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Research Article

**Placating: Satir's Argument with African Spouses of Nigerian Prisoners as a
Pinch of Salt^a**

Christian Matthew Adetunji^b & Anne Gathoni Wambugu^c

Abstract

Introduction: This qualitative phenomenological study applies Virginia Satir's Personal Iceberg Model to explore placating behaviours among the African spouses of incarcerated Nigerian men. Satir conceptualised placating as an incongruent stance characterised by excessive compliance and self-negation.

Method: Drawing on the hermeneutic phenomenology of semi-structured interviews and two focus-group discussions with 10 Yoruba women, this paper reinterprets placating within African cultural contexts that valorise endurance, harmony, and moral loyalty.

Results or Findings: These findings show that placating is an essential component of Yoruba cultural traditions, promoting flexibility and noble interrelatedness.

Discussion or Conclusion: Viewing this viewpoint (the Yoruba cultural-context perspective) via a different lens, such as Satir's, may result in a misconception. The study advances a culturally contextualised reading of Satir's humanistic theory and highlights its implications for cross-cultural family therapy.

Keywords: Satir Model, placating stance, hermeneutic phenomenology, African marriage, resilience, cultural congruence.

JEL Codes: J12, Z13, Z19, I31

^a This study is derived from the doctoral thesis titled "Underneath The Narratives: Consequences of Incarceration on Non-Incarcerated Partners of Inmates At Agodi-Ibadan Medium Correctional Facility, Nigeria", completed by the first author under the supervision of Dr. Anne Wambugu and Dr. Elizabeth Kamau at the Department of Psychology, Pan Africa Christian University, Kenya.

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Araştırma Makalesi

**Memnun Etme Davranışı: Nijeryalı Mahkûmların Afrikalı Eşleriyle Satir'in
Tartışmasına Temkinli Bir Bakış^a**

Christian Matthew Adetunji^b & Anne Gathoni Wambugu^c

Öz

Giriş: Bu niteliksel fenomenolojik çalışma, hapsedilmiş Nijeryalı erkeklerin Afrikalı eşleri arasında görülen memnun etme davranışlarını incelemek için Virginia Satir'in Kişisel Buzdağı Modeli'ni uygulamaktadır. Satir, memnun etme davranışını, aşırı uyum ve benliğin inkârı ile karakterize edilen uyumsuz (incongruent) bir duruş olarak kavramsallaştırmıştır.

Yöntem: Bu makale, 10 Yorubalı kadınla yapılan yarı yapılandırılmış görüşmeler ve iki odak grup tartışmasının hermeneutik fenomenolojisinden yararlanarak, dayanıklılığı, uyumu ve ahlaki sadakati yücelten Afrika kültürel bağlamları içinde memnun etme davranışını yeniden yorumlamaktadır.

Sonuçlar ya da Bulgular: Bu bulgular, memnun etme davranışının Yoruba kültürel geleneklerinin temel bir unsuru olduğunu ve esneklik ile soylu bir karşılıklı bağlılığı teşvik ettiğini göstermektedir.

Tartışma ya da Yapılan Çıkarımlar: Bu bakış açısını (Yoruba kültürel bağlamdan gelen perspektif), örneğin Satir'in perspektifi gibi farklı bir mercekten değerlendirmek, yanlış bir anlamaya yol açabilir. Çalışma, Satir'in hümanist teorisinin kültürel bağlam içinde yorumlanmasını ileri sürmekte ve bunun kültürlerarası aile terapisi üzerindeki olası etkilerini vurgulamaktadır.

Anahtar Kelimeler: Satir Modeli, memnun etme tutumu, hermeneutik fenomenoloji, Afrika evliliği, dayanıklılık, kültürel uyum

JEL Kodlar: J12, Z13, Z19, I31

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Introduction¹

Virginia Satir's communication model remains foundational to humanistic family therapy, describing four incongruent stances—placating, blaming, super-reasonable, and irrelevant—contrasted with the congruent or “levelling” stance that represents authenticity (Satir, 1988; Satir et al., 1991). The placater suppresses emotion and over-accommodates others to maintain peace. While this approach may avert conflict temporarily, it can undermine self-esteem (Carlson et al., 2017). However, Satir's framework emerged within Western individualism, where autonomy defines maturity. In African collectivist settings, compliance may instead express moral strength and social responsibility. Few data-driven researches have employed Satir's theory in African traditions, especially focusing on partners who grappled with the pains of their husbands' imprisonment. This qualitative study investigates how women of detained spouses express placating tendencies and if these indicate disempowerment or resilience. This study may propose a modification to Satir's humanistic paradigm, suggesting that placating should be regarded not merely as a singular inclination but also as congruent with the collective moral ideals, beliefs, and obligations of all community members.

