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## Research Article

### Therapeutic Community Modality Program: Experiences of Incarcerated Women in City Jail Female Dormitory

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#### ABSTRACT

This study aimed to explore the experiences of incarcerated women in female dormitory in Cebu City Jail on Therapeutic Community Modalities Program which specifically delved on the experiences, effects and aspirations of the informants in therapeutic community modality programs. This qualitative phenomenological study used an interview guide to explore the experiences of ten incarcerated mothers in the female dormitory of Cebu City Jail participating in the Therapeutic Community Modalities Program. The Collaizzi approach was applied to analyze the data and identify cluster themes and emergent themes characterizing the studied phenomena. Based on the results and findings of the study, nine (9) emergent themes were identified. For the experiences of the informants on therapeutic community modality program the following themes are formulated namely: Submissive to Routine Positive Behavioral Approach, A Family is Found Inside Prison, Regrets Always Comes in the End and There is No Such Thing as Free. For the effects of therapeutic community modality programs on the lives of the informants the following themes are formulated namely: Positive Behavioral Transformation, Improved Incarcerated Mothers-Child Communication and their Children and Unwavering Faith induce Self-Reliance. For the aspirations of informants the following themes are formulated namely: A Systematize Motherhood Behind Bars Program and Reward System for Every Significant Deed.

Therapeutic Community Modality Program indeed serves as fortress of reformation among incarcerated mothers. However, like any other intervention program, it has to be monitored and evaluated for possible improvement so that it can address the rehabilitation and reformation needs of incarcerated mothers.

**Keywords:** *Therapeutic Community Modality Program, Incarcerated Woman, Person Deprived of Liberty*

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## Introduction

Therapeutic Community Modality Program (TCMP) is a self-help social learning treatment model that utilizes the community as the primary therapeutic vehicle to foster behavioral and attitudinal change. Historically, the term Therapeutic Community (TC) has been used for several different forms of treatment sanctuaries, residential group homes, and even special schools and several different conditions, including mental illness, drug abuse, and alcoholism (Escabel et al., 2015). Its origins can be traced to two major independent traditions: the American drug-free hierarchical concept-based TC and the British democratic Maxwell Jones-type TC (De Leon et al., 2000).

The Bureau of Jail Management and Penology (BJMP), as one of the correctional bodies that exercises supervision and control over all district, city, and municipal jails, envisions itself as a dynamic institution highly regarded for its sustained humane safekeeping and development of inmates (BJMP-Operations Manual, 2015). This incorporated the Therapeutic Community and Modality Program (TCMP) as a model for implementing Inmates Welfare and Development. The Therapeutic Community Modality Program within the realm of the Bureau of Jail Management and Penology (BJMP) is described as managing and modifying behaviors of Persons Deprived of Liberty (PDL) to positively change their thinking and behavior through structured group processes (Eduardo, 2018).

At the local level, the Bureau of Jail Management and Penology in Central Visayas (BJMP-7) has strengthened and expanded activities in the implementation of therapeutic community modality program from physical, mental, and spiritual intervention inside the Female Dormitory of Cebu City jail; telepsychology, art, and music therapy, film showing, online masses, bible sharing, and other activities were among the activities as interventions the facility has been implementing to make up for the cancelled visitation rights of prisoners due to the strike of Covid-19 pandemic (Timtim, 2020). Through this program, incarcerated women are trained on socially acceptable ways of behaving and relating with their fellow inmates,

personnel, and visitors, thereby fostering a therapeutic jail environment and maintaining a peaceful communal atmosphere.

With the strike of the Covid-19 pandemic, the Cebu City jail was ranked with the highest number of coronavirus infections among inmates and personnel of any jail within the Philippine prison system. The Bureau of Jail Management and Penology Regional Office VII devices strategies and strengthen their therapeutic community modality program and alternative continuous communication of inmates with their love ones thru E-dalaw Program. Due to such effort, the Cebu City Jail Female dormitory became a recipient of the recently concluded Regional 3rd Quarter BJMP's Best award as the best female dormitory in Region VII covering the best practices in their core programs behavioral management and modification program, which is the implementation of Therapeutic community modality program among incarcerated mothers.

