

Navigating tension in transition: Exploring the transformative impact that the Safer Living Centre has in supporting individuals to reintegrate and desist from sexual crime

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For men with a sexual conviction, transition into the community following release from prison can be fraught with difficulty.¹ Tension between risk management and rehabilitation can be felt more readily due to the perceived freedom expected to be afforded by release from prison. Indeed, opportunities for personal development underpinned by strengths-based approaches are more readily blocked in the community due to the dominance of risk frameworks.² This is particularly problematic when considering the often-shared experiences of stigmatisation and marginalisation experienced by men who have a sexual conviction, with social isolation being a recognised risk factor for re-offending.³ The ‘pains’ of navigating life with a criminal record are associated with goal failure, hopelessness and isolation, and thus stifle desistance.⁴ Having a sexual conviction can further hamper desistance efforts due to the stigmatising nature of the crime type.⁵

The Good Lives Model (GLM) offers a strengths-based framework for rehabilitation and crime prevention,⁶ placing an onus on the importance of primary goods as protective factors. Within this framework, peer support is recognised for providing individuals with opportunities to achieve meaningful primary goods.^{7,8} Informed by the GLM, the Safer Living Foundation (SLF) charity occupies a core gap in community-based support provision. In particular, the Safer Living Centre (SLC) is uniquely situated due to offering much needed evidence-based and research-informed initiatives and activities to support the desistance from sexual crime.⁹ This paper uses research findings to highlight the necessity for work of this kind and its role and value.

The Safer Living Foundation (SLF) and the Safer Living Centre (SLC)

Established in 2014, the SLF charity is one of the few charitable organisations working to reduce sexual offending and re-offending through rehabilitative,

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1. Saunders, L. (2020). The transition from prison to the community of people convicted of sexual offences: Policy and practice recommendations. *Prison Service Journal*, 251, 11-18.
 2. Blagden, N., McCann, K., & Macmillan, S. (2023). "I don't have relationships anymore...": Navigating licence conditions and transition into the community for men with sexual convictions. In: J. Shingler, & J. Stickney (Eds.). *The journey from prison to community* (pp. 35-151). Routledge.
 3. Seto, M. C., Augustyn, C., Roche, K. M., & Hilkes, G. (2023). Empirically-based dynamic risk and protective factors for sexual offending. *Clinical Psychology Review*, 106, 1-12.
 4. Nugent, B., & Schinkel, M. (2016). The pains of desistance. *Criminology & Criminal Justice*, 16(5), 568-584.
 5. Cubellis, M. A., Evans, D. N., & Fera, A. G. (2019). Sex offender stigma: An exploration of vigilantism against sex offenders. *Deviant Behaviour*, 40(2), 225-239.
 6. Ward, T. (2002). Good lives and the rehabilitation of offenders: Promises and problems. *Aggression and Violent Behaviour*, 7, 513-528.
 7. Perrin, C. (2025). *Peer support in prison: How incarcerated people make meaning through active citizenship*. Routledge.
 8. Ward, T., Mann, R. E., & Gannon, T. A. (2007). The good lives model of offender rehabilitation: Clinical implications. *Aggression and violent behavior*, 12(1), 87-107.
 9. Formerly known as 'The Corbett Centre', and referred to as such by participants of the research.

reintegrative and preventative initiatives. One of the main interventions delivered by the SLF is the Safer Living Centre (SLC) based in Nottingham, England.^{10 11} The Centre, which opened in 2019, is, to the best of our knowledge, the first of its kind globally and primarily supports individuals as they transition from prison into the community and those serving community sentences. The Centre aims to assist individuals' reintegration and desistance through the provision of support and pro-social activities. This includes cooking classes, supporting access to education, employment and housing, aiding with employability skills and identification of job opportunities, personal growth activities such as meditation, and providing a safe space to develop social skills, enhance wellbeing and reduce isolation.

Methodological and ethical considerations

This paper discusses research findings from a longitudinal research project exploring the reintegration journeys of men leaving prison with a sexual conviction and their subsequent engagement with the SLC. The research is situated within the interpretivist paradigm, which is influenced by the methodological philosophies of phenomenology and hermeneutics. The interpretive paradigm supports the belief that 'knowledge is relative to particular circumstances — historical, temporal, cultural, subjective — and exists in multiple forms as representations of reality' (p.407).¹² At its most basic, interpretivism accepts multiple meanings and ways of knowing, focusing primarily on recognising and narrating the meaning of human experiences and actions.¹³ It was for this reason that semi-structured interviews were utilised, and interpretative phenomenological analysis (IPA) was deemed the most appropriate form of analysis, as it allows for a rich understanding of how people make sense of going through a very specific experience.¹⁴

For men with a sexual conviction, transition into the community following release from prison can be fraught with difficulty.