Theoretical Framework: Satir's Model of the Whole Person

Satir defines a complete person as one whose perceptions, feelings, emotional expressions, expectations, innermost desires, and decisions are independent of others. Furthermore, this individual is aware of their potential and is prepared to embrace personal growth (Satir et al., 1991). The concept of a complete human implies a degree of independence. In Africa, individualism is practiced; however, it must function within the framework of communal norms and the ideal of unity (Biar, 2023; Molefe, 2017). Africa upholds and embodies the principle of interdependency, emphasising unity in spirit, soul, and body (Ajitoni, 2024; Ebong, 2020; Emedo, 2025; Gyekye, 1997; Mbiti, 1969). In other terms, appeasing what Satir refers to as incongruent wholesome congruence within Yoruba cosmology. Interpreting and applying Satir's incongruence stance to Yoruba African philosophy is inappropriate.

Cultural Context: Yoruba Women and Relational Power

Yoruba women historically occupy pivotal roles in domestic, spiritual, and economic life as traders, priestesses, and chieftaincy holders (McIntosh, 2009). The fundamental condition of Yoruba women is characterised by mutual respect, self-esteem, morality, and loyalty. They are not second-class citizens or subordinate to men, despite the complex patriarchal stereotype. Conversely, Yoruba women uphold their dignity and serve as significant pillars of civic virtue (Sudarkasa, 1973; Familusi, 2012). Placating, therefore, reflects a moral expression of endurance and relational duty rather than emotional suppression. Within marriage, compliance preserves *iwà* (character) and *àṣẹ* (spiritual equilibrium), emphasising harmony over self-assertion—values parallel to Satir's congruence, differently framed. Yet this patience did not entail economic or political marginalisation. Ethnographic records show a gender system based on complementarity: Yoruba wives maintained independent income, property, and trade networks, ensuring interdependence without subordination (Sudarkasa, 1978; Apter, 2012). Wycliff (2025) asserts that patriarchal stereotypes that diminish Yoruba women's roles fail to acknowledge their significant contributions to their communities. Muse-Ajumobi and Akinyoade (2025), who challenge the narrative of inferiority regarding Yoruba women, support this assertion. The authors contend that the roles of Yoruba women encompass

¹ Permission was obtained from the Ethics Committee of Pan Africa Christian University with the decision dated 13th July, 2022

supporting men, serving as sources of inspiration, and participating in warfare. Similarly, Awosusi (2025) examined the anatomy of Yoruba women's intentional activism during the colonial period. Ranging from trade and politics to warfare, Yoruba women, with the support of their husbands, performed brilliantly. According to Falola (2024), trading was the most important precolonial activity of Yoruba women. Prominent Yoruba women like the wife of Reverend Israel Oludotun Ransome-Kuti, Funmilayo Ransome-Kuti; the wife of Chief Obafemi Awolowo, Chief Hannah Idowu Dideolu Awolowo; Efunsetan Aniwura; and the wife of Oba Adele, Efunroye Tinubu did not only excel in politics; they also had an excellent record in business, yet they had a secure marital relationship (Dada, 2025; Dimonye & Ngwaba, 2025; Djie, 2025; Taiwo, 2025). In addition to this, it is pertinent to note that in Yoruba societies, Iyalode was an influential person due to her competence, capability, and responsibilities. Holders of Iyalode and Iyaloja titles integrate the endeavours of women across all dimensions, particularly commercial activities (Charles, 2021; Falola, 2024; Olawuwo, 2022; Oluwaniyi & Qudus, 2025). The exemplary prowess of the women and their commitment to their marital relationships do not support the narrative of placating or marginalisation suggested by the Satir model.

Method

The study adopted a hermeneutic phenomenological design rooted in Heidegger's interpretive ontology and Husserl's descriptive method. The analytical potential offered by Heidegger's hermeneutic phenomenological approach (IPA) allowed the researchers to explore beyond the inquiry of "what" (i.e., the impact of the participants' partners' incarceration on them). For example, Heidegger's hermeneutic ontology underscores the concepts of "being in" and "self and world" (Smith & Fieldsend, 2021). This method let researchers interact with respondents and interpret how and why they were affected by their spouses' incarceration. The researchers used these foundations to enhance comprehension and augment the Satir theory in the investigation. The investigation was carried out at the Agodi-Ibadan medium correctional Centre, Nigeria. Semi-structured interviews and two focus-group discussions was used in this study as a data collection method, having obtained the permission from Ethics Committee of the Pan Africa Christian University with a decision on the date of 13th July, 2022. This qualitative research aimed to process the lived experiences of non-incarcerated partners of male prisoners at the facility.

