# An Exploration into the Experiences of Somali Families Affected by Imprisonment

MUNA JAMA

A thesis submitted in partial fulfilment of the requirements of the School of Psychology, University of East London for the Doctorate in Clinical Psychology

May 2024

## ABSTRACT

**Aims**: Prior research has demonstrated how families affected by imprisonment experience numerous harms from financial impact, stigma, and psychological distress. However, little is known about how families from racialised backgrounds in the UK are affected by the imprisonment of their loved one. With Black and Muslim people disproportionately represented in the UK prison system, it is likely that Black and Muslims families are similarly disproportionately affected. This thesis explores the impact of imprisonment on Somali families who operate at the intersection of being both Muslim and Black. This thesis also aims to shed light on their sources of support amidst the challenges they face.

**Method:** Six Somali women participated in semi-structured interviews and a reflexive thematic analysis was employed to explore their experiences of having a family member imprisoned.

**Results:** In the analysis, three themes were identified: (1) 'Navigating the Changes' described the impact on emotional wellbeing and the familial unit in the wake of the imprisonment of their loved one and the new ways families maintained the relationship (2) 'Traumatised by the System' described how families as innocent citizens are draw in and affected by the harsh practices of the CJS (3) 'Surviving' highlighted how families made sense and coped with the imprisonment and their sources of support.

**Conclusion**: The findings suggest that Somali families with a loved one imprisoned encounter a plethora of hardships stemming from the absence of their loved one, stigma, and exposure to the harsh practices of the CJS. These experiences were further exacerbated through their intersection of race, gender, faith and social economic status. The findings have both individual and have far-reaching implications.

**TABLE OF CONTENTS**

## LIST OF ABBREVIATIONS

| | |
|---|---|
| BPS | British Psychological Society |
| CFT | Compassion Focused Therapy |
| CJS | Criminal Justice System |
| CP | Clinical Psychology |
| MoJ | Ministry of Justice |
| NHS | National Health Service |
| PTMF | Power Threat Meaning Framework |
| PTSD | Post Traumatic Stress Disorder |
| RTA | Reflective Thematic Analysis |
| SBW | Strong Block Women |
| SFT | Structural Family Therapy |
| TA | Thematic Analysis |
| UK | United Kingdom |
| USA | United States of America |
| YOI | Young Offender Institute. |

## LIST OF TABLES

## LIST OF FIGURES

**Acknowledgments**

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

*In the name of the God the Most Gracious and the Most Merciful*

To the six women who shared their time and heart with me, thank you for trusting me with your stories. Your voices have given depth and meaning to this research, and I am honoured to have been given the opportunity to amplify them. I hope to have done you justice.

I would also like to thank the Somali community organisations who assisted me with recruitment. The work you do has changed so many lives. May God reward you.

Thank you to my research supervisor, Lorna Farquharson for your commitment, insight, and encouragement. You've been behind this project from day one and even in my times of doubt you've believed in me.

To my incredible mother, you are the heart and soul of this journey. Your love, strength and sacrifice illuminate these pages and have been the driving force in getting me this far. I can't thank you enough.

To my father, I wish you was here.

And to the rest of my family – my uncle, stepdad, cousins and siblings. I know you're all happy to have me back! This thesis is dedicated to each and every one of you. Thank you for your constant support and love. None of this would have been possible without you.

# 1. INTRODUCTION

## 1.1. Overview

This thesis concerns the impact of imprisonment of a family member on Somali families in the United Kingdom (UK). In this chapter I will begin by describing my positionality to this research and how it has influenced the formation of this piece of work. This chapter will then go on to set the scene of the Criminal Justice System (CJS) in the UK with a particular focus on the prison system. Through this it will highlight the structural racism and Islamophobia underpinning the disproportionality of Black and Muslim people affected by the prison system. The next part will introduce the myriads of ways families of the people in prison are affected with a subsequent focus on people of Somali heritage who are often at the intersection of both Black and Muslim identities. This will then be followed by a scoping review exploring the evidence base relating to the impact of imprisonment on Somali families. It will then close with an outline of the gaps and the research questions of this thesis.

## 1.2. A Note on Terminology

It's important to define the terms and concepts that will be used throughout this thesis to ensure that there is a shared understanding between writer and reader. The language surrounding the CJS and the people in prison is highly politicised (McBride, 2017). Throughout this study, I have prioritised using language that humanises and empowers people, particularly groups of people that have been marginalised in order to disrupt this 'othering' (Salter & Adams, 2013; Patel, 2022) I have also carefully considered how language is constructed to operate within certain social contexts and its function to reinforce structural inequalities whilst ignoring others and centering Whiteness as the dominant ideological system (Milner & Jumbe, 2020; Patel, 2022).

The terms and concepts used in this study support the epistemology adopted as well as the positionality of the researcher as a multi-marginalised person (*see*

*Chapter 2).* To support having a shared understanding some the terms that will be used, are defined below:

### 1.2.1. Black

Within this thesis the term Black will be used to describe people who identify themselves as of African or Caribbean ancestry in the UK (Agyemang et al., 2005). Black is deliberately capitalised to empower and counteract systemic oppression of Black people.

### 1.2.2. Marginalised and Minoritised

This term refers to individuals and groups of people who are excluded to the margins of society and who often experience discrimination and disadvantage, in relation to their identity/identities (Milner & Jumbe, 2020). Minoritised is a term used to emphasise the active process, driven by socio-political factors, in which groups of people or individuals are ascribed a minority status (Milner & Jumbe, 2020).

### 1.2.3. Justice-involved person

This term refers to persons who are involved with the CJS. It will be used instead of moralistic language such as ‘criminal’ or ‘offender’ (Tran et al., 2018).

### 1.2.4. Person in Prison

This term refers to someone who is in prison or has been imprisoned. It will be used instead of prisoner as it does not ascribe a fixed identity and status to a period of someone’s life (Harney et al., 2022; Tran et al., 2018).

### 1.3. Positionality of Researcher

It is difficult for me to conduct this doctoral research project without providing the background.

My positionality is such that I am a Black woman who grew up in an area of London underserved and neglected. As often happens to people in underserved and neglected areas, it is no surprise that I have both direct and indirect exposure to the carceral state. I have also witnessed its harms on the people in my community who are left behind reeling with the loss of their loved one to crime, imprisonment, or worse death. Contrastingly, I've noticed that much of this pain is hidden away from view likely due to the increasing racism and Islamophobia in British society. What is instead visible, for Somali people in the UK, is narratives of criminality with many sensationalist news stories referencing knife crime, terrorism, and gang violence even when Somali's are the victims (Glanfield, 2016; Mohdin,2022; Townsend, 2018, 2019).

This project involves the weaving of both my lived experiences and the experiences of the participants through the identities I inhabit – female, Black, Somali, and Muslim. In addition to this, although I place myself within an insider position, as a Somali person doing research within the Somali community, I acknowledge my outsider position as a researcher attached to a Western institution, expected to meet institutional requirements underpinned by a colonial model. I am also mindful that I am researching a potentially highly charged area as the subject of 'Muslim' is increasingly politicised particularly within the arena of the CJS and prisons.

Alongside this, whilst completing this thesis I have also been on placement in a prison, as a trainee clinical psychologist, supporting the wellbeing of men imprisoned. I chose to do my placement in this area as I wanted to know more about the prison institution as it is a world deliberately hidden from view. Through this experience, I have witnessed first-hand the inhumane daily realities of prison life, the emotional impact of being deprived of liberties as well the vast number of marginalised people imprisoned, specifically Black and Muslim men. In the

research process, I also often found myself between two worlds – one where I was with the men imprisoned and the other with their families – feeling their pains on both sides. For me, doing this research alongside my reflections on the realities of prison has been a crucial and complimentary process as it has developed the social justice and abolitionist principles that are core to this project.

Overall, including the self within research is a vulnerable task and one that often falls on the already marginalised. However, it is also my faith, as a Muslim, which informs my pursuit for social justice and for me the personal is political.

## 1.4. A Brief Overview of the UK Criminal Justice System

This section will begin by providing the backdrop in which imprisonment and its effects can be understood. It will do this by outlining the CJS and its agencies. Closing, it will reveal the inequity embedded within the many arms of the system subsequently providing the context for exploring how families are then impacted in the next section.

### 1.4.1. Prisons in the England

The CJS is an umbrella term used to describe the collection of organisations which are responsible for upholding law in the interest of its citizens. These organisations include the police service, Crown Prosecution Service, courts, probation, and lastly the prison service, which is the focus in this study. They are all government-controlled agencies, and they state their collective purpose is “to deliver justice for all, by convicting and punishing the guilty and helping them to stop offending, while protecting the innocent and the wider community’ (HM Government, 2008, p.12).

Prison is a key component of this system and is situated at the tail end, reserved for those remanded, convicted or sentenced. There are differing perspectives on the function of prison which is influenced by the socio-political-historical context. Overall, across the world prison can serve multiple functions from punishment, protection, deterrence and most recently in Western history, rehabilitation.

England has one of the highest imprisonment rates in Western Europe (Prison Reform Trust, 2022; 2023). Every year, thousands of people are sent to prison and over the last 30 years this number has been steadily increasing as evidenced by the 80% rise in the prison population in the past 30 years. At the time of writing this thesis, there are 87,529 people in prison and young offender institutions (YOI) in England and Wales (Ministry of Justice, 2023). There are a total of 122 prisons in England and Wales; a majority of which are men's prisons (Beard, 2023). Men make up the vast majority of the prison population in the UK with women only making up 4% (Prison Reform Trust, 2022). Many prisons are dangerously overcrowded, however faced with the increasing demand for prison capacity, privatisation has been sought as a solution (House of Commons, 2019). Indeed, as more prisons are set to be built, the prison population is forecast to rise exponentially over the years.

### 1.4.2. The Criminal (in)Justice System

The use of prisons is a contentious subject matter in society and one that is often a sensationalised 'hot' topic for politicians, who compete on who can be seen as the "toughest on crime" (Newburn, 2007). Consequently, a victim-centred approach to justice is overshadowed which ignores the harm inflicted to victims and the potential to repair the damage enacted to them and the wider community. This is in line with the principles of restorative justice which emphasise inclusion rather than exclusionary processes to justice alongside a reinvestment of criminal justice budgets to public services (Scott, 2018)

Instead, relying on emotive rhetoric with an emphasis on control, arguments that are reactionary and populist are favoured in society rather than productive solutions to social issues (Scott, 2018). Subsequently, through the use of political reform and policing practices, 'new criminals' are created and subjected to harsh practices such as imprisonment (Muncie, 2008). Recently, this can be seen in legislative changes that hyperpolice and criminalise the right to protest in UK (Chowdhury, 2023) and the right to seek refuge and asylum (Hunter, 2023).

However, the pains of prison are not equal for all (Scott, 2018). Research has demonstrated a link between poverty and imprisonment (Reiman, 2012; Newburn, 2016; Wacquant, 2009a, 2009b). People in prison are not only more likely to come from low socio-economic backgrounds but it has also been found that the rates of imprisonment are higher in areas that are deprived, reportedly up to ten times greater (Breen, 2010; Jones et al., 2023; Newburn, 2016). Additionally, more than half of young people that were imprisoned after secondary school were eligible for free school meals whilst they were at primary school (Office of National Statistics, 2023). Free school meals are offered to families receiving state benefits and an income less than £7,400 a year (Department of Education, 2024). It has been argued that the increase of the prison population is reflective of the societal economic structuring within the neoliberal climate (Lloyd & Whitehead, 2018). This economic structuring works so those classified as 'social junk' in a neoliberal society, by not contributing to the capitalist system, are removed from the public gaze (i.e., imprisoned). Most prisoners are also impacted by other forms of structural inequality such as poor educational and health outcomes, higher levels of mental health problems and more likely to be homeless and be care experienced, creating a cumulative effect of social disadvantage (Schnittker et al., 2012; Social Exclusion Unit, 2002).

1.4.2.1. *Black and Minoritised People in Prison:* In the UK, Black and other minoritised ethnic groups (BME) are disproportionately represented in the prison population (Ministry of Justice, 2022a, 2022b). This overrepresentation towards Black and minoritised groups is also evident within the other agencies of the CJS such as the police service. A review conducted by politician David Lammy revealed, people from BME groups were more likely to be stopped and searched by the police (Lammy, 2017). Specifically, young Black men were most affected as they were nine times more likely to be stopped and searched than their White counterparts (Institute of Race Relations, 2023; Shiner et al., 2018). People from BME groups were also disproportionality represented in being remanded to custody from Crown Court where they were also more likely to receive custodial sentences of a longer duration (Lymperopoulou, 2023). INQUEST, a charity concerned with state-related deaths, reported that between 2015-2022, Black and mixed-race people made up the highest number of deaths within prison

(Pandian, 2022). It is important to note the term 'BME' is often used by institutions to commonly group together non-White ethnic groups. It is not preferable to use in this study as it does not acknowledge variations in ethnicities and their differing experiences of marginalisation.

Within the prison system, Black people are also disproportionately represented. Black people make up 13% of the prison population despite only making up 4% of the general population (Lammy, 2017: Ministry of Justice, 2023). This suggests that Black people are three times more likely to be imprisoned than the majority population. This stark difference is even greater in the youth custody population with Black young people accounting for 20% of the children in custody (Lammy, 2017). Furthermore, Black people in prison report poor and negative experiences with many being victim to racism and discrimination (Taylor, 2022). They were also subjected to harsher physical sanctions, for example they were more likely to have batons and incapacitant spray used against them (Taylor, 2022).

1.4.2.2. *Muslim People in Prison:* Over the years, there has been a substantial increase in the number of Muslim people in prison, as well with a stark increase of 50% in the last decade (Prison Reform Trust, 2023). Despite Muslims making up 6% of the UK population, they account for 17% of the prison population (Sturge & Carthew, 2023; Lammy, 2017). However, the Muslim prison population is not a homogeneous group, some are born into Muslim families and others converting to Islam later in their life. In addition to this, whilst Muslims are not one ethnic group within the prison population, people who identified as Black were also more likely to identify as Muslim, specifically of Black African heritage (Taylor, 2022).

A review into the experiences of Muslim prisoners revealed that many of their grievances were due to erroneous and damaging labels of extremist or terrorist (HM Chief Inspector of Prisons, 2010). It Is important to highlight that a vast majority of Muslims are not imprisoned for terrorism related offences; less than 1% of Muslims in prison are there for such offences (HM Chief Inspector of Prisons, 2010). Many also report a lack of trust, feelings of unsafeness and victimisation from staff and other prisoners. This experience was most

pronounced amongst Muslims from Black ethnic backgrounds particularly those from Black African backgrounds (Taylor; 2022; HM Chief Inspector of Prisons, 2010). A recent survey conducted by the organisation Maslaha also revealed that Muslim people in prison described cases where their faith was used as a punishment for example denial of attendance to obligatory Friday prayers (Maslaha, 2024). Similarly to people from Black backgrounds, Muslims were also subjected to the harsher uses of force within prison, with the incapacitant spray being disproportionately deployed on Muslims in prison increasingly each year (Maslaha, 2024).

There is much overlap in the experiences of Black and Muslim people in prison likely related to how identity is inaccurately dissected in research and statistics as well as the cumulative effect of disadvantage which can be understood within the wider socio-political context.

Policies and legalisations such as Joint Enterprise (JE) and the racialisation of the term ‘gang’ have been suggested to be key contributors to these disparities. Joint Enterprise is a piece of legalisation that has gained traction over the years in convicting groups of people for a single criminal offence despite differing levels of participation (Cunliffe & Morrison, 2023). It has been shown that JE disproportionately affects Black men (Crown Prosecution Service, 2023). Police ‘gang’ databases which increase CJS contact have also been revealed to comprise mostly of young Black men (Amnesty International, 2022). Recently, this database has been dismantled by the Metropolitan Police following a campaign by human rights group for its discrimination against Black people (Kelly, 2024). In a post 9/11 era, namely, the ‘war on terror’, growing Islamophobia and regulation of the ideal ‘British Muslim’ self through surveillance and securitisation has contributed to Muslim people being pushed to the margins as well (Abbas, 2019; Younis, 2022). This institutional racism was first acknowledged by the Macpherson’s inquiry following the murder of Steven Lawrence (Macpherson,1999). Over two decades later, Casey (2023) reported similar findings suggesting little change in addressing the racism afflicting the CJS.

In the next section I will present how the families of the people in prison described above are drawn into the system and exposed to its harms.

### 1.5. Psychosocial Impact of Imprisonment on Families

> "Wherever and whenever prison exists, there are, and always have been, prisoners' families" (Scott & Codd;2010, p. 144)

People involved with the CJS are often treated as isolated individuals devoid of social groups, however many have families and people that care for them (Comfort, 2007). Family is regarded as a key institution and is seen as the foundational cornerstone of a healthy society (World Health Organisation, 2013). It is also designated as "a natural and fundamental group unit of society and is entitled to protection by society and the state" as expressed by the 1948 Universal Declaration of Human Rights (Article 16.3). Despite imprisonment being used as an instrument of control for centuries in the Global North, the impact it has beyond its target is only starting to gain traction (Condry & Smith, 2018).

Over the years the far-reaching impact of imprisonment on family has been garnering the attention of academics and policymakers alike. As much of this literature has originated from the Global North, this increase may be understood to be in response to the rapid number of people being imprisoned in its countries (i.e., USA, UK and Australia) (Lanskey et al., 2018). It is also important to note that much of the research examining the impact of imprisonment on families has been within the disciplines of sociology and criminology. Much of the literature also falls into two main strands: family as a criminogenic factor (i.e., increasing risk to offend) and the family's role in desistence (i.e., reducing offending).This is also reflected in policy and legislation for example the Farmer review was considered as "landmark"' by the government for its emphasis on family being the "golden thread" in reducing offending (Farmer, 2017, p.7). However, these two perspectives are paradoxical as family cannot simultaneously be the cause of crime as well the key in reducing it. Overall, both narratives ignore the lived

experiences of families, rendering them a hidden group in society and “living in the shadow of prison” (Lanskey et al., 2018, p.19).

### 1.5.1. Financial Impact

Imprisonment causes a separation within the family and the subsequent regulation and restriction in contact can cause significant pain for families. A pioneering study conducted in 1965 with over 500 wives of men imprisoned showed the many ways that families can be affected by the imprisonment of their family member from financial problems to behavioural difficulties in children (Morris, 1965). This study is described as pioneering as it was the first to go beyond simply discussing the family as a tool for desistence but as an entity that is negatively affected by the imprisonment of their loved one. Decades later, Fishman (1990) similarly evidenced a financial impact on families as the wives in his study reported struggling with poverty as the imprisonment of their husbands caused a substantial loss of income.

Whilst the configurations of families have significantly changed in the recent decades, the financial impact of imprisonment has continued to be well documented within the literature (Codd, 2008; Condry & Smith, 2018; Jardine, 2017; Smith et al., 2007). These financial pressures similarly arise from a loss of income, changes in responsibilities and the additional costs in supporting and maintaining contact with a loved one imprisoned.

Additionally, Christian (2005) states that “staying connected to a prisoner is a time, resource, and labour-intensive process” (Christian, 2005, p32). With prison job earnings unable to cover the basic needs of many people in prison, families have to provide extra financial support for in-prison expenses such as buying from the canteen (InsideTime, 2024; Kotova, 2016). Maintaining contact with loved ones also requires finances, with prison phone calls and online video calls being costly. For many families, visits may be the best way to maintain contact however the reality of visiting a prison can be a daunting and scary experience (Comfort, 2019; Jardine, 2017). In addition, people can be imprisoned anywhere in the country which can leave family members travelling great distances that are often difficult to reach and incur significant travel costs. (Cochran, 2019; Dickie,

2013). This also requires families to structure their day around a prison visit likely taking time away from work which further impacts their finances.

Indeed, families of people in prison are likely to contend with existing financial difficulties as reflected in a prison population which is drawn disproportionately from socially marginalised backgrounds (Murray, 2007). Thus, the experience of the imprisonment of their family members, entrenches socioeconomic disadvantage which was noted to be a "significant economic punishment for the family" (Smith et al., 2007, p.1)

### 1.5.2. Impact on Mental and Physical Health

The impact to the emotional wellbeing on families has been well documented in the literature (Comfort, 2007; Condry & Minson, 2021; Turney et al., 2017). Fishman (1990) describes families doing "time" alongside their loved ones (p. 207). The multiple challenges associated with having a loved imprisoned such as the separation from a family member, financial strain and an increase in responsibilities can contribute to feelings of anxiety, stress and depression (Condry, 2007; Comfort, 2007; Jardine, 2017). Evidence has also demonstrated that exposure to the imprisonment of a family member increased vulnerabilities to cardiovascular diseases specifically heart attack or stroke (Lee et al., 2014; DeVyler et al., 2020; Massoglia & Pridemore 2015, Wildeman & Wang 2017). These poor outcomes can be understood to occur via the higher levels of chronic stress associated with having a loved one imprisoned (Lee & Wildeman, 2013), the additional financial burden and reduced social support (Lee et al., 2014).

The process of witnessing the arrest of a loved one and being subjected to police raids and searches has been associated with symptoms of trauma and feelings of intense fear, panic and confusion (Comfort, 2007; Lopez et al., 2018). This is particularly potent for children who have witnessed the arrest of their parent. The removal of a loved one from the family has been suggested to trigger grief-like reactions (Turney & Goldberg, 2019).

An overarching theme within the literature of families and imprisonment is the experience of loss and grief. This experience has been conceptualised as an

ambiguous loss because despite their loved one being physically absent, they remain psychologically present, to which there is no clear and socially sanctioned resolution to this form of loss (Arditti, 2016; Boss, 2016). The stigma associated with the loss of their loved one to imprisonment is intensified leaving a person invalidated through their loss. For many people, the grief following the loss of a person can alter their identities and mental health (Hardy, 2022). This finding has been reinforced by recent studies of families who have been victim to controversial sentences such as the Imprisonment for Public Protection (IPP) (Annison & Condry, 2022; Kotova, 2018). IPP is an indeterminate sentence given to people that has no fixed release date. It has since been abolished in 2012 however data showed that in December 2023 there are nearly 3000 people and their families still serving an indeterminate sentence (Sturge & Beard, 2023). The indefinite length of the sentence has been shown to result in families feeling in limbo and reporting an associated lack of hope for themselves and their loved one's future (Adams & McCarthy, 2022; Toby, 2019). More than half of the families of those imprisoned under IPP reported a diagnosis or to be receiving treatment for depression (McConnolly & Raikes, 2019) and other family members reported repeated levels of stress (Straub & Annison, 2020). Recently, the British Psychological Society (BPS) supported an inquiry report, highlighting the psychological harms that the people imprisoned under IPP and their families face (Rhodes, 2023).

1.5.2.1. *Shame and Stigma:* It's evident that the mental and physical effects are made worse by family's experiences of shame and stigma which has been consistently reported in literature (Condry, 2007; Jardine 2018, 2019). Shame is an emotion that functions to maintain relationships and connections to people and groups through the regulation of thoughts and behaviours (De Hooge et al., 2010; Gilbert, 1997). Attachment with other people is crucial for the survival of individuals and has a positive effect on emotional regulation and social identity (De Hooge et al., 2010). Condry (2007) suggests that the shame families experience is due to a familial association with someone who has violated social norms and rules. In essence, societies judgements of those who violate its rules is 'transmitted' to the family. Mothers are suggested to be particularly stigmatised and ostracised, as they are located to be the source of the blame, due to the

proportion of responsibility assigned to them in the caregiving role (Halsey & Deegan, 2015).

Shame can also be experienced across the familial unit due to family members feeling culpable and responsible for their family member's violation of social rules (May, 2000). This experience can be greatly amplified and intensified for families who experience additional shame and guilt related to the severity of their family member's offence. For example, families of people imprisoned for sexual offences reported additional shame, self-blame and anticipatory judgement which was denoted as a 'secondary stigma' (Evans et al., 2023) The experience of shame can cause individuals to socially withdraw to protect against potential or further threats of social exclusion (Rodriguez Mosquera et al., 2008). Consequently, family members may distance themselves from their immediate networks and community in fear of being judged or mistreated, causing isolation and loneliness (Codd, 2008; Condry & Smith, 2018; Murrey, 2007).

The social isolation can also function to protect families from being exposed to potential stigma from others. Through maintaining contact with their loved one, families are exposed to being labelled with negative stereotypes from the wider community (Comfort, 2007). This 'guilt by association' can be described as a 'courtesy stigma' as suggested by Goffman (1963). Similarly, stigma through association has been evidenced in families of people with mental health problems (Golberstein al., 2021) substance misuse (McCann & Lubman 2018) and health diseases (Bogart et al., 2008).

Families also battle with stigma within the prison system when they visit their family members (Hutton, 2018; Jardine, 2017). Hutton (2018) refers to this as the "legally sanctioned stigmatisation of prisoner's families" (p.230). It was observed that families were subjected to a heightened level of surveillance and control than other visitors, suggesting that families are a collective untrustworthy group of people that require additional monitoring. The experience of 'legally sanctioned stigma' evokes further negative feelings in families such as anger, hurt and sadness (Richman & Leary, 2009).

### 1.5.3. Impact on the Family Unit

The loss of a family member can also impact the familial unit as families are left to negotiate roles and relationships. Families are left to rearrange responsibilities, defer their future plans (Granja,2018), and adjust to changes in usual display of affections and commitment (Jardine, 2017, Granja, 2016). Many report to struggle to maintain contact due the restrictions typical of the prison system (Kotova, 2018, Comfort, 2007). Prison rules place restrictions on the amount of visits a person can have with only a certain number permitted. These are dependent on the assigned status of the person in prison which is contingent on how well they are adhering to the prison regime and rules i.e., the more well behaved they are the more they can see their family. This highlights how contact with family in the prison system is designated as a 'privilege' reserved for those who are following the rules. This is despite the right to family life being part of the Declaration of Human Rights (UN, 1948)

A large proportion of the literature emphasises the impact of imprisonment on parents, romantic partners, and children to the exclusion of other relationships which may be equally or more affected, particularly in extended and multigenerational families (Gilligan et al., 2020). Within the family unit, the sibling relationship dynamic is an important but overlooked subsystem (Wong et al., 2010). Tadros et al (2019) explored the impact of imprisonment on sisters and found they reported a significant toll to their mental health, feelings of loss grief and an overall added strain on them. This was also similarly reported in other studies which focus on the siblings of people imprisoned (Benisty, 2022; Boen et al., 2022; Meek, 2008)

Indeed, it would be amiss to not highlight the positive/beneficial effects some families experienced following imprisonment. Prison can also offer respite and relief for families affected by harmful lifestyles of their family member (Comfort, 2007, Hutton, 2018).

It is also important to highlight the significance of gender as a factor. It has been well documented in the literature that female family members are primarily in the supportive role to their partners, sons, or brothers imprisoned (Jardine, 2018).

### 1.5.4. Social Impact

The effects of imprisonment also cascade and ripple beyond the individual and family to a community and societal level (Jardine, 2018). Civic participation is a key component of the functioning of a democratic society as well as confidence in the fairness of governmental institutions (Lee et al., 2014). As evidenced previously, family members of people in prison are more likely to have direct and regular contact with the harsh end of the CJS, much of which has been harmful to them. Subsequently, it is not surprising that these harms have eroded their trust in criminal justice and political systems (White, 2022). Lee et al. (2014) identified how people who had a family member imprisoned were less likely to vote and expressed increased distrust towards government and legal bodies. Participating in civic society requires time and resources as well, as families of people in prison this can be in limited supply or reserved for other duties.

People also feel disillusioned with the democratic process of criminal justice for example despite IPP sentences being abolition in 2012, 2,892 people still remain stuck in the prison system (Prison Reform System, 2023). Many families already feel failed by society and do not feel that the CJS is ‘on their side’ which affects their engagement in society and beliefs that positive change can occur (Besemer & Dennison, 2019; Lee et al., 2014). Alongside their family member, they also experience a sense of injustice which leads to further feelings of anger, frustration and resentment (Straub & Annison, 2020; McConnell & Raikes, 2018).

### 1.5.5. Secondary Prisonisation

Building upon Fishman’s (1990) descriptions of families serving “time” alongside their loved one, the multiple harms families face has been theorised as ‘secondary prisonization’ (p.207). This framework suggests that as a consequence of maintaining contact with their imprisoned family member,

families, as legally free citizens, undergo a series of transformations in their physical appearances, daily lives and futures which renders them a secondary prison status or as “quasi-inmates” (Comfort 2009, para.2). The process of secondary prisonisation occurs when the family are simultaneously subjected to the rules and regulations of the prison institutions for example through invasive body searchers (Hutton, 2016), surveillance (Guru, 2012a, 2012b) and control of how affection is shared and shown (Granja, 2016). Comfort (2003) described this as a “weakened but still compelling version of the elaborate regulations, concentrated surveillance, and corporeal confinement governing the lives of ensnared felons” (p. 101). She links and expands the ‘pains of imprisonment’ experienced by the people in prison to their families suggesting a parallel experience. The ‘pains of imprisonment’ is a concept introduced by Sykes (1958) to describe the negative effects experienced by those imprisoned and the wider hardships they face. Consequently, families who maintain contact with their loved one, are also experiencing the pains of imprisonment.

Taken together, it is clear that families of people in prison face multifaceted disadvantages from many angles reflecting of the socio-political landscape of society.

### 1.6. The Experiences of Black Families

As stipulated, the harms experienced by families of those imprisoned are not homogenous in their experience and impact. They are multifaceted and interact with pre-existing structural inequalities and systems of oppression such as the patriarchy, as shown in the vast literature demonstrating how woman are more likely to endure the harms associated with imprisonment of their loved one (Wildeman & Lee, 2021 Wildeman et al., 2019). However, the body of research examining the intersection of race and ethnicity is slowly growing, particularly in the UK (Western & Wildeman, 2009). Intersectionality can be used a conceptual framework to guide the complexity of the impact facing the families of the people disproportionality targeted by CJS (Mattsson, 2014).

