and the rehabilitation of inmates in correctional centres in Akwa Ibom State, Nigeria. *AKSU Journal of Corrections*. <https://aksujournalofcorrections.org/uploads/research/Religious-Services-Rehabilitation-Inmates.pdf>
- Becker, H. S. (2021). *Outsiders: Studies in the sociology of deviance* (Enlarged ed.). Free Press. (Original work published 1963)
- Berghuis, M. (2018). Reentry programs for adult male offender recidivism and reintegration: A systematic review and meta-analysis. *International Journal of Offender Therapy and Comparative Criminology*, 62(14), 4655–4676.
- Bushway, S. D., & Nguyen, H. (2021). Building a signal of desistance from a criminal record. *Criminology & Public Policy*, 20(2), 313–338. <https://doi.org/10.1111/1745-9133.12543>
- Canda, E. R., Furman, L. D., & Canda, H. J. (2020). *Spiritual diversity in social work practice: The heart of helping* (3rd ed.). Oxford University Press.
- Clear, T. R., & Frost, N. A. (2021). The punishment imperative and its aftermath. *Annual Review of Criminology*, 4(1), 245–263. <https://doi.org/10.1146/annurev-criminol-061020-022026>
- Couloute, L., & Kopf, D. (2018). Out of prison & out of work: Unemployment among formerly incarcerated people. *Prison Policy Initiative*. <https://www.prisonpolicy.org/reports/outofwork.html>
- Doleac, J. L. (2021). Strategies for reducing recidivism and improving reentry outcomes. *Journal of Policy Analysis and Management*, 40(1), 5–26.
- Farrington, D. P. (2020). Childhood risk factors for criminal career duration: Comparisons with prevalence, onset, frequency and recidivism. *Criminal Behaviour and Mental Health*, 30(4), 159–171.
- Friedman, S. R., Williams, L. D., Guarino, H., Mateu-Gelabert, P., Krawczyk, N., Hamilton, L., ... & Earnshaw, V. A. (2022). The stigma system: How sociopolitical domination, scapegoating, and stigma shape public health. *Journal of Community Psychology*, 50(1), 385–408.
- Gana, O., Saeed, K. N., & Halid, H. (2021). Reintegration after prison: Encouraging employers to hire ex-offenders to be a part of the society. *Albukhary Social Business Journal*, 1–9.
- Harding, D. J., Nguyen, A. P., & Morenoff, J. D. (2022). Social support and housing during the transition from prison to community. *RSF: The Russell Sage Foundation Journal of the Social Sciences*, 8(1), 164–187. <https://doi.org/10.7758/RSF.2022.8.1.08>
- Harding, R., Morenoff, J. D., & Herbert, C. W. (2019). Understanding the impact of incarceration on health: Recent research and future directions. *Annual Review of Public Health*, 40, 441–457. <https://doi.org/10.1146/annurev-publhealth-040218-043620>
- Holt-Lunstad, J. (2022). Social connection as a public health priority: Evidence and a systemic framework for prioritizing the “social” in social support. *Annual Review of*

- Public Health, 43, 193–213.
- Ishola, A. A. (2022). Family support, duration of incarceration and inmates' intent to return to crime in Agodi Prison, Ibadan, Nigeria. *Social Sciences, Humanities and Education Journal (SHE Journal)*, 3(1), 31–39.
- Jahani, R., & Parayandeh, M. Y. (2024). The role of faith-based organizations in social service provision. *Interdisciplinary Studies in Society, Law, and Politics*, 3(3), 12–19.
- Johnson, B. R., et al. (2021). Religion and prisoner well-being: Implications for rehabilitation. *International Journal of Offender Therapy and Comparative Criminology*, 67(5), 450–470.
- LaBarbera, R. (2025). A mixed methods evaluation of well-being among participants in faith-based correctional programmes. *Journal of Offender Rehabilitation*, 64(1), 1–23. <https://pmc.ncbi.nlm.nih.gov/articles/PMC12035548/>
- Liu, L., & Visher, C. A. (2021). Decomposition of the role of family in reentry: Family support, tension, gender, and reentry outcomes. *Crime and Delinquency*, 67(6–7), 970–996.
- Okorie, P., & Nwankwo, J. (2020). Factors influencing recidivism and effectiveness of rehabilitative services among ex-offenders in Nigeria. *International Journal of Criminology and Sociology*, 9(1), 101–114. <https://lifescienceglobal.com/pms/index.php/ijcs/article/view/7883>
- Ogunwale, A. O., & Ajibade, A. S. (2022). Social stigma and family reintegration of ex-convicts in Nigeria: A qualitative study. *Ibadan Journal of the Social Sciences*, 20(1), 88–104. <https://doi.org/10.46222/ijss.2022.201.88>
- Ojo, M. O., et al. (2023). Faith-based organizations and social reintegration in Nigeria. *African Journal of Criminology and Justice Studies*, 16(2), 45–60.
- Olarinmoye, O. O. (2024). Faith-based organizations and social welfare: Associational life and religion in Nigeria. In *Faith-based organizations and social welfare* (pp. 241–269). Springer.
- Okeke, C., & Ojo, A. (2023). Social stigma and reintegration of ex-inmates in Nigeria: Implications for employment and social participation. *African Journal of Criminology and Justice Studies*, 16(2), 45–60. <https://www.ajcjs.org/articles/2023/stigma-reintegration-nigeria.pdf>
- Prison Fellowship Nigeria. (2024–2025). Restorative justice, rehabilitation, and reintegration programmes: Annual reports and project summaries. <https://www.prisonfellowshipnigeria.org>
- Stone, J. (2023). Narrative identity and desistance from crime. *British Journal of Criminology*, 63(4), 897–914.
- Taylor, S. E. (2021). Social support: A review. *Oxford Research Encyclopedia of Psychology*. <https://doi.org/10.1093/acrefore/9780190236557.013.83>
- Turney, K. (2021). Family support and reentry outcomes: The role of parental and extended kinship networks. *Journal of Marriage and Family*, 83(3), 732–748.
- Usman, B. (2022). Nigeria's Operation Safe Corridor: A case study. *West African Journal of Security Studies*, 14(1), 88–104.
- Western, B. (2019). Stress and hardship after prison. *American Journal of Sociology*, 120(5), 1512–1554. <https://doi.org/10.1086/681301>