To facilitate the sampling strategy, the director of the welfare office at Agodi-Ibadan medium correctional institution empowered the researchers to intentionally sample the non-incarcerated partners of detainees for this study, as per Bazem et al. (2021). The official in charge coordinated the enlistment of ten offenders who consented to have their non-incarcerated partners reached out to. The decision of the jailed partners aligns with the legal and cultural power of a Yoruba husband (Adebayo, 2021; Adegoke, 2021). The purposive sampling used in this study aligns with established purposeful sampling methodologies, including criterion sampling (Caskurlu et al., 2021), theoretical sampling (Levitt, 2021; Levitt et al., 2021), and convenience sampling (Golzar et al., 2022). The criteria for participant inclusion are women who were romantic partners or co-parents or those who were in a relationship with, separated from, or divorced from them before or during the jail period. Participants whose partners had fulfilled the conditions or had died in detention before the research were excluded.

The ten women in the study have visited their incarcerated partners at Nigeria's Agodi-Ibadan medium correctional facility. Their ages vary from 30 to 68. The minimum level of education attained was a primary school diploma, whereas the maximum was a master's degree. Two respondents were salaried employees, while eight operated personal companies. The

offences perpetrated by their associates encompass robberies, sexual assaults, drug-related crimes, land appropriations, and fraud. Only one partner of the respondents was convicted, while the others remained on trial.

These women, purposively selected for reflective capacity, participated in semi-structured interviews (30–60 minutes) and two focus groups of five participants each. (Creswell & David, 2018; McGregor, 2017). The researchers processed the information with the Interpretative Phenomenological Analysis (Larkin et al., 2011; Smith et al., 2021). The researchers repeatedly read the transcripts and applied inductive coding to identify key themes that emerged directly from the data, then synthesised these themes through a process of double hermeneutics to gain a more profound understanding. They also used reflexivity and peer debriefing to ensure credibility. Ethical approval was obtained from Pan Africa Christian University and the Oyo State Corrections Board; informed consent and confidentiality were observed.

Results and Discussion

The findings and results shed light on the participants' views of their husbands, the effects of incarceration on their relationship prospects, and their beliefs regarding their incarcerated partners, society, and steadfast commitment and loyalty.

The Birth of a Huge Vacuum

When the participants were asked to make sense of their partner's imprisonment, they said²:

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

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

“His detention... I am now a grass widow.” P.03

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

"I am in a newer world than I have ever experienced in my nearly seven decades of life."
P.05

“As for me, my autonomy to live as me has been temporarily tampered with.” P.06

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

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

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

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

The participants' responses do not depict those who were marginalised or treated as less human. Rather, their husbands' incarceration seemed to have interrupted their socioeconomic

² Codes such as ‘P.01’ and ‘P.02’ are used to anonymize the participants, where ‘P’ stands for ‘Participant’ and the numbers correspond to their order in the study.

dynamics, relationship status, and physical and mental health states. Their absence created an emptiness.

Shaming and Low-Self Esteem

Even in their anger, frustration, pain, bitterness, grief and betrayal by their partners, the participants did not feel like second-class citizens, they said:

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

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

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

"I feel deeply hurt by my husband's disregard for me." P.06

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

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

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

Rather, the findings show that the gap created by their partners’ incarceration has negatively impacted their social and mental health.

Enduring Emotional Loyalty and Identification

The non-incarcerated partners perceive the phenomenon as more extraordinary than what marginalised women could express, despite the pains it causes, they said:

"...I believe he may have a backup plan. He is far smarter than he appears. He could be using me to score a cheap shot, or...using me as a shield..." P.01

"...You (co-participants)...said I shouldn't blame myself...I know how to reset his brain..." P.03

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

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

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

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

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

Perception of Phenomenon as More Extraordinary

The non-incarcerated partners perceive the phenomenon as more extraordinary than what marginalised women could express, despite the pains it causes, they said:

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Unwavering Loyalty for Partners

Despite adversity, participants expressed continued loyalty, affection, and admiration toward their incarcerated partners, they said:

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

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

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

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

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

Such declarations demonstrate affective continuity and emotional identification. None of the women portrayed their partners as historically oppressive; rather, imprisonment amplified yearning and attachment.