First coined by Kimberly Crenshaw, intersectionality is a theory rooted in Black feminism and activism. It was used to conceptualise the double disadvantage Black women faced due to both racism and sexism (Crenshaw, 1989; 2013). It was used by Crenshaw to critique the “single-axis framework that is dominant in antidiscrimination law, feminist theory and anti-racist politics" (Crenshaw, 1989, p 139) for its focus on the most privileged in marginalised groups. Intersectionality can be used to understand how the multiple forms of oppressed and disadvantaged identities people hold intersect creating a unique amplified discriminatory experience and how oppression work together to produce the injustices (Mattson, 2013). In this case, we can use the framework as a tool to understand and highlight how race, socioeconomic status and gender, together contribute to the experiences of Black families affected by imprisonment. In doing this, these determinates are recognised as interconnected rather than separate and acting alone.

To date, much of the work exploring how Black families are affected by imprisonment has been in the United States of America (USA) due to the historical context and the scale of the imprisonment. The United States has the highest prison population in the world and the mass incarceration of African American men is heavily influenced by its legacy of slavery, segregation and systemic racism (World Prison Brief, 2024). With African American being disproportionately represented within this prison population, African American families are likely torn apart at higher rates and burdened with the physical and mental health effects (Pettit et al., 2018; Western & Wildeman, 2009).

Much of the literature in USA has framed mass incarceration of African American men as a public health issue due to health disparities disproportionately affecting African American women. Studies have shown that African American women who have been exposed to the imprisonment of a family member have lower wellbeing, shorter life expectancy higher levels of distress and depressive symptoms (Patterson et al., 2020; Sundaresh et al., 2021) and increased likelihood of cardiovascular diseases (Lee et al., 2014). Poor health outcomes for African American women have also been associated with unfair and violent treatment from police (Alang et al., 2017).

Alternatively, in the UK race is still an ambiguous issue, with racial inequalities often framed within broader issues of class and economic disparity, rather than as the legacy of the British colonialism. Much of this rhetoric has been that the UK has ‘closed’ the race issue subsequently affecting how disparities are made visible and recognised, leading to systemic inequalities that remain unaddressed over time (Akram, 2024). Whilst the socio-political-historical context is different in the USA, it can be assumed that parallel processes are operating within a UK context, where current trends portray that Black people are disproportionately represented in every level of the CJS and Muslims within the prison population (Prison Reform Trust, 2023).

Research has also indicated that Black people in the UK are vulnerable to higher rates of poverty (Western & Pettit, 2010), poor housing (Tyler, 2020), and physical and mental problems (Nazroo et al., 2020). Institutional racism (i.e., within systems of power) together with interpersonal racism (i.e., between individuals) has also been specifically linked to mental health diagnoses such as psychosis (Karlsen et al., 2005). It is evident that the existing social inequalities that Black people battle with, can be further exacerbated by the experience of having a family member imprisoned.

The disproportionate negative and punitive experiences of Black people in prison may also affect their families who experience the pains of imprisonment alongside them. Already experiencing worry and anxiety due to the separation, knowledge of these injustices can be exacerbated whilst there loved one is in the custody of the state.

In line with the intersectionality framework, Black families may also contend with a ‘double stigma’; anti-Black racism and the stigma for having a family member in prison (Matlin et al., 2021). This can be a stressful experience for Black people who are already contending with multiple forms of oppression from systems of inequality such as structural racism and poverty. Commonly known as allostatic load, these accumulative and elevated levels of chronic stress have been suggested to cause biological and physiological changes in Black people (Geronimus, 1992). Allostatic load has also been linked to accelerated aging in

Black people (Geronimus et al., 2010) as well an increased morbidity and mortality (Geronimus, 2023; Williams et al., 2019).

Black women have been demonstrated to be disproportionately affected by mass incarceration of Black men. With women bearing the brunt of the costs of the imprisonment, it is likely they are to experience the challenges that have been extensively discussed in this chapter. Although there is much diversity, Black families are more likely to have family and household configurations that spread to include extended kin, suggesting that the effects of imprisonment may ripple across to people outside of the immediate household (Taylor et al., 2013).

Stereotypes of Black women such as the ‘Strong Black Woman’ trope can also be understood to exacerbate these challenges (Godbolt et al., 2023). The ‘Strong Black Woman’ trope is a stereotype where Black women are perceived as strong and expected to cope and be able to withstand adversity due to possessing “superhuman strength” (Beauboeuf-Lafontant, 2007). However, this schema has been associated with higher psychological distress and reducing coping strategies (Watson-Singleton, 2017). Support groups and healing circles have been suggested to be helpful for some Black women affected by imprisonment of a loved one (Hairston, 2020). Religious faith and spirituality also played an important role in supporting the women to cope with the loss and the associated challenges. Faith is noted to help people make sense of their lives when trauma is encountered (Mattis, 2002). It was also noted that informal support was preferred rather than professional mental health support for example going to see a therapist (Hairston, 2020). This was suggested to be due to distrust of statutory services as well stigma associated with the imprisonment of their loved one (Lee et al., 2014)

Likewise, as the number of Muslim’s in prison has been rapidly increasing over time, this is likely to extend to Muslim families also being disproportionality impacted by the imprisonment of their family member. In the wake of the War on Terror, the Muslim population have been subject to harsh policies, over-policing, securitisation, and negative media representations creating a Islamophobic climate (Zempi & Awan, 2019). Guru (2012b) explored the experiences of British

Muslim families affected by counter terrorism laws. They found that many families have been left in “despair” (p.1162). They particularly noted the positioning of Muslim women who have been dragged between an expectation to lead communities on the one hand and on the other hand, being subject to surveillance and their security threatened. Although Guru’s (2012) study did not specifically examine the effect of imprisonment, they found through interviews that Muslim families were negatively impacted by cultural and religious insensitivities, harsh and humiliating treatment and infringement of their basic rights through their contact with the CJS. Immigration difficulties were also noted to be repercussions for Muslim families. Again, it can be argued that women may disproportionality be shouldering this burden as suggested in previous literature. Similarly, much of the academic literature and political interest in Muslim families has been related to their role as an asset in deradicalisation (Spalek, 2016; Zych & Nasaescu, 2022).

It is clear that the complex harms of imprisonment impacted by the CJS on Black and Muslim families has not occurred within vacuum. It is evident that broader cultural, ideological and societal forces, such as racism, shape and make worse these experiences of Black and Muslim families.

### 1.7. The Somali Community in the UK

People of Somali heritage are one of the many ethnic groups in the UK that intersect at the Black and Muslim identities. In order to understand the Somali population in the UK, it is helpful to briefly explore the historical and political context for their migration.

The UK is home to the oldest and largest population of Somalis in Europe. The waves of Somali migration can be seen to be reflective of Europe’s colonial history in the region as well as wider Africa. There were three distinct phases of migration. During the late 19$^{th}$ century and early 20$^{th}$ century, Europe’s colonial powers – France, England and Italy – established their interest in Somalia and designated northern Somalia as a ‘British Somaliland’ protectorate and southern

Somalia as ‘Italian Somaliland’ (Fagioli-Ndlovu, 2015). It was also during this time where the first waves of Somalis arrived in the UK recruited by the British colonial armies as merchant seamen. Where Somalis have settled in Europe has been largely dictated by changes in asylum legislations, hostile migration policies and imperialism.  Due to discriminatory legislation at the time, Somalis were often forced to settle in port cities such as London, Bristol and Cardiff. This likely explains why a dense number of Somalis currently reside these cities (Office of National Statistics, 2021)

The largest waves of Somalis arriving in the UK were in the late 1980’s and early 1990’s seeking refuge and asylum due the eruption of a civil war that caused mass displacement and devastation to the region. Recent migrations have been Somali’s moving from other European counties likely to reconnect with family established in the UK. To this current day, Somalia and much of its diaspora is still reeling from the impact of colonisation and is in a perpetual state of ‘conflict’ often described as a ‘failed state’ (UN News, 2021).

Despite this, to date there is little academic research exploring the relationship between Somalis and the CJS. This is despite sensationalised media coverage on Somalis, often with headlines related to ‘knife crime’, ‘gang violence’ either depicting Somalis as perpetrators or victims (Mohdin,2022; Osman, 2019; Townsend, 2018). In 2019, Channel 4 and BBC Victoria Derbyshire show showcased a programme that included a series of interviews with Somali mother’s and young men living in London reporting that the surge in criminal activity has left them no choice but to return to Somalia, demonstrated the profound impact on families (Manji, 2019).

Much of this discourse on Somalis and the CJS has been anecdotal and via secondary sources. Until recently, the Somali ethnicity was not included as an option for people to choose in the official census which had the effect of hiding the needs of the Somali population from view. The growing number of Somalis in the UK and the hidden social inequality rife in the community was likely the reason it was introduced. The recent census revealed that Somalis represent the second largest Black African ethnicity in the UK, with most of the population

clustered in London (Office for National Statistics, 2023). It also revealed that Somalis are contending with multiple social disadvantages for example, overcrowded housing and unemployment.

There has been some evidence demonstrating that Somali people also grapple with discrimination, over-policing and scrutiny often fuelled by Islamophobia and racism (Ellis et al., 2008; Lincoln et al., 2021). As stated prior the intersectionality framework can be a helpful tool to use conceptualise these experiences as Somali's, at the nexus of being both Black, migrants of low socioeconomic status and Muslim, are likely battling oppression from multiple structures of power.

Concerning the CJS and imprisonment, similarly His Majesty's Prison and Probation Service (HMPPS) and the Ministry of Justice (MoJ) do not currently list the Somali ethnicity as distinct category for people to be identify as. Again, this leaves the Somali prison population as invisible to researchers and policy makers. This was not comparable in the other European countries for example in Denmark, it was found that Somali's were more likely to have a father in prison with the data demonstrating that Somali children have a 35.5% increase in risk of experiencing paternal imprisonment and justice-involvement (Anker et al., 2020). With the Somali population being greater in the UK, it is likely that similar projections could be expected here.

When examining the experiences of Somali families affected by imprisonment adopting an intersectional lens is essential as it provides a framework for understanding how multiple social identities—race, migration, socioeconomic status, and faith—intersect to shape the lived experience. Intersectionality theory highlights how these overlapping identities do not simply add up to create an amplified form of marginalisation but interact in complex ways that produce unique forms of discrimination. For example, discrimination based on religion (Islam), ethnicity (Somali), racialised identity (Black), migration status (refugee), socioeconomic status and the stigma of having a loved one imprisoned.

These intersecting identities influence Somali's families social and economic opportunities, further limiting their access to resources, and amplifying experiences of racism and Islamophobia. By applying intersectionality theory to formulate the experiences of Somali families affected by imprisonment, it can uncover how these interconnected factors collectively impact the experience of Somali families instead of viewing them in insolation, thus offering a more nuanced and comprehensive understanding. It is also important to note that the intersectionality framework focuses not only on the accumulation of identities as separate parts but acknowledges the interdependent nature of inequality which is maintained by structural systems of power and privilege such as colonialism and racism (Ajandi, 2011; Rucker & Richeson, 2021). As such adopting intersectionality as a theoretical lens allows for the mechanisms of oppression that shape the experiences of Somali families with a loved one imprisoned, to be highlighted.

## 1.8. Literature Review

A literature review aims to identify and map the available research in a particular topic and integrate the findings and examine the gaps in research (Booth et al., 2021). Whilst the impact of imprisonment of families has been widely documented as stated previously, little is known about the available literature exploring its impact on racialised families specifically the Somali community.

There are many different types of ways to conduct a literature review. A scoping review was deemed as most appropriate due its broad rather than narrow focus on topic areas and research designs. This broad approach to reviewing the existing research is particularly helpful as less is known about the experiences of racialised families and imprisonment so it would be able in examine the extent and range of the available literature (Arsey & O'Malley, 2005).

### 1.8.1. Scoping Review

The following scoping review was conducted in October 2023 and December 2023. The following databases were used to search for the relevant available

literature via EBSCO: APA PsycInfo, APA PsychArticles, Academic Search Complete, CINAHL Plus in addition to Google Scholar and reference lists. Given the paucity of research, 'grey' literature was also considered as well as hand searching through the in Journal of Theoretical Criminology, Journal of Criminology and Criminal Justice and The Prison Journal. Doctoral theses were also included within the criteria.

Initial search terms were expanded from "Somali" to include other possible other Black African/Caribbean ethnicities and Muslim ethnicities when it returned no studies. The time period 1980 to present was employed to reflect the migration journey of Somalis to the UK. The full list of search terms and inclusion and exclusion criteria are detailed in Appendix B.  Titles, Keywords, and abstracts were screened, and articles were retrieved if they met the established inclusion criteria.

From the review, 12 results were obtained and assessed against the inclusion criteria and five were subsequently included and are briefly described below before more detail is given:

1. Adams and McCarthy (2020): a qualitative study that interviewed 24 Black Asian and Minority Ethnic (BAME) family members that have had a child, sibling or nephew imprisoned within the youth custody estate.
2. Abass et al (2016): adopted a 'walk along interview' style to explore the experiences of six British Pakistani family members that had a brother, cousin or parent imprisoned
3. Hadait et al (2023): A community organisation based in Birmingham that presented case studies exploring the experiences of the Black, Asian and Minority families that have a family member in prison.
4. Hough et al (2018): a community organisation based in the Northwest of England that presented a report of their findings following administering questionnaires and conducting interviews with Pakistani families that have had a family member in prison
5. Light (1995): a qualitative study that interviewed seven Black and Asian family members that have had a family member in prison.

*1.8.1.1. Adams and McCarthy (2020):* Adams and McCarthy interviewed 24 people to understand the contributions of race to their experience of supporting a male family member imprisoned within a Young Offender Institute (YOI). Participants were mostly mothers of West African, Caribbean and Pakistani descent. A concerted effort from the mothers to prevent and protect their child from criminal justice involvement and the potential corrupting influence of the UK was noted. Narratives of shame from the wider and local cultural community were also highlighted as well as a perceived blame from an internalised feeling of failure. The importance of religion as a way of coping was also noted however there was no mention of support from organisations.

*1.8.1.2. Abass et al. (2016):* Abass et al (2016) interviewed six British Pakistani people that had a brother, cousin or parent imprisoned. A thematic analysis was conducted, and they found that the participants described feeling confused and distress due to a lack of communication and clarity during the criminal justice proceedings from arrest, sentencing and imprisonment. They also found that a language barrier worsened the lack of clarity described by the participants. The participants also described cultural insensitivity and institutional racism through their contact with the criminal justice agencies, when police came to their home and when visiting the prison site in relation to their Muslim identities. The younger family members also reported taking on more roles and responsibilities.

An exacerbated experience of stigma and shame due to cultural values and principles was also noted. Participants also experienced isolation and exclusion from their local Pakistani communities as well as their wider communities. The female family members appeared most affected by the described difficulties. This study also highlighted that the lack of formal support services for BAME families affected by imprisonment. They also recommended more cultural awareness within the prison service.

*1.8.1.3. Hadait et al (2023):* Hadait et al (2023) presented three case studies with two specifically describing two adult women's experiences of their husband's imprisonment. They also briefly described the experiences of other clients in their

service. The service aims to supports Black, Asian and Minority Communities (BAME) with most of their clients being people from Kashmiri/Pakistani backgrounds.

They highlighted that much of the families they support were battling existing social disadvantage such as low education and income. They found that blame and stigma was a common experience across their participants which led to them isolating themselves with little or no emotional support. They found that this particularly intensified for the female family members.

The community organisation also found that financial difficulties was pronounced when a male family member was imprisoned as they were typically the breadwinner, particularly in traditional South Asian communities. These challenges were suggested to be intensified for families who spoke little English.

*1.8.1.4. Hough et al (2018):* This piece of work was also conducted by another community-based organisation that aims to support people from South Asian Communities affected by the criminal justice system. Questionnaires and interviews were conducted to explore the social and health needs of Pakistani families that have had a family member in prison.

Their key findings revealed that all of the families described experiencing extreme emotional and physical health problems as a direct consequence of their contact with the criminal justice system. Again, little information was shared with the families about the criminal justice process leaving them unable to support their family member how they intended. Maintaining contact was found to be difficult and intimidating for the family members. Some families travelled distances to visit across the country which was both a practical and financial challenge.  Blame and stigma was highlighted a common experience again of the families particularly cultural stigma. A change in the family structure was also highlighted with additional pressure placed on the female family members.

Most respondents again expressed little knowledge of support services. This report also found the role of faith in mediating some of shock and distress

experienced by some of the family members. This study also recommended training in cultural awareness for the criminal justice professionals as well as advising health service to be aware of the health impact of imprisonment particularly on female family members of those imprisoned.

*1.8.1.5. Light (1995):* Light (1995) interviewed people from seven families and explored their experience across different criminal justice agencies and in supporting a family member imprisoned.

He found that all of the families were negatively impacted by the arrest process of their relative and experienced racism from the police officers. Issues with the legal process and legal personnel were also reported with experiences of discrimination. Light (1995) conceptualised the issues facing the families of those imprisoned under three categories: coming to terms with the imprisonment, keeping in touch with their imprisoned family member and survival on a day-by-day basis. Light also found that the existing feelings of isolation and stigma were compounded by the experiences of racism and discrimination from prison staff. Again, severe financial difficulties and cultural insensitivities were highlighted. Some of the participants highlighted the importance of support organisation but found the precarity of the funding available to affect how they able to assist them.

### 1.8.2. Summary and Critical Evaluation

The studies suggested that racially minoritised and Muslim families of those imprisoned experienced several harms and some of which were exacerbated by their identities. There was some variation in the method of exploration with some studies employing interviews, one combining with a questionnaire and another using case studies. Although there was some variation in family members, they were mostly mothers and/or partners of people imprisoned (Adams & McCarthy, 2020). It would be valuable to explore the perspectives of other family members particularly in relation to Somali communities which are often extended and multigenerational (LaFave, 2021). In addition, there was variation in the analysis utilised with one study employing a grounded theory approach and another a thematic analysis. The other studies did not specify their methodological process

and did not specify their epistemological positioning which brings into question their quality (Braun & Clarke 2021a; 2024; Lincoln & Guba, 1975).

These studies also did not sufficiently attend to the structural and institutional factors such as racism and Islamophobia and link how these may contribute to the outcomes in racialised communities. Moreover, no study specifically focused on exploring the experiences of Black families despite Black men being overrepresented within the CJS, nonetheless Somali families who operate on the nexus of Black and Muslim identities.

### 1.9. Rationale, Gap for Current Study and Relevance to Clinical Psychology

The scoping review highlighted that there is a great need for research within racially minoritised communities. Additionally, considering the importance of maintaining family ties in rehabilitation, it is therefore important to understand the needs relating to specific marginalised groups. Despite this there is no known study exploring the experiences of Somali families who have a family member in prison. It has demonstrated how there is a compounded affect experienced by racially minoritised and Muslim families at the intersection of race, faith, gender and social economic status, however it is unclear if this could be extrapolated to people of Somali heritage given the context of their migration histories in comparison to other racially minorities groups. In applying intersectionality theory, this project aims illuminate how these intersecting identities influence the experiences of Somali families with a loved one imprisoned. In the UK, where the prison system disproportionately affects Black and Muslim communities, understanding these intersections becomes even more relevant particularly as there is sparce research in this area.

This is particularly of importance to clinical psychology as this leaves an existing marginalised community invisible and subject to experience of further marginalisation. In addition, it is also an issue of human rights as families are not the target of the state thus should be free from punishment from the penal system as citizens of a democratic society (Scharff-Smith, 2018). Building on this, it is

imperative for the next step to be to explore the experiences of Somali families with a family member imprisoned.

### 1.10. Research Aims and Questions

The proposed study aims to explore the impact of imprisonment in Somali families. Specifically, aiming to answer the following questions:

1. What are the experiences of Somali families with a loved one imprisoned?

2. How do Somali families cope and what sources of support do they draw on?

## 2. METHOD

This chapter will describe the methods and methodology employed to explore the research questions and aims. It will begin by detailing the epistemology and ontological position unpinning this study. Following this, the rationale for my chosen methodology was provided and then an overview on the design, participants, and key considerations. Finally, the analysis adopted, and quality assurance will be outlined, and the researcher reflexivity will be discussed.

### 2.1. Epistemological and Ontological Position

It is imperative for researchers to highlight the assumptions of knowledge and knowing that are underpinning their research study and woven into their method of data collection and analysis (Wilig, 2013). Epistemology is the study of the nature of knowledge, how it is obtained and its limits. Whereas ontology is concerned with the question of "what is there to know?" and the extent to which a reality exists independent of human observation (Pilgrim, 2019). There are many philosophical positions with each taking a different perspective on the nature of knowledge and knowing. This research study has adopted a critical realist position. A critical realist position suggests an ontological realism (i.e. that there is an external reality that exists) that is epistemologically relative (i.e. multiple realities can exist). A critical realist approach to this study emphasises the existence of the independent phenomena (the experience of having a loved one in prison) whilst also acknowledging the existence of multiple realities that are influenced by historical, social and cultural contexts. The emphasis on the experiences and meaning by the families affected by imprisonment of a loved one and the methods used to explore this in the research aims suggest a critical realist position is most appropriate.

In this study I acknowledge that there is a material reality that is beyond text or speech but that the understanding of this reality is bound by contextual factors at both a societal and individual level. This perspective intersects with feminist and decolonial research which seeks to 'give voice' to women by aiming to readdress

the power imbalance which traditional research methods may have constrained (Holloway & Jefferson, 2012). This is particular pertinent within this study as the participants are often referred to as the voiceless and invisible (Condry & Minson, 2021). The next section will go further in discussing how from this the rationale for my given methodology was derived.

## 2.2. Rationale for Methodology

In choosing my methodology it was important for me to choose an approach that valued the individual experiences and meaning. As the scoping review highlighted the scarcity of research exploring the experiences of Somali families affected by imprisonment, a qualitative method appeared most fitting for its ability to generate nuanced and unique insights that deepen understanding (Wilig & Rogers, 2017). A qualitative approach also compliments the critical realist stance adopted in this study as it acknowledges the multiple realities that may exist across a phenomenon (Wiltshire & Ronkainen, 2021). This methodology also aligns with my insider and outsider positions as a trainee clinical psychologist that values the subjective and individual perspective and meaning.

### 2.2.1. Rationale for Reflexive Thematic Analysis (RTA)

Reflexive Thematic Analysis (RTA) is a method of data analysis used in qualitative research. It involves the generation and interpretation of patterns across a qualitative data set (Braun & Clarke, 2006, 2021a). The TA process allows for an in-depth exploration, capturing the complexities and realness of the narratives of the participants. There are several varieties of TA. This study specifically employed a reflexive approach to TA as it highlights the subjectivity of the researcher, and their influence on the research process, and allows for the researcher to engage thoughtfully with the data (Braun &Clarke, 2021a). This is particularly relevant for this current study as my positionality, values, relationship to this topic has been a pivotal resource in shaping my research aims, questions and the subsequent research process (Braun & Clarke, 2019). This is different to other methods of analyses which assume researcher subjectivity is a bias that should be managed and removed from the research process and analysis where possible (Braun & Clarke, 2021a). The emphasis of reflexivity in RTA, also allows

me to reflect on my contributions to the research process and practice. It also goes further in not only acknowledging the contribution of researchers but also interrogating it through the practice of reflexivity (Braun & Clarke, 2021b). RTA also aligns with the critical realist stance that I have adopted in this study.

### 2.2.2. Consideration of Alternative Methodologies

*2.2.2.1. Consideration of IPA:* Other qualitative methods that valued individual meaning were considered when considering what methodologies would be most fitting in exploring the research questions. Interpretative Phenomenological Analysis (IPA) privileges the phenomenological process of individual experiences and hermeneutics (Smith & Osborn, 2015). IPA usually employs a small sample size due its idiographic emphasising homogeneity within the sample which is line with the current study (Smith & Osborn, 2015). However, as this study is focused on the broad concept on family and is not focusing on the labels of family members and their subsequent experiences being the same or similar, IPA did not seem most fitting.

*2.2.2.2. Consideration of PAR (Participatory Action Research):* As this piece of work is focused on a group of people marginalised and 'othered' by society, Participatory Action Research was also considered as a possible methodology to adopt. Participatory Action Research aims to disrupts the traditional hierarchy of knowledge between the researcher and 'researched' by centring the voice of marginalised groups (Cornwall & Jewkes, 1995). This is done by involving the people into dual roles as 'co-researchers' and participants in all aspects of the research and ensuring an equal vested interest throughout. However, due to the lack of specific organisations for Somalis affected by imprisonment coupled with the timeframe to complete this piece of work, the sufficient timeframe needed for this work to participatory informed was not possible.

## 2.3. Design

This study employed a qualitative design using semi-structured interviews to address the research aims of exploring the impact of imprisonment on Somali families. Individual semi-structured interviews were selected as the most appropriate method to explore the research aims as it allows for an in-depth exploration into experiences of the people affected by imprisonment of a relative.

## 2.4. Participants

### 2.4.1. Inclusion Criteria

The inclusion criteria included adults (aged over 18) who self-identified as of Somali heritage and self-identified as a family member of someone who is or has been in a prison in England.

Participants also were to be able to read and write English as the advertising and participant information were in the English language.

### 2.4.2. Exclusion Criteria

Participants were excluded if their family member was not imprisoned in a prison in England. In addition to this, if their loved one was in other forms of secure settings such as psychiatric hospitals.

### 2.4.3. Challenges in Recruitment

Initially participants were to have had a family member currently in prison or within the last 2 years with the aim to capture their current lived experience. However, recruitment within this inclusion criteria proved to be difficult and there were several people who expressed interest that did not meet this criterion. After careful consideration and consultation with the research supervisor, the inclusion criteria were widened and the time limit of when their loved one was imprisoned was removed.

2.4.4. Participants Demographics

A total number of six participants took part in the research study as shown in Table 1. All participants were female, and all were the family members who were currently or had previously been in prison were male (five brothers and one cousin). The participants were given the opportunity to self-identify the below characteristics. All participants were of Somali heritage and between the ages of 24-36 years old. All participants identified as Muslim. The participants specific ages were instead reported as age ranges to reduce the possibility of identification. Each participant was assigned a pseudonym to protect their identity throughout the analysis and reporting process. The generation in which people migrated to the United Kingdom or Europe was also collected; people who arrived between 0-5 years old are categorised as 1.75 generation, 1.5 are the individuals who arrived before the age of 12 and 2nd generation denotes those born in the UK with a parent who migrated to the UK (Rambuat, 2004)

**Table 1**

*Participants Demographics*

| Pseudonym | Age range | Loved one imprisoned | Generation of Migration | Prison status | Gender | Religion |
|---|---|---|---|---|---|---|
| Cawo | 25 to 34 | Brother | 1.5 gen | Historical | Female | Muslim |
| Hamdi | 18 to 24 | Brother | 2nd gen | Historical | Female | Muslim |
| Nimco | 25 to 34 | Cousin | 1.75 gen | Historical | Female | Muslim |
| Osob | 35 to 44 | Brother | 1.75 gen | Historical | Female | Muslim |
| Ubax | 25 to 34 | Brother | 1.75 gen | Current | Female | Muslim |
| Xaawo | 25 to 34 | Brother | 2nd gen | Current | Female | Muslim |

## 2.5. Procedure

### 2.5.1. Recruitment

The research study was disseminated using both the professional and personal networks of the researcher in the UK. The study was advertised on social media platforms such as Twitter, Facebook and Instagram using a convenience sampling (Appendix C). Community organisations within London and outside of London that focused on supporting their local Somali community were also contacted to disseminate the research poster within their networks. Participants who were interested were encouraged to reach out via the researchers email or the social media's direct messaging service.

### 2.5.2 Interview Schedule

Other forms of data collection were considered such as focus groups however semi-structured interviews seemed most appropriate in order to allow of an in-depth exploration into individual experiences of the people affected by the imprisonment of a loved one. In addition, to this semi structured interviews allows for a reduction of social desirability bias which the group format of a focus group may encourage (Bergen & Labronte, 2020). As well as this the semi-structured nature of the interviewing process allowed for open, free and flexible questioning in comparison to a structured interview where the questioned are pre-determined ad standardised (Willig & Rogers, 2017). The flexible nature of the semi-structured interview allows for open discussion eliciting risk data from the participants.

An interview schedule was designed to guide the researcher during the interviewing process. Employing an interview schedule was helpful as it allowed for there to be a set of questions based on the research questions that are consistent across each individual interviews. It also allows the researcher to stay focused by outlining the key areas and ensuring the necessary topics are discussed

Existing literatures were consulted in the design process of the interview schedule (Abass et al, 2016). In addition to this, my personal experiences as an 'insider' were also valuable in constructing the interview schedule (Hayfield and Huxley 2015). The interview schedule was designed to overall explore the participants experiences of the imprisonment of their family member including how they coped and their experiences of the CJS. Specific questions exploring why the participants family member was imprisoned and details about the sentencing were not explicitly asked to ensure participants felt safe and not judged. The interview schedule was shared with the research supervisor.

A pilot interview was conducted using the first draft interview schedule with peers who were close and peers who were relatively distant from the research topic area, for example, other trainee clinical psychologists and friends (Appendix D). This allowed for testing of the structure of the interview, refinement of the questions and providing an outsider perspective.

Amendments were made to include demographic questions and further process and prompting questions however it was overall deemed appropriate. These amendments were included to inform the final interview schedule to be used with the participants (Appendix E)

### 2.5.3. Interview Procedure

The participants contacted the researcher via email or social media to enquire about the research study and possible participation. Some participants stated that they had seen the study posters advertised through the social media pages of Somali community organisations.

Prior to interviews all participants were screened via email that they met the basic inclusion criteria. Once this was satisfied, and it was clear that they met the inclusion criteria they were then sent an information and consent form to enable to make an informed decision (Appendix F, Appendix G). They were also given the opportunity via email to ask the researcher any questions. Once the consent forms were signed and all queries were answered, the participants were given a

choice of dates and times for the interview. When a date and time was agreed, the participants were all sent a Microsoft Team interview invitation link.