Implementing the therapeutic community modality program might have helped reinforce the inmate's needs in behavioral shaping. Although much is known about whether the program works in terms of successful outcomes, more needs to be understood as to why and how TC works. The link between treatment elements, treatment experiences, and treatment outcomes must be established to firmly substantiate the specific contribution of the Therapeutic community modality program to long-term recoveries. Moreover, illuminating the treatment process is essential for improving the therapeutic community modality program (Pagandian & Eduardo, 2019). Thus, wise modification of the approach must be guided by understanding the active "ingredients" in the treatment model, the course of recovery, and the complexity of individual change. Hence, the researcher believes that there is a need to explore the experiences of incarcerated women in the female dormitory in Cebu City jail on the Therapeutic Community Modalities Program in order to provide an avenue of empirical proof that incarcerated women deserve a second chance in becoming law-abiding member of the community.

## Theoretical Background

This study is anchored on Social Learning Theory Akers (1980), supported by Reintegrative Shaming theory of Braithwaite (1989) and General System Theory of Von Bertalanffy (1940).

Social learning theory states that criminal behavior is learned when the positive consequences of deviant behavior are more potent than normative behavior or operant conditioning (Akers, 1979). Accordingly, the learning of criminal behavior is dependent on whether it is differentially amplified, i.e., whether deviant behavior is positively stimulated or negatively stimulated, whether it is punished, or whether conformal behavior is amplified more than criminal behavior.

Theory of Social Learning takes Sutherland's basic idea as its starting point, expands it to include the idea of social learning, and finally explains the process of learning criminal behavior through the principle of operant conditioning. Therefore, the decisive factors are what reinforcing consequences are available for deviant behavior, how effective they are, how intensively and frequently they occur, and how likely they actually follow the behavior shown (Salem, & Bowers, 1970).

A support theory is the Reintegrative Shaming theory, which examines the difference between stigmatization of the individual and reintegrative shaming, or encouragement to stop the behavior without labeling and stigmatizing the individual in society. This theory posits that reintegrative shaming will reduce crime, unlike stigmatization, which, according to labeling theory, essentially increases it by encouraging future deviance (Braithwaite, 1989).

General System theory is a theory of interacting processes and how they influence each other over time to permit the continuity of some larger whole. Systems act to continue. Systems change because their balances are not optimal or other systems influence them. When applied to social work, general system theory is a practice that enables professionals to look holistically at a client's conditions and environmental factors to gain a better understanding of why they face issues or hardships (Griffiths & Tabery, 2013). Evaluating an individual's behavior related to these many factors within

their life can be a complicated process. However, social workers can apply systems theory to assemble the puzzle pieces that have influenced the greater picture of their client's behavior and choices (Ludwig, 2015).

Every prison subculture has a system of norms that typically influence prisoners' behaviors more than the institution's formally prescribed rules. This prison code often imposes sanctions against reform in general and drug rehabilitation in particular. The therapeutic community, as a total treatment environment apart from the rest of the prison population, has more opportunity to succeed than other inside rehabilitation approaches (Degenhardt & Hall, 2012). They suggest that an effective Therapeutic Community intervention would involve three stages corresponding to the inmate's correctional status (i.e., incarceration, work release, and parole or other surveillance). The primary stage should occur in prison, where there is time and opportunity for comprehensive treatment. The second stage is a transitional

Therapeutic Community, providing a therapeutic and prosocial milieu for individuals on work release. When the client is back in the free community, the third stage involves counseling, group therapy, and participation in transition program activities.

Therapeutic Community Modality (TCM) programs are in use with prison populations. They share the qualities that use a group-based approach to rehabilitation, in which peers support and influence each other to develop prosocial behavior and work toward substance misuse recovery. Increasingly, a Therapeutic Community Modality (TCM) program for corrections may include an aftercare or transitional program, reinforcing new learning and assisting offenders in transitioning from correctional facilities to society. Thus, qualities of Therapeutic Community Modality (TCM) programs for incarcerated women (e.g., length of program, presence of a compulsory aftercare program, presence of a non-compulsory aftercare program) would be necessary for their effect on crime and reduction in prison populations. It is unclear from individual studies as to the extent to which Therapeutic Community Modality

programs are effective in reducing the incidence of re-arrest, re-incarceration, and behavioral changes in incarcerated women.

Social Learning theory, Reintegrative Shaming theory, and General System theory are important in exploring Therapeutic Community Modality (TCM) programs and rehabilitating incarcerated women. Social Learning Theory suggests that criminal behavior is learned through differential reinforcement, and its principles can be applied in prevention, treatment, and rehabilitation programs.