Semi-structured interviews (n=26) were conducted with participants across two timepoints. At timepoint 1 (T1) there were 14 participants, and interviews took place between November 2020 and February 2021. At timepoint 2 (T2) there were 12 participants, with interviews taking place between December 2021 and January 2022. The interviewees were the same across both timepoints, with only two participants being unable to continue the research at T2. All interviews took place at the SLC, and the average interview was an hour and a half. All participants were (i) male, (ii) current service users of the SLC, and (iii) had previously served a custodial sentence for a sexual crime.

Recruitment of participants was done via the SLF Centre Manager, who acted as a gatekeeper, as they had access to the records of those who met the selection criteria. Selected service users were provided with an overview of the research project before having contact with the research lead, who then provided further information about the research and asked service users if they would like to participate. Participants were informed that they could withdraw from the research at any time, and that they would be anonymised within the research. Ethical approval for the research was granted by Nottingham Trent University (application: 2019/181) and His Majesty's Prison and Probation Service (application: 2020-001).

Research findings

The overarching superordinate themes of the research were: (i) navigating loss and liminality; (ii) building resilience; and (iii) the wounded healer archetype, as outlined in the theme table below. For this article, one superordinate theme ('building resilience') is utilised to highlight the transformative potential of the SLC for those transitioning back into the community following a period of imprisonment.

10. Safer Living Foundation (n.d.). *Who we are*. Retrieved 12th February, 2025, from: <https://www.saferlivingfoundation.org>

11. Safer Living Foundation (n.d.). *Safer living centre – Nottingham*. Retrieved 12th February, 2025, from: <https://www.saferlivingfoundation.org/what-we-do/adult-projects/the-safer-living-centre-nottingham/>

12. Benoliel, J. Q. (1996). Grounded theory and nursing knowledge. *Qualitative Health Research*, 6, 406-428.

13. Fossey, E., Harvey, C., McDermott, F., & Davidson, L. (2002). Understanding and evaluating qualitative research. *Australian and New Zealand Journal of Psychiatry*, 36, 717-732.

14. Smith, J. A., Flowers, P., & Larkin, M. (2012). *Interpretative phenomenological analysis: Theory, method and research*. SAGE.

Table 1: Superordinate and subordinate themes pertaining to the research project

Superordinate theme	Subordinate theme
Navigating loss and liminality	<ul style="list-style-type: none"> ● Accelerated social ageing ● Relational regression ● Precarity, temporality and community
Building resilience	<ul style="list-style-type: none"> ● Havens of safety, hope and purpose ● Formation of a moral community ● Growth capital
The wounded healer archetype	<ul style="list-style-type: none"> ● Reciprocity and 'giving back' ● Manoeuvring masks ● Obstruction and resistance

Superordinate theme: Building resilience

Resilience has been described as a 'psychological turn' in neoliberalism (p.478),¹⁵ and refers broadly to 'positive adaptation, or the ability to maintain or regain mental health, despite experiencing adversity' (p.259).¹⁶ Importantly, the framing of resilience is centred around the individual, who is tasked with the responsibility to adapt to, or bounce back from, instability (p.61).¹⁷ Intrinsic to discussions about resilience are notions of power and privilege, with privilege and resilience having a close relationship;¹⁸ lacking the former can proliferate social injustice and exacerbate inequality.

For men with a sexual offence conviction, by virtue of having a criminal record, their need for resilience increases at the point at which their 'resilience capital' (p.227)¹⁹ depletes due to the stigma of having a sexual conviction.²⁰ Rydberg states that 'social stigma and sex offender supervision compound reentry challenges experienced by general offender populations, increasing strain during the reentry process' (p.15).²¹ This is particularly acute in considering formal mechanisms for capital building, such as employment, where stigma-related exclusion can exacerbate social isolation.²² Related to this are the restrictions placed

upon individuals serving their punishment in the community under licence, who often lack meaningful relationships and experience social isolation.²³ This is important as loneliness has been found to be a psychologically meaningful risk factor.²⁴ It is also acknowledged that there is an established link between having a conviction for a sexual crime and experiencing social anxiety.²⁵ In relation to resilience, it has been found that 'higher levels of resilience may protect against or help to overcome the experience of social anxiety' (p.59).²⁶ Understanding resilience-building within the context of rehabilitation and reintegration is therefore important. The below section unpacks the three subordinate themes of: (i) havens of safety, hope and purpose; (ii) formation of a moral community; and (iii) growth capital. 'T1' and 'T2' are utilised to demonstrate whether extracts were from a timepoint one or timepoint two interview.