Role Change

During their new normal phenomenon, and as husbands grapple with freedom, the participants assumed new responsibilities which they have accepted enthusiastically, they said:

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

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

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

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

This attitude show resilience positive adjustment. This shows a complementing efforts to sustain the family, not an outlet to break loose from the shackles of slavery the that supposed placating would have brought upon them.

Self-Awareness and Post-Traumatic Growth

Several women articulated new insights about self-reliance that emerged only after the incarceration, suggesting that prior dependence had been relationally harmonious, they said:

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

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

“All I want is that my husband continues to remember how much I am worth.” P03

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

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

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

These reflections illustrate post-traumatic growth—a movement from dependence to self-definition prompted by crisis rather than by chronic subjugation.

Deriving Strength in Spirituality

Southwestern Nigeria is known as a religious setting; it is therefore not surprising that the participants sought strength, courage, and hope from a superior being who can support them in this challenging situation, they said³:

“I have accepted his imprisonment and submitted to the will of God. I believe in the efficacy of prayer to sustain me. I am sure that God will intervene, strengthen and vindicate me so I can navigate this difficult time. I really wish all this wouldn't happen. All things work together for good. Surely, an end will come to it, and my stigmatisation will be turned into testimonies. God is my strength” (p. 4).

“I hate my situation. I hate my condition. My only solace is that while there is life, certainly there is hope. Although the road to survival is very tough, I have hinged my

³ In here, codes such as ‘p.4’ and ‘p.5’ are used to anonymize the participants, where ‘p’ stands for ‘participant’ and the numbers correspond to their order in the study.

hope on God who liberates. I believe it is God that sustains me despite my meagre income. He will sustain me. I have summoned up the courage to withstand and also developed the spirit of resistance to any form of aggression “ (p. 5).

“I have now put my faith in God since all channels I thought could be of help have proved abortive, and nothing positive came out of them” (p. 6).

“I have allowed the tide to lead me anywhere it wants. I do not have the inner stamina to fight against it. I have resigned myself to my fate. I believe it is the will of God for him to be in custody. Perhaps if he were out there, he could have been eliminated. The same God that knew about his arrest and incarceration would provide me the enablement to stay strong throughout this period” (p. 7).

“When all had failed me, I resorted to God, who will not abandon His children. While I should really be scared when there was a jailbreak at Oyo where many people lost their lives, my faith has grown to the extent that God watches him in prison and that He will not let evil befall him. That actually played out” (p. 8).

Thirst for Reunion and Intimacy

The participants crave for warmth, bond and togetherness with their incarcerated partners, and not a freedom from servitude, they said :

"I have nostalgia for bedroom conversations when no one is spying. Here it is more like washing your dirty linen in public. I long for personal conversation with my husband" (p. 1).

"I need him to tell funny imaginary stories that no one knows where he obtains them from. I have missed his pampering. I want my circle of truth, my human resource manager, back. He is my confidant, business consultant, and planner. My trade has suffered; I need to get back on my feet" (p. 3).

"I simply desire for us to return to the state we have maintained for the past thirty years. I want a life free of suspicion, fear, agitation, and heartache. I want this matter resolved once and for all so that I can live an independent life" (p5).

“I have really missed him because we have done most things in common. Ever since his incarceration, there has been nobody to discuss important family matters with. The family project has been placed on hold. My children’s needs are not adequately provided for, nor are mine" (p. 6).

“I want to have him to myself, like in the past. I desire to take him away from where those girls of low morals will have unhindered access to him. I am scared that any of them could abduct him before I know if his clemency plea comes through. I do not want to be a loser; I would like to spend the rest of my life with him. Here in the yard, there is no privacy. I like to be able to talk to him as my husband and to hear him call me by my pet name and hold my hand. I miss hearing him speak like we did when we were alone. I long to be spoiled and pampered as in the past. I loved being his baby. He took me out and introduced me to his numerous friends as his queen. It drives me crazy when I remember those good times” (P. 7).

“I understand that I spent ample time seeking my husband’s freedom at the expense of my desire to spend time with him. His incarceration made me value the time we had spent together discussing trivial matters, arguing, planning, or parenting, time I had

never valued. What nostalgia! I have realised how helpless I am. I long to take care of him, to serve him his special meal and hot coffee in his special mug. I called him "old man" and followed him to the bedroom on Sunday afternoon. I missed his encouragement and pranks, hiding and grabbing me from behind. I long for his return home”(P. 8).