### General Objective

This study explored the experiences of incarcerated women in female dormitory in Cebu City jail on Therapeutic Community Modalities Program.

### Specific Objectives

Specifically, this study sought to answer to the following problems.

1. To explore experiences of the informants in therapeutic community modality programs.
2. To determine the effects of therapeutic community modality programs on the lives of the informant.
3. To value aspirations of informants to improve the implementation of Therapeutic Community Modality Program (TCMP).

### Methods

**Design.** This study is a qualitative phenomenological method of research using an interview guide in delving into the experiences of incarcerated women in female dormitory, Cebu City jail on Therapeutic Community Modalities Program.

**Research Environment.** The study was conducted in Cebu City Jail Female Dormitory is located Kalunasan-Sapangdaku Rd, Cebu City. At present, there are around 700 incarcerated mothers detained in the female dormitory of the Cebu City Jail.

**Research Informants.** There were 10 research informants, incarcerated mothers who are convicted prisoners that were recruited for this study. These informants are Person Deprived of Liberty (PDL) who are in the correctional institution for more than 6 years under the Cebu City jail female dormitory.

**Research Instrument.** The researcher utilized an Interview Guide (IG), a voice recorder, field notes, and Messenger (Ccj-fd E-Dalaw) during the interviews. The Interview Guide underwent validation and approval by the panel, and the informants signed an Informed Consent form to participate. The consent forms were translated into the Visayan language to ensure understanding, and semi-structured audio-recorded interviews were conducted with the incarcerated mothers.

**Research Procedures.** The study's procedure began with a request for permission from the Bureau of Jail Management and Penology Region 7 to access the Cebu City Jail Female Dormitory and involve incarcerated mothers as informants. Due to COVID-19 restrictions, the interviews were conducted via video calls using a social media application called Messenger (Ccj-fd E-Dalaw). After obtaining approval, preliminary interviews were conducted with the informants, and their voluntariness for participation was secured through a consent form. Data was collected through interviews with 10 informants over a month, aiming to understand the intricacies of the informants' personal experiences. The researcher focused on developing a deep understanding by adopting a stance of openness to the unexpected during the semi-structured interviews.

**Data Analysis.** The data collected from the participants was analyzed using thematic analysis and Colaizzi's method. The purpose of the phenomenological method was to uncover the genuine experience of the phenomenon under investigation. Colaizzi's method consists of seven steps: 1. Reading and re-reading each transcript to obtain a general sense of the content.; 2. Extracting significant statements related to the phenomenon, noting their pages and line numbers.; 3. Formulating meanings from the extracted significant statements.; 4. Placing formulated meanings into categories, clusters of themes, and themes.; 5. Integrating the findings into an exhaustive description of the phenomenon.; 6. Describing the structure of the phenomenon.; 7. Validating the findings from the research participants to compare the researcher's descriptive results with their experiences (Shosha, 2012).

## Reflexivity

As a researcher immersed in this study, my background and assumptions influenced the data collection and interpretation process. Holding a strong interest in social justice and the rehabilitation of incarcerated individuals, the researcher approached the research with empathy and a commitment to representing the voices of incarcerated women. Acknowledging my positionality, the researcher recognized that my preconceived notions about the justice system and therapeutic interventions could color my interactions with informants and the subsequent analysis of their experiences.

During interviews, the researcher maintained a stance of openness and curiosity, striving to minimize bias while listening to participants' narratives. However, the researcher acknowledges the potential for my presence to impact the comfort and responses of the informants. To enhance methodological transparency and rigor, the researcher consistently reflected on these dynamics throughout the research process, engaging in self-reflection and peer debriefing to assess how my perceptions might have shaped the data interpretation.

**Ethical Consideration.** The ethical considerations of the study prioritized confidentiality and privacy for the informants and sought their full consent. The credibility of the study was established through respectful and detailed interviews. The transferability of the research was determined by providing detailed data and interpretations, and seeking validation from other related studies and theories. To ensure trustworthiness, the study underwent validation and integrity checks, and the collected data were stored securely, with access limited to authorized personnel. Dependability was addressed through following standard protocols and ensuring that the research processes were well-documented for future reference.

## Result and Discussion

### I. Experiences of the Informants in Therapeutic Community Modality programs

There were four emergent themes developed from the informants experience while undergoing the Therapeutic Community Modality Program.