All six interviews were virtual and were conducted using Microsoft Teams as preferred by the participants. The interviews took place between October – December 2023. The interviews were recorded and transcribed verbatim using Microsoft Teams in-built features. This was preferred instead of notetaking during the interview as it allows both the researcher and participants to be fully immersed in the conversation without any distractions. All interviews were between 60-100 minutes. Demographic information was also collected during the interview such as ethnicity, age, gender, religion, generation of migration, who was imprisoned and their relationship to them. Participants were also reminded at the start of the interview that I am a trainee clinical psychologist, who is of Somali heritage and my positioning and motivation to the research topic.

Following the interviews, the automatic transcriptions were downloaded using Microsoft Word. They were then cross-referenced with the video recording to ensure accuracy and improve readability. Identifying details were removed and ellipses (...) were also used to mark pauses. Somali and Arabic words were not translated in the transcript to keep the voice of the participants. They were translated to English in the writing of the report process. Each participant was assigned a pseudonym to protect their identity throughout the analysis and reporting process. During the interview process, the participants were also asked reflexive questions for example, how they are experiencing the interview and questions asked. It was not necessary to stop the interview for any of the participants due to overt or reported distress.

Following the completion of the interviews, all participants were emailed a debrief letter with the relevant support organisation. They were also offered a voucher worth £5 as advertised in the research poster.

## 2.6. Data Analysis

This section provides a detailed account of the process and techniques of RTA using Braun and Clarke's framework (Braun & Clarke, 2006; 2021a).

### 2.6.1. Phases of RTA

Braun and Clarke provide a six-step analytic process of using RTA to analyse qualitative data. Although they provide this linear guide, they suggest that RTA can be used be used iteratively and flexibly with an inductive approach. This supports the reflexive and epistemology of the researcher as well enabling the researcher to move between the phases in a recursive approach during analysis. The six phases are outlined below:

Phase 1: Familiarisation with the Data
This phase involves the familiarisation with the data sets. The researcher practiced this by fully immersing themselves with the interview transcripts often reading repeatedly to search for and log initial ideas and meanings. During this process, notes were taken to record initial thoughts and sense-making of each data set and the overall dataset.

Phase 2: Generating Initial Codes
Initial codes were then developed from the data set following familiarisation with the sets. The codes were created both at the semantic level (reflexive of the data) and latent (interpretive and sense making of the participants world beyond the surface). After multiple rounds, coding became more broad encompassing more multiple data sets. NVivo 12 was used to hold the generated codes and group them into collections.

Phase 3:  Generating Themes
The initial codes were then organised into potential themes and sub-themes based on their unifying features. Themes are described as the broad over-arching pattern drawn from the grouping of codes based on relationship and

similarity. Mind-maps were used to provide a visual representation of the sorting of codes into themes.

Phase 4: Reviewing Themes
The themes that were generated were then reviewed and refined iteratively over time for consistency ensuring they reflect the extracted codes, the dataset.

Phase 5: Defining and Naming the Themes
The themes were further iteratively refined and distinct definitions and names were then assigned to each theme that accurately reflected the data. This was enabled by the re-reading of the codes, sub-themes and themes ensuring a distinct and cohesive narrative was identified with each theme.

Phase 6: Producing the Report
This involves the write-up of the analysis in a coherent narrative supported by excerpts from the interview transcripts. Here direct quotes of the participants accounts were presented in italics and quotations marks.

## 2.7. Data quality

To ensure the rigor and trustworthiness of the analysis, the data were evaluated using four criteria: credibility, dependability, transferability, and confirmability (Lincoln & Guba, 1985)

### 2.7.1. Credibility

Credibility refers to the demonstration of internal validity of the data. It involves establishing confidence in the extent how the participants responses match with the researchers views of them. In this study, credibility was attended to by using the following techniques:

- Ensuring data was collected from more than one participant.
- Ensuring the developed themes were reflective of the views of multiple different participants.
- The use of a reflexive journal to aid in monitoring how the researchers own identity can influence and be influential in the process of the research.

### 2.7.2. Transferability

Transferability refers to the extent to which the research findings can be generalised and applied to other contexts. However, the nature of qualitative research and the emphasis on individual meaning and experience inhibits this transferability.

### 2.7.3. Dependability

To demonstrate dependability, the researcher needs to evidence the consistency of the research. This was done by ensuring the process is logical and clearly documented (Nowell et al., 2017). In this study, the researcher demonstrated this by:

- Storing the transcripts and all other identifiable data in organised folders in a secure location.
- Keeping detailed notes of the analysis process.
- The use of reflexive journal which documented the research process; decisions and reflections made.

### 2.7.4. Confirmability

Confirmability refers to the extent that the conclusions and interpretations of the researcher are derived from the data. It is suggested that this is achieved, when credibility, transability and dependability are attained. (Nowell et al., 2017, Lincoln & Guba, 1985).

In addition to this, Braun and Clarke (2021a, 2021b) guidance for assessing the quality of reflective TA criteria was also against the current research within the *discussion* section.

## 2.8. Ethical Considerations

Ethical approval was obtained from the University of East London (UEL) School of Psychology Ethics Committee (Appendix H). All data was managed in accordance with BPS (2021) Code of Human Ethics and the BPS (2021) Code of

Ethics and Conduct. An ethics amendment was granted subsequently to widen the inclusion criteria (Appendix I).

### 2.8.1. Informed Consent

Informed consent was sought and obtained from the participants who took part in the study. All participants were sent via email a participant information sheet and a consent form (Appendix E & Appendix F). The Participant Information Sheet contained key information about the study, their right to withdraw, confidentiality and plans for dissemination. Consent forms were electronically sent and signed by all participants prior to the interview.

Participants were reminded of their right to withdraw at the start and end of the interview. Consent forms were reviewed prior to the commencement of the interview. Opportunities were granted to participants to ask questions before and after the interview.

Participants were also be informed of their right to withdraw from the onset of recruitment and that they can withdraw within a 3-week limit after their interviews have been conducted with no consequences.

### 2.8.2. Confidentiality and Anonymity

All participants were reminded of the limits of confidentiality and anonymity at beginning of the interview session. The signed consent forms from the participants were saved in an individual folder on the researcher's university OneDrive account on a password protected laptop.
Any identifiable information from the interview transcript was removed in the transcripts (e.g. references to own and relatives name and references to a specific prison). This is accordance to the BPS (2014) Code of Human Ethics. The pseudo-anonymised transcripts were saved as a Microsoft Word document in a separate folder on the researcher's university OneDrive account on a password protected laptop.

### 2.8.4. Data Management and Storage

All data was managed in accordance Data Protection Act 2018. A data management and storage plan were also used to ensure this (Appendix J)

### 2.8.5. Debrief and Further Support

Given the emotive nature of the topic area and the method of exploring it, the possibility of the participant's experiencing distress during the interview process was considered plausible. To reduce this possibility, all participants were informed that they did not have to answer questions if they did not want to, there will be opportunity for breaks throughout and they can leave and withdraw should they wish too without consequence. However, it is acknowledged that there is a power imbalance between interviewer and interview which may affect participants ability to refuse to answer a question and withdraw (Berger, 2013).

During the interview process, the participants were also asked reflexive questions for example, how they are experiencing the interview and questions asked. It was not necessary to stop the interview for any of the participants due to overt or reported distress.

Following the end of the interview, participants were offered an opportunity to informally debrief and ask the researcher any relevant questions they had. They were also informed that the researcher was available for half-an-hour post interview via the same interview link or via email should they need further support. Following the interview, no participants made subsequent contact with the researcher suggesting no possible complaints or feedback about the interview process. Participants were all signposted to the relevant organisations to seek support from which was provided on the debrief sheet sent after the interview via email. It may be possible that the participants sought support through these methods.

## 2.9 Reflexivity

When conducing a piece of qualitative research, it is important for researchers to acknowledge and be conscious of the influence of the research process on themselves and vice versa, how they have shaped the research process (Palaganas et al., 2017). This concept is referred to as reflexivity and it involves the attentiveness of the researchers of their role and contributions to the qualitative research process. It is also suggested that the practice of reflexivity helps improve the rigour of the research (Braun & Clarke, 2019, 2022)

I have aimed to practice reflexivity using a reflexive journal (Braun, & Clarke, 2022). I have been attentive to how my insider perspective of being a Somali Muslim woman may have allowed assumptions about experiences to be made. I have also been mindful how my own experiences of the CJS and my placement within a prison service may have impacted how I approach the research questions and interpret the findings.

In addition to this the reflexive nature of this project is reflected in my fluidity in switch between first- and third-person narrative. This flexibility in writing style allows me as to negotiate my dual positions as an insider/outsider researcher and acknowledge my contribution to the research process which recommended in RTA (Braun & Clarke, 2024).

## 3. RESULTS

### 3.1. Overview

This chapter is going to report the results from the analysis of the interview data. The analysis of the interviews revealed three main themes – 'Navigating the Changes', 'Traumatised by the System' and 'Surviving'. Within these themes, 11 subthemes were also constructed. Table 2 provides a summary of these. The themes and subthemes will be summarised using illustrative quotes from the participants as well

**Table 2.**

*A Summary of Themes and Subthemes Derived from the Analysis.*

| Themes | Sub-themes |
|---|---|
| 1. Navigating the Changes | 1. Being a Strong Somali Woman in the Face of Pain<br>2. Changes in the Family<br>3. Guilty by Association - "*You feel like a criminal"*<br>4. Maintaining the Relationship |
| 2. Traumatised by the System | *1. "Home is not a safe place"*<br>2. "*I'm just trying to see my brother*" |
| 3. Surviving | 1. Shame and Secrecy<br>2. Support from Others<br>3. Making Sense of It All<br>4. Faith as a Pillar of Support<br>5. Learning from the System |

### 3.2. Theme One: Navigating the Changes

This theme captures the changes to the participants and family following the imprisonment of their loved one. Participants reflected on the emotional impact, shifts in roles and responsibilities and the stigma now associated with the family.

#### 3.2.1. Subtheme One: Being a Strong Somali Woman in the Face of Pain

The participants shared the emotional impact of having a family member imprisoned with many people describing their internal experience as a *"sadness"*. Alongside the pervasive *"sadness",* was also a "*worry*" and "*anxiety*". These emotions were attributed to different aspects of the imprisonment experience. For Nimco it was knowing that "*they won't be coming out for a while*" and for Xaawo it was because her brother's "*life is basically gone".* She went on to describe:

> *"[I] just feel sorry for him. It's that by the time you come out, most of us will probably have families. My parents are gonna be old. Like, how are you gonna adjust to real life? Because you know, technology is just making the world go faster. Everything's just getting too fast. It's like, by the time you come out, how are you going to adjust?"*
>
> \- Xaawo

Here Xaawo is describing the pain in relation to the longevity of her brother's sentence and the time that will be lost. She has envisioned his absence in key family millstones and potential technological advances in the world. She also describes time in an embodied sense referencing ageing of their parents as a physical marker of the time lost.

The anxieties reported by the participants can be attributed to worrying about the emotional wellbeing of their loved one and if they could cope with the deprivation of their liberty and separation from their family. Xaawo hoped that "*he's doing well in there"* and that he had "*the strength to get through it …".* In some accounts, the

worry was about prison conditions which were likely exacerbated by negative portrayals of prisons and the people imprisoned in mass media:

> *"What is it like inside like is there gonna be problems in there? Is there gonna be fighting in there?"*
>
> - Osob

Osob described her worry as in the *"high levels"* but recognised that it was often an "*unrealistic worry*". She noticed her thoughts were often catastrophising in nature that she knew *"might not necessarily happen"* but nevertheless were thoughts in her head.

It was noticeable that for many participants not succumbing to the emotional pain was of importance. Xaawo stated that she *"as a person*" must "*keep strong"* suggesting that she felt unable to express the sadness and worry she was experiencing and that she had no other option in the wake of her brother's imprisonment. Informing this was Xaawo's role as a mother to her child and prioritising his needs before her own. She stated, *"to always try and be positive for him*" and trying to keep up with her "*day-to-day"* as she didn't want him to see her "*sad*". Nimco spoke about demonstrating strength for her grandmother as *"she's gonna get upset, and she's gonna, as she won't understand".* It's clear that young children and older adults are perceived as vulnerable and fragile people that need protecting from the harms associated with familial imprisonment. It is also evident that the participants felt a responsibility in protecting them.

Cultural narratives about emotional pain and strength were evidently underpinning some participants inability to express their pain and perform strength. Expression of pain may be a sign of weakness and in the face of the adversity that the family is facing:

> "I *think they don't think they understand what emotions is, to be honest. Like there's no such thing as mental health … you have to be strong … you have to suck it up, you know, naag nool iska dhig, be a strong woman"*
>
> \- Xaawo

Xaawo also seems to relate her derived need of strength explicitly to her identity as a woman and specifically a Somali woman with the phrase "*naag nool iska dhig"* or direct translation in English "act like a living woman". "*Naag nool iska dhig"* is a popular idiom within the Somali culture and its often used to encourage women to persevere and remember their strength and resilience in the face of adversity. Its popularity and specific reference to women suggest that dominant within the Somali culture is an expectation for Somali women to be strong for others despite the difficulties they may be facing.

However, this perceived need to demonstrate strength may come at a high price. For some their capacity to perform strength was outweighed by the accumulated pain, as demonstrated by Osob who stated she found herself "*being strong and then couple years later, having like a mental breakdown myself*"

### 3.2.2. Subtheme Two: Changes in the Family

Participants described the reverberating effects on the remaining family unit following the absence of their loved one to imprisonment. Osob described this as *"essentially, once he went to jail … Yeah, things changed.".* Xaawo emphasised that "*when he went in everything went downhill"* suggested that the family unit was stable, and his imprisonment has caused a negative decline in the rest of the family.

Many described the family unit as "*close"* prior to the imprisonment of their loved one and as "*very, very close knit*" as described by Nimco. They also described their own relationship with their brother or cousin as "*close"* with Ubax stating that her brother is her "*best friend*".

For some participants their family member was the *“man of the house”* as described by Xaawo and “*like the head of the family … like a father figure*” as stated by Osob. This suggests that he was fulfilling a parental role in the family unit particularly as a male member of the family as designated by their use of “*man*” and *“father*”. Due to these roles, his absence is keenly felt by the family and the associated negative consequences:

> *“If … my older brother was here, none of this would have ever happened.* He would have them in check … *she probably would have been working now and then … my other brother, he probably would have been working as well.”*
>
> - Xaawo

Participants also spoke their roles and responsibilities changing, and adjustments and sacrifices having to be made, now that a family member, who may have had a key role in the familial unit, is imprisoned:

> *“Like stepping up a lot more for my sisters, so having to like reschedule my diary or like work and things like that, making sure I can pick up my sister from school take her to go to school, pick her up from school … Uh, like if they need tutoring, like, say, “OK, I'll manage that … don't worry”, like mum “don't worry, I'll do it”.*
>
> - Nimco

This was echoed by Cawo who’s responsibilities also changed particularly financially, highlighting the family’s needs for additional funds following the imprisonment of their loved one.

> *“It was important for me to hold down a job like making sure that there was money coming through and to help my mum sometimes as well..”*
>
> - Cawo

Participants also described trying to make changes to their identities for example trying their best to embody what they believe to be a perfect sibling or a model child. This was often to try and heal the family unit and restore it to an element of normality as well as to not burden it with additional stress. Clear was also a need to make up for a perceived ‘badness’ that has damaged the family unit:

> *I would make sure I worked hard like and I did really well in every class I took, everything I did. I think just to make sure that I was always, like I had something to show my family and I'm like, “oh, look, I did really well”. Like, you know, she's* [mother] *kind of happy about that, which she was. She was really happy about that”*

- Hamdi

Participants also spoke about a particular worry about how the imprisonment of their loved one would impact the other male members of the family particularly the younger boys. This may reflect cultural norms about gender and the importance of positive male role models.

> *“… 'cause. I'm the oldest child and I have a few other brothers as well, two younger brothers. And it's like, oh, how's this gonna affect them? Like, I feel so sorry for them. Like my other brother. He was just proper. He was like crying. He was so upset. Cause, he felt like, oh, what am I gonna do now? My my older brother's, like, gone into prison. I have nobody and stuff like that. I had to be like the older sister.*

- Xaawo

This was similarly expressed by Osob who said that her “*youngest brother, he was having the emotional outbursts, the school is calling us and he's getting into trouble. So for him he’s lost the older brother, the role model”.*

Nimco described the family being so worried for the other boys in the family that they thought they needed "to *take them away for a while on holiday or something"* demonstrating a vigilance and the steps that the family were thinking of taking. This also highlighted that the families felt the current environment was potentially risky for the male members of the family but not the females, again revealing the cultural gender norms. However, this extra vigilance appears to not have been futile as Hamdi described a time where police raided the family home and her brother who as a child at the time, was arrested, as he was perceived by the police as potentially dangerous:

> *"They came and my younger brother, who at the time I think he was 15. So he's not involved in anything. When … when they woke him up they put him in handcuffs straight away and they're like, oh, we don't know what he's gonna do and stuff"*
>
> - Hamdi

In the wake of these experiences, participants spoke about having conflictual feeling as a family with some trying to pinpoint responsibility:

> *"I think people became bitter, people became angry. There's a lot of blaming, "he should have done this, he should have done that, we should have done this, we should have done that. So, there's more blaming ourselves, my parents blaming him, resentment possibly"*
>
> - Ubax

The dichotomy was also demonstrated by Cawo who explained that "*It was his fault. Of course, he did that. But we felt like we couldn't … we couldn't save him. We couldn't do anything for him"* signifying a feeling of responsibility in the family for the imprisonment.

### 3.2.3. Subtheme Three: Guilty by Association - “You feel like a criminal”

Participants discussed the changes in how society perceives them as a family revealing experiences of stigmatisation particularly when maintaining contact with their loved one.

In the process of visiting, Cawo challenged why she and her family were being treated badly by the prison officers through their punitive searches practices when they are just maintaining contact with their family member “*we're just trying to see my mum’s son”.* Cawo described feeling like a criminal herself in that moment as if she had committed a wrongful act that was not legal and allowed by the social norms in just the mere act of visiting her brother and keeping the family ties. She emphasised the perceived judgment she felt from other people by providing a metaphor that *“it's like you've got a mark on you”*. She described the stigma as a mark that is a visually identifiable on her body demonstrating the hypervisiblity she felt visiting her family member. Cawo also described feeling like she had the “*mark*” on her outside the prison whilst she was on her way there.

> *“I think there's a particular bus that goes there. So you know everyone around you has got someone in the prison and you're like, all of us are like, marked cause we got someone- Like we've got a stamp on our forehead we're going to see someone in prison, like we're going to see a criminal.*
>
> - Cawo

This experience of feeling criminalised was so distressing to Cawo that there would be occasions where she said she would make “*excuses*” to not go and visit her brother.

Nimco spoke about trying to survive the visiting process by “*treading lightly”* where she could and trying her best not to stoke up any more suspicion from the prison officers and assimilate. The participants described this process as particularly difficult due to the saliency of their identities – being both Black and visibly Muslim.

*“ [to] kind of like to almost … separate us. Like we know we have someone there in there who's in prison. But we're also, yeah, not to like …maybe feed their interpretation, “like they’re all wrong if one is in here as well”*

- Nimco

Osob also described her experiences of supporting her brother during his trial and similarly described feeling *“guilty by association” (Cawo).* She also stated that she felt on the stand and having to defend herself. As such her brother’s “freedom” was contingent on her, particularly important as Osob also revealed that they were threatening him with *“deportation”* as well.

*“You do feel like you've been criminalised as well with those type of questions … you do feel like you were in trouble when you're standing there … the solicitor is asking the questions, you know, like tell me about yourself? what are you studying and what's your relationship? And I just remember shaking in my voice thinking I'm in trouble too with him”*

Cawo also described her father feeling stigma of having a family member imprisoned perhaps even magnified as he was a known cleric in the community.

*“My dad was like the local, was known as the local wadad. So sheikh or scholar, someone with knowledge. So he - he found it quite difficult having that status and people knowing him as the person that marries people, the person who, you know, big red beard, you know, local masjids and stuff. They knew him very well, knowing and - everyone knowing that his son was in prison. He found difficult.”*

- Cawo

3.2.4. Subtheme Four: Maintaining the Relationship

Participants described the new ways that they now supported their loved one and the associated complexities of maintaining a relationship with someone who is imprisoned. Financial and material support was a common method highlighting that the basic provisions in prison were not sufficient:

> *"We do need to make sure that we're sort of sending money in order for him to be able to make phone calls and also have canteen food in his cell … those are done sort of on a weekly basis."*
>
> - Ubax

Ubax's use of "*need*" also suggests that she feels it's an obligation on her part to do so. This was supported by Xaawo:

> *"To be honest, I don't see it as a burden because he's the one that's in there. I'll help him with whatever he needs, because we're out here, living our life, even if it was like a burden I would make … I'll try and make it happen.***"**
>
> - Xaawo

Xaawo's denotation of not seeing it as a "*burden*" demonstrates how she sees it as her duty to help her brother particularly as she views herself as privileged in her freedom in comparison to her brother who has been deprived of his.

Ubax also reflected the importance of going above and beyond for her brother and she took "*pride*" in supporting him and "*taking part in the emotional labour"*. Ubax also stated that she would never complain about it demonstrating the importance she places on maintaining contact with her loved one and how aligning herself with her values and morals is something she takes pride in.

Some participants changed their routines and daily activities to make sure they were available when their brother or cousin was contacting them which Ubax referred to as all "*conscious decisions"*. For example, Nimco described *"being*

*quite vigilant"* with her phone and Ubax would "*literally drop*" whatever she was doing when her brother called *"and just run and pick it up"* illustrating the urgency that they placed in maintaining their relationship.

Some participants would also ensure they are aware of their work's annual leave policy and make sure they take days off from work, so they are able to make the journey to visit their loved one:

> *"Before I started, I was thinking to myself, OK, like I need to figure out the holiday booking system so I can book some time off. And be able to, you know, go and visit him like it was straight away, like on my mind"*
>
> - Ubax

However, due to daily life's responsibilities, it would not always be possible for some participants to answer their loved one's call, which would leave them feeling upset because as Nimco states *"its not easy cause you can't call him back".*

Ubax vividly described feeling guilty when she would miss her brother's call:

> *"…It would break my heart because I'm thinking, you know, just the thought of someone being sort of behind, - cells inside prison and, you know, trying to call their family member and not being able to get through to them. And it cost -it still costs [them] money as well. So that's what really makes me sad as well because I think, oh damn, like, you know, I missed the call and -yeah, I'll get quite upset about it"*
>
> - Ubax

In those moments Ubax described calling other family members to see if her brother called them, making sure he was at least able to get through to someone and feeling relieved from the guilt when he did.

This expectation and duty sometimes got in the way of school or work. Nimco who was studying at the time described finding it hard to *"go back into studying mode"* after phone calls with her loved one.

The sense of duty would sometimes be at the expense of their own feelings as demonstrated by Cawo who *"found it quite hard"* to visit her brother but still went, revealing the prioritisation of his wellbeing.

> *"I found it hard like even sitting there for the hour. I'll be like omg I gotta sit there for an hour". But then I felt bad because obviously that's the only interaction he has and you know, he needs to see Mum. He needs to see Dad, but to me it was like, OK, I'll just get some chocolates and I'll sit down."*
>
> - Cawo

This also revealed the sense of duty that all participants felt they had in supporting their imprisoned family member. Informing these expectations may have been cultural norms about the role of female family members and principles from the participants faith Islam around obligations towards the members of your family as stated by Xaawo *"as a woman. It's good to help your family, obviously, islamically, but you have to".*

Intergenerational differences were also revealed within participants account which appeared to unpin their unwavering duty to help. Their level of acculturation in the UK in comparison to their parents meant that had more knowledge of how to navigate the systems increasing their responsibilities:

*"…in this country for me it was me [who was finished school] and so there was this extra kind of responsibility, oh …"you know, how to speak English", "you know how to speak like, come on".*

- Nimco

Osob also emphasised the stress that accompanies the responsibility in maintaining the relationship by stating she is not expecting her parents *"to have that type of burden or responsibility".*

### 3.3. Theme Two: Traumatised by the System

This theme explores the family's confrontation with the CJS and the subsequent traumatisation as families of someone imprisoned through its two subthemes "*Home is not a safe place*" and "*I'm just trying see my brother*".

#### 3.3.1. Subtheme One: "Home is not a safe place"

Participants described their experiences of police raids in the family home. Hamdi spoke out her experience being a "*vivid memory"* despite being a young child at the time. Memories of traumatic experiences are often described as vivid as people can recollect the intricate key details particularly the emotional effects at the expense of other details:

*"I think that's the weird thing. I don't remember anything about. I don't remember my mom coming back … I don't remember …I just remember crying"*

- Hamdi

Xaawo described police raids happening in her home "*every single week*" that they were "*literally kicking down the door"*. She described it as so damaging that *"there's one point I had PTSD".* Nimco and Cawo similarly described their

experiences using concepts such as “*trauma*” and “*traumatic*” signifying the severity.

Police raids often employ the element of surprise by exercising them at dawn when most people are sleeping. Ubax provided a detailed account demonstrating the shock and fear they experienced:

> *“Literally, we were at home mostly just minding our business and one morning again, you know, boot through the door, running, screaming, shouting, and sort of just looking for him and that was quite shocking. But yeah, they were just sort of inquiring about where he was … his whereabouts …and again, that was just really shocking, really shaking my mum up as well. She was just like … just complete in utter shock. That's the best way to describe it. She was in complete shock.*
>
> - Ubax

Amongst the chaos and shock, the participants describe doing what they could to protect themselves for example Xaawo stated that she *“had to sleep with a hijab on*”. The hijab is a head covering worn by Muslim women in public spaces. Considering, Xaawo had to wear it to sleep signifies the severity of the situation where her home, her bedroom and her bed has become akin to an unfamiliar and unsafe place where strangers are free to enter. It also described the lengths she had to go to protect her dignity as a Muslim woman in the privacy of her home. Xaawo also describes a hypervigilance in how she now navigates her home and her daily activities:

> *“… overthinking like a lot of worry. Like oh my God, are they gonna be here? Like if I'm having a shower, they're gonna breakdown the door in my shower, you know, I mean, I'm using the toilet because I felt like they had no boundaries.”*
>
> - Xaawo

Cawo described her experiences of police raids as an intrusion to the intimacy of the family home as "*They're in your house. They've got their shoes on. They're not even like respecting you by taking their shoes off … you know, as Muslims, you know, everyone takes their shoes off at the door"*

- Cawo

The home is an intimate place for many people and for many Muslims who perform their daily prayers in their home, cleanliness is of great importance. Cawo's repetition of "*they're*" also signifies the "Us vs Them" mentality she may have had, the separation between the family and the police as well as the lack of control and choice that they had in dictating who and how people enter their home.

Some participants rationalised their experience by distancing themselves and suggesting that it is nothing personal against them as a family, removing themselves as victims but revealing their powerlessness against the state.

> "*… they're - they're sort of doing their jobs, like something has happened … and this is part of their procedure to come in and boot the door down and not knock and kindly ask to be let in, you know, it's part of their sort of operation".*

- Ubax

As a result of these experiences, participants described doing what they can to protect their family members as well as themselves. For example, Cawo, rearranged the occupants of bedrooms "*So anytime there was a raid, it was like, away from grandma, away from mum".* Xaawo described not wanting to be home but also not having a choice of anywhere else to go:

*“So much anxiety and it's like, I couldn't sleep at night. So I had PTSD for such a long time … I didn't feel safe in my own house. I hated being there. I didn't want to be there. I had no choice but to live there at that time but it's like for me to sleep … sleep with hijab on just shows you how serious it was”*

- Xaawo

Hamdi described the trauma of the police raids leaving a lasting impact. The hypervigilance likely remained as means of protection:

“*….years after that, every time I'd hear a loud knock on the door, I'd jump. I'm like, oh my God like they’re here. Yeah, honestly, like it took me quite a long time to get out of that, but yeah, it was. Every time I'd hear loud a loud knock. I'd just be like, Oh my God. Like it's happening again. Sort of thing like, but obviously it didn't happen again, but it took me a while to get out of that”*

- Hamdi

Ubax also stated that “*whenever you know we did have a raid, I would be running late because no one would be able to leave the house.*” evidencing how exposure to the police in the family home affected education and employment.

Despite her brother being imprisoned, Cawo stated that “*the raids didn't stop … we'd be raided constantly”* demonstrating the continued criminalisation of the family as well.

3.3.2. Subtheme Two: “I’m just trying to see my brother”

Participants described the many negative consequences that they faced in maintaining the relationship with their loved one through visiting the prison. For example, Cawo described it “*daunting*” and “*scary*” and Hamdi *“a bit sinister cause majority of the prisons are quite old and like there's a lot of like gates”.*

Nimco similarly highlighted the location and architecture of the prison when discussing her visiting experience:

> *"You get there … I'm like, well, there's houses around and then you get in and then you're just like, OK, there's this, like, big kind of like* [high] *wall and like barbed wires* [all around]. *And then I realise, OK, I'm here. I'm here in a very high security place."*
>
> - Nimco

Her description of the prison's exterior serves as a visible reminder of the function of prison to keep people trapped. They also appear to be a stark reminder of the physical separation between them and their brother. Hamdi also referenced going through "*numerous gates"* to visit her brother signally the multiple barriers preventing a familial connection.

Challenges in making the journey to visit due the physical distance of the prison was also highlighted by some participants. Hamdi remembered that *"it was so far away"* and Osob's stated her brother "*was like almost 2 hours away"* and "*I don't drive, my father's elderly, I just remember thinking like how we gonna get there?"*. Ubax recognised this challenge and the families "t*hat don't drive and have to take trains upon trains upon trains to get even further out, to go and visit their loved ones*". She recognised this as a privilege not afforded to many families of people in prison and stated that "*you have to sort of be grateful sometimes*".