Discussion

The aforementioned findings indicate participants' moral and relational narratives. Satir posits that congruent communication facilitates intervention and problem-solving, encompassing flexibility. Nonetheless, the participants' behaviours may be elucidated from a cultural perspective. In Yoruba cultural view, women are expected to exhibit submission in communication, as endorsed by traditional and societal norms. In other words, the Yoruba spouses of imprisoned prisoners demonstrate what Satir characterises as placating behaviour and diminished self-esteem; yet, this occurs beyond the framework of incongruence or marginalisation. Rather, it signifies a conscious acquiescence that conforms to societal conventions. These findings expand the Satir Model by illustrating that congruence can occur as collective rather than individual authenticity. It is wonderful to observe cultural dynamics when the participants expressed their loyalty despite their partners being from home: “I prefer his authority to his absence. I require his presence at home.” P.04; “He's always my man, drug or no drug. He has always been there for me; he has always "served me" (intimately). P.06; I want to be here for him...” P.07: “My definition of independence is not when I suddenly become the sole decision-maker. I prefer to be submissive.” P.08. Obviously, their assertion was not to spite their incarcerated partners but to sustain their fierce loyalty. In Yoruba ethics, perseverance and respect are not merely adaptive traits but also manifestations of moral agency (Familusi, 2012). This reinterprets Satir's concept that placaters suppress authentic emotions; within this framework, emotional repression is deemed both culturally and therapeutically permissible. Moreover, the data corroborate earlier anthropological research indicating that Yoruba women embody emotional and economic resilience (Sudarkasa, 1973; Byfield, 2003, 2021; Mosadomi, 2010).

This self-expansion does not indicate dependence; instead, it embodies a culturally embedded skill that promotes familial continuity. This corroborates assertion that spirituality and relational obligation constitute the foundation for women coping in crisis marriages. The results also challenge Western feminist notions of silence or endurance as forms of submission. In Yoruba cosmology, silence embodies power, patience (sùúrù), and wisdom, all of which are essential for maintaining communal harmony (Aboyeji, 2019; Adegbile, 2023). Therefore, we can interpret Satir's term "incongruent placation" as "ethical congruence" within this cultural context.

The participants' commitment to ensuring their partners' freedom transcends superficial expressions; it demonstrates a profound resolve. This statement could not have originated from a coerced or marginalised spouse: “...Currently, my top priority is to have him released...” This perspective may originate from a partner who values interdependence with her significant other. This approach is culturally appropriate within the Yoruba community and aligns with spiritual principles. (Ajala & Wulemat, 2013; Falola, 2024; Mbiti, 1969; Oláléyè et al., 2024; Olasunkanmi, 2014). Therapists providing interventions to Africans should incorporate these findings with Satir's transformational systemic therapy. Cultural competence is essential to prevent the imposition of Western solutions on Africa's distinct communal contexts. The outcome may negatively impact the client or diminish the efficacy of the intervention. This assertion is in consonance with the thoughts from the Satir Institute of the Pacific (2024), which

employs therapists who employ Satir's technique to engage with both the explicit content and the underlying narratives of their clients. This study introduces an Afro-phenomenological framework in which interpersonal relationships are essential to the notion of completeness. Placation is understood as a relational ethic that helps maintain stability during crises and serves as a potential resource for therapeutic transformation, rather than being regarded merely as a symptom to be addressed.

In conclusion, the interview excerpts above show that participants articulated their inner experiences and interactions with their partners in a mature, adaptable, and accountable fashion, conveying their emotions, perceptions, expectations, desires, and behaviours independently of external judgements regarding their positions.

Implications for Practice and Research

Therapists serving African or diasporic clients must interpret placating within its moral framework. For instance, the Yoruba moral philosophy of 'omoluabi', derived from 'omo-ti-Olu-iwa-bi' (a child begotten by the master of character), represents a pragmatic individual whose existence is anchored in 'iwa rere' (good character), perceived as an intrinsic moral disposition that consistently manifests in behaviour, speech, and social interactions (Olanipekun, 2017). The notion encompasses qualities and virtues such as truth (otító), mutual respect (itẹ́rība), goodwill (inú rere), diligence, bravery, and sound judgement, together delineating moral perfection (Azenabor, 2022; Onamusi, 2020; Lawal, 2024).