### 1. Submissive to Routine Positive Behavioral Approach:

This theme described the incarcerated mothers' experiences while undergoing Therapeutic Community Modality Program. The program served as a driving factor for the incarcerated mothers to comprehend that prison is not solely for punishment but intended for their holistic rehabilitation.

*As to the statement of Informant 1, she said:*

*(IDI1SS1). (In my experience with the therapeutic community modality program, Ma'am, I learned many valuable things. Before being in prison, I was nobody. I did not have a focus, but here, there is a reformation program that can change your life's perspectives. We have this so-called concept of responsible love and concern activity. While outside, because I become wasted, I have been indulging in drugs, addicted to drugs, and I was not able to focus my love on my children. Now, I have realized that I failed to do my responsibility of being a mother to them. Since I was imprisoned, I felt that it was my responsibility to support them, to do whatever I could to help them; I am now doing it).*

They were able to fix their relationship with their children and family through quality communication which they had not done when they were still on the outside. These positive changes align with the best practices for prisons to achieve rehabilitation, reduce recidivism rates, and support reintegration.

*Submissive to Routine Positive Behavioral Approach* aligns closely with the principles of Social Learning Theory as articulated by Akers (1980). This perspective suggests that individuals learn behaviors through observation and imitation, especially in structured environments that promote positive interactions. Within the Therapeutic Community Modality Program, incarcerated mothers are immersed in routines that encourage the modeling of acceptable behaviors. Their willingness to submit to these routines fosters an environment where they can observe and replicate positive actions exhibited by peers and facilitators, reinforcing their learning through consistent practice.

## 2. A family is Found Inside Prison:

Through the Therapeutic Community Modality Program, the informants found solace with other prisoners, being able to share their thoughts without judgment and self-reservation.

*Informant 4 stated that:*

*(IDI4 SS69). (I regret it so much that I became a prisoner, even though we thought that everything would be okay and it is not over yet for us prisoners. I still cannot avoid feeling guilty for my child and my grandmother taking care of my child. So maybe to ease some of the guilt, I do every positive deed the program taught me).*

The program aims to help participants identify, express, and manage their feelings in appropriate and positive ways. Regional counterparts and therapeutic community projects or activities play a vital role in the rehabilitation and eventual reintegration of inmates into society.

A *Family is found inside Prison* theme aligns closely with the principles of Reintegrative Shaming Theory by highlighting the importance of community and supportive relationships among inmates. In this context, the theory emphasizes the role of social bonds in facilitating rehabilitation and reducing recidivism (Braithwaite, 1989).

Inmates often develop familial-like connections within the prison environment, which can mitigate the negative impacts of stigma associated with incarceration (Comfort, 2007). These relationships foster a sense of belonging, accountability, and mutual support, resembling the restorative aspects of reintegrative shaming. Rather than focusing solely on punishment, this dynamic encourages personal responsibility while also allowing for emotional healing (Shapland et al., 2008).

Moreover, the prison community can serve as a space for inmates to confront their past actions, reflect on their consequences, and ultimately reintegrate into society with a stronger support system (Petersen, 2010). The emphasis on relational dynamics in both the theme and the theory suggests that when inmates feel connected and supported, they are more likely

to engage in personal growth and rehabilitation, ultimately leading to more positive outcomes upon their release (McNeill, 2006).

## 3. Regrets Always Come in the End:

The realization process that the program has made the incarcerated mother experience was not easy for them. Social withdrawal such as regrets coupled with resentment to oneself and denial of reality was expressed.

*Informant 4 stated that:*

*(IDI4 SS69). (I regret it so much that I became a prisoner, even though we thought that everything would be okay and it is not over yet for us prisoners. I still cannot avoid feeling guilty for my child and my grandmother taking care of my child. So maybe to ease some of the guilt, I do every positive deed the program taught me).*

Incarcerated mothers struggle in their first phase under the therapeutic community modality program as it will somehow force them to embrace changes.

*Regrets Always Come in the End* theme closely aligns with the principles of General Systems Theory by emphasizing the interconnectedness of individual actions and their impacts on broader social systems. According to General Systems Theory, individuals do not exist in isolation; rather, they are part of larger systems, such as family, community, and society, which shape their experiences and behaviors (Bertalanffy, 1968).

In this context, the informants' reflections on their past highlight how their actions resonate within these interconnected systems. By acknowledging regret, they begin to understand the consequences of their behavior on their families and communities, fostering a sense of responsibility and awareness (Gehart, 2016). This understanding is crucial for personal growth, as it allows individuals to navigate their emotions and relationships more effectively.