Participants also emphasised the fear and distrust they felt when visiting their loved one particularly as visibly Muslim woman. Nimco described feeling hypervisible as a Muslim woman wearing the hijab. She was also aware of the power-dynamics and being vigilant to microaggressions and hostility from the prison staff:

*“I felt hypervisible with her because of us, here presenting in that way I think maybe, I just had my hijab on but like automatically maybe thinking oh, they're looking at us strange or they don't like … they're not going to treat us nicely and they were cold and I don’t feel they were very like receptive”*

- Nimco

Osob similarly describes a vigilance to potential hostility from others due to her identities as a Somali Muslim woman. This was particularly heightened for her when she was visiting her brother in a region of the UK that she was not familiar with:

“*I was overthinking at the time but I didn't know much about the city like was it a racist place? or was me coming with my headscarf like will be there issues etcetera?”*

- Osob

Nimco also highlighted the intrusive search practices that they alone were subjected to as a Somali Muslim woman in the visiting process

*“ I remember there was one time I think there was an issue with her going into the gate, cause when you go in there's like a little thing you go through and she's wearing the jilbab and they're like ohh, she has to take that off. And I was like, she can't take it off here. So where can she take it off If you need to search her and they're like ohh, OK and it was just that whole process, I’m just remembering. Now that whole process being quite overwhelming for her”*

- Nimco

Cawo described feeling “*violated*” in being subjected to these “*invasive*” searches under the presumption that she may be “*trying to bring something in”.* In just trying to see her their family member, the participants have been ‘othered’,

exposed to suspicion and their privacy invaded. Most importantly with little freedom and choice to refuse, as the consequences are they do not see their loved one.

Many participants also highlighted a cultural sensitivity when a search from a sniffer dog was imposed on them. Particularly as Muslim women, where dogs can infringe on their "*wudhu*" which is a state of ritual purification required for daily prayer. Again, the families had no choice but to persist through as these were the steps that they needed to take to see their loved one:

> *"The dog was like weaving … and I was just thinking, why didn't you give us a heads up? Because my auntie's scared of dogs, it was a big dog … so she was like 'ahh' and she was making a lot of noise, and I feel so bad but she went before me and I was gonna go next … I was like, don't worry, it's like the dogs not gonna touch you. And again, I was thinking obviously she's Muslim as well. She doesn't want the dog to touch her because of wudhu. She doesn't want that either, so I was thinking that was kind of like that was very insensitive as well"*
>
> - Nimco

For some participants, the invasion of their privacy as an innocent citizen became a necessary part of maintaining their relationship with their loved one. They quickly acclimatised to the prison culture and its practices, normalising it, signalling an acceptance or a resignation to the system:

> *"It feels a bit weird of going in there, having a dog sniff you, taking your fingerprint, taking your mugshot. You know your passport and you start thinking, oh, am I going to be in this system? this database? like its a lot … Yeah, but I think again, probably at a point right now when, I'm just a bit used to it now, it's just like it's like second nature. I'll just go in there, put my finger on there, say 'hi, good morning' and just go in. So yeah, quite nice."*
>
> - Ubax

### 3.4. Theme Three: Surviving

This theme captures the many ways participants adapted and coped following the loss of their family member to imprisonment. This will be through the four subthemes: Shame and Secrecy, Support from Others, Learning the System and Faith as Pillar of Support.

#### 3.4.1. Subtheme One: Shame and Secrecy

As the participants move through their social world on the backdrop of the imprisonment of their family member, they begin to learn which parts of themselves are acceptable to share and which parts are not. Nimco illustrated this dichotomy by stating that whilst she is contending with the stigma of familial imprisonment, she *"at the same time"* has a "*foot in the world of like … academia, work and employment*" suggesting these two experiences are incompatible.

Participants spoke about hiding the imprisonment of their family member from other people because of shame and fear of judgement. Xaawo described herself often trying to think about what perceptions people may hold about her, for example wondering *"how would they judge me? Or are they gonna look down on me?"*

It was an obvious action on her part to hide her brother's imprisonment from other people however it was a "*hard*" to reconcile with her values and morals as she didn't "*want to be a liar".* She also recognised the unsustainable nature of lying as discussing family is a common conversation topic in society and she "*would have to mention it eventually."*

Ubax similarly grappled with this dilemma as she is "*not a great liar"* but she also recognised that her brother's imprisonment is a personal subject to her and that she did not have to tell people as it is not "*any of their business*".

Nimco described herself as *"putting a like mask to the world"* when she would hide the imprisonment of her loved one which she did because "*they wouldn't*

*understand*". As such, she navigated the terrain of social situations by keeping her life and family as "*basic*" as possible. Ubax also controlled the information she shared with other people and praying "*pray that it just doesn't get brought up*", particularly at her employment. However, this process of hiding became taxing as it caused anxiety and isolation:

> *"I started my new job recently and everyone's sort of in this place where we're getting to know each other, asking questions, 'how many siblings do you have?' Those sort of questions and then I find myself … that anxiety sort of brewing up within me because I'm thinking, oh, like, I hope it just doesn't get to that part because I do not want to talk about that, especially at work."*
>
> - Ubax

Cawo spoke about learning to hide her brother's imprisonment from others from her parents which was similar to Osob who picked up that "*you don't share your family problems*". Ubax wondered if she felt "*embarrassed*" by having a brother in prison which felt uncomfortable for her given importance of their relationship is and how "*proud*" she is of supporting them.

A tiered level of disclosure was revealed in participant accounts with some emphasising not wanting to tell "*outsiders" (Osob)*. The "*outsiders*" were described as people from outside of the local Somali community, as well as people who did not hold a marginalised identity or background:

> *" … looking at them thinking they've had a different upbringing to me. You know, they don't come from single parent households, you know, they come from households where you know there's two parents who, you know, nuclear family. They haven't grown up in, you know. deprived area where you know there's, you know, high crime rates and stuff"*
>
> - Ubax

Ubax described feeling uncomfortable with also "*judging them a little"* however the uncertainty of how she would be perceived was of greater importance as it allowed her to regain some control amongst the powerlessness:

> *"I think my issue with that is … I don't know how they would view me, but I just don't want them to be able to view me and come to their own conclusion based on something they found out about me. I'm just not OK with that. I want you to make opinions and view me on what I've chosen to share with you and that's it."*
>
> - Ubax

Hamdi similarly felt like *"there's certain things that you don't talk about"* and the imprisonment of her brother was one of those things. Xaawo expressed similar sentiments:

> *"I wouldn't tell my work people as well 'cause … they're like proper, cadaan people. It's like … I can't tell you guys that part of my life. I don't want any judgement. Like I don't want them to think … ah its the typical minority, you know working class, you know, brother in prison and stuff like that. I keep it to myself."*
>
> - Xaawo

Xaawo described her work colleagues as "*cadaan people*" which is a direct translation to White people in Somali. She is anticipating that they will not understand her. The use of the word "*typical"* demonstrates a conscious awareness of racist discourses in society about criminality.

For some participants hiding it from the Somali community was possible to the tightknit and oral nature of the Somali culture; "*there was a lot of talks in the community" (Hamdi).* Also, for some participants, familial imprisonment affected many Somali families so it was a common occurrence within their Somali community so they did not feel 'othered' and any different:

*“As soon as it happened, everyone knew, but guaranteed every family had at least one family member that it happened too, so it wasn't really a judgment at the time. It was the judgment came more from people that were out of the borough or out of the country that heard about it.”*

- Cawo

3.4.2. Subtheme Two: Support from Others

Participants described their varied experiences of seeking support from others. Nimco stated that they only received support from within the family and avoided the “*external*” indicating a separation between the family and the outside world. However, this was not possible for everyone as revealed by Cawo who stated that *“there was no -there was no emotional support for anyone”* as the emotional capacity of the family unit had become drained.

Hamdi also described difficulty in seeking support from her family as “*everyone at home is going through the same thing”*. Although the family is all experiencing the same stressor, people may be affected differently and as such cope differently. Furthermore, the imprisonment of their loved one occurred against the background of an existing family culture with established patterns. As such talking about difficult emotions may or may not already be part of the family culture as suggested by Hamdi who stated in her family *“things happen …so no one talks about it”.*

Osob highlighted in reflection that outside help such as a “*support worker”* would have been helpful as they “*actually really struggled”* with the inaccessible nature of the system especially the “*law jargon”* and “*not understanding what's going on at the court”.* Xaawo also echoed that the lack of help from “*support groups or like signposting for more advisory information ... none of that*”.

Nimco highlighted the legacy of systems causing harm to Black people as a possible reason why support was not sought as her family had *“fear of like, any*

*external kind of like support"*. They expressed suspicion that "*looking into the family"* may cause "*more issues and trouble".* Its clear that potential of more harm coming to family was a worry that was greater than the need for support. On hindsight, Osob highlighted it would have been helpful to seek support demonstrating how unfamiliar the whole experience was for them as a family

However, it is hard for people to seek support if they have no knowledge that there was support available as stated by Ubax who stated that she has "*never been told about them, never accessed them. I didn't even know that that existed".* Xaawo explicitly linked the lack of support available to structural racism as she expressed "*I don't think there's support for ethnic minorities like that, we have to find the support ourselves or do our own research".*

Some participants leaned on their local Somali community as a source of support. For example, Xaawo and Osob both went to their local Somali community organisation for help in organising a fundraiser so they able to get the justice they felt was required. Osob highlighted "*the strength of our community*" and that "*when times are hard, you know you always have some form of support"* which she felt *"grateful"* for.

Nimco also leaned on her Somali community for emotional support suggesting it's easier to talk to people who are similar to yourself as they *"understood how the system works".* They felt safe in sharing their experiences and safe from shame because they understood what it was *"like navigating, you know, a family where people who are in prison or, like, come from community where, you know, a lot of people face, like persecution and discrimination*".

However, this was not shared by everyone. For some participants, traditional Somali practices in supporting people through and adversity was difficult to sit through. Cawo experienced the practice of people visiting the home offering comfort as "*pity*" which felt uncomfortable for her given how strength was of great importance. It was also difficult seeing her mother *"get more sad"* when people would visit to comfort her as it was a constant reminder of the "*haqdaro"*. Cawo use of the Somali word "*haqdaro"* is pertinent as although it means "injustice" in

English, within the context it reveals a felt sense of having been treated badly and unfairly.

Cawo was also the only participant who shared seeking support through mental health services. However, she was clear in stating that did not talk to them directly about her brother's imprisonment but instead sought help for consequence's it had on her university work. She described finding it helpful as it would "*then help me get stronger to deal with my private situation"* which was her brothers' imprisonment.

### 3.4.3. Subtheme Three: Making Sense of It All

In participants accounts it was clear that they also grappled with trying to make sense of the imprisonment of their loved one. Through their attempts in sense making, internalised narratives of culpability were revealed, constructed and shaped by cultural and social norms. Xaawo described looking inward and within the family unit:

> *"That's something I'm still trying to figure out. Is like, why? Because that we come from like a Muslim background, like my brother, … he had a good parent. My dad was always a good working man, the provider. They will take us to the mosque like malcaamad".*
>
> - Xaawo

Here Xaawo reflects on the importance of religion and that it should have served a protective function. She also highlights her father as a "*good working man*" and a "*provider'"* revealing implicit associations between absent fathers and later criminality. This was echoed by Cawo who remarked that her brother has "*a dad*" and "*a home that that everything was there".*

These appraisals reveal that participants were aware of the social narratives and public discourses pertaining familial culpability and were signally that they were nonconforming to the 'typical criminogenic family'. However, for participants who

did come from a single mother household this blame was firmly rejected as the agency of their brother was highlighted:

> *"….a lot of blame is put on the family. And I don't … I don't agree with that. I really don't, because at the end of the day … I'm sorry but as hard to say as it is, people genuinely do make choices that they want to make. There's only so much you can do as a person to try and guide and sort of advise that person, but they are still going to do what they want to do at the end of the day, and you can't stop that.*
>
> - Ubax

Participants also made sense by highlighting structural factors and inequalities such as poverty: For example, Cawo highlighted coming from a "*deprived area"* specifically *"a very rough area … probably one of the roughest at that time"* signalling the socio-economic challenges they faced as a family as well as a community at that time. Nimco also spoke about the influence of the geographic area and highlighted a link between its socio-economic deprivation and criminality.

> *"I guess it was the location where we're at, it was quite normal for boys to be in these kind of like groups together and, I think looking back now there's it was just almost like inevitable"*
>
> - Nimco

The use of the word "*inevitable"* suggested that there was perhaps nothing that they as a family could do to prevent the imprisonment of their loved one. This was similarly expressed by Xaawo, who stated that going to prison was a *"normal thing"* in her community and "*somali boys are known to be in prison".* This demonstrates the powerlessness that the families felt to enact change and powerful force of social deprivation and neglect.

Nimco also highlighted institutional racism in her sensemaking of the imprisonment of their loved. She expressed that Somali boys were often "*demonised*" with narratives of "*gang affiliation*" by virtue of being Black:

> "*Your identified as a certain ethnicity [it] was like automatically like you're this … this label and there's no questioning or nothing like that, it was just quickly like, yeah, well, "you do this, you sell drugs or you're in gangs"*
>
> - Nimco

Nimco also acknowledged by virtue of living in a deprived community you are also "*tarnished with the same brush".* She wondered if this is what happened to her loved one and if he felt victim to a self-fulfilling prophecy and if he "*kind of just like accepted that and just thought, yeah, well, if this is the way I'm gonna be treated then, I just feel like, I'll just be in this environment then".*

For some participants, their loved one's imprisonment came as a saving grace as stated by Nimco the family now "*know where he is at all times*" suggesting they may have been some tension and worry in the family unit prior to their imprisonment. This was also similarly felt by Ubax who stated that it's like her brother "*been tamed*" and "*matured*" as he now has a "*routine"* and "*had time to think away from everything".* She also wondered:

> *"You know, if he if all of this didn't happen and you know he carried on with the way he was, I don't know if he'd still be here. With everything that's happening on the streets, you know?"*
>
> - Ubax

3.4.4. Subtheme Four: Learning from the System

The unpredictable and hostile interactions with the CJS left lasting impressions on the participants. As is often with traumatic events, these may serve the function of protecting further harm, as described by Hamdi who stated whenever she still sees the police "*I still sort of have like uncertainty".* This was shared by

Nimco who explicitly remarked that she "*don't like the police"* and that "*they scare me*" because she doesn't feel like "*they're there to protect me because of what's happened to the people in my family"*

For some participants, their view of the CJS remained unchanged as stated by Ubax who said she "*definitely don't have a positive view on the justice system and police in general"* and "*that hasn't changed, and it was like that before, and it remains that way".*

Institutional racism being an intrinsic part of the CJS and the inequality within the system was emphasised by the participant as informing their experiences:

> *"The overly criminalization of … when you look at people and the sentences they get or the crimes they've committed when they're ethnic versus when they're not*, it *always has been a significant difference."*
>
> - Osob

This was also shared by Xaawo who also reflected on her marginalised identities and feeling othered in society:

> "…*cause we are in a country where we are the minority. A lot of people don't like us like we're like a burden to them … so it's like to them, the more black people or muslims we put in prison the better."*
>
> - Xaawo

Hamdi also associated being a Somali Muslim woman with her negative experiences of the CJS as she expressed *"being Muslim Somali"* she was "*pushed to the side"* suggesting her concerns and needs were not taken seriously.

It was clear that participants were aware of how their marginalised identities affected how they navigated the CJS. For example, Xaawo said that they needed

to do a "*fundraiser so we can get our own, like, proper lawyer cause it's not fair".* Osob and her family also done the same as they were aware that with "*more money you able to afford a better solicitor".*

Xaawo and Osob's use of the word "*proper*" and "*better*" suggested that they were aware that the default justice system offered to them as a Muslim Somali family was not sufficient in obtaining justice. Subsequently, highlighting that the system is not fundamentally designed for people like them. Nimco also resonated with this as she began to learn that *"the systems … are there to oppress you, like, purposely."* All participants stated that they were entitled to legal aid also establishing the existing financial challenge in the families, and another marginalised identity that they battled.

For Cawo, she found it difficult to reconcile her identity as moral and law-abiding citizen that should trust the CJS with her lived experience of the harsh and punitive nature of the CJS. Particularly as a mother of young Somali boys, she found it "*really sad*" that she is already teaching them that there is a tiered system of justice:

> *"however… it's difficult because you wanna tell them that the police are there to protect you, and if something happens, there will be justice. But now there's so many different elements to it. You know, there's so many like … there's so many conditions"*
>
> - Cawo

Participants described having to quickly learn how to navigate the CJS as a result of their experiences and as a means to protect themselves from further harm:

> *"… but now I'm kind of like, vigilant, on guard. I tried to be as assertive as I can and know my rights and know my, like what, what they can and can't do, how to protect myself, what to say, what not to say … like basically to take away any kind of like … I'm not naive, basically."*
>
> - Nimco

This was shared by Nimco who said she was now "*an expert in some ways"* and now knew to expect microaggressions and knew how to steer her interactions with CJS by taking advantage of being a Somali woman who is acculturated in the UK:

> *"As I've grown up, now that I have a voice, I will now use my voice, and so when they hear maybe my mum speak or my auntie speak, for me I would constantly like, I'll be on edge because I know, are they gonna get disrespected because of the way that they're speaking and if they are, I'll just take the phone and then as soon as you hear my voice its like 'ohh ok you speak English' Yeah, yeah, yeah."*
>
> - Nimco

However, Nimco caveated this by highlighting that despite her learning the system there is a still a level of uncertainty and anxiety in her interactions with the authorities "*because still you know you hear these stories of things happening to people".*

3.4.5. Subtheme Five: Faith as a Pillar of Support

Participants spoke about using their faith, Islam, as a way to understand and cope with the imprisonment of their family member.

Xaawo would often reassure her mother telling her that "*insha'allah it's gonna be alright".* The Arabic word '*insha'allah*' means 'God willing' and it is a common phrase that Muslims use to signify their reliance in God and a reminder that their life and future is not within their control. This was also shared by Hamdi who said that *"all we can do is pray to Allah for them to be back home"*.

Xaawo also discusses using faith to reassure her brother in particularly emphasising that there might be a greater good or purpose in his imprisonment that is beyond them to understand:

> " .. its *like as Muslims like I was raised to believe that you always put your trust in Allah have tawwakul … even if anything happens, Allah is the best of planners like there's a reason. That's why I said to my brothers, like, if you're in prison, you know, maybe it's for the better, to work on your deen, maybe prevent you from like being dead"*
>
> - Xaawo

Here Xaawo introduces the concept of '*tawwakul'* which within Islam is the practice of having firm trust and reliance in God particularly in difficult and misfortunate situations. The practice of '*tawwakul* is also linked with the Islamic concept of fate which is an acceptance that our lives are pre-determined by God who is "*the best of planners*". Subsequently, suggesting a silver lining in the temporary status of her brother's imprisonment perhaps served to protect him from the permanency of death.

Nimco expressed similar reflections when she used faith to reassure loved one, herself and their family emphasising its importance:

> *"The religion being like the big pillar of support for them to get through this and that faith in God that they are going through a test and you know through this test you have to have sabr, you have to have patience.*
>
> - Nimco

Nimco is emphasising that faith in God is the pillar that they are going to use as a family to get through their pain in having a loved one imprisoned. Similarly, she also suggests that there may be a greater purpose in their imprisonment and that it is a "*test*" of faith which necessitates "*sabr"*. The Arabic word "*sabr"* direct translates to patience however it encompasses more. It is a steadfast forbearance that Muslims are encouraged to practice when faced with adversity. Here Nimco, is suggesting that they need to endure the pain as a family as perhaps they are left with no other option.

Other participants drew on Islamic principles of the afterlife to shift their perspective and prioritise what is of importance to them:

> *"At the end of the day, you know? We're not sort of here to live in this life, you know, the afterlife is, really, truly, what everyone is striving for and you know, just sort of reminding him about the religion and telling him to pray and, you know, sort of make like dua and, you know, just sort of seek comfort in the sense that, this life, you know that he feels as though he's missing out on, it's not necessarily the life he should be, you know, putting his all into it. It should be for the afterlife.*
>
> - Ubax

Ubax expression of the '*afterlife'* demonstrates her recognition that her and her brother's pain and difficulties are temporary and are not going to last forever. This is a belief that Muslims are encouraged to often revisit particularly in time of adversity. Here Ubax, also uses it to reassure her brother that the time he thinks he has lost in worldly matters were things of little importance anyway.

Ubax also spoke of encouraging her brother to make "*dua*" which is supplication to God which Muslims are encouraged to do, particularly in difficult periods.

Some participants also found comfort in knowing that there was a large Muslim population prison. It reassured them that their loved one was not alone in practicing their faith in an environment where Islam is often viewed with suspicion, particularly in prisons. They also found comfort that they loved one could still practice collective acts of worship easily:

> *"He always tells me that he, you know, goes to the mosque inside the prison, and, you know, they lead Friday prayers in there and there's an imam in there, and it's just …it just seems like it's a really nice community in there of Muslims. So it's nice to hear".*
>
> - Ubax

This was similar echoed by Nimco who's reassured that *"they'll be fine, don't worry, there's a lot of them* [Muslims] *in there … they'll be supportive to them".* However, she also described finding it "*mad*" indicating an incongruent feeling in being comforted by the number of Muslims in prison but also recognising the injustice in their disproportionate representation.

> *".. yeah, like they, they'll – they'll be people to look out for them. They're not alone in there, and obviously now looking back as like like, why was there like a high proportion of them, always, constantly in prison?"*.
>
> - Nimco

# 4. DISCUSSION

## 4.1. Chapter Overview

In this chapter, I will provide a summary of the main findings and discuss them in relation in the research questions and aims within the context of the wider literature regarding the impact of imprisonment on families. I will then go on to critically evaluate the research, which will then be followed by the implications and recommendations. I will then conclude this chapter with my own personal reflections of the research.

## 4.2. Summary of Main Findings

The overall aim of this piece of research was to explore the impact of imprisonment on Somali families. Specifically, aiming to answer the following questions:

1. What are the experiences of Somali families with a loved one imprisoned?
2. How do Somali families cope and what sources of support do they draw on?

This study provided a unique glimpse into the experiences of Somali families affected by the imprisonment. Six Somali women were interviewed who provided rich and candid testimonies of their experiences of having a family member imprisoned. The six women who were interviewed were mostly sisters who belonged to the 1.75 generation and had a brother historically imprisoned. Their interviews were analysed using RTA through which three themes and 11 subthemes were generated. Together, these themes described the multiple ways Somali families were affected by the imprisonment of their loved one and the

magnitude in which these effects reverberated across their lives, relationships, and wider society.

### 4.2.1. Research Question One: What are the experiences of Somali families with a loved one imprisoned?

Through expressing their lived experiences, the participants revealed the myriads of ways that they have been affected by the imprisonment of their loved one. These were revealed in the findings through the two themes, 'Navigating the Changes' and 'Traumatised by the System.

The first theme 'Navigating the Changes' described the emotional impact of having a family member imprisoned, the subsequent changes in family dynamics and the shifts in the perceived societal perception of the family. The subtheme 'Being a Strong Somali Woman in the Face of Pain' particularly covered the wide range of intense emotions shared across the participants. It highlighted the family's feelings of sadness, loss, and grief in response to the imprisonment of their loved ones. This finding was consistent with the existing literature (Adams & McCarthy, 2020, Comfort, 2003; Turney et al., 2017). These negative emotional experiences can be conceptualised as an ambiguous loss as for the participants their loved one was physically absent (beyond reach) but psychologically present (alive) (Boss, 2016). Their loved one was neither fully gone nor fully available to them, complicating their ability to find a resolution to their absence as their psychological presence continues to influence the families emotional and social dynamics.

Concerns and uncertainty about the welfare and wellbeing of their loved one was also expressed by the participants which was also found in previous research (Tadros et al., 2019). Pervasive narratives, myths, and exaggerated representations of prison within media and wider society were noted to contribute to this worry within the families of people in prison (Lanskey et al., 2018; Marsh, 2009). However, it is important to note that for many Black and Muslim families these concerns may not be unfounded, as previously demonstrated in the

disproportionate number of the harmful experiences reported by Black and Muslim people in prison (Masalah, 2020; 2024; Prison Reform Trust, 2023; Taylor, 2022).

The physical health impact of imprisonment was also highlighted by a participant who described the physical toll it had on her and other family members. Despite the accounts of the participants not revealing specific health conditions or concerns, the profound impact of repeated stress on the body, as evidenced in 'Traumatised by the System' and its impact on various physiological systems cannot be understated, as supported by literature (Alang et al., 2017; Lee et al., 2014; Sundaresh et al., 2021). For example, chronic stress can increase allostatic load which has been linked to a number of health conditions (Duru et al., 2012; Juster et al., 2010).

This study supported the vast number of previous research that highlighted the highly gendered nature of supporting a loved one imprisoned (Dahlberg et al., 2007; Wildeman & Lee, 2021; Jardine, 2017,2019). Indeed, it also demonstrated how female family members are mostly exposed to the negative emotional experiences, trauma, and stigma. Furthermore, this was especially pronounced among Somali families, who, as relatives of Black and Muslim men overrepresented in the prison system, experience a disproportionate and adverse impact. Whilst other studies have focused on the female partners or mothers affected by imprisonment (Jardine 2018, Comfort, 2007; 2019), this study found that for Somali families, the responsibility and emotional labour is more likely to shouldered by the female family members as well particularly the daughters (Bah & Kogotho, 2023). Another finding from this study, as the familial unit exist beyond the household in Somali families the extended family members such as cousins were also noted to be affected.

The subthemes *'*Changes in the Family*'* and 'Maintaining the Relationship' revealed the pressures the participants felt to support and provide for their imprisoned loved one and the remaining family. Underpinning these were religious, cultural and gender norms that it is expected to support your family as a Somali Muslim woman. The role of parental figures holds significant importance

in Islam, and in Somali culture, it is customary for female family members to take on caregiving responsibilities for their younger siblings. This practice is also observed among other immigrant families, as noted by Bah and Kagotha (2023). Studies found that due to intergenerational differences within the family, Somali daughters were often socialised into parental roles (Mohamoud, 2023; Selleck, 2023). This was likely an adaption to migration, particularly if Somali parents were still reeling from the effects of the civil war and their new refugee status. Due to intergenerational differences, it is common for Somali children to act as the conduit for their parents who perhaps were not familiar nor equipped with navigating complex systems such as the CJS particularly when the stakes are high. Most of the participants in this study belonged to the 1.75 generation which suggests that they have spent a significant portion of their formative years in the UK or in another European country, which likely influenced their ability to navigate such systems.

Additionally, alongside the negative emotional experiences and shifts in roles and responsibilities, a need to demonstrate strength was pervasive in the narratives of the participants. This finding was supported in previous research that found that the 'Strong Black Woman' (SBW) trope informed how Black Women felt the need to be resilient in the wake of the imprisonment of their loved one (Hairston, 2020).

Specific to the Somali community, was the 'naag nool iska dhig' phrase which served to be a reminder of resilience in the face of adversity. However, the unsustainability of presenting strength despite emotional pain was evidenced by one participant to be detrimental to their health. The contribution of the SBW trope to worsening health outcomes has also been documented in previous literature (Geronimus et al., 2010; Godbolt et al., 2023). This evidences that Black women are more likely to be endangered further by the associated harms of their family members imprisonment contributing the existing stress.

As revealed in the subtheme 'Guilty by Association - "*You feel like a criminal*"', the participants described feeling as if they had a "*mark*" on them spoiling their identity by virtue of having a loved one imprisoned. Stigma has been

demonstrated to be significantly impactful to the families of people in prison subjecting them to social isolation and shame. For Somali families, these effects can be exacerbated by cultural and religious expectations that emphasis community reputation and adherence to religious principles. The tight-knit nature of Somali communities intensified the stigma, as the actions of one family member can be seen to reflective on the entire family. Conversely, for some participants the Somali community was instead a haven where they did not feel stigmatised as the imprisonment of a family member was a familiar and common occurrence within the community. Instead, stigmatisation was felt and expected from people outside of their community who they felt would negatively judge them.

For Somali families, the experience of stigma was compounded by their unique intersection of being Black Muslim's and the accompanying additional layers of discrimination and marginalisation. Evident in the participants accounts was a need to avoid being stereotyped as a "*typical minority*" and being subject to heightened scrutiny and pigeonholed into common prejudices associated with being Black and Muslim in the UK. This is a common experience across marginalised people where they are aware of how their identities are devalued in society and will result in them being discriminated against (Najdowski, 2023). This is also in line with Kotova's (2020) model of cumulative stigma whereby the marginalised identities of Somali families, worsen their experience of shame and stigma, having a family member imprisoned, further entrenching their marginalisation.

Through the theme 'Traumatised by the System' we can see the profound effects that exposure to the CJS had on the families as innocent citizens with a family member imprisoned. These encounters often lead to psychological distress, trauma, and a pervasive sense of anxiety. These findings were also well documented in the literature (Boen et al., 2021; Hutton, 2019; Sugie & Turney, 2017). The hypervigilance, avoidance and difficulty sleeping described by the participants due to the sudden, aggressive intrusions into their home demonstrates the ongoing physical and mental health impact. The home is a significant place of safety and security for many people and the subsequent

invasion by police has threatened this security (Maslow, 1958). One participant even mentioned "*having PTSD*", which was a similar finding to Lopez et al., (2018) study who demonstrated a link between police home raids and symptoms that align with the diagnostic criteria of PTSD. Whilst it was not clear if they received a formal diagnosis of PTSD, the use of the construct communicates not only the severity of her distress but also the need to legitimise it using a known concept (Younis, 2022).