Subordinate theme I: Havens of safety, hope and purpose

At T1, in reflecting on reintegration post-prison, participant 2 explored the role that the SLC had for people adjusting to life in the community. In particular,

15. Gill, R., & Orgad, S. (2018). The amazing bounce-backable woman: Resilience and the psychological turn in neoliberalism. *Sociological Research Online*, 23(2), 477-495.
16. Herrman, H., Stewart, D. E., Diaz-Granados, N., Berger, E. L., Jackson, B., & Yuen, T. (2011). What is resilience? *The Canadian Journal of Psychiatry*, 56(5), 258-265.
17. Anderson, B. (2015). What kind of thing is resilience? *Politics*, 35(1), 60-66.
18. Jakimow, T. (2021). Vulnerability as ethical practice: dismantling affective privilege and resilience to transform development hierarchies. *Third World Quarterly*, 43(3), 617-633.
19. Poole, A. (2020). Internationalised school teachers' experiences of precarity as part of the global middle class in China: Towards resilience capital. *The Asia-Pacific Education Researcher*, 29, 227-235.
20. Snape, N., & Fido, D. (2021). Sex offenders vs. people with sexual offences: Putting the person before the offence. *Journal of Concurrent Disorders*, 1-16.
21. Rydberg, J. (2018). Employment and housing challenges experienced by sex offenders during reentry on parole. *Corrections*, 3(1), 15-37.
22. Tovey, L., Winder, B., & Blagden, N. (2023). 'It's ok if you were in for robbery or murder, but sex offending, that's a no no': a qualitative analysis of the experiences of 12 men with sexual convictions seeking employment. *Psychology, Crime & Law*, 29(6), 653-676.
23. See footnote 2: Blagden, N., McCann, K., & Macmillan, S. (2023).
24. See footnote 3: Seto, M. C., Augustyn, C., Roche, K. M., & Hilkes, G. (2023).
25. Porter, S., Newman, E., Tansey, L., & Quayle, E. (2015). Sex offending and social anxiety: A systematic review. *Aggression and violent behavior*, 24, 42-60.
26. Jefferies, P., Höltge, J., & Ungar, M. (2021). Social anxiety and resilience: Associations vary by country and sex. *Adversity and Resilience Science*, 2, 51-62.

the participant juxtaposes the landscape of prison life with the busyness and speed of change in the community. For participant 2, the SLC helped provide a 'safe place' for adjusting and learning new skills. The analogy used of roads and traffic is interesting as it resonates with established literature on the (slow) pace of change in prison:²⁷

'It's a safe place, especially for when you just come out. I think it does offer what you need when you first come out, especially if you've done a reasonable sentence, because it's all changed. I'd describe it like, you know, when you first come out and have to cross the road. Well, there's no roads in prison. Well, there's roads but no traffic as such. The speed of — everything moves at a certain speed in prison. Here, ex-prisoners can come and gain some skills.' [Participant 2 — Interview T1]

At T2, safety was something that resonated in relation to staff at the Centre, and in particular, the SLC Manager. Participant 13 had dark auras — as a precursor to epileptic fits — and experienced dark flashbacks relating to his past. The SLC Manager was seen as someone who uniquely understood the impact of the illness on daily life, and the wellbeing needs of the participant — in this case, to remain occupied and feel safe:

'I was having an aura and [the SLC Manager] said, 'if you need to come down, I'll find something for you to do. Even if it's to put a Hoover in your hand, or a mop. Just come and do something. You can stay the whole day'. That was like, I wonder if he'd do that for anyone else? I'm thinking he's that much of a great person, he would do it for anybody, and that just shows why this Centre is so special, because they do see you as a person and not just a number or an offender.' [Participant 13 — interview T2]

At T1, there was a recognition of the uniqueness of the SLC and its staff members. Chiming with the literature on the internalisation of stigma,²⁸ it is

interesting to note that a participant stated that he did not know if he would help someone who had committed offences like his own:

R: '[The SLC Manager] has been a really good — I call him a mentor. He says he's always there if I need him. What I find amazing is he knows what I've been into prison for but he's still willing to go out of his way to help me out. That is what I find incredible.'

I: 'Why?'