As the informants progress through the program, they are compelled to confront these complexities, which facilitate systemic awareness. This process not only aids in their individ-

ual rehabilitation but also enhances their ability to interact positively within their social environments (Schwartz & Tschan, 2001). Ultimately, the theme illustrates how engaging with regret and the wider impacts of one's actions can lead to meaningful personal transformation and a deeper understanding of one's role within various social systems.

#### 4. There is No Such Thing as Free:

Every positive action is rewarded, and every negative action is provided with punishment. The need to promote self-reliance and personal capacity in order for incarcerated mothers has to be established for them to make the choices needed to engender change.

*Informant 1 narrated that*

*(IDI1SS3). (A few times, there were concepts that I could not understand, nor could I apply them in my personal life. It is just so hard to apply the concept of understanding others than to be understood. It is so hard to maintain the balance since the people inside prison have a variety of attitudes and personalities. I am human as we are. Instead, you will be the one to understand most of the time; it is the other way around. There are people here who are experiencing depression, and as PDL, we are instructed to extend our patience and understand the person. I can do that the first, second time around, but I have limits too, and it cannot be avoided that I will get pissed off or mad at the person. For me, accepting and understanding others as mandated*

*through the TC program is one of the toughness things I have ever done).*

*There is No Such Thing as Free* theme relates closely to the principles of Social Learning Theory by illustrating how individuals learn through observation and reinforcement within their community settings. According to Social Learning Theory, behavior is influenced not only by direct experiences but also by the observations of others and the outcomes of their actions (Bandura, 1977).

In the context of incarcerated mothers, the realization that both rewards and consequences affect behavior underscores the critical role of reinforcement as a learning mechanism. As they navigate their environment, they observe how positive behaviors can lead to favorable outcomes such as improved relationships with family or potential parole and how negative behaviors can result in punitive consequences (Akers, 1998). This process mirrors the principles of operant conditioning, where behavior is shaped and maintained by its consequences (Skinner, 1953).

The mothers' awareness that nothing comes without a cost be it emotional, social, or financial encourages them to strive for accountability and responsibility in their actions. By reinforcing positive behaviors and understanding the implications of negative choices, they can work toward a more constructive lifestyle post-incarceration. This theme emphasizes the importance of learning from community interactions and experiences, aligning with the core tenets of Social Learning Theory.

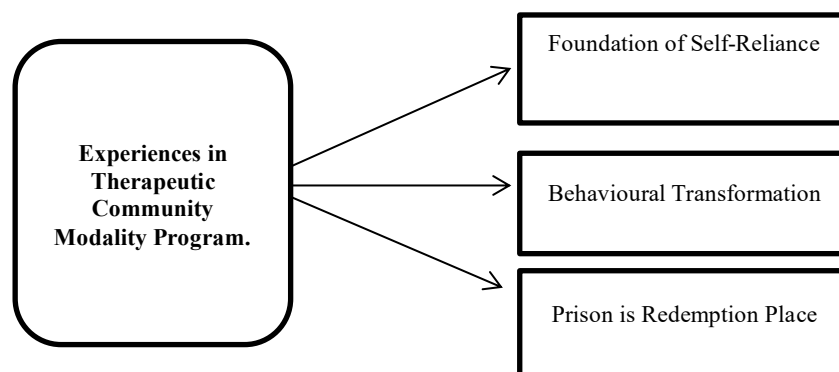


Figure 1: Experiences of Informants with TCMP

Each theme has provided valuable insights into the experiences of incarcerated mothers undergoing the Therapeutic Community Modality Program. These experiences shed light on the significance of rehabilitation, positive reinforcement, and communal support within the prison environment.

## **II. Effects of Therapeutic Community Modality Programs on the lives of the informants.**

### **1. Positive Behavioral Transformation**

The Therapeutic Community Modality Program has had a significant impact on the incarcerated mothers, leading to positive behavioral transformations. Program activities such as the "pull-up" and "hang-top" programs have guided them towards mindfulness and a positive outlook on life.

*Informant 9, has also express the same obereved change of behavior. She said:*

*(FGD5SS47) For me, is learned humility and I become open to listen others' idea. It is not innate to me to listen, or be tamed by others, but inside this prison, I realized that I have to change because of the people that surround me).*

By engaging in structured group processes, the incarcerated mothers have been able to adapt and practice these behaviors, ultimately leading to positive routine actions and behavioral transformation.