The interactions that the families had with the prison service and its personnel added a layer of stress to their already stressful experiences. They faced bureaucratic hurdles and dehumanising treatment, leading to feelings of powerlessness and alienation. In some, these experiences became normalised whereas in others it was too much to bear. Again, these experiences were exacerbated by racial prejudices and Islamophobia as Somali Muslim families, compounding the marginalisation and alienation they felt. Somali family's migrant and/or refugee identities may also contribute to a worsening experience. One participant described her experience of defending her brothers right to stay in England with the family and not be deported. Whilst the exact details of this case were not discussed, deportation and citizenship deprivation has been shown to be used disproportionally against Muslims who are justice involved (Choudhury, 2017; Institute of Race Relations, 2022; Webber, 2022). Its exponential rise demonstrates its use as a tool of governance and discipline particularly as a form of "state-sanctioned racialised exclusion" (Stein & Shankley, 2023. p.150). Witnessing the state attempt to expel and deport a family member is a distressing experience and will likely have an impact in how people view and engage their own citizenship likely rendering them, as Muslim people, second class citizens (Institute of Race Relations, 2022).

In visiting their brother, the participants were subject to a form of "legally sanctioned stigmatisation" (Hutton, 2018, p.230) due to the additional security measures and inspection under their hijab (headscarf) and/or a jilbab (longer outer garment). This finding was consistent with the scoping review where a female Muslim participant also described feeling "humiliated" in the prison visiting process (Abass et al., 2016, p.266). Guru (2012) also reported a similar finding in

their study where Muslim woman felt humiliated during police raids as the sudden nature of them meant they often were not dressed appropriately.

This demonstrates the additional ordeal faced by Somali families operating at the intersection of multiple marginalised identities. These experiences also closely align with the framework of ‘secondary prisonisation’ where people are drawn into the wrath of the penal system through the imprisonment of their family member. This is particularly applicable to this study as through maintaining contact with their family members, the participants as Somali Muslim women were subjected to additional invasive and disempowering practices. It is evident that by mere virtue of being associated with someone targeted by the CJS and imprisoned, the participants experience an infringement of their privacy and a violation of the right to dignity.

The subtheme ‘Changes in the Family’ also punctuated the changes in the family structure and process that had taken place following the imprisonment of a family member. This was found to be particularly pronounced amongst families that reported that their imprisoned family had a significant role within the family unit thus his absence was more pronounced both relationally as well as financially. This reflects the challenges faced by families within a patriarchal culture and society where the male members of the family often hold the a provider role in families. The significant toll included varied aspects of the family unit turning inward, closing ranks, enmeshment or becoming distant and withdrawn. This finding was supported by previous research that also found that changes occurred within the family configurations following the loss of one its members to imprisonment (Meek, 2008; Tubex & Gatley 2023).

Informed by Structural Family Therapy (SFT) principles, these transformations can be understood to occur due to a disruption to the family’s usual equilibrium (Carr, 2012). Enmeshment means that the family gets closer losing its boundaries and within SFT this is described as unhealthy and key feature of ‘dysfunctional’ families. However, this was not consistent in other cultures, as within collectivist cultures, closeness is found to be beneficial (Jin & Roopnarine,

2022). As the Somali culture is collectivist in nature, it is likely that this enmeshment functioned to protect the family from further harm.

It is also clear that the imprisonment of a family member is not a simple short-term event, and it can have significant impact on the family life cycle as it adapts to the emerging challenges. The Family Life Cycle as a framework demonstrates how the imprisonment of a family member changes the usual stages of a family and disrupts their abilities to progress independently from the familial unit due to new roles and responsibilities (McGoldrick et al., 2016).

In the subtheme ‘Making Sense of It All’ participants shared their accounts of trying to understand the imprisonment of their loved one and what it reflects about them. Their accounts illustrated a sense of fatalism and a search for culpability, proximally (within the family) and distally (within the environment). This also revealed their own implicit narratives of inevitability of crime within the Somali community who as demonstrated earlier are contending with multiples social disadvantages (Office of National Statistics ,2021). Their associations between crime and living in “*a rough area*” were not unsubstantiated as it’s been evidenced that imprisonment is greater in deprived areas (Newburn, 2007, 2016). Similarly, participant accounts of single motherhood and criminality, have also been referenced in previous research (Kroese et al., 2019; Neumann et al., 2010). However, these narratives of culpability are mere surface levels descriptions to a deep-seated problem that focuses on placing blame on marginalised individuals ignoring systemic factors such as structural racism and the unequal distribution of resources and power (Ajandi, 2011; Link & Phelan, 1995; Rucker & Richeson, 2021).

Overall, in line with intersectionality theory, the participants did not separate their identities as they experienced the imprisonment of their loved one through the lens of being a Somali Muslim woman. For example, their experiences of racism within the CJS were deeply intertwined with Islamophobia and experienced simultaneously. Additionally, their gender as woman adds another layer of complexity, as they face both gendered expectations within their communities and broader society. The intersection of these identities with their low socio-

economic status further exacerbated their challenges, limiting access to support and resources, intensifying their vulnerability to further systemic inequalities.

### 4.2.2. Research Question Two: How do Somali families cope and what sources of support do they draw on?

The accounts of participants in the ‘Surviving’ theme highlighted the ways in which the families coped in response to the imprisonment of their loved one.

The subtheme ‘Shame and Secrecy’ demonstrated the felt need for participants to hide and withhold the imprisonment of their one from others to protect themselves from negative judgement and to preserve their identities. This was finding was consistent with previous literature where withholding information was cited as a strategy to protect relationships and vulnerable family members (Condry & Minson, 2020; Hardy, 2022). Selective disclosure helped the participants choose which aspects of themselves they felt comfortable in revealing allowing themselves to manage how others perceive them. This again helps the participants to protect themselves from discrimination whilst also maintaining a level of social connection (Isaksson et al., 2018). Some participants also described managing their visibility by avoiding situations where they are likely to disclose their loved one imprisonment. These experiences are likely to be exacerbated by the multifaceted stigma that Somali families face as Black and Muslim people (Kotova, 2020). However, this was described as overwhelming by participants, due to the cognitive demand of anticipating and planning conversations with multiple people in different settings. Additionally, the concealing can impact relationships as participants felt unable to fully trust due to the fear of judgment and rejection. This can lead to isolation, (Newheiser & Barreto, 2014), and reduced help seeking (Clemant et al., 2015). This is potentially made worse for Somali families who may hold existing distrust and fear towards statutory systems related to their marginalised identities, leaving them additionally silenced and isolated (Byrne et al., 2020; Keating & Robertson, 2004).

As shown in the subtheme, ‘Support from Others’ it was evident from the participants narrative that they used their familial connections as resource of help and support during their difficulty time. This was likely due to their feeling of being potentially stigmatised by other people. The existing familial relationship can be helpful here and the assumed shared experiences between family members.

Interestingly, there are a number of organisations that are for the families of people in prison however it was clear in the accounts of the participants that this was not something known to them. One explanation for this may be self-stigma preventing people seeking help, however there was a felt need for support expressed in this study so perhaps a lack of inclusivity in these organisations may be the case why support was not sought. Other studies found support groups that were Black/African centered were beneficial to wellbeing (Hairston, 2020). This could be helpful and safe space for a particularly for groups of people already contending with multiple disadvantages (Bradshaw & Muldoon, 2020; Jones et al., 2023)

The subtheme ‘You Learn the System’ shows how the participants repeated confrontation of with the CJS led to a learnt proficiency which served a protective function against their coercive tactics. Anticipating negative treatment helped the participants manage their expectations and prepare for hardships which will reduce the emotional impact when such situations arise again. This psychological readiness can be understood as a survival response to manage distress and maintain psychological stability (Bonanno & Burton, 2013). All the participants were keenly aware how their identities as Somali Muslim woman played a significant role in their interactions with the CJS. In addition, this preparedness allowed participants to be aware of practices that may disproportionality affect them due to their Black, Muslim and refugee identities and protect themselves in being better equipped to navigate them.

Foreseeing injustices also helped the participants mobilise and seek support from within the community as evidenced in their usage of fundraising to obtain justice (Crenshaw, 1994). Collective action has been suggested to promote good mental health wellbeing particularly in racialised people (MacDonnell et al., 2022).

For Somali families, it's clear that the costs of imprisonment extend beyond the emotional distress and interruption to family life. There is also a deep erosion to their sense of safety and justice whilst the manner in which the CJS exercises their authority communicates their perceived value and status in society. Jardine (2015) uses the theoretical lens of legitimacy to explain how experiences of injustices can cause families to reject the authority of the CJS agencies. This was particularly heightened for Somali families who at the intersection of their marginalised identities experience increased scrutiny within the CJS.

These erosions of justice have been suggested to have an impact on how families now engage with civic society (Lanskey et al, 2018; Lee et al., 2014; Scharff-Smith, 2018). Lee et al (2014) demonstrated how as families of people imprisoned the lack of trust in the CJS agencies reverberated to governmental institutions which affected participation in civic duties such as voting.

The subtheme 'Faith as a Pillar of Support' revealed how participants sought solace, strength and meaning in their faith. They used prayer and Islamic principles of "*sabr"* (enduring forbearance) and "*tawwakul*" (trust in God) to surrender their pain, finding strength in the belief that God's wisdom will support them through their difficult time. This is reflective of the religious nature of the Somali culture where Islam is an integral component in the practices, values and traditions. This finding was also consistent with previous research which highlighted the importance of faith within families from Black and Asian backgrounds when coping with the imprisonment of their loved one (Adams & McCarthy, 2020).

It was also clear that participants used their faith as framework to interpret the imprisonment of their loved one. Through the Islamic principles of '*tawwakul'* (trust in God) and the afterlife, participants found meaning and purpose through their hardship by understanding it as a part of divine plan (Achour et al., 2016). For example, understanding that the imprisonment of their loved one maybe prevented them from much worse outcomes such as death. Religious coping has been linked to help people adjust to stressful life events (Ano & Vasconcelles,

2005). Faith as a source of support was noted to also be a coping strategy for the families of Palestinian men held in Israeli prison's (Al-Issa & Beck, 2020; Sheheda et al., 2015). It was clear that the participants found comfort in their faith and that they could use it to also support their family and imprisoned loved one. Additionally, faith and relinquishing their challenges to God may have helped participants cope with the powerlessness they felt in changing the events that had occurred. (Achour et al., 2016; Ano & Vasconcelles, 2005).

## 4.3. Critical Review

Similar to quantitative research, all qualitative research should be evaluated for its quality, trustworthiness and rigor. This study used Lincoln and Guba (1985) principles to guide the quality of the study as outlined in the *Methodology.*

### 4.3.1. Credibility

Data was collected from multiple participants and the realised themes were reflective of the contributions made by multiple participants. In addition to this the researcher was fully immersed for prolonged period with the data and took part in each step of the research process from conducting the interviews, transcribing the data and then subsequent analysis (Appendix K). Credibility was also demonstrated by use of the participants own words during the analysis process. The researcher also demonstrated reflexivity throughout the research process by using a reflexive journal to monitor how the researchers own identity can influence and be influential in the process (Appendix L)

### 4.3.2. Transferability

The researcher has demonstrated the socio-cultural context in which this research is situated in through reflections and documentation in the analysis and the write-up of the report.

#### 4.3.3. Dependability

The researcher has clearly documented the research process; methodology, data collection and analysis and rationale for decisions, to ensure that the research process is traceable and transparent (Appendix M)

#### 4.3.4. Confirmability

This was done by working closely with my research supervisor to ensure the conclusions and interpretations are from the data.

The participant has also used the participants own words in the analysis and discussion evidencing that the conclusions are drawn from the data. To ensure that the voices of all participants was clear and not misrepresented, fuller quotes were included.

Braun and Clarke's (2021a; 2021b; 2024) guideline for good practice for RTA was also used to assess the quality of this study. They emphasise the importance of researchers owning their own perspective. This was demonstrated in this study by the researcher outlining their positionality in the *Introduction* sections. Within the *Method* section the epistemological and theoretical assumptions that unpin this study were also explicitly discussed. I also owned my positionality through the practice of reflexivity which was interwoven within the research process as evidenced in the *Method* section and *Discussion* sections.

#### 4.3.5. Strengths and Limitations

This study appears to be first of its kind to explore the experiences of Somali families affected by the imprisonment of their family member. This study helped highlight the multifaceted challenges that Somali families experience when they have a family member imprisoned. It has shunned a light on the unique and complex experiences of a group of people who contend with multiple levels of disadvantage across the axis of their identities – Black, Somali, Muslim, refugee and female. The homogeneity of the sample in terms of gender, ethnicity, generation of migration and familial roles (primarily sisters of historically

imprisoned men) provided a focused lens through which to explore the specific intersectional experiences of Somali women in this context. This focus allowed for an in-depth understanding of how gender and cultural expectations shape their roles as caregivers and emotional supporters within their families, particularly when their male family members were imprisoned. The predominance of 1.75-generation participants suggests a unique perspective shaped by both their early years in the UK alongside their Somali heritage, which offered insights into how these dual influences affected their experience within the familial unit, CJS and wider society.

This originality adds a unique contribution to the field as well as contributing a psychologically informing perspective, increasing the interdisciplinary representation in the field. In addition to this, the challenges facing the Somali population are rarely represented in literature despite the population facing multiple dimensions of disadvantage. My insider position greatly supported this to occur as I was able to draw on my cultural experiences and knowledge. This study's focus on Somali families captures the experiences of the second most populous British Africans drawing them into the limelight. Importantly this piece of work has amplified the voices of a group of people marginalised in society.

This study is not without any limitations. The sample in this study was smaller than desired and it only consisted of six people which affects the generalisability of the findings. Similarly, the concentration of people from the 1.75 generation may not reflect the experiences of newer immigrants or those who have been in the UK for multiple generations.

The sample also entirely consisted of women and mostly sisters who were supporting their imprisoned male family members. This may reflect the gendered nature of the caregiver role and support that female family members are the most affected by the imprisonment of their male family member. However, this is particularly interesting as despite this the participants described their male family members to be most impacted by the imprisonment. This leaves a gap for the contributions of Somali men who are affected by the imprisonment of their loved one. Additionally, the participants were all under 36 years old, spoke English

fluently and as such the experiences of older family members and family members who do not speak English are not represented in this study. This is particularly important as nearly 30% of the Somali population in the recent census reported limited English proficiency (Office for National Statistics, 2021).

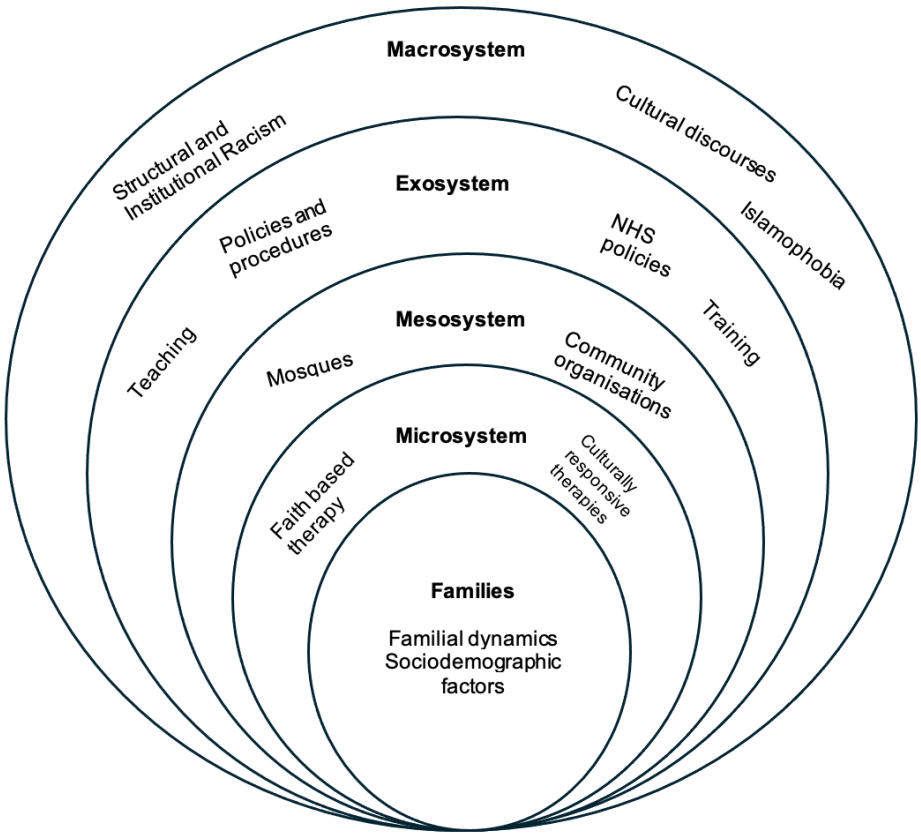
Another limitation of this study is that the interview schedule was developed without direct input from individuals with lived experience of having a family member in prison. Including such perspectives could have enriched the research design by ensuring that the questions were more closely aligned with the real-life experiences and concerns of Somali families. This study also may have unintentional bias towards family member who had the resources and time to dedicate to take part and talk about their experiences as seen as most of the participants experience of familial imprisonment was historical. Furthermore, the recruitment mostly occurred using social media and which limits the representation of people who do not have access to the relevant technology or use of social media.

### 4.4. Implications and Recommendations

The findings of this study reveal that there is a population of people negatively affected by the imprisonment of their loved one and how for Somali families these effects were made worse by their intersecting identities of ethnicity, religion, and migratory backgrounds. This section will use the Ecological Systems Model (Bronfenbrenner, 1977) as a framework to formulate the implications of the findings and the likely recommendations that can be made at each system level (see Figure 1). The Ecological Systems Theory (Bronfenbrenner, 1977) is a framework that emphasises the multiple layers of factors that influence and shape individuals.

**Figure 1.**

*The Application of Ecological Systems Model to Map the Implications and Recommendation in relation to how Somali Families are Affected.*




4.4.1. Microsystem

The microsystem is the immediate environment of the family members. Here the current study highlighted the families' emotional challenges in navigating the absence of their loved one and changes to the family dynamics and responsibilities.

At this level, clinical psychologists (CP) within their usual context of statutory services can provide direct mental health support for families that are affected by the imprisonment of their loved one.

They can use their skills in assessment and intervention to provide psychological support that is most importantly trauma informed and judgment free. Frameworks such as the Power Threat Meaning Framework (PTMF) may be helpful as it acknowledges the impact of the negative operations of power, which is particularly relevant for Somali families contending with multiple marginalised identities (Read & Harper, 2022). Ensuring therapies are culturally responsive for families is also key to allow for trust to be fostered. Furthermore, in clinical and team practice, it's essential for clinical psychologists to conceptualise exposure to the CJS and familial imprisonment as traumatic experiences. In doing so, the significant psychological distress experienced by families is not overlooked and disregarded. When these experiences are properly identified as sources of trauma, it enables to people to understand that they are not alone in their distress which provides validation and a subsequent reduction in stigma and shame. This validation can be the first step in families affected imprisonment to seek help and support without fear of judgment. Currently, only parental imprisonment is conceptualised as an Adverse Childhood Event (ACE). Whilst this is momentous, this thesis has demonstrated that the effects of imprisonment reverberate across the entire family unit, affecting all members regardless of their specific relationship to the imprisoned individual from sister to cousin. Recognising familial imprisonment as trauma experience can also help link it to other social determinants of health such poverty. Additionally, within clinical practice of CP, the importance of faith also should also not be ignored during therapeutic work as found it is a helpful mechanism for sensemaking.

### 4.4.2. Mesosystem and Exosystem

The mesosystem involves the connections between the different microsystems of the families for example the CJS, prison service and local community organisations. The highlights how these microsystems interact.

The key role of local community organisations cannot be understated as demonstrated in this study. Collaborating with community figures and faith leaders in the mosque by sharing knowledge of trauma and skills in to support,

can be a helpful way CPs can support families affected who are unable to seek support due unawareness of support available and stigma.

Many participants spoke about a lack of awareness of support from prison services and a sense of being judged when they visited their loved one. Prison services can ensure they are collaborating and supporting families recognising the additional challenges that they face through making changes to their policies and practices and ensuring that they are not causing future harm and discrimination. Ensuring families are informed of how they can access support in the visiting centres is also recommended, notably making sure that inclusive efforts are made.

Interestingly, much of the support offered to families is within the charity sector. As psychologists are already present within prisons, there could work with the family support service directly or indirectly through teaching and training opportunities as well helping incorporating trauma informed care within the prison service's policies and practices. Initiatives such as family days outside of the visiting centres may be explored within the prison.

Additionally, CPs can share knowledge of the traumatic impact of raids with the police service and consult how the devasting impact on families can be reduced for example signposting families to psychological support. Awareness can also be raised through other services families may have contact with for example their local medical centres and libraries. Furthermore, an acknowledgment within workplaces and educational settings of the additional burdens and subsequent support can help contribute to alleviate stress.

#### 4.4.3. Macrosystem

The macrosystem consists of the wider contextual factors that affect the families of people imprisoned. Here we recognise the contributions of the socio-political context and how factors such as stigmatising and shaming discourses of familial culpability, negatively impact families. We also recognise the key influence of structural systems of power and privilege such as racism and Islamophobia make

worse the wellbeing of Somali families. It is recommended that legislation and laws and hold in mind the family, recognising that these structural systems work to entrench them further into the margins (Kapadia, 2023).

At this level, CPs should work to address these upstream factors. They should highlight the profound impact of the CJS policies and procedures that disproportionately impact Black and/or Muslim people such as stop and search. CPs should also recognise that exposure to the CJS and familial imprisonment as a social determinant of health and the broader implications of population health and well-being particularly for women. This is especially relevant in the UK, where imprisonment rates are rising, and trends indicating that this increase is particularly significant for Black and Muslim individuals.

Other groups of people are also overrepresented in the prison population for example people of a Gypsy, Romany or Traveller background (HM Inspectorate of Prisons, 2014). It would be helpful for further research to explore this area.

### 4.5. Reflections

As I reflect on the process of conducting this research project, I am struck by the openness of my participants, who despite enduring pain and multiple harms, chose to share their stories with me with such vulnerability.

Initially, embarking on this journey I didn't know if clinical psychology would be receptive to it, however, it is crucial for clinical psychologists to pay attention to this area as it aligns with their ethical duty in alleviating distress and improving wellbeing. The participants in this study were innocent citizens and despite this, have faced layers of adversity by mere virtue of being a family member of someone who was imprisoned. Especially, as Somali Muslim woman, who are placed at the crossroads of multiple levels of marginalisation and oppression.

As the journey unfolded, and I found myself immersed in the testimonies of my participants and particularly resonating with their accounts of familial

responsibilities and cultural expectations. This affinity, whilst enriching my engagement with the data, also made me acutely aware of my own contributions to the research process.

Similarly, my gender as woman had a notable influence on the gender of the people who came forward to take part. The mutual identification may have cultivated a trusting and comfortable environment overcoming the shame and stigma. Conversely, potential male participants may have felt cautious in discussing emotive topics possibly due to societal norms about masculinity.

I found my supervisor and our discussions particularly beneficial in the execution of this research project. Her outsider position offered a unique lens in which I can view my study and consider angles and questions that I may not have explored.

It is also important to recognise the wider socio-political context and its influence on my engagement with the research process. During the execution of this thesis, the ongoing violence in Palestine intensified to unprecedented levels and Islamophobia surged in the UK. Witnessing the assaults have been emotionally impactful and I have often felt conflicted as this study felt minor in comparison. Similarly, I wondered how this impacted the recruitment process and my participants who were within similar contexts to myself.

Reflecting on the high lows of this journey, I am deeply aware of the privilege I felt in having the opportunity to shed light on the experiences of Somali families affected by imprisonment. It is of great importance to me to amplify the voices marginalised communities and it has propelled me to advocate for their rights and contribute to positive social change.

### 4.6. Overall Conclusions

This piece of work has endeavoured to shed a light on the overlooked experiences of Somali families affected by imprisonment. Consistent with previous research, it has demonstrated the multitude of harms as well revealing

how their experiences have been made worse by virtue of being Somali, Muslim and women. It has also highlighted the stories of support and resilience. The findings emphasise the importance of culturally aligned support, trauma informed interventions and policy reforms.

## REFERENCES


Abass, T., Reeves, C., & Raikes, B. (2016). Breaking down barriers: Understanding the experience of British Pakistani families affected by imprisonment. *Probation Journal*, *63*(3),. https://doi.org/10.1177/0264550516648395

Abbas, T. (2019). Islamophobia as the hidden hand of structural and cultural racism. In *The Routledge International Handbook of Islamophobia* (pp. 32-41). Routledge.

Achour, M., Bensaid, B., & Nor, M. R. B. M. (2016). An Islamic Perspective on Coping with Life Stressors. *Applied Research in Quality of Life, 11*(3), 663-685. https://doi.org/10.1007/s11482-015-9389-8

Adams, M. N., & McCarthy, D. (2022). The needs and experiences of Prisoners' families during long sentences. *Prison Service Journal*, *261*.

Adams, M., & McCarthy, D. (2020). Race and parenting in the context of youth incarceration. *Ethnic and Racial Studies*, *43*(16), https://doi.org/10.1080/01419870.2019.1686161

Adu, J., Oudshoorn, A., Anderson, K., Marshall, C. A., & Stuart, H. (2023). Experiences of familial stigma among individuals living with mental illnesses: A meta-synthesis of qualitative literature from high-income countries. *Journal of Psychiatric and Mental Health Nursing*, *30*(2), https://doi.org/10.1111/jpm.12869

Agyemang, C., Bhopal, R., & Bruijnzeels, M. (2005). Negro, Black, Black African, African Caribbean, African American or what? Labelling African origin populations in the health arena in the 21st century. *Journal of Epidemiology & Community Health*, *59*(12), 1014-1018.

Ajandi, J. *(*2011*).* “Single Mothers By Choice”: Disrupting Dominant Discourses Of The Family Through Social Justice Alternatives. International Journal of Child, Youth & Family Studies, *2(*3), 410-431*.* *https://doi.org/10.18357/ijcyfs23/420117757*

Akram, S. (2024) Dear British politics—where is the race and racism?. *British Politics*, *19*(1), 1-24. https://doi.org/10.1057/s41293-023-00224-3

Al Issa, F. A.-R., & Beck, E. (2021). Sexual Violence as a War Weapon in Conflict Zones: Palestinian Women’s Experience Visiting Loved Ones in Prisons and Jails. Affilia, 36(2), 167-181. https://doi.org/10.1177/0886109920978618

Alang, S., McAlpine, D., McCreedy, E., & Hardeman, R. (2017). Police brutality and black health: setting the agenda for public health scholars. *American journal of public health*, *107*(5), 662-665. https://doi.org/10.2105/AJPH.2017.303691

Amnesty International. (2024, May 1). *UK: Gangs Matrix review long overdue but must be ‘dismantled in its entirety’*. https://www.amnesty.org.uk/press-releases/uk-gangs-matrix-review-long-overdue-must-be-dismantled-its-entirety

Anker, A. S. T., Andersen, L. H., & Wildeman, C. (2020). Estimating and explaining ethnic disparities in the cumulative risk of paternal incarceration in Denmark. *Demographic Research*, *43*, 617–658. https://www.jstor.org/stable/26967819

Annison, H., & Condry, R. (2022). The pains of hope: Families of indeterminate sentenced prisoners and political campaigning by lay citizens. *The British Journal of Criminology*, *62*(5), 1252-1269. https://doi.org/10.1093/bjc/azac039

Ano, G. G., & Vasconcelles, E. B. (2005). Religious coping and psychological adjustment to stress: a meta-analysis. *Journal of clinical psychology*, *61*(4), 461–480. https://doi.org/10.1002/jclp.20049

Arditti, J. A. (2016). A family stress-proximal process model for understanding the effects of parental incarceration on children and their families. *Couple and Family Psychology: Research and Practice, 5*(2), 65–88. https://doi.org/10.1037/cfp0000058

Arksey, H., & O'Malley, L. (2005). Scoping studies: towards a methodological framework. *International journal of social research methodology*, *8*(1), 19-32. https://doi.org/10.1080/1364557032000119616

Bah, F., & Kagotho, N. (2024). “If I Don’t Do It, No One Else Will” Narratives on the Well-Being of Sub-Saharan African Immigrant Daughters. *Affilia*, *39*(2), 229-244.https://doi.org/10.1177/08861099231183667

Bauer, E. (2016). Practising kinship care: Children as language brokers in migrant families. *Childhood*, *23*(1), Article 1. https://doi.org/10.1177/0907568215574917

Beard, J (2023) *The Prison Estate in England and Wales*. House of Commons Library. https://researchbriefings.files.parliament.uk/documents/SN05646/SN05646.pdf

Beauboeuf-Lafontant, T. (2009). *Behind the mask of the strong Black woman: Voice and the embodiment of a costly performance*. Temple University Press.