Because clients are the experts of their narrative, phenomenon which looks like marginalization or placement as a second-class citizen symbolize must be taken with pinch of salt. What might seem like self-suppression in a specific geographical area may, in fact, signify self-control, dedication, and moral integrity. Integrating Satir's Transformational Systemic Therapy with Yoruba concepts such as iwà pèlẹ́ (gentle, balanced, morally upright character – Gbadegesin, 1991; Wiredu, 2004) and àṣẹ (vital spiritual and performative force – Drewal, 1989; Idowu, 1962) might augment ethnic consilience in therapeutic practices. It is essential for better comprehension of cross-ethnic studies to improve the analysis of how devotion, enhanced capacity, and community principles affect Satir's model. Thus, the creation of culturally sensitive congruence-assessment tools will positively impact both theoretical frameworks and practical applications.

Limitations

This study focused on Yoruba women in Southwestern Nigeria. This constrains its universality. Similarly, the subjective nature of the word, grounded in lived experience, provides reports that may evoke sentiments. Consequently, future comparative research should expand the scope to include male views and employ mixed-method approaches for assessment

Conclusion

Placating, according to Satir, may include diminished self-esteem. This phenomenological investigation, however, brings out the ethnic setting peculiar to Yoruba wives of incarcerated husbands at the Agodi-Ibadan correctional facility. The study revealed that Yoruba women, from time immemorial, are central to household, divine, and profit-making; respect their self-worth; and serve as indispensable supports of significant pillars of patriotism. For Yoruba women in the study, placating demonstrates a virtuous assertion of patience and commitment and not necessarily control. This discovery is significant because Satir's concept of 'placating' in the Eurocentric view is rooted differently in Yoruba philosophy, its comprehensive history, ethical imperatives, beliefs, and the obligations of

community members. Although the participants reported feeling emptiness, shame, low self-esteem, and abandonment by their partners, despite the artificial separations and gaps, they expressed unwavering loyalty for their incarcerated partners, preferring their authority over their absence and praying for their release. Their yearning, warmth, bonds, and togetherness with their incarcerated partners, rather than freedom from servitude, indicate that they remain loyal. This is a clear indication that, among the nonincarcerated Yoruba women, what Satir regards as placating symbolises noble courage and emotional intelligence rather than servility. Contextualising Satir's theory within an African relational ontology redefines congruence as harmony, endurance, and loyalty. Culturally grounded therapy must therefore read compliance not as weakness but as resilience embedded in moral character.

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13th July, 2022

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

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

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

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

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

Warm Regards, 
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REGISTRAR
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Our Ref:..... Your Ref:..... Date: 12th May, 2022
23.....

THE HEAD OF DEPARTMENT,
DEPARTMENT OF PSYCHOLOGY,
PAN AFRICA CHRISTAIN UNIVERSITY,
NAIROBI,
KENYA.

COMPLETION OF FIELD RESEARCH IN AGODI CUSTODIAL CENTRE OYO STATE.

This is to certify that Mr. **CHRISTIAN MATTHEW ADETUNJI** of Pan Africa Christian University, Nairobi has been permitted to conduct research at Agodi Correction Centre, Ibadan, Oyo State on the topic: **EFFECT OF INCARCERATION OF SELECTED NON-INCARCERATED PARTNERS OF INMATES AT AGODI IBADAN CORRECTIONAL CENTER OF NIGERIA: A Study of personal iceberg metaphor**, for the period ending **13th of May, 2022**

The field research was done and completely successful.

The department wishes him success in all his future endeavors.



DEPUTY S.P.I. OF STATE CORRECTIONS (RESEARCH)
FOR: CONTROLLER OF CORRECTIONS
OYO STATE COMMAND

Information About the Article/Makale Hakkında Bilgiler

The Ethical Rules for Research and Publication / Arařtırma ve Yayın Etięi

The authors declared that the ethical rules for research and publication followed while preparing the article.

Yazarlar makale hazırlanırken arařtırma ve yayın etięine uyulduęunu beyan etmiřtir.

Conflict of Interests/ ıkar atıřması

The authors have no conflict of interest to declare.

Yazarlar ıkar atıřması bildirmemiřtir.

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Author Contributions/ Yazar Katkıları

The draft process of the manuscript/ Taslaęın Hazırlanma Sreci C.M.A./A.G.W., Data Collection/Verilerin Toplanması C.M.A., Writing The Manuscript/ Makalenin Yazılması C.M.A./A.G.W., Submit, Revision and Resubmit Process/ Bařvuru, Dzeltme ve Yeniden Bařvuru Sreci C.M.A.