*Positive Behavioral Transformation theme* is closely aligned with the principles of Social Learning Theory, which posits that behavior is learned through observation, imitation, and engagement within social contexts. According to Bandura (1977), individuals learn from the behaviors of others and the consequences that follow those behaviors, making social environments critical for facilitating change.

In the case of the informants, their reported transformations suggest that their behaviors have shifted through peer observation and involvement in structured activities. By witnessing positive behaviors modeled by peers and mentors within the program, they are likely encouraged to adopt similar behaviors themselves (Bandura, 1986). The repetition of positive interactions serves as reinforcement,

solidifying new behavioral patterns and making them more likely to be repeated in the future (Akers, 1998).

Furthermore, the structured nature of the program allows for consistent engagement, providing a safe space where individuals can practice and internalize positive behaviors. This aligns with the Social Learning Theory's emphasis on the role of reinforcement in behavior modification, highlighting the importance of social support and feedback in facilitating behavioral change. Such transformations underscore how engaging within a positive community environment can lead to significant personal growth and the establishment of healthier patterns, affirming the theory's premise that behavior changes thrive in supportive social contexts (Gupta & Sharma, 20

### **2. Improved Incarcerated Mothers-child Communication**

The program has also positively affected the relationships and communication of the incarcerated mothers with their children and family.

*Informant 2 stated that:*

*(IDI2SS13). (It makes me realize how important that family is, more than anything. My brother, who is staying with my grandma, is the one helping me in communication with the family and my child. Although communication is sporadic, at least it is not none. In my relationship with them Now, I have learned to be humble and perceptive, unlike before. I have more understanding of them, which really helps build back my relationship with my family. Had it not been for the Therapeutic community program, this building back my rapport with my family would not happened).*

The learned behavior from the program has been applied to their dealings with their children and family, leading to improved communication and harmonious relationships. The concept of mutual self-help and peer influence has played a crucial role in fostering family-like relationships and effective social skills among the informants.



The theme *Improved Incarcerated Mothers-Child Communication* is closely aligned with the principles of Reintegrative Shaming Theory by illustrating how effective communication serves as a crucial element in the reintegration process of mothers after incarceration. Reintegrative Shaming Theory, as proposed by Braithwaite (1989), emphasizes the importance of social bonds and supportive relationships in facilitating rehabilitation and reducing recidivism.

As incarcerated mothers learn new communication skills through the program, they are better able to reconcile their roles within the family. Enhanced communication leads to a rehabilitative environment where mothers can express their feelings of regret and responsibility to their children, fostering an atmosphere of understanding and trust (Comfort, 2007). This reconciliation process is key for rebuilding family dynamics, as it encourages accountability while minimizing the stigma associated with incarceration (Petersen, 2010).

Moreover, by engaging in constructive dialogues with their children, mothers can demonstrate their commitment to change and personal growth. This not only aids in the mothers' rehabilitation but also helps in restoring their family relationships, as children are more likely to perceive their parents as responsible and caring figures when open communication is present (McNeill, 2006). Ultimately, this theme reflects the core tenets of Reintegrative Shaming Theory by underscoring how positive relational dynamics contribute to effective reintegration and healthier family structures.

### 3. Unwavering Faith Inducing Self-Reliance

Additionally, the Therapeutic Community Modality Program has had a profound effect on the faith and self-reliance of the incarcerated mothers. Despite spending the majority of their lives inside prison, the program has helped them find hope and meaning through activities such as reading and reflecting on the Bible. This deepened faith has provided them with the strength to move forward and maintain hope, even in the face of adversity.

(IDI1SS6). *(I am Catholic; when I was still outside prison, I never had the chance to read or even hold a Bible. However, because of the TC, we*

*were introduced to the day's verse. There was a concept that immensely helped me in my faith in God. I learned from the verse, I read. It is the most significant change in my relationship with God. Before, I did not even understand it, but now I am practicing the words and learning from the verses. Because of TC, I could appreciate knowing and reading the Bible).*

These effects demonstrate the significant impact of the Therapeutic Community Modality Program on the lives of the informants, leading to positive behavioral transformations, improved communication with family, and the development of unwavering faith and self-reliance.