Benisty, M. (2022). Parents and Siblings of Incarcerated Men: Questioning Intersectionality and Familial Invisibility. In S. Royo Maxwell & S. Lee Blair (Eds.), *The Justice System and the Family: Police, Courts, and*

*Incarceration* (Vol. 20, pp. 59–80). Emerald Publishing Limited. https://doi.org/10.1108/S1530-353520220000020004

Bergen, N., & Labonté, R. (2020). “Everything Is Perfect, and We Have No Problems”: Detecting and Limiting Social Desirability Bias in Qualitative Research. *Qualitative Health Research*, *30*(5), Article 5. https://doi.org/10.1177/1049732319889354

Berger, R. (2015). Now I see it, now I don’t: Researcher’s position and reflexivity in qualitative research. *Qualitative Research*, *15*(2), Article 2. https://doi.org/10.1177/1468794112468475

Boches, D. J., Martin, B. T., Giuffre, A., Sanchez, A., Sutherland, A. L., & Shannon, S. K. S. (2022). Monetary Sanctions and Symbiotic Harms. *RSF: The Russell Sage Foundation Journal of the Social Sciences*, *8*(2), Article 2. https://doi.org/10.7758/RSF.2022.8.2.05

Boen, C. E., Olson, H., & Lee, H. (2022). Vicarious Exposure to the Criminal Legal System Among Parents and Siblings. *Journal of Marriage and the Family*, *84*(5), Article 5. https://doi.org/10.1111/jomf.12842

Bogart, L. M., Cowgill, B. O., Kennedy, D., Ryan, G., Murphy, D. A., Elijah, J., & Schuster, M. A. (2008). HIV-related stigma among people with HIV and their families: a qualitative analysis. *AIDS and Behavior*, *12*, 244-254. https://doi.org/10.1007/s10461-007-9231-x

Bonanno, G. A., & Burton, C. L. (2013). Regulatory Flexibility: An Individual Differences Perspective on Coping and Emotion Regulation. Perspectives on Psychological Science, 8(6), 591-612. https://doi.org/10.1177/1745691613504116

Bonanno, G. A., & Burton, C. L. (2013). Regulatory Flexibility: An Individual Differences Perspective on Coping and Emotion Regulation. Perspectives on Psychological Science, 8(6), 591-612. https://doi.org/10.1177/1745691613504116

Booth, A., Sutton, A., Clowes, M., & Martyn-St James, M. (2021). *Systematic approaches to a successful literature review.*

Booth, N., Masson, I., & Baldwin, L. (2023). *Experiences of Punishment, Abuse and Justice by Women and Families: Volume 2*. Policy Press. http://ebookcentral.proquest.com/lib/uel/detail.action?docID=30453086

Boss, P. (2016). The context and process of theory development: The story of ambiguouloss. *Journal of Family Theory & Review*, *8*(3), 269-286.

Bradshaw, D., & Muldoon, O. T. (2020). Shared experiences and the social cure in the context of a stigmatized identity. *British Journal of Social Psychology*, *59*(1), 209-226. https://doi.org/10.1111/bjso.12341

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), Article 2. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, *11*(4), Article 4. https://doi.org/10.1080/2159676X.2019.1628806

Braun, V., & Clarke, V. (2021a). Thematic analysis: A practical guide to understanding and doing (1st ed.). SAGE Publications.

Braun, V., & Clarke, V. (2021b). One size fits all? What counts as quality practice in (reflexive) thematic analysis? *Qualitative Research in Psychology*, *18*(3), Article 3. https://doi.org/10.1080/14780887.2020.1769238

Braun, V., & Clarke, V. (2022). Toward good practice in thematic analysis: Avoiding common problems and be(com)ing

a *knowing* researcher. *International journal of transgender health*, *24*(1), 1–6. https://doi.org/10.1080/26895269.2022.2129597

Braun, V., & Clarke, V. (2024). Supporting best practice in reflexive thematic analysis reporting in Palliative Medicine: A review of published research and introduction to the Reflexive Thematic Analysis Reporting Guidelines (RTARG). *Palliative Medicine*, 02692163241234800. https://doi.org/10.1177/02692163241234800

*British Psychological Society Code of Human Research Ethics*. (2023). https://www.bps.org.uk/guideline/bps-code-human-research-ethics

Byrne, A., Mustafa, S., & Imam Qamruzzaman Miah. (2020). Working together to break the “circles of fear” between Muslim communities and mental health services. *In Psychoanalytic Perspectives on Fundamentalism, Radicalisation and Terrorism.* (pp. 120-127). Routledge. https://doi.org/10.4324/9780429020070-11

Carr, A. (2012). *Family Therapy: Concepts, Process and Practice*. John Wiley & Sons.

Choudhury, T. (2017). The radicalisation of citizenship deprivation. *Critical Social Policy*, *37*(2), Article 2. https://doi.org/10.1177/0261018316684507

Chowdhury, S. (2023, October 16). *Using Islamophobia to silence Palestine solidarity for Gaza*. Https://Www.Newarab.Com/; The New Arab. https://www.newarab.com/opinion/using-islamophobia-silence-palestine-solidarity-gaza

Christian, J. (2005). Riding the Bus: Barriers to Prison Visitation and Family Management Strategies. *Journal of Contemporary Criminal Justice*, *21*(1), Article 1. https://doi.org/10.1177/1043986204271618

Christian, J. (2019). Who Are Prisoners' Family Members? Towards an Holistic and Intersectional Framework. In M. Hutton & D. Moran (Eds.), *The Palgrave Handbook of Prison and the Family* (pp. 81–97). Springer International Publishing. https://doi.org/10.1007/978-3-030-12744-2_5

Clement, S., Schauman, O., Graham, T., Maggioni, F., Evans-Lacko, S., Bezborodovs, N., … Thornicroft, G. (2015). What is the impact of mental health-related stigma on help-seeking? A systematic review of quantitative and qualitative studies. *Psychological Medicine*, *45*(1), 11–27. doi:10.1017/S0033291714000129

Cochran, J. C. (2019). Inmate social ties, recidivism, and continuing questions about prison visitation. *The Palgrave handbook of prison and the family*, 41-64. https://doi.org/10.1007/978-3-030-12744-2_3

Codd, H. (2000) Age, Role Changes and Gender Power in Family Relationships: The Experiences of Older Female Partners of Male Prisoners, Women & Criminal Justice, 12(2/3), pp63-93.

Codd, H. (2003), Women inside and out: Prisoners' partners, women in prison and the struggle for identity, Internet Journal of Criminology. Available at: http://www.internetjournalofcriminology.com/Women%20Inside%20and%20Out.pdf [Accessed May 2015].

Codd, H. (2007) Prisoners' Families and Resettlement: A Critical Analysis, Howard Journal of Criminal Justice, 46(3), pp255-263.

Codd, H. (2008). In the Shadow of Prison: Families, Imprisonment and Criminal Justice (1st ed.). Willan. https://doi.org/10.4324/9781843925613

British Psychological Society. (2024, January 26). *Code of Ethics and Conduct* https://www.bps.org.uk/guideline/code-ethics-and-conduct

Comfort, M. (2007). Punishment Beyond the Legal Offender. *Annual Review of Law and Social Science*, *3*(1), 271–296. https://doi.org/10.1146/annurev.lawsocsci.3.081806.112829

Comfort, M. (2019). *Doing time together: Love and family in the shadow of the prison*. University of Chicago Press

Comfort, M. L. (2003). In The Tube At San Quentin: The "Secondary Prisonization" of Women Visiting Inmates. Journal of Contemporary Ethnography, 32(1), 77-107. https://doi.org/10.1177/0891241602238939

Condry, R. (2007a). Families Shamed: The Consequences of Crime for Relatives of Serious Offenders (1st ed.). Willan. https://doi.org/10.4324/9781843926061

Condry, R., & Minson, S. (2021). Conceptualizing the effects of imprisonment on families: Collateral consequences, secondary punishment, or symbiotic harms? *Theoretical Criminology*, *25*(4), Article 4. https://doi.org/10.1177/1362480619897078

Condry, R., & Smith, P. (2019). *A Holistic Approach to Prisoners' Families—From Arrest to Release* (pp. 99–118). https://doi.org/10.1007/978-3-030-12744-2_6

Condry, R., & Smith, P. S. (2018). *Prisons, punishment, and the family: Towards a new sociology of punishment?* Oxford University Press.

Condry, R., & Smith, P. S. (2018). The sociology of punishment and the effects of imprisonment on families. *Prisons, punishment, and the family: Towards a new sociology of punishment*, 1-26.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. University of Chicago Legal Forum, 1(8), 139-167.

Crenshaw, K. W. (2013). Mapping the margins: Intersectionality, identity politics, and violence against women of color. In The public nature of private violence (pp. 93-118). Routledge.

Cunliffe, J., & Morrison, G. (2023). Demystifying Injustice: Joint Enterprise Law and Miscarriages of Justice. In D. G. Scott & J. Sim (Eds.), *Demystifying Power, Crime and Social Harm: The Work and Legacy of Steven Box* (pp. 481–505). Springer International Publishing. https://doi.org/10.1007/978-3-031-46213-9_19

De Hooge, I. E., Zeelenberg, M., & Breugelmans, S. M. (2010). Restore and protect motivations following shame. *Cognition & Emotion*, *24*(1), Article 1. https://doi.org/10.1080/02699930802584466

Department of Education (2024). *Free school meals: Guidance for local authorities, maintained schools, academies and free schools.* https://assets.publishing.service.gov.uk/media/65fdad5965ca2f00117da947/Free_school_meals.pdf

DeVylder, J., Fedina, L., & Link, B. (2020). Impact of police violence on mental health: A theoretical framework. *American journal of public health*, *110*(11), 1704-1710. https://doi.org/10.2105/AJPH.2020.305874

Dickie, D. (2013). The financial impact of imprisonment on families. *Families outside*. https://www.familiesoutside.org.uk/content/uploads/2017/12/The-Financial-Impact-of-Imprisonment-on-Families.pdf

Duru, O. K., Harawa, N. T., Kermah, D., & Norris, K. C. (2012). Allostatic load burden and racial disparities in mortality. *Journal of the National Medical Association*, *104*(1-2), 89-95. https://doi.org/10.1016/S0027-9684(15)30120-6

Ellis, B. H., MacDonald, H. Z., Lincoln, A. K., & Cabral, H. J. (2008). Mental health of Somali adolescent refugees: the role of trauma, stress, and perceived discrimination. *Journal of consulting and clinical psychology*, *76*(2), 184. https://doi.org/10.1037/0022-006X.76.2.184

Fagioli-Ndlovu, M. (2015). *Researching Third Country Nationals' Integration as A Three-Way Process -Immigrants, Countries of Emigration and Countries of Immigration as Actors of Integration Somalis in Europe*. https://core.ac.uk/download/pdf/45685718.pdf

Geronimus, A. T. (1992). The Weathering Hypothesis and the Health of African-American Women and Infants: Evidence and Speculations. *Ethnicity & Disease*, *2*(3), Article 3.

Geronimus, A. T., Hicken, M. T., Pearson, J. A., Seashols, S. J., Brown, K. L., & Cruz, T. D. (2010). Do US Black Women Experience Stress-Related Accelerated Biological Aging? *Human Nature*, *21*(1), Article 1. https://doi.org/10.1007/s12110-010-9078-0

Geronimus, D. A. (2023). *Weathering: The Extraordinary Stress of Ordinary Life on the Body in an Unjust Society*. Hachette UK.

Gilbert, P. (1997). The evolution of social attractiveness and its role in shame, humiliation, guilt and therapy. *British Journal of Medical Psychology*, *70*(2), Article 2. https://doi.org/10.1111/j.2044-8341.1997.tb01893.x

Gilligan, M., Stocker, C. M., & Jewsbury Conger, K. (2020). Sibling Relationships in Adulthood: Research Findings and New Frontiers. *Journal of Family Theory & Review*, *12*(3), Article 3. https://doi.org/10.1111/jftr.12385

Glanfield, E. (2016, August 4). *Picture Exclusive: Russell Square 'knifeman' was bullied at school*. Mail Online. https://www.dailymail.co.uk/news/article-3723832/I-don-t-know-s-luck-fate-s-miracle-woman-standing-perished-

eyes-Israeli-holidaymaker-18-reveal-horror-Somali-Russell-Square-carnage.html

Godbolt, D., Opara, I., & Amutah-Onukagha, N. (2022). Strong Black Women: Linking Stereotypes, Stress, and Overeating Among a Sample of Black Female College Students. *Journal of Black Studies*, *53*(6), Article 6. https://doi.org/10.1177/00219347221087453

Goffman, E. (2009). *Stigma: Notes on the management of spoiled identity*. Simon and schuster.

Golberstein, E., Eisenberg, D., & Gollust, S. E. (2008). Perceived stigma and mental health care seeking. *Psychiatric services*, *59*(4), 392-399.

Granja, R. (2016). Beyond prison walls: The experiences of prisoners' relatives and meanings associated with imprisonment*. Probation Journal, 63*(3), 273-292*.* https://doi.org/10.1177/0264550516648394

Guru, S. (2012a). Reflections on research: Families affected by counter-terrorism in the UK. *International Social Work*, *55*(5), Article 5. https://doi.org/10.1177/0020872812447625

Guru, S. (2012b). Under siege: Families of counter-terrorism. *British Journal of Social Work*, *42*(6), Article 6. https://doi.org/10.1093/bjsw/bcs089

Hadait, Z., Bibi, S. R., & Tariq Hadait, R. (2023). "Silent victims: uncovering the realities of the criminal justice system for families of prisoners". In *Experiences of Punishment, Abuse and Justice by Women and Families*. Policy Press. https://doi.org/10.51952/9781447363934.ch004

Hairston, T. M. (2020). *Black women's narratives of resilience through vicarious incarceration and reintegration* [Doctoral dissertation, University of Missouri]. https://doi.org/10.32469/10355/81571

Halsey, M., & Deegan, S. (2015). ‘Picking up the pieces’: Female significant others in the lives of young (ex)incarcerated males. Criminology & Criminal Justice, 15(2), 131-151. https://doi.org/10.1177/1748895814526725

Hardy, T. (2023). *The Familial Impact of Imprisonment: An Exploratory Study Examining how Imprisonment Impacts Upon Family Identities* (Doctoral dissertation, University of Huddersfield).

Harney, B. L., Korchinski, M., Young, P., Scow, M., Jack, K., Linsley, P., Bodkin, C., Brothers, T. D., Curtis, M., Higgs, P., Mead, T. S., Hart, A., Kilroy, D., Bonn, M., & Bartlett, S. R. (2022). It is time for us all to embrace person-centred language for people in prison and people who were formerly in prison. *International Journal of Drug Policy*, *99*, 103455. https://doi.org/10.1016/j.drugpo.2021.103455

Hayfield, N., & Huxley, C. (2015). Insider and Outsider Perspectives: Reflections on Researcher Identities in Research with Lesbian and Bisexual Women. *Qualitative Research in Psychology*, *12*(2), Article 2. https://doi.org/10.1080/14780887.2014.918224

HM Government (2008). *Cutting Crime, Delivering Justice a Strategic Plan for Criminal Justice 2004-08*. https://assets.publishing.service.gov.uk/media/5a74b49040f0b61df4777cd3/6288.pdf

Hollway, W., & Jefferson, T. (2012). Doing qualitative research differently: A psychosocial approach. Sage.

Hough, C and Abbott-Halpin, E and Mahmood, T and Mohammed, H (2018) FAITH, FAMILY and CRIME: An exploration of Muslim families’ involvement with the Criminal Justice System and its impact on their health and social needs. *Barrow Cadbury Trust*. https://eprints.leedsbeckett.ac.uk/id/eprint/5468/

Hunter, B. (2023, July, 11). I spent a day watching asylum seekers being sent to prison. *OpenDemocracy.* https://www.opendemocracy.net/en/asylum-seekers-criminalisation-small-boats-section-24/

Hutton, M. (2018). The legally sanctioned stigmatization of prisoners families. *Prisons, punishment, and the family: Towards a new sociology of punishment*, 230-43.

InsideTime. (2024, February 1) *Watchdogs warn over "canteen inflation."* https://insidetime.org/newsround/watchdogs-warn-over-canteen-inflation/

Institute of Race Relations. (2024, May 4). *Criminal justice system statistics - Institute of Race Relations*. https://irr.org.uk/research/statistics/criminal-justice/

Isaksson, A., Corker, E., Cotney, J., Hamilton, S., Pinfold, V., Rose, D., Rüsch, N., Henderson, C., Thornicroft, G., & Evans-Lacko, S. (2017). Coping with stigma and discrimination: Evidence from mental health service users in England. *Epidemiology and Psychiatric Sciences*, *27*(6), Article 6. https://doi.org/10.1017/S204579601700021X

Jardine, C. (2018). Constructing and maintaining family in the context of imprisonment. The British Journal of Criminology, 58(1), 114-131.

Jardine, C. (2019). Families, Imprisonment and Legitimacy: The Cost of Custodial Penalties (1st ed.). Routledge. https://doi.org/10.4324/9780429448232

Jardine, C. (2023). Families, imprisonment and penal power: A radical analysis. *Justice, Power and Resistance*, *1*(aop), Article aop. https://doi.org/10.1332/PTMG9667

Jin, B., & Roopnarine, J. L. (2022). The beneficial role of family enmeshment among South Korean immigrants in the United States. *International Journal of Psychology*, *57*(5), Article 5. https://doi.org/10.1002/ijop.12843

Jones, M. K., Davis, S. M., & Gaskin-Cole, G. (2023). An Integrative Review of Sistah Circles in Empirical Research. *Psychology of Women Quarterly*, *47*(2), Article 2. https://doi.org/10.1177/03616843231154564

Juster, R. P., McEwen, B. S., & Lupien, S. J. (2010). Allostatic load biomarkers of chronic stress and impact on health and cognition. Neuroscience & Biobehavioral Reviews, 35(1), 2-16. https://doi.org/10.1016/j.neubiorev.2009.10.002

Kapadia, D. (2023). Stigma, mental illness & ethnicity: Time to centre racism and structural stigma. *Sociology of Health & Illness*, *45*(4), Article 4. https://doi.org/10.1111/1467-9566.13615

Karlsen, S., Nazroo, J. Y., McKENZIE, K., Bhui, K., & Weich, S. (2005). Racism, psychosis and common mental disorder among ethnic minority groups in England. *Psychological Medicine*, *35*(12), Article 12. https://doi.org/10.1017/S0033291705005830

Keating, F., & Robertson, D. (2004). Fear, black people and mental illness: A vicious circle? *Health & Social Care in the Community*, *12*(5), Article 5. https://doi.org/10.1111/j.1365-2524.2004.00506.x

Kelly, W. J. (2024, February 13*). Met Police scraps controversial gang database.* BBC News. https://www.bbc.com/news/uk-england-london-68283487

Kotova, A. (2016). 'He's got a life sentence, but I have a life sentence to cope with as well': the experiences of long-term prisoners' partners [PhD thesis]. University of Oxford.

Kotova, A. (2020). Beyond courtesy stigma: Towards a multi-faceted and cumulative model of stigmatisation of families of people in prison. *Forensic Science International: Mind and Law*, *1*, 100021. https://doi.org/10.1016/j.fsiml.2020.100021

Kroese, J., Bernasco, W., Liefbroer, A. C., & Rouwendal, J. (2021). Growing up in single-parent families and the criminal involvement of adolescents: A systematic review. *Psychology, Crime & Law*, *27*(1), Article 1. https://doi.org/10.1080/1068316X.2020.1774589

LaFave, D., & Thomas, D. (2017). Extended families and child well-being. *Journal of Development Economics*, *126*, 52–65. https://doi.org/10.1016/j.jdeveco.2016.11.006

Lammy, D. (2017) *The Lammy Review: an independent review into the treatment of, and outcomes for, Black, Asian and Minority Ethnic individuals in the Criminal Justice System*. https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/643001/lammy-review-final-report.pdf.

Lanskey, C., Lösel, F., Markson, L., & Souza, K. (2018). Prisoners' families, penal power, and the referred pains of imprisonment. *Prisons, punishment, and the family: Towards a new sociology of punishment*, 181-195.

Lanskey, C., Markson, L., Souza, K., & Lösel, F. (2019). Prisoners' families' research: Developments, debates and directions. *The Palgrave handbook of prison and the family*, 15-40. https://doi.org/10.1007/978-3-030-12744-2_2

Lee, H., & Wildeman, C. (2013). Things Fall Apart: Health Consequences of Mass Imprisonment for African American Women. *The Review of Black Political Economy*, *40*(1), Article 1. https://doi.org/10.1007/s12114-011-9112-4

Lee, H., Porter, L. C., & Comfort, M. (2014). Consequences of Family Member Incarceration: Impacts on Civic Participation and Perceptions of the Legitimacy and Fairness of Government. *The ANNALS of the American Academy of Political and Social Science*, *651*(1), Article 1. https://doi.org/10.1177/0002716213502920

Lee, H., Wildeman, C., Wang, E. A., Matusko, N., & Jackson, J. S. (2014). A Heavy Burden: The Cardiovascular Health Consequences of Having a Family Member Incarcerated. *American Journal of Public Health*, *104*(3), Article 3. https://doi.org/10.2105/AJPH.2013.301504

Light, R. (1995). Black and Asian Prisoners' Families. *Howard Journal of Criminal Justice*, *34*(3), Article 3.

Lincoln, A. K., Cardeli, E., Sideridis, G., Salhi, C., Miller, A. B., Da Fonseca, T., Issa, O., & Ellis, B. H. (2021). Discrimination, marginalization, belonging, and mental health among Somali immigrants in North America. *The American journal of orthopsychiatry*, *91*(2), 280–293. https://doi.org/10.1037/ort0000524

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE.

Link, B. G., & Phelan, J. (1995). Social Conditions As Fundamental Causes of Disease. *Journal of Health and Social Behavior*, 80–94. https://doi.org/10.2307/2626958

Lloyd, A., & Whitehead, P. (2018). Kicked to the Curb: The triangular trade of neoliberal polity, social insecurity, and penal expulsion. *International Journal of Law, Crime and Justice*, *55*, 60-69. https://doi.org/10.1016/j.ijlcj.2018.09.005

Lopez, W. D., Novak, N. L., Harner, M., Martinez, R., & Seng, J. S. (2018). The traumatogenic potential of law enforcement home raids: An exploratory report. *Traumatology*, *24*(3), 193–199. https://doi.org/10.1037/trm0000148

Lymperopoulou, K. (2023). *Ethnic Inequalities In The Criminal Justice System: Research Evidence And Recommendations For Policy And Practice A Policy Briefing*. Action for Race Equality. https://www.actionforraceequality.org.uk/wp-

content/uploads/2023/01/Ethnic-Inequalities-in-the-Criminal-Justice-System-January-2023-FINAL.pdf

MacDonnell, J. A., Dastjerdi, F. M., Bokore, N., & Tharao, W. (2024). Activism and immigrant women's mental health and wellbeing: Building Canadian service provider capacity in the settlement and mental health sectors. *Health Care for Women International*, *45*(5), 579–599. https://doi.org/10.1080/07399332.2023.2190981

Macpherson, W. (1999). *The Stephen Lawrence Inquiry*. *GOV.UK*. https://assets.publishing.service.gov.uk/media/5a7c2af540f0b645ba3c7202/4262.pdf

Manji, F. (2019) *The mums sending their children to Somalia to keep them safe from London gangs*. Channel 4. https://www.bbc.co.uk/programmes/m0005hll

Marsh, I. (2009). Representations of prisons in the British media – or are we being fair to holiday camps? *Criminal Justice Studies*, *22*(3), Article 3. https://doi.org/10.1080/14786010903167195

Maslaha. (2024, April 30). *Time to End the Silence. https://www.maslaha.org/Project/time-to-end-the-silence*

Maslaha. (2024). *Maslaha Briefing 1 - The Hidden Lives of Muslims in Prison.* https://www.maslaha.org/criminal-justice

Maslow, A. H. (1958). A Dynamic Theory of Human Motivation. In C. L. Stacey & M. DeMartino (Eds.), *Understanding human motivation* (pp. 26–47). Howard Allen Publishers. https://doi.org/10.1037/11305-004

Massoglia, M., & Pridemore, W. A. (2015). Incarceration and health. *Annual review of sociology*, *41*, 291-310.

Mattsson, T. (2014). Intersectionality as a Useful Tool: Anti-Oppressive Social Work and Critical Reflection. Affilia, 29(1), 8-17. https://doi.org/10.1177/0886109913510659

May, H. (2000). “Murderers’ Relatives”: Managing Stigma, Negotiating Identity. Journal of Contemporary Ethnography, 29(2), 198-221. https://doi.org/10.1177/089124100129023873

McCann, T. V., & Lubman, D. I. (2018). Stigma experience of families supporting an adult member with substance misuse. *International Journal of Mental Health Nursing*, *27*(2), Article 2. https://doi.org/10.1111/inm.12355

McConnell, M., & Raikes, B. (2019). “It’s Not a Case of He’ll Be Home One Day.”The Impact on Families of Sentences of Imprisonment for Public Protection (IPP). *Child Care in Practice*, *25*(4), Article 4. https://doi.org/10.1080/13575279.2018.1448257

McGoldrick, M., Carter, E. A., & Garcia-Preto, N. (2016). *The Expanding Family Life Cycle: Individual, Family, and Social Perspectives*. Pearson.

Meek, R. (2008). Experiences of Younger Siblings of Young Men in Prison. *Children & Society*, *22*(4), Article 4. https://doi.org/10.1111/j.1099-0860.2007.00108.x

Milner, A., & Jumbe, S. (2020). Using the right words to address racial disparities in COVID-19. *The Lancet Public Health*, *5*(8), Article 8. https://doi.org/10.1016/S2468-2667(20)30162-6

Ministry of Justice (2022a). *Offender management statistics quarterly: July to September 2023*. GOV.UK. https://www.gov.uk/government/statistics/offender-management-statistics-

quarterly-july-to-september-2023/offender-management-statistics-quarterly-july-to-september-2023

Ministry of Justice. (2010). *Muslim Prisoners' Experiences.* HM Chief Inspector of Prisons. http://www.justice.gov.uk/inspectorates/hmi-prisons/docs/Muslim_prisoners_2010_rps.pdf

Ministry of Justice. (2022b). *National statistics: Statistics on Ethnicity and the Criminal Justice System*. GOV.U. https://www.gov.uk/government/statistics/ethnicity-and-the-criminal-justice-system-2022/statistics-on-ethnicity-and-the-criminal-justice-system-2022-html#executive-summary

Mohammed, R., & Nickolls, L. (n.d.) *Time to End the Silence.* Maslaha. https://www.maslaha.org/Project/maslaha-briefing-1---the-hidden-lives-of-muslims-in-prison

Mohamud, H. (2023). *Narratives of wellbeing from the perspective of Somali mothers and daughters. An intergenerational exploratory study* (Doctoral dissertation, Cardiff University). https://orca.cardiff.ac.uk/id/eprint/161391/1/DEdPsy%20doctoral%20thesis-%20Hibak%20Mohamud.pdf

Mohdin, A., & correspondent, A. M. C. affairs. (2022, April 11). 'The community was shocked': British Somalis and the death of David Amess. *The Guardian*. https://www.theguardian.com/society/2022/apr/11/the-community-was-shocked-british-somalis-and-the-death-of-david-amess

Morris, P. (1965). *Prisoners and their families*. Taylor & Francis.

Muncie, J. (2008). The theory and politics of criminalisation. *Criminal Justice Matters*, *74*(1), Article 1. https://doi.org/10.1080/09627250802476692

Murray, J. (2007). The cycle of punishment: Social exclusion of prisoners and their children. *Criminology & Criminal Justice*, *7*(1), Article 1. https://doi.org/10.1177/1748895807072476

Najdowski, C. J. (2023). How the “Black criminal” stereotype shapes Black people’s psychological experience of policing: Evidence of stereotype threat and remaining questions. *American Psychologist*, *78*(5), 695.

Nazroo, J. Y., Bhui, K. S., & Rhodes, J. (2020). Where next for understanding race/ethnic inequalities in severe mental illness? Structural, interpersonal and institutional racism. *Sociology of Health & Illness*, *42*(2), Article 2. https://doi.org/10.1111/1467-9566.13001

Neumann, A., Barker, E. D., Koot, H. M., & Maughan, B. (2010). The role of contextual risk, impulsivity, and parental knowledge in the development of adolescent antisocial behavior. *Journal of Abnormal Psychology*, *119*(3), Article 3. https://doi.org/10.1037/a0019860

Newburn, T. (2007). “Tough on Crime”: Penal Policy in England and Wales. *Crime and Justice*, *36*(1), Article 1. https://doi.org/10.1086/592810

Newburn, T. (2016). Social Disadvantage, Crime, and Punishment. In H. Dean & L. Platt (Eds.), *Social Advantage and Disadvantage* (pp. 322–340). Oxford University Press. https://doi.org/10.1093/acprof:oso/9780198737070.003.0016

Newheiser, A. K., & Barreto, M. (2014). Hidden costs of hiding stigma: Ironic interpersonal consequences of concealing a stigmatized identity in social interactions. *Journal of Experimental Social Psychology,* 52, 58-70. https://doi.org/10.1016/j.jesp.2014.01.002

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis: Striving to Meet the Trustworthiness Criteria. *International Journal of Qualitative Methods*, *16*(1), Article 1. https://doi.org/10.1177/1609406917733847

Office for National Statistics. (2021). *Somali populations, England and Wales* https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/eth

nicity/articles/somalipopulationsenglandandwales/census2021#data-sources-and-quality

Office for National Statistics. (2023). *The links between young people being imprisoned, pupil background and school quality.* https://www.ons.gov.uk/peoplepopulationandcommunity/educationandchildcare/articles/thelinksbetweenyoungpeoplebeingimprisonedpupilbackgroundandschoolquality/2023-01-27

Osman. Jamal (2012, June 6). British Somalis going back for a future. [video file] Retrieved from. https://www.channel4.com/news/british-somalis-going-back-for-a-future

Palaganas, E., Sanchez, M., Molintas, M. V. P., & Caricativo, R. (2017). Reflexivity in Qualitative Research: A Journey of Learning. *The Qualitative Report*, *22*, 426–438. https://doi.org/10.46743/2160-3715/2017.2552

Pandian, J. (2022). *Deaths of racialised people in prison 2015 – 2022: Challenging racism and discrimination.* INQUEST. https://www.inquest.org.uk/report-deaths-of-racialised-people-in-prison-2015-2022

Patel, N. (2022). Dismantling the scaffolding of institutional racism and institutionalising anti-racism. *Journal of Family Therapy*, *44*(1), Article 1. https://doi.org/10.1111/1467-6427.12367

Patterson, E. J., Talbert, R. D., & Brown, T. N. (2021). Familial Incarceration, Social Role Combinations, and Mental Health Among African American Women. *Journal of Marriage and Family*, *83*(1), Article 1. https://doi.org/10.1111/jomf.12699

Pettit, B., & Gutierrez, C. (2018). Mass incarceration and racial inequality. American Journal of Economics and Sociology, 77(3-4), 1153-1182.