*Unwavering Faith Inducing Self-Reliance* theme relates significantly to the principles of General Systems Theory by emphasizing the holistic integration of personal beliefs within broader social and systemic contexts. General Systems Theory posits that individuals are part of larger systems that influence their behavior, thoughts, and relationships (Bertalanffy, 1968).

In this context, the development of faith and self-reliance among informants reflects their ability to recognize and navigate their individual experiences within the framework of the program's supportive environment. As they cultivate a deeper understanding of spiritual principles, they not only reinforce their own resilience and purpose but also enhance their connections with others in the system be it family, community, or institutional relationships (Gehart, 2016). This interconnectivity underscores the impact that individual growth can have on the larger social fabric.

Furthermore, the theme illustrates how faith can serve as a motivator for personal transformation, encouraging individuals to adopt self-reliance as they work toward reintegration into society. This growth extends beyond the individual, influencing broader relational dynamics within their families and communities (Schwartz & Tschan, 2001). Thus, informants' experiences highlight how individual changes in mindset and belief can resonate throughout the social systems they are part of, confirming the principles of General Systems Theory that emphasize the interplay between individual agency and systemic influences.

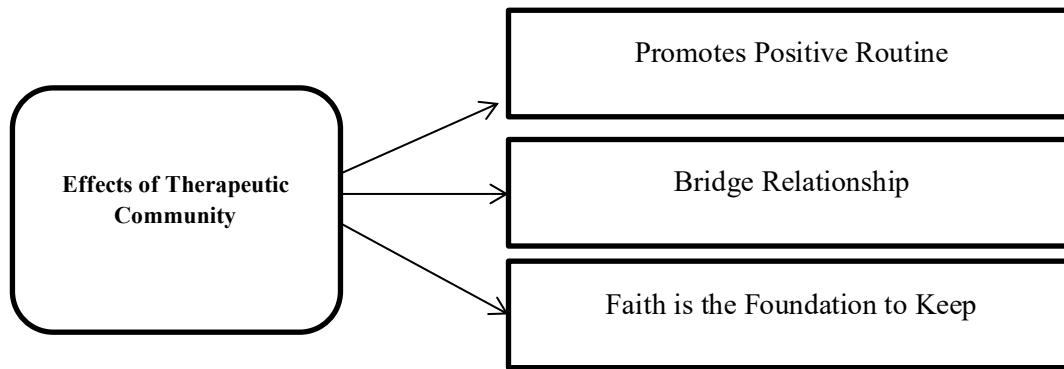


Figure 2: Effects of TCMP on Informants

### III. Aspirations of Informants to Improve the Implementation of Therapeutic Community Modality Program.

#### 1. Systematize Motherhood Behind Bars Program.

One aspiration of the informants is to improve the implementation of the therapeutic community modality program by including support discussions about parenting approaches to help incarcerated mothers regain confidence in their parenting skills.

Informant 1 narrates that because of pandemic, the program session or activities has been limits among the incarcerated mothers' dorm. Thus, her hopes are it would be better to include in the program good parenting discussions.

She said that:

*(IDI1SS7). (For me I would hope for TC to have discussions about good parenting to be at least twice a week, especially on times that there is nothing much to do, and if time will be extended for this TC session, may be we could have more learnings. For this hope program, it will help us learn ideas on how to approach our children and assist them in ways where during this devastating pandemic).*

The informants expressed the need for support, both financial and emotional, in preparing themselves to be better parents once they are out of prison. It is suggested that a program designed to meet the specific needs of incarcerated women with their input would be an ideal

starting point. Other international correctional facilities have offered to help incarcerated mothers develop parenting skills and positive attitudes toward parenting as part of the Therapeutic Community Modality Program.

*A Systematize Motherhood Behind Bars Program* relates closely to the principles of Reintegrative Shaming Theory by emphasizing the importance of relational responsibilities that come with motherhood, especially in the context of incarceration. This program's focus on systematic discussions about parenting demonstrates an understanding that motherhood entails not only personal accountability but also a commitment to nurturing familial relationships, even while behind bars (Braithwaite, 1989).

By providing structured support for incarcerated mothers, the program aligns with the principles of reintegrative shaming, which seeks to restore dignity and foster a sense of accountability in individuals. When mothers engage in meaningful conversations about their roles and responsibilities, they can reflect on their past actions and the implications of those actions for their children (Comfort, 2007). Such reflection is crucial for healing and rebuilding trust within familial relationships, which is a core tenet of reintegrative shaming.