White, A. R. (2022). Political participation amid mass incarceration. *Annual Review of Political Science*, *25*, 111-130.

https://www.annualreviews.org/doi/full/10.1146/annurev-polisci-051120-014809

Prison Reform Trust. (2022). *Prison: the facts. Bromley Briefings Summer 2022.* https://prisonreformtrust.org.uk/wp-content/uploads/2022/07/Prison-the-facts-2022.pdf

Prison Reform Trust. (2023). *Prison: the facts. Bromley Briefings Summer 2023.* https://prisonreformtrust.org.uk/wp-content/uploads/2023/06/prison_the_facts_2023.pdf

Read, J., & Harper, D. J. (2022). The Power Threat Meaning Framework: Addressing Adversity, Challenging Prejudice and Stigma, and Transforming Services. *Journal of Constructivist Psychology*, *35*(1), Article 1. https://doi.org/10.1080/10720537.2020.1773356

Reiman, J., & Leighton, P. (2016). *The Rich Get Richer and the Poor Get Prison: Ideology, Class, and Criminal Justice* (11th ed.). Routledge. https://doi.org/10.4324/9781315639079

Rhodes, E., (2023). '*Grave concern' over imprisonment for public protection. Ella Rhodes on the inquiry report about the psychological effects of Imprisonment for Public Protection (IPP).* British Psychological Society. https://www.bps.org.uk/psychologist/grave-concern-over-imprisonment-public-protection

Richman, L. S., & Leary, M. R. (2009). Reactions to Discrimination, Stigmatization, Ostracism, and Other Forms of Interpersonal Rejection. *Psychological Review*, *116*(2), Article 2. https://doi.org/10.1037/a0015250

Rodriguez Mosquera, P. M., Fischer, A. H., Manstead, A. S., & Zaalberg, R. (2008). Attack, disapproval, or withdrawal? The role of honour in anger and shame responses to being insulted. *Cognition and Emotion*, *22*(8), 1471-1498. https://doi.org/10.1080/02699930701822272

Rucker, J. M., & Richeson, J. A. (2021). Toward an understanding of structural racism: Implications for criminal justice. *Science*, *374*(6565), Article 6565. https://doi.org/10.1126/science.abj7779

Rumbaut, R. G. (2004). Ages, Life Stages, and Generational Cohorts: Decomposing the Immigrant First and Second Generations in the United States. *International Migration Review, 38*(3), 1160-1205. https://doi.org/10.1111/j.1747-7379.2004.tb00232.x

Salter, P., & Adams, G. (2013). Toward a Critical Race Psychology. *Social and Personality Psychology Compass*, *7*(11), Article 11. https://doi.org/10.1111/spc3.12068

Scharff-Smith, P. (2018). Prisoners' families, public opinion, and the state: punishment and society from a family and human rights perspective. *Prisons, punishment, and the family. Towards a new sociology of punishment*, 121-136.

Schnittker, J., Massoglia, M., & Uggen, C. (2012). Out and Down: Incarceration and Psychiatric Disorders. *Journal of Health and Social Behavior, 53*(4), 448-464. https://doi.org/10.1177/0022146512453928

Scott, D. (2018). Against imprisonment: An anthology of abolitionist essays. Waterside Press. https://www.watersidepress.co.uk/acatalog/Against-...

Scott, D., & Codd, H. (2010). *Controversial issues in prisons.* McGraw-Hill Education.

Selleck, C. (2023). The gendered migrant experience: a study of family language policy (FLP) amongst mothers and daughters in the Somali community, Bristol. *Current Issues in Language Planning*, *24*(2), 201–220. https://doi.org/10.1080/14664208.2022.2047512

Shehadeh, A., Dawani, S., Saed, M., Derluyn, I., & Loots, G. (2016). Imprisoned Husbands: Palestinian Wives and Experiences of Difficulties. *Community*

*Mental Health Journal*, *52*(1), Article 1. https://doi.org/10.1007/s10597-015-9962-5

Shiner, M., Carre, Z., Delso, R., & Eastwood., N. (2018). *The colour of injustice: "Race", drugs and law enforcement in England and Wales*. StopWatch. https://www.stop-watch.org/what-we-do/research/the-colour-of-injustice-race-drugs-and-law-enforcement-in-england-and-wales/

Smith, R., Grimshaw, R., Romeo, R., & Knapp, M. (2007). *Poverty and disadvantage among prisoners' families* (Vol. 10). York: Joseph Rowntree Foundation.

Social Exclusion Unit. (2002). *Reducing re-offending by ex-prisoners.* https://www.bristol.ac.uk/poverty/downloads/keyofficialdocuments/Reducing%20Reoffending.pdf

Spalek, B. (2016). Radicalisation, de-radicalisation and counter-radicalisation in relation to families: Key challenges for research, policy and practice. *Security Journal*, *29*, 39-52.

Stein, T., & Shankley, W. (2024). 'Paperwork or no paperwork, we are guests in this country': mothering and belonging in the wake of the Windrush Scandal. *Identities*, *31*(2), 141–160. https://doi.org/10.1080/1070289X.2023.2189349

Straub, C., & Annison, H. (2020). The mental health impact of parole on families of indeterminate-sentenced prisoners in England and Wales. *Criminal Behaviour and Mental Health*, *30*(6), Article 6. https://doi.org/10.1002/cbm.2184

Sturge, G., & Beard, J. (2024, May 18). *Sentences of Imprisonment for Public Protection*. House of Commons Library. https://commonslibrary.parliament.uk/research-briefings/sn06086/

Sugie, N. F., & Turney, K. (2017). Beyond Incarceration: Criminal Justice Contact and Mental Health. American Sociological Review, 82(4), 719-743. https://doi.org/10.1177/0003122417713188

Sundaresh, R., Yi, Y., Harvey, T. D., Roy, B., Riley, C., Lee, H., Wildeman, C., & Wang, E. A. (2021). Exposure to Family Member Incarceration and Adult Well-being in the United States. *JAMA Network Open*, *4*(5), Article 5. https://doi.org/10.1001/jamanetworkopen.2021.11821

Sykes GM (1958) *The Society of Captives: A Study of a Maximum Security Prison.* Princeton: Princeton University Press.

Tadros, E., & Finney, N. (2018). *Structural Family Therapy With Incarcerated Families: A Clinical Case Study.* The Family Journal, 26*(2),* 253-261. https://doi.org/10.1177/1066480718777409

Tadros, E., Fye, J., & Ray, A. (2020). The Lived Experience of Sisters With an Incarcerated Brother: A Phenomenological Study. *International Journal of Offender Therapy and Comparative Criminology*, *64*(4), Article 4. https://doi.org/10.1177/0306624X19877598

Taylor, C. (2022). *The experiences of adult black male prisoners and black prison staff.* HM Chief Inspector of Prisons. https://hmiprisons.justiceinspectorates.gov.uk/hmipris_reports/the-experiences-of-adult-black-male-prisoners-and-black-prison-staff/#:~:text=Read%20the%20report%3A%20The%20experiences%20of%20adult%20black%20male%20prisoners%20and%20black%20prison%20staff

Taylor, R. J., Chatters, L. M., Woodward, A. T., & Brown, E. (2013). Racial and Ethnic Differences in Extended Family, Friendship, Fictive Kin, and Congregational Informal Support Networks. *Family Relations*, *62*(4), Article 4. https://doi.org/10.1111/fare.12030

The Baroness Casey. (2023). *Final Report, an independent review into the standards of behaviour and internal culture of the Metropolitan Police Service. The Baroness Casey Review. March. Metropolitan Police Service. https//www.met.police.uk/police-forces/metropolitan-police/areas/about-us/about-the-met/bcr/baroness-casey-review/*

Townsend, M. (2018, February 25). Police abandoned us, say Somalis in wake of London knife killings. *The Observer*. https://www.theguardian.com/uk-news/2018/feb/25/camden-knife-killings-somalis-police-abandoned-us

Townsend, M. (2019, March 9). County lines gangs: How drug-running is fuelling knife crime. *The Guardian*. https://www.theguardian.com/society/2019/mar/09/county-lines-drug-gangs-fuel-knife-crime-london-norfolk

Tran, N. T., Baggio, S., Dawson, A., O'Moore, É., Williams, B., Bedell, P., Simon, O., Scholten, W., Getaz, L., & Wolff, H. (2018). Words matter: A call for humanizing and respectful language to describe people who experience incarceration. *BMC International Health and Human Rights*, *18*(1), Article 1. https://doi.org/10.1186/s12914-018-0180-4

Tubex, H., & Gately, N. (2024). "Living with life": Experiences of families of people serving a life sentence in Western Australia. Journal of Criminology, 57(2), 203-220. https://doi.org/10.1177/26338076231214554

Turney, K. (2017). The unequal consequences of mass incarceration for children. *Demography*, *54*(1), 361-389. https://doi.org/10.1007/s13524-016-0543-1

Turney, K., & Goldberg, R. E. (2019). Parental incarceration and early sexual onset

Tyler, I. (2020). *Stigma: The Machinery of Inequality*. Bloomsbury Publishing.

United Nations. (1948). *Universal Declaration of Human Rights*.

Wacquant, L. (2009a). *Punishing the Poor: The Neoliberal Government of Social Insecurity*. Duke University Press. https://doi.org/10.2307/j.ctv11smrv3

Wacquant, L. J. (2009b). *Prisons of poverty*. University of Minnesota Press.

Watson-Singleton, N. N. (2017). Strong Black Woman Schema and Psychological Distress: The Mediating Role of Perceived Emotional Support. Journal of Black Psychology, 43(8), 778-788. https://doi.org/10.1177/0095798417732414

Webber, F. (2022). The racialisation of British citizenship. *Race & Class*, *64*(2), Article 2. https://doi.org/10.1177/03063968221117950

Western, B., & Pettit, B. (2010). Incarceration & social inequality. *Daedalus*, *139*(3), Article 3. https://doi.org/10.1162/DAED_a_00019

Western, B., & Wildeman, C. (2009). The Black Family and Mass Incarceration. *The ANNALS of the American Academy of Political and Social Science*, *621*(1), Article 1. https://doi.org/10.1177/0002716208324850

Wildeman, C., & Lee, H. (2021). Women's Health in the Era of Mass Incarceration. *Annual Review of Sociology*, *47*(1), Article 1. https://doi.org/10.1146/annurev-soc-081320-113303

Wildeman, C., & Wang, E. A. (2017). Mass incarceration, public health, and widening inequality in the USA. *The Lancet*, *389*(10077), 1464-1474. https://doi.org/10.1016/S0140-6736(17)30259-3

Williams, D. R., Lawrence, J. A., Davis, B. A., & Vu, C. (2019). Understanding how discrimination can affect health. *Health Services Research*, *54 Suppl 2*(Suppl 2), Article Suppl 2. https://doi.org/10.1111/1475-6773.13222

Willig, C. (2013). *Introducing qualitative research in psychology* (Third edition.). Open University Press.

Willig, C., & Stainton Rogers, W. (2017). *The SAGE Handbook of Qualitative Research in Psychology*. SAGE Publications, Limited. http://ebookcentral.proquest.com/lib/uel/detail.action?docID=4882015

Wiltshire, G., & Ronkainen, N. (2021). A realist approach to thematic analysis: Making sense of qualitative data through experiential, inferential and dispositional themes. *Journal of Critical Realism*, *20*(2), Article 2. https://doi.org/10.1080/14767430.2021.1894909

Wong, T. M. L., Branje, S. J. T., VanderValk, I. E., Hawk, S. T., & Meeus, W. H. J. (2010). The role of siblings in identity development in adolescence and emerging adulthood. *Journal of Adolescence*, *33*(5), Article 5. https://doi.org/10.1016/j.adolescence.2009.11.003

World Health Organisation. (2013). *Family as Centre of Health Development.*

Younis, T. (2022). *The Muslim, State and Mind: Psychology in Times of Islamophobia*. https://doi.org/10.4135/9781529791129

Zempi, I., & Awan, I. (Eds.). (2019). *The Routledge International Handbook of Islamophobia* (1st ed.). Routledge. https://doi.org/10.4324/9781351135559

Zych, I., & Nasaescu, E. (2022). Is radicalization a family issue? A systematic review of family-related risk and protective factors, consequences, and

interventions against radicalization. *Campbell systematic reviews*, *18*(3), e1266. https://doi.org/10.1002/cl2.1266

**APPENDIX A: Glossary of Terms**

| | |
|---|---|
| Allah | God |
| Cadaan | White person |
| Dua | Supplication or request, asking help or assistance from God |
| Haqdaro | Injustice |
| Insha'allah: | God willing |
| Jilbab/hijab: | Religious clothing for women |
| Malcaamad: | Islamic school |
| *"*Naag nool iska dhig*":* | Act a living woman" |
| Sabr: | Patience |
| Wadad: | Islamic cleric |
| Wudhu: | Cleansing ritual or that is an important part of purity and cleanliness in Islam before performing worship/prayer |

**APPENDIX B: Literature Search Terms, Inclusion and Exclusion Criteria and Flow Chart**

**Table 1**

*Key Term in the Literature Review that Identified Five Studies*

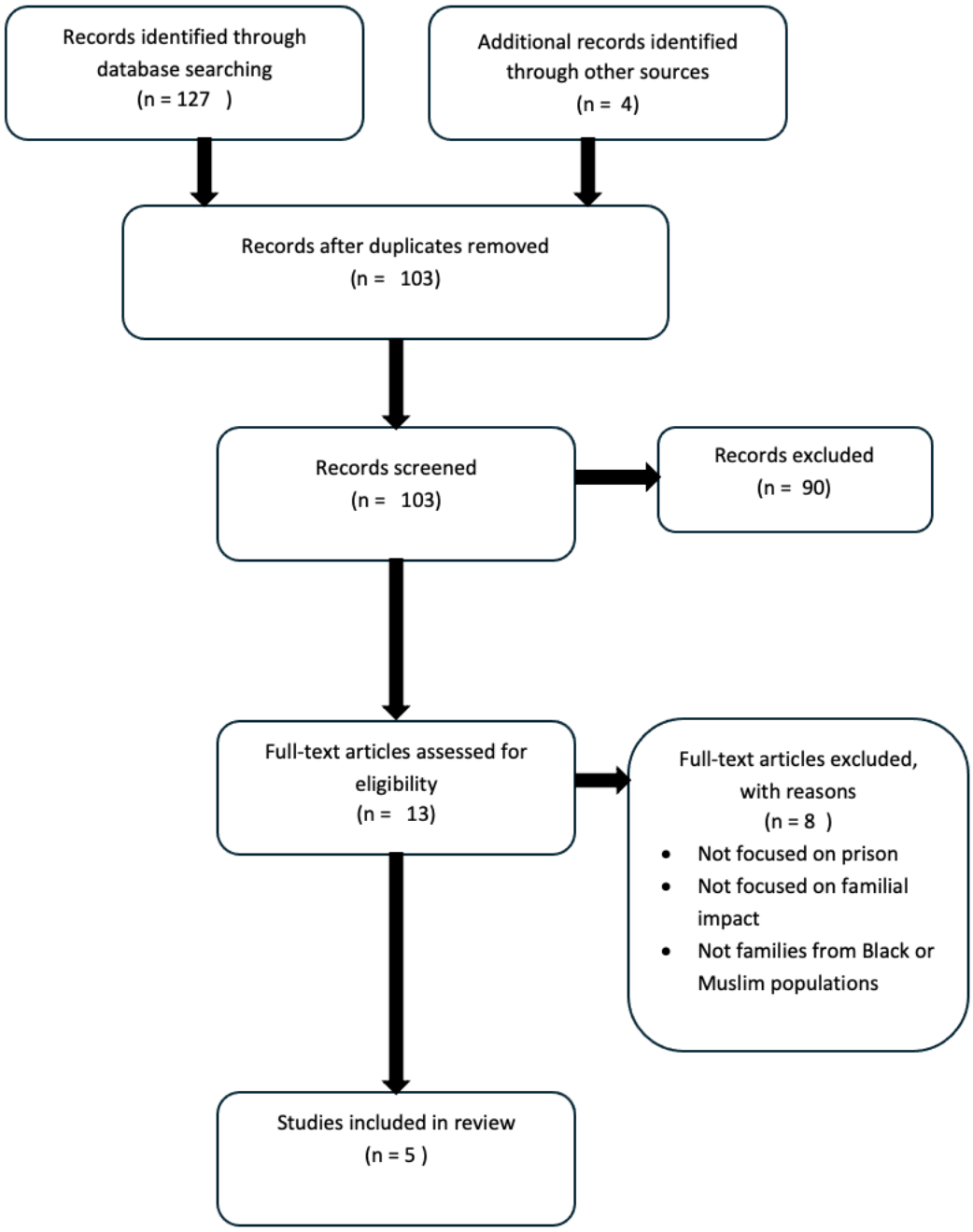
| Search terms | | | | |
|---|---|---|---|---|
| "Somal*" OR "Horn of Africa" OR "Black" OR "African" OR "Muslim" OR "BAME" OR "BME" OR "Refugee*" OR "Asylum seeker*" OR "Immigrant*" | AND | "Prison*" OR "Imprisoned" OR "Incarcerat* "OR "Incarcerated" | AND | "Famil*" OR "Relative" OR "Sibling" OR "Parent" OR "Child" OR "Extended Family" OR Partner |

Inclusion Criteria:

- Published after 1980
- Included people of Black African/Caribbean or predominantly Muslim ethnicities aged 18 and older
- Conducted in the United Kingdom
- Published in English
- Explored the impact of imprisonment of a family member

Exclusion Criteria

- Not including predominantly Black or Muslim people in the study
- Not conducted in the United Kingdom
- Not related to the impact of imprisonment on families.


Records identified through database searching (n = 127 )
Additional records identified through other sources (n = 4)
Records after duplicates removed (n = 103)
Records screened (n = 103)
Records excluded (n = 90)
Full-text articles assessed for eligibility (n = 13)
Full-text articles excluded, with reasons (n = 8 )
Not focused on prison
Not focused on familial impact
Not families from Black or Muslim populations
Studies included in review (n = 5 )

**APPENDIX C: Study Poster**

**APPENDIX D: First Draft of Interview Schedule**

Interview Schedule:

1. What was you/your life like before *insert familial r-ship* was imprisoned?

Thank you for sharing, now I would like to focus on your life during the events leading up to the imprisonment e.g the criminal justice proceedings (arrest, legal representations, court proceedings, pre-sentence etc)

1. Tell me about your experience of this/of navigating the criminal justice proceedings.
2. How was you/your life been impacted by the criminal justice process of *insert familial r-ship* imprisonment?
    a) How did you cope during this time?
    b) Did you seek support from anyone? Did you feel like you could and if there was any support available?

Thank you for sharing, now I would like to focus on your life following the imprisonment of your *insert familial r-ship*

1. How have you experienced the imprisonment of your *insert familial r-ship*?/Tell me about your experience of having *insert familial r-ship* in prison?
2. How was you/your life been impacted by the imprisonment of *insert familial r-ship* imprisonment?
    a) How did you cope this time?
    b) Did you seek support from anyone? Did you feel like you could and if there was any support available?

Has your relationship or view of the criminal justice been impacted by your experience?

**APPENDIX E: Final Interview Schedule.**

To start with we will start off with some general questions about yourself.

Background/demographic (e.g. age, gender, relationship with loved one in prison etc).

1. Firstly, could you tell me how old you are?
2. Your gender?
3. Can you also tell me what your religious belief is, if any?
4. This question is not related to immigration, but I would like to ask what generation you consider yourself from?
5. What is your relationship with your relative in prison i.e sibling, parent etc?

Before we explored your experiences of having a loved in prison it would be helpful to get an idea of what your…

1. What was you/your life like before (insert familial relationship) was imprisoned?
    a. Prompts: *Education, education, home life, family dynamics and relationship with family member.*

Main interview questions….

2. Tell me about your experience of having (insert familial relationship) in prison
    a. Any particular memories that come to mind?
    b. Prompts: *Impact on Emotional/Psychological/Physical, Financial, Occupational, Relationships and broader social impact,*
    c. Prompts: Influence of race, gender, culture and religion.
3. How has having a family member in prison affected you emotionally and psychologically?
    a. Prompts: *Can you share some specific emotions or challenges you've experienced?*
4. How has this situation affected the dynamics and relationships within your family?
    a. Prompts: *Have you noticed any changes in roles and responsibilities?*
5. How do/did you maintain contact with your family member?
    a. Prompts: *What challenges have you encountered when trying to communicate or visit them?*
6. Have you experienced any social stigma or stereotypes related to having a family member in prison within the Somali community or society in general?
    a. Prompts: *Have these perceptions impacted you and your family?*
7. How did you cope this time?
    a. Prompts: *Support systems and reasons for/for not seeking support.*

Thank you for sharing, how are you doing at the moment?  How are you finding the questions?
Now I would like to focus on your experience of the criminal justice system…

1. Have you had contact with the criminal justice system? What was this experience like?
    a. Prompt:  *Impact Emotional/Psychological/Physical, Financial, Occupational, Relationships and broader social impact*
2. Support/How did you cope during this time? Support systems?

We have come to the end of the interview. Before we finish up is there anything you would like to mention? Is there anything you feel we didn't talk about, and you feel we should have talked about? Are there any other areas you feel would be worthwhile talking about in this interview?

Debrief: Thank you so much for taking part in this interview. How did you find the interview?

Ending: Please let me know if you feel distressed or uncomfortable after this interview. I will send you a list of organisations within an information sheet if you would like further support. This is the end of the interview. Thank you.

**APPENDIX F: Participant Information Sheet (PIS)**


**PARTICIPANT INFORMATION SHEET**
**An exploration into the experiences of Somali families affected by imprisonment.**
**Contact person: Muna Jama**
**Email: u2195525@uel.ac.uk**

You are being invited to participate in a research study. Before you decide whether to take part or not, please carefully read through the following information which outlines what your participation would involve. Feel free to talk with others about the study (e.g., friends, family, etc.) before making your decision. If anything is unclear or you have any questions, please do not hesitate to contact me on the above email.

**Who am I?**

My name is Muna Jama. I am a postgraduate student in the School of Psychology at the University of East London (UEL) and am studying for a Professional Doctorate in Clinical Psychology. As part of my studies, I am conducting the research that you are being invited to participate in.

**What is the purpose of the research?**

I am conducting research into how Somali families are affected by the imprisonment of their relative.

**Why have I been invited to take part?**

I am inviting British Somali's who have had a family member in an English prison to take part in my research. If you are over 18, British Somali and have had a family member in prison, you are eligible to take part in this study. You may also take part if you currently have a family member in an English prison.

**What will I be asked to do if I agree to take part?**

If you agree to take part, you will be asked to take part in one semi-structured interview, lasting approximately up to 90 minutes. It will be an informal chat and you will be asked about your experience of having a family member in prison. The interview take place in person and will be recorded using an audio recorder device which will be stored securely. Your data will be anonymised, and any potential identifiers will be altered and removed. Where necessary and upon request, interviews can occur via Microsoft Teams in a setting comfortable to you. In remote interviews, the audio will be recorded using Microsoft Teams in-built recording features.

You will be given a £5-pound voucher as a thank you for your time and effort for taking part.

**What questions will I be asked?**

The interview will be like a conversation, though there are some areas I would like to ask you about if you are happy to discuss them. Some examples are below:

- How have you experienced the imprisonment of your relative?
- Have there been changes as a result of your family members imprisonment, that have impacted you/your family?
- How has it affected your relationships with your imprisoned relative/family members/extended relatives/community and others?

**Can I change my mind?**

Yes, you can change your mind at any time and withdraw without explanation, disadvantage or consequence. If you would like to withdraw from the interviews you can do so by emailing me. If you withdraw, your data will not be used as part of the research.

Separately, you can also request to withdraw your data from being used even after you have taken part in the study, provided that this request is made within 3 weeks of the data being collected (after which point the data analysis will begin, and withdrawal will unfortunately not be possible).

**Are there any disadvantages to taking part**

The study involves the discussing of an emotive and potentially distressing topic. Prior to interviews, we will discuss and plan a method to make the conversation feel safe. I will also provide you information on agencies for support you may contact if needed.

**How will the information I provide be kept secure and confidential?**

I will anonymise the data by changing your name (pseudonym) and will alter or remove any data in your interview transcript that I feel may lead to you being identified. Your personal contact details will be stored separately from the interview transcript, only until the end of the thesis project. Anonymised data will be stored securely on MS One Drive for Business and SharePoint by Lorna Farquharson, for five years at most, then deleted. Anonymised data will be available to the researcher's supervisor, examiners, and in the final thesis report For the purposes of data protection, the University of East London is the Data Controller for the personal information processed as part of this research project. The University processes this information under the 'public task' condition contained in the General Data Protection Regulation (GDPR). Where the University processes particularly sensitive data (known as 'special category data' in the GDPR), it does so because the processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes. The University will ensure that the personal data it processes is held securely and processed in accordance with the GDPR and the Data Protection Act 2018. For more information about how the University processes personal data please see www.uel.ac.uk/about/about-uel/governance/information-assurance/data-protection

**What will happen to the results of the research?**

The research will be written up as a thesis and submitted for assessment. The thesis will be publicly available on UEL's online Repository https://repository.uel.ac.uk. Findings will also be disseminated to a range of audiences (e.g., academics, clinicians, public, etc.) through journal articles, conference presentations, talks, magazine articles, blogs. In all material

produced, your identity will remain anonymous, in that, it will not be possible to identify you personally as your personally identifying information will either be altered or removed.
You will be given the option to receive a summary of the research findings once the study has been completed for which relevant contact details will need to be provided.
Anonymised research data will be securely stored by Lorna Farquharson for a maximum of 3 years, following which all data will be deleted.

**Who has reviewed the research?**

My research has been approved by the School of Psychology Ethics Committee. This means that the Committee's evaluation of this ethics application has been guided by the standards of research ethics set by the British Psychological Society.

**Who can I contact if I have any questions/concerns?**

If you would like further information about my research or have any questions or concerns, please do not hesitate to contact me.

Muna Jama: U2195525@uel.ac.uk

If you have any questions or concerns about how the research has been conducted, please contact my research supervisor Lorna Farquharson School of Psychology, University of East London, Water Lane, London E15 4LZ,
Email: Lorna.Farquharson@uel.ac.uk

**or**

Chair of School Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

**Thank you for taking the time to read this information sheet**

**APPENDIX G: Consent Form**


**CONSENT TO PARTICIPATE IN A RESEARCH STUDY**
**An exploration into the experiences of Somali families affected by imprisonment.**
**Contact person: Muna Jama**
**Email: u2195525@uel.ac.uk**

| | **Please initial** |
|---|---|
| I confirm that I have read the participant information sheet dated 29/09/2023 (version 2) for the above study and that I have been given a copy to keep. | |
| I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily. | |
| I understand that my participation in the study is voluntary and that I may withdraw at any time, without explanation or disadvantage. | |
| I understand that if I withdraw during the study, my data will not be used. | |
| I understand that I have three weeks from the date of the interview to withdraw my data from the study. | |
| I understand that the interview will be recorded using an audio recording device or Microsoft Teams with transcription on. | |
| I understand that my personal information and data, including audio recordings from the research will be securely stored and remain confidential. Only the research team will have access to this information, to which I give my permission. | |
| It has been explained to me what will happen to the data once the research has been completed. | |
| I understand that short, anonymised quotes from my interview/group level data will be used in a thesis that will appear online. In addition they may be used in material such as conference presentations, reports, articles in academic journals resulting from the study and that these will not personally identify me. | |
| I would like to receive a summary of the research findings once the study has been completed and am willing to provide contact details for this to be sent to. | |
| I agree to take part in the above study. | |

Participant's Name (BLOCK CAPITALS)

……
……

Participant’s Signature
……
……

Researcher’s Name MUNA JAMA
……
……

Researcher’s Signature
……
……

Date
……..……
……

**APPENDIX H: UEL Ethical Approval**

University of East London

School of Psychology Ethics Committee

NOTICE OF ETHICS REVIEW DECISION LETTER

For research involving human participants
BSc/MSc/MA/Professional Doctorates in Clinical, Counselling and Educational Psychology

Reviewer: Please complete sections in blue | Student: Please complete/read sections in orange

## Details

| | |
|---|---|
| Reviewer: | Please type your full name<br>Dr Lucy Poxon |
| Supervisor: | Please type supervisor's full name<br>Lorna Farquharson |
| Student: | Please type student's full name<br>Muna Jama |
| Course: | Please type course name<br>Professional Doctorate in Clinical Psychology |
| Title of proposed study: | An exploration into the experiences of British Somali families affected by imprisonment of a relative. |

## Checklist
(Optional)

| | YES | NO | N/A |
|---|---|---|---|
| Concerns regarding study aims (e.g., ethically/morally questionable, unsuitable topic area for level of study, etc.) | ☐ | ☒ | ☐ |
| Detailed account of participants, including inclusion and exclusion criteria | ☒ | ☐ | ☐ |
| Concerns regarding participants/target sample | ☐ | ☐ | ☐ |
| Detailed account of recruitment strategy | ☐ | ☒ | ☐ |
| Concerns regarding recruitment strategy | ☐ | ☐ | ☐ |
| All relevant study materials attached (e.g., freely available questionnaires, interview schedules, tests, etc.) | ☐ | ☐ | ☒ |
| Study materials (e.g., questionnaires, tests, etc.) are appropriate for target sample | ☐ | ☐ | ☐ |
| Clear and detailed outline of data collection | ☒ | ☐ | ☐ |
| Data collection appropriate for target sample | ☐ | ☐ | ☐ |

| | | | |
|---|---|---|---|
| If deception being used, rationale provided, and appropriate steps followed to communicate study aims at a later point | ☐ | ☐ | ☒ |
| If data collection is not anonymous, appropriate steps taken at later stages to ensure participant anonymity (e.g., data analysis, dissemination, etc.) – anonymisation, pseudonymisation | ☒ | ☐ | ☐ |
| Concerns regarding data storage (e.g., location, type of data, etc.) | ☒ | ☐ | ☐ |
| Concerns regarding data sharing (e.g., who will have access and how) | ☒ | ☐ | ☐ |
| Concerns regarding data retention (e.g., unspecified length of time, unclear why data will be retained/who will have access/where stored) | ☒ | ☐ | ☐ |
| If required, General Risk Assessment form attached | ☐ | ☐ | ☐ |
| Any physical/psychological risks/burdens to participants have been sufficiently considered and appropriate attempts will be made to minimise | ☐ | ☐ | ☐ |
| Any physical/psychological risks to the researcher have been sufficiently considered and appropriate attempts will be made to minimise | ☒ | ☐ | ☐ |
| If required, Country-Specific Risk Assessment form attached | ☐ | ☐ | ☒ |
| If required, a DBS or equivalent certificate number/information provided | ☐ | ☐ | ☒ |
| If required, permissions from recruiting organisations attached (e.g., school, charity organisation, etc.) | ☐ | ☐ | ☒ |
| All relevant information included in the participant information sheet (PIS) | ☒ | ☐ | ☐ |
| Information in the PIS is study specific | ☒ | ☐ | ☐ |
| Language used in the PIS is appropriate for the target audience | ☒ | ☐ | ☐ |
| All issues specific to the study are covered in the consent form | ☒ | ☐ | ☐ |
| Language used in the consent form is appropriate for the target audience | ☒ | ☐ | ☐ |
| All necessary information included in the participant debrief sheet | ☒ | ☐ | ☐ |
| Language used in the debrief sheet is appropriate for the target audience | ☒ | ☐ | ☐ |
| Study advertisement included | ☒ | ☐ | ☐ |
| Content of study advertisement is appropriate (e.g., researcher's personal contact details are not shared, appropriate language/visual material used, etc.) | ☒ | ☐ | ☐ |

| Decision options | |
|---|---|
| APPROVED | Ethics approval for the above-named research study has been granted from the date of approval (see end of this notice), to the date it is submitted for assessment. |
| APPROVED - BUT MINOR AMENDMENTS ARE REQUIRED BEFORE THE RESEARCH COMMENCES | In this circumstance, the student must confirm with their supervisor that all minor amendments have been made before the research commences. Students are to do this by filling in the confirmation box at the end of this form once all amendments have been attended to and emailing a copy of this decision notice to the supervisor. The supervisor will then forward the student's confirmation to the School for its records.<br><br>Minor amendments guidance: typically involve clarifying/amending information presented to participants (e.g., in the PIS, instructions), |

| | |
|---|---|
| | further detailing of how data will be securely handled/stored, and/or ensuring consistency in information presented across materials. |
| NOT APPROVED - MAJOR AMENDMENTS AND RE-SUBMISSION REQUIRED | In this circumstance, a revised ethics application must be submitted and approved before any research takes place. The revised application will be reviewed by the same reviewer. If in doubt, students should ask their supervisor for support in revising their ethics application.<br><br>Major amendments guidance: typically insufficient information has been provided, insufficient consideration given to several key aspects, there are serious concerns regarding any aspect of the project, and/or serious concerns in the candidate's ability to ethically, safely and sensitively execute the study. |

| Decision on the above-named proposed research study | |
|---|---|
| Please indicate the decision: | **APPROVED - MINOR AMENDMENTS ARE REQUIRED BEFORE THE RESEARCH COMMENCES** |

| Minor amendments |
|---|
| Please clearly detail the amendments the student is required to make |
| **3.4 Insert the selected methodology into Research Design**<br>**3.6 Reference your recruitment poster in Appendix E here. Poster looks great!**<br>**4.7 According to the BPS guidelines (2021) the data will be retained for 5 years for publication purposes.**<br>**Participant information sheet – Requires a proof read before sending out to participants.**<br>**NB Which course is the student enrolled on? This form states Prof Doc Education, the Ethics form states Prof Doc Clin Psych. Please amend the appropriate form.** |

| Major amendments |
|---|
| Please clearly detail the amendments the student is required to make |
| |

| Assessment of risk to researcher | | |
|---|---|---|
| Has an adequate risk assessment been offered in the application form? | YES<br>☒ | NO<br>☐ |
| | If no, please request resubmission with an adequate risk assessment. | |

| If the proposed research could expose the researcher to any kind of emotional, physical or health and safety hazard, please rate the degree of risk: | | |
|---|---|---|
| HIGH | Please do not approve a high-risk application. Travel to countries/provinces/areas deemed to be high risk should not be permitted and an application not be approved on this basis. If unsure, please refer to the Chair of Ethics. | ☐ |
| MEDIUM | Approve but include appropriate recommendations in the below box. | ☐ |
| LOW | Approve and if necessary, include any recommendations in the below box. | ☒ |
| Reviewer recommendations in relation to risk (if any): | Please insert any recommendations | |

| Reviewer's signature | |
|---|---|
| Reviewer:<br>(Typed name to act as signature) | Dr Lucy Poxon |
| Date: | 24/05/2023 |
| ***This reviewer has assessed the ethics application for the named research study on behalf of the School of Psychology Ethics Committee*** | |
| **RESEARCHER PLEASE NOTE**<br>For the researcher and participants involved in the above-named study to be covered by UEL's Insurance, prior ethics approval from the School of Psychology (acting on behalf of the UEL Ethics Committee), and confirmation from students where minor amendments were required, must be obtained before any research takes place.<br><br>For a copy of UEL's Personal Accident & Travel Insurance Policy, please see the Ethics Folder in the Psychology Noticeboard. | |

| **Confirmation of minor amendments**<br>(Student to complete) | |
|---|---|
| **I have noted and made all the required minor amendments, as stated above, before starting my research and collecting data** | |
| **Student name:**<br>(Typed name to act as signature) | **Muna Jama** |
| **Student number:** | **U2195525** |
| **Date:** | **26/05/2023** |
| ***Please submit a copy of this decision letter to your supervisor with this box completed if minor amendments to your ethics application are required*** | |

**APPENDIX I: UEL Ethics Amendments Approvals**

V1

**School of Committee** University of East London **Psychology Ethics**

# REQUEST FOR AMENDMENT TO AN ETHICS APPLICATION

For BSc, MSc/MA and taught Professional Doctorate students

**Please complete this form if you are requesting approval for proposed amendment(s) to an ethics application that has been approved by the School of Psychology**

Note that approval must be given for significant change to research procedure that impact on ethical protocol. If you are not sure as to whether your proposed amendment warrants approval, consult your supervisor or contact Dr Trishna Patel (Chair of School Ethics Committee).

| **How to complete and submit the request** | |
|---|---|
| 1 | Complete the request form electronically. |
| 2 | Type your name in the 'student's signature' section (page 2). |
| 3 | When submitting this request form, ensure that all necessary documents are attached (see below). |
| 4 | Using your UEL email address, email the completed request form along with associated documents to Dr Trishna Patel: t.patel@uel.ac.uk |
| 5 | Your request form will be returned to you via your UEL email address with the reviewer's decision box completed. Keep a copy of the approval to submit with your dissertation. |
| 6 | Recruitment and data collection are **not** to commence until your proposed amendment has been approved. |

| **Required documents** | |
|---|---|
| A copy of your previously approved ethics application with proposed amendment(s) added with track changes. | **YES** ☒ |
| Copies of updated documents that may relate to your proposed amendment(s). For example, an updated recruitment notice, updated participant information sheet, updated consent form, etc. | **YES** ☒ |
| A copy of the approval of your initial ethics application. | **YES** ☒ |

## Details

| | |
|---|---|
| **Name of applicant:** | Muna Jama |
| **Programme of study:** | Professional Doctorate in Clinical Psychology |
| **Title of research:** | An exploration into the experiences of British Somali families affected by imprisonment of a relative. |
| **Name of supervisor:** | Lorna Farquharson |

## Proposed amendment(s)

Briefly outline the nature of your proposed amendment(s) and associated rationale(s) in the boxes below

| **Proposed amendment** | **Rationale** |
|---|---|
| Widening my inclusion criteria to also include people who have previously had a family member in prison removing the time limit of last 2 years. | I've widened my inclusion criteria as recruitment using my current inclusion criteria (currently or recently in the last 2 years) has not generated enough participants. |
| Proposed amendment | Rationale for proposed amendment |
| Proposed amendment | Rationale for proposed amendment |
| Proposed amendment | Rationale for proposed amendment |

## Confirmation

| | | |
|---|---|---|
| **Is your supervisor aware of your proposed amendment(s) and have they agreed to these changes?** | **YES** ☒ | **NO** ☐ |

## Student's signature

| | |
|---|---|
| **Student:** (Typed name to act as signature) | **MUNA JAMA** |
| **Date:** | **28/09/2023** |

## Reviewer's decision

| | | |
|---|---|---|
| **Amendment(s) approved:** | **YES** ☒ | **NO** ☐ |

| | |
|---|---|
| **Comments:** | Please enter any further comments here |
| **Reviewer:**<br>(Typed name to act as signature) | **Trishna Patel** |
| **Date:** | **02/10/2023** |

V2

University of East London

# School of Psychology Ethics Committee

## REQUEST FOR TITLE CHANGE TO AN ETHICS APPLICATION

For BSc, MSc/MA and taught Professional Doctorate students

**Please complete this form if you are requesting approval for a proposed title change to an ethics application that has been approved by the School of Psychology**

By applying for a change of title request, you confirm that in doing so, the process by which you have collected your data/conducted your research has not changed or deviated from your original ethics approval. If either of these have changed, then you are required to complete an 'Ethics Application Amendment Form'.

| How to complete and submit the request | |
|---|---|
| 1 | Complete the request form electronically. |
| 2 | Type your name in the 'student's signature' section (page 2). |
| 3 | Using your UEL email address, email the completed request form along with associated documents to Dr Jérémy Lemoine (School Ethics Committee Member): j.lemoine@uel.ac.uk |
| 4 | Your request form will be returned to you via your UEL email address with the reviewer's decision box completed. Keep a copy of the approval to submit with your dissertation. |

| Required documents | |
|---|---|
| A copy of the approval of your initial ethics application. | **YES** ☒ |

| Details | |
|---|---|
| **Name of applicant:** | **Muna Jama** |
| **Programme of study:** | Professional Doctorate in Clinical Psychology |
| **Title of research:** | An exploration into the experiences of British Somali families affected by imprisonment of a relative. |

| | |
|---|---|
| **Name of supervisor:** | Lorna Farquharson |

## Proposed title change

Briefly outline the nature of your proposed title change in the boxes below

| | |
|---|---|
| **Old title:** | An exploration into the experiences of British Somali families affected by imprisonment of a relative. |
| **New title:** | An exploration into the experiences of Somali families affected by imprisonment |
| **Rationale:** | This title suits the project better as in my inclusion criteria I did not confirm the participants nationality. |

## Confirmation

| | | |
|---|---|---|
| **Is your supervisor aware of your proposed change of title and in agreement with it?** | **YES** ☐ | **NO** ☒ |
| | | **I have informed them but they are currently on leave but will return 08/04.** |
| **Does your change of title impact the process of how you collected your data/conducted your research?** | **YES** ☐ | **NO** ☒ |

## Student's signature

| | |
|---|---|
| **Student:** (Typed name to act as signature) | **Muna Jama** |
| **Date:** | **06/04/2024** |

## Reviewer's decision

| | | |
|---|---|---|
| **Title change approved:** | **YES** ☒ | **NO** ☐ |
| **Comments:** | **The new title reflects better the research study and will not impact the process of how the data are collected or how the research is conducted.** | |

| | |
|---|---|
| **Reviewer:**<br>(Typed name to act as signature) | **Dr Jérémy Lemoine** |
| **Date:** | **08/04/2024** |

**APPENDIX J: Data Management Plan**

UEL Data Management Plan
Completed plans must be sent to researchdata@uel.ac.uk for review

*If you are bidding for funding from an external body, complete the Data Management Plan required by the funder (if specified).*
Research data is defined as information or material captured or created during the course of research, and which underpins, tests, or validates the content of the final research output. The nature of it can vary greatly according to discipline. It is often empirical or statistical, but also includes material such as drafts, prototypes, and multimedia objects that underpin creative or 'non-traditional' outputs. Research data is often digital, but includes a wide range of paper-based and other physical objects.

| **Administrative Data** | |
|---|---|
| PI/Researcher | Muna Jama |
| PI/Researcher ID (e.g. ORCiD) | |
| PI/Researcher email | |
| Research Title | An exploration into the experiences of British Somali families affected by imprisonment of a relative. |
| Project ID | N/A |
| Research start date and duration | February 2023-April 2024 |
| Research Description | The proposed study aims to explore the psychosocial impact of imprisonment in Somali families. Specifically, aiming to answer the following questions:<br><br>1. How are Somali families impacted by having a family member imprisoned? |

| | |
|---|---|
| | 2. How do Somali families cope and what sources of support do they draw on?<br><br>Semi-structured interviews will be conducted with approximately 8 to 12 participants recruited through local community organisations and social media. |
| Funder | N/A |
| Grant Reference Number (Post-award) | N/A |
| Date of first version (of DMP) | 27/03/2023 |
| Date of last update (of DMP) | |
| Related Policies | e.g. Research Data Management Policy |
| Does this research follow on from previous research? If so, provide details | No. |
| **Data Collection** | |
| What data will you collect or create? | To ensure that participants meet the eligibility criteria personal information (age, ethnicity, location, relative in prison & familial relation) will also be collected from participants to the researcher via UEL email address. This will be stored in a Microsoft Excel spreadsheet format (.xlsx) in an individual folder in the UEL OneDrive and password protected. Approximate file size will be 40 KB.<br><br>Consent forms will also be collected digitally via UEL email address or as hard copies. Hard copies will be scanned, saved as individual pdf files and subsequently shredded. All consent form will be saved in an individual folder in the UEL OneDrive |

| | |
|---|---|
| | and password protected. Approximate file size will be 300 KB.<br><br>Through semi-structured interviews that occur in person the data will be collected through audio recordings using a password-protected recording device and saved as audio files in the .mp3 format. If there are remote interviews due to participants accessibility needs, audio recordings will take place using Microsoft Teams in-built recording features in the .mp4 format.<br><br>The pseudo anonymised transcripts will be saved as a Microsoft Word document (.dox).<br><br>A reflective log will be used by the researcher throughout the research process. The log will not contain any identifiable participants information and will be stored in a separate folder on UEL OneDrive. Approximate file size will be 100KB. |
| How will the data be collected or created? | Semi-structured interview data will be collected in person or remotely via Microsoft Teams. In person interviews will be audio recorded using a recording device and interviews via Microsoft Teams will be recorded using their respective in-built features. Up to 12 audio-recordings will be collected in total, each with a maximum duration of 90 minutes. Data recorded in person via audio recorder will be transferred to the researcher computer via USB. All recorded data will be saved in a separate folder on UEL OneDrive. Approximate file size will be 1GB.<br><br>Participants will be asked to use a pseudonym while being audio-recorded. Audio-recordings will be transcribed, and any identifiable information will be removed or altered in the transcripts (e.g. references to own and relatives name and references to a specific prison). The pseudo anonymised transcripts will be saved as a Microsoft Word document (.dox).<br><br>Data will only accessible to the researcher and their Director of Studies.<br><br>All data will be organised and named using a clear and consistent structure which will include the date, data type, and version (e.g.20230609_Trans1_V3.docx). The same fie |

| | |
|---|---|
| | naming system will be used the audio recordings as well. |
| **Documentation and Metadata** | |
| What documentation and metadata will accompany the data? | Participant information sheets<br>Consent forms<br>Debrief sheet<br>Study flyer and leaflets<br>Interview schedule<br>Researcher reflexive log<br>Documents with pseudonyms and keys |
| **Ethics and Intellectual Property** | |
| Identify any ethical issues and how these will be managed | UEL ethical approval will be sought prior to the recruitment and collection of data.<br><br>During recruitment all potential participants will be provided with an information sheet and an opportunity to ask questions about the study prior to consenting to take part. Participants will also be informed of the data management plan, plans for write up and possible publication. They will also be informed that their anonymised data may be kept up to 3 years post study within UEL files.<br><br>Participants will be informed of their right to withdraw from the onset of recruitment and that they can withdraw within a 3-week limit after their interviews have been conducted. After the 3- week limit, data analysis will have begun, and transcriptions will be anonymised, and participants data removal would not be possible. If within the three-week limit a participant decides to withdraw from the study, they will be informed that their data will be remove |

| | |
|---|---|
| | Confidentiality will be ensured during the transcription by the researcher removing or altering identifiable information in the transcripts (e.g. references to own and relatives name and references to a specific prison).<br><br>To ensure participants welling during the data collection they will be informed prior of the likely duration of the interview schedule. They will also be offered breaks. In case of emotional discomfort during the study, information of relevant support agencies will be provided on the debrief sheet.<br><br>. |
| Identify any copyright and Intellectual Property Rights issues and how these will be managed | Not applicable as no copyrighted materials are planned to be used. |
| **Storage and Backup** | |
| How will the data be stored and backed up during the research? | All research data will be stored securely using the research's UEL OneDrive which will only be accessible to the researcher using their username and password. Sharepoint via UEL servers will be used as a backup storage log. |
| How will you manage access and security? | Interviews in person will be recorded via a password protected audio-recorder device and remote interviews will be through Teams which can only be access through my log in details. Audio data will be transferred from the device to UEL OneDrive immediately after the interview to which it will then be deleted from the audio-recorder device. The audio-recorder device will be stored within my DoS locked office on the UEL Stratford site. Hard copies of consent forms will also be stored in the DoS locked office on the UEL Stratford site. |

| | |
|---|---|
| | Data that will be stored on OneDrive will also be accessible to the researcher via UEL email and password which is secured through Multi-Factor Authentication.<br><br>Upon request data may also be shared with the researcher's Director of Studies (DoS). Sharing of confidential data with supervisor will only be via UEL OneDrive via secure links<br><br>The researcher's password-protected laptop will be used to access the data via OneDrive servers however no data will be stored locally on the laptop and the synching of files will be turned off. |
| **Data Sharing** | |
| How will you share the data? | Upon completion, the thesis will be available to the wider public as of the dissemination process via the UEL Research Repository. Potential participants will be informed of this prior to consent.<br><br>There will no other anonymised data from the participants that will available to the public. |
| Are any restrictions on data sharing required? | Only anonymised data will be shared openly. |
| **Selection and Preservation** | |
| Which data are of long-term value and should be retained, shared, and/or preserved? | Audio-recordings of interviews will be deleted from the audio-recorded following complete transcription.<br><br>Electronic and scanned copies of consent forms will be retained by the researcher until the thesis has been examined and passed. It will then be deleted.<br><br>Following the completion of the thesis examination process |
| What is the long-term preservation plan for the data? | The anonymised data will be retained for 3 years post thesis submission on the DoS secure UEL One Drive. |

| Responsibilities and Resources | |
|---|---|
| Who will be responsible for data management? | Muna Jama (Researcher)<br><br>Lorna Farquharson (Director of Studies/Research Supervisor) & Paula Corredor-Lopez (Second Research Supervisor) |
| What resources will you require to deliver your plan? | UEL email and UEL OneDrive<br>Microsoft Office and Teams<br>Password-protected audio-recording device |
| | |
| **Review** | |
| | **Please send your plan to** researchdata@uel.ac.uk<br><br>**We will review within 5 working days and request further information or amendments as required before signing** |
| Date: 27/03/2023 | Reviewer name: Joshua Fallon<br>Assistant Librarian RDM |

# Guidance

Brief information to help answer each section is below. Aim to be specific and concise.

For assistance in writing your data management plan, or with research data management more generally, please contact: **researchdata@uel.ac.uk**

**Administrative Data**

**Related Policies**

List any other relevant funder, institutional, departmental or group policies on data management, data sharing and data security. Some of the information you give in the remainder of the DMP will be determined by the content of other policies. If so, point/link to them here.

**Data collection**

Describe the data aspects of your research, how you will capture/generate them, the file formats you are using and why. Mention your reasons for choosing

particular data standards and approaches. Note the likely volume of data to be created.

**Documentation and Metadata**

What metadata will be created to describe the data? Consider what other documentation is needed to enable reuse. This may include information on the methodology used to collect the data, analytical and procedural information, definitions of variables, the format and file type of the data and software used to collect and/or process the data. How will this be captured and recorded?

**Ethics and Intellectual Property**

Detail any ethical and privacy issues, including the consent of participants. Explain the copyright/IPR and whether there are any data licensing issues – either for data you are reusing, or your data which you will make available to others.

**Storage and Backup**

Give a rough idea of data volume. Say where and on what media you will store data, and how they will be backed-up. Mention security measures to protect data which are sensitive or valuable. Who will have access to the data during the project and how will this be controlled?

**Data Sharing**

Note who would be interested in your data, and describe how you will make them available (with any restrictions). Detail any reasons not to share, as well as embargo periods or if you want time to exploit your data for publishing.

**Selection and Preservation**

Consider what data are worth selecting for long-term access and preservation. Say where you intend to deposit the data, such as in UEL's data repository (https://repository.uel.ac.uk) or a subject repository. How long should data be retained?

## APPENDIX K: Extract of Reflective Journal

I have just finished my second interview and feel so privileged to hold this space for people. I am finding myself wanting to be a voice for them and feel a sense of justice as well. I think being Muslims and a sister as well and Somali as well I feel this more. I feel almost that they could be my brother, my loved one, that could be in prison. I feel it could have been me and my family.

I attended a family day today where some of guys spend time with their family. They told this was not similar to the other visits as they were able to sit next to each other instead of in front, walking around instead of staying seated. They said it felt like a more natural environment with their loved one.

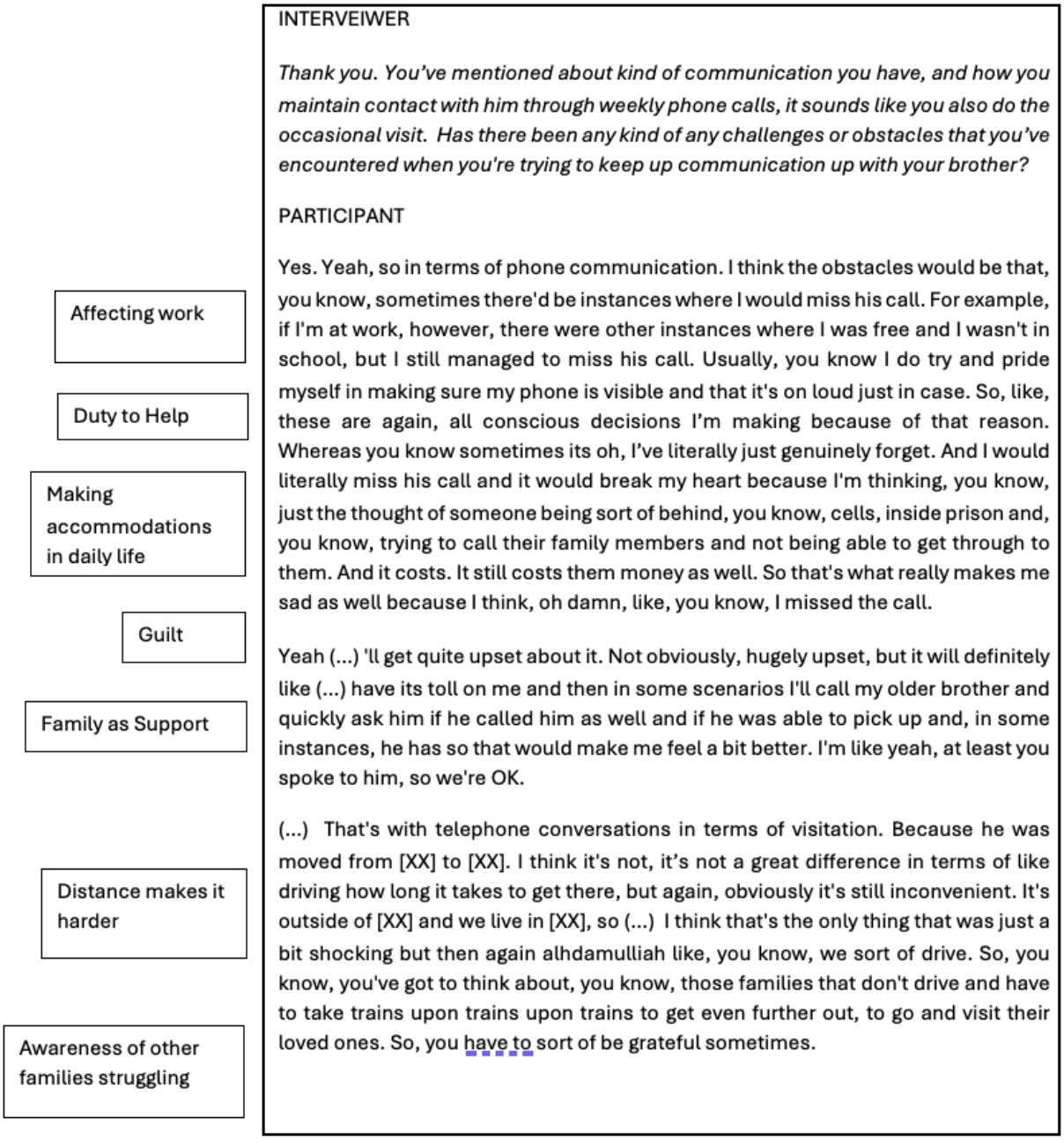
I saw uncles playing with their nephews, fathers cradling and walking around with their babies. I saw mothers and sisters braiding their loved one's hair. I saw partners hugging and embracing for long durations of time. The saw the happiness in the guy's faces but also their families who felt their absence.

I'm on placement in a prison and I see how important family is to the guys. They always talk about their family. A lot their distress is related to family contact and how its regulated by the prison service. Why only two visits a month?

I'm feeling the pressure to do the people who I interviewed good. Especially knowing through my literature reviews how they're voices are not often heard. I want to make sure there their voices are heard. I don't know if I can, but I will try.

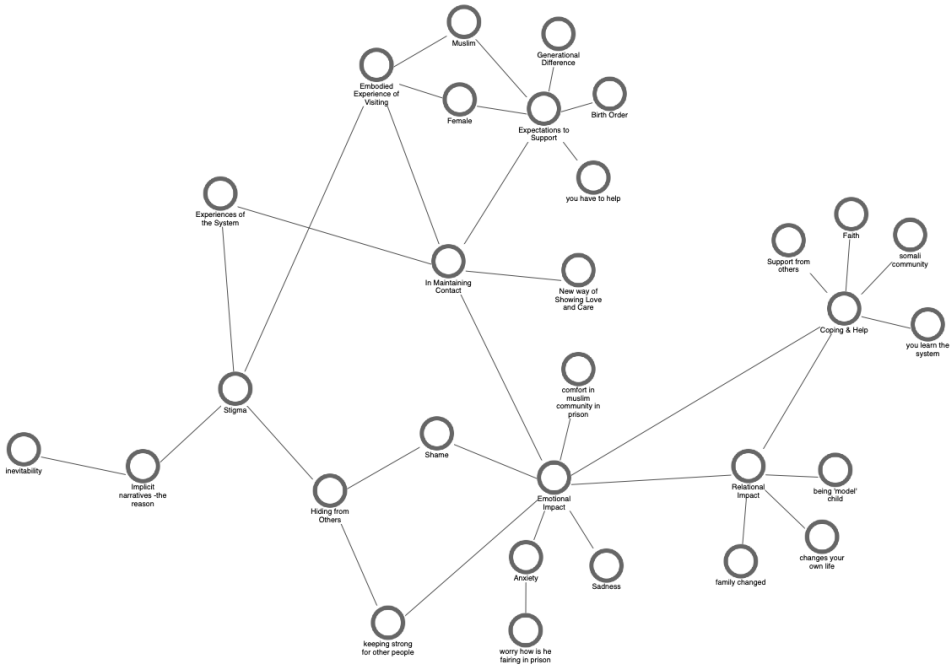
Someone again has told me that it is the first time they have spoken to someone about this. I feel privileged and incredible lucky to provide this space to people but also, I'm just doing a thesis. If I wasn't who else is therefore these population.

## APPENDIX L: Initial Codes

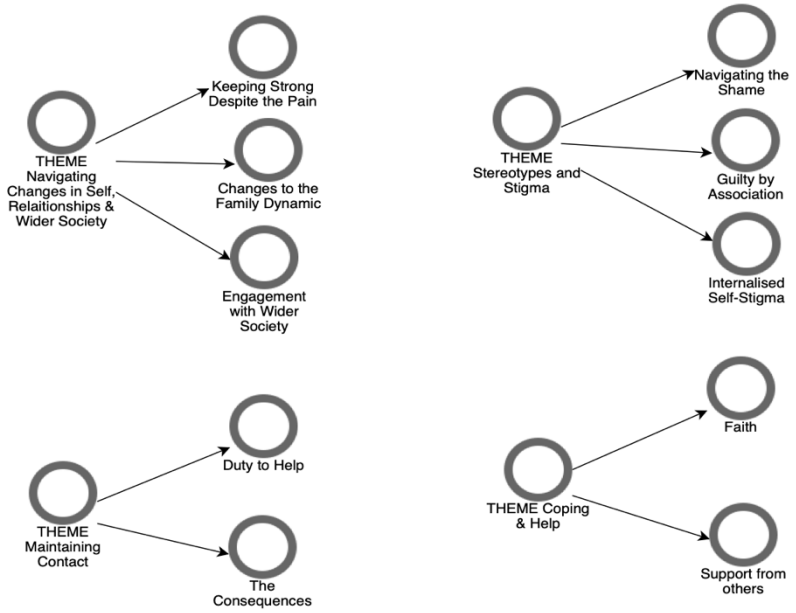


## APPENDIX M: Initial Map

V1.




V2.



## APPENDIX N: Final Thematic Map