Moreover, the program facilitates a supportive community where the mothers can share experiences and learn from one another, thus fostering a sense of belonging and empowerment. This collective experience serves to reinforce their identities as responsible mothers, both in prison and in their future lives upon

reintegration into society. Thus, the theme encapsulates how systematic support and discussion can help mend relational dynamics and reinforce accountability, ultimately paving the way for personal and familial rehabilitation (Petersen, 2010).

## 2. Reward System for Every Significant Deed.

Another aspiration of the informants is to introduce a reward system for every commendable performance of the incarcerated mothers. The informants believe that such a system would motivate them to align with the goals of the therapeutic community modality program. Research suggests that rewards are effective in building self-reliance and can be used as a motivational factor to effectively discourage behaviors that are disruptive to the treatment program.

Informant 4 shared that she hopes that previous activities that were cancelled will be resumed as it motivates her to perform in line with the program. She stated that:

*(IDI4SS67). (As I have seen, the TC program has been a good program and an established program, I just wish to bring back the previous routine before the pandemic, more social communication could really help the prisoners in the process for rehabilitation. But until that time came, I still hope for it).*

These aspirations reflect the informants' desire to enhance the Therapeutic Community Modality Program by addressing specific needs such as parenting support and introducing a reward system to motivate positive behavior among incarcerated mothers.

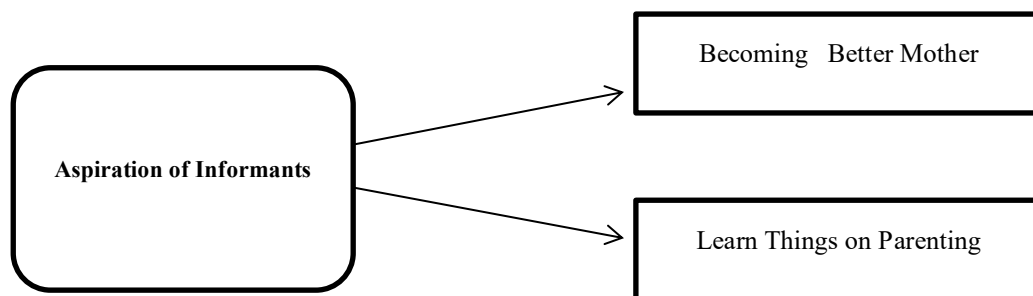


Figure 3: Aspiration of Informants with TCMP

The theme Reward System for Every Significant Deed connects to Social Learning Theory by illustrating how reinforcement can shape behaviors within a social framework. Social Learning Theory posits that individuals learn from the behavior of others and the consequences that follow. By implementing a reward system, incarcerated mothers can see the positive outcomes of their actions, which encourages them to adopt and maintain beneficial behaviors.

This approach aligns with General Systems Theory as well. General Systems Theory focuses on the interconnectedness of various components within a system. In this case, the reward system is not merely about individual behavior; it recognizes how personal beliefs

and actions are influenced by broader societal norms and structures. The rewards serve as feedback mechanisms that help integrate personal motivations with social expectations, fostering a holistic support environment for the mothers.

Thus, both theories work together to emphasize that change and learning occur within a complex web of personal and social influences, underscoring the importance of a supportive system for sustained behavioral transformation.

## Conclusion

Based on the findings the conclusion is her drawn:

The effective and efficient implementation of the Therapeutic Community Modality Program among incarcerated women in the female dormitory in Cebu City Jail relies on the crucial roles of the Cebu City Jail Female Dormitory, the Bureau of Jail Management and Penology (BJMP), the Department of the Interior and Local Government (DILG), the Department of Social Welfare and Development (DSWD), and the barangay officials.

The Cebu City Jail Female Dormitory plays a vital role in motivating and determining the impact of the in-prison treatment, making changes as needed to aid in the holistic rehabilitation of the incarcerated mothers. The BJMP can contribute to sustaining positive behavioral changes and behavioral management by innovating the existing therapeutic community modality program. The DILG can support the BJMP in creating regulations to develop a more conducive program for incarcerated women. The DSWD can reinforce the existing program for incarcerated mothers and integrate motivational factors to benefit the women and their children, as well as assist in sustainable social reintegration upon their release. Additionally, the barangay officials can raise awareness of their obligations in the criminal justice system and facilitate the social reintegration of potential incarcerated mothers into the community.

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