R: 'Because, if I was in his position and someone come to me and said, 'oh, I've abused kids', I'm not sure I'd be able to go, 'okay, I'll help you out'.'
[Participant 3 — Interview T1]

In relation to the safety fostered in the SLC and by individual staff members, there were generative feelings of hope and purpose, too. For example, whilst recognising the role and value of the Centre for service users, it was felt that the SLC, existing and being supported by volunteers, signals that there is hope for reintegration, as people had freely chosen to support and help:

'You get volunteers coming in that might have a preconceived idea of a man in a trench coat, sweets in

his pocket, but when they actually meet the person, they think you're actually not quite what I thought you'd be.' [Participant 11 — Interview T1]

For some, the SLC embodied a haven, evoking feelings of safety and asylum. There was therefore buy-in into the culture and values of the SLC. Service users were supported to engage with diverse provision at the SLC, ranging from mindfulness to games club. As found below at T2, participant 5 discovered his purpose at the SLC during a game which he had not previously played. These individual moments became pivotal in contributing to the development of the wider culture and 'success' of the SLC:

'There was a fella, he said, '[anonymised], come and sit down and have a game, I think he said his name was [anonymised]. Good draughts player. I thought I don't play draughts but sat and played a game, and he

The Centre aims to assist individuals' reintegration and desistance through the provision of support and pro-social activities.

27. Van Deirse, T. B., Zielinski, M. J., Holliday, S. B., Rudd, B. N., & Crable, E. L. (2023). The application of implementation science methods in correctional health intervention research: A systematic review. *Implementation Science Communities*, 4(149), 1-15.

28. Tewksbury, R. (2012). Stigmatization of sex offenders. *Deviant Behavior*, 33(8), 606-623.

was crap. I thought, 'shit'. So, I started making mistakes and letting him win. I thought it's all part of it. It makes me feel like I've given something. He's not a good player at all; he's terrible. He was trying hard, and I'm not a good player anyhow, so I can make mistakes quite easy. I think I won the first two, and he won the next three. He felt happy then, and I knew I'd made him happy. That was the first day. I thought, I like this games club, you've got a purpose again. It built up from there, then I did the quizzes.' [Participant 5 — Interview T2]

It is useful to consider the SLC as more than a place where people go for occasional support and skills development. Instead, the SLC and those within it hold much deeper meaning and significance. The individualised and nuanced relationships with the SLC collectively contribute to the wider feelings, perceptions and attitudes of the SLC.

Subordinate theme II: Formation of a moral community

The second subordinate theme, 'formation of a moral community', explores the wider cultural and social dynamics of the SLC. This theme explores the ways in which service users of the SLC make sense of the lateral relationships formed, collectively contributing to a 'moral community'. Moral community among men who have a sexual conviction was initially reported by levins and Crewe in their ethnographic work at HMP Whatton, a treatment prison in the Midlands of England for men with sexual convictions. They found that: 'prisoners attempted to form an accepting and equal moral community in order to mitigate the pain of this moral exclusion and to enable the development of a convivial atmosphere. However, these attempts were limited by imprisonment's structural limitations on trust and prisoners imported negative feelings about sex offenders' (p.482).²⁹

Interestingly, nine out of 14 (64 per cent) participants from the current research project were

released directly from HMP Whatton. At T1, in the throes of the COVID-19 pandemic and 1 year post launch of the SLC, participant 11 alluded to the potential of the SLC, recognising that it was a place where people could be 'open' and 'won't be judged'. Indeed, such is the foundation for fostering a sense of community:

'I've not been here many times, but if I was to describe it, I'd say it's a place where you can go and be open about who you are and won't be judged for it and get access to help and support as needed really. Be that someone teaching you how to cook or someone just listening, so — which is a real luxury for people in our position really, so I think that's how I'd describe it.' [Participant 11 — Interview T1]

Social connection can form from being in place of vulnerability, and can serve as a unifying force and collective strength.

A year later, participant 11 again discussed his perception of the Centre. By T2, his perception of the SLC was solidified by his experiences. In particular, he referenced that his engagement with the SLC had led him to 'feel like there's somewhere, a community which [he's] part of and [has] a place within it'. This is significant as social connection for men with a sexual conviction can be difficult due to perceptions formed by populist discourses,³⁰ and sociopolitical

desire to eliminate 'possibilistic risk'.³¹ Feeling under threat has links to vigilantism and the potential for symbolic and actual bodily violence.³² As such, having a space that is not under threat is important:

'I feel like a part of the furniture, if that makes sense. I feel like I can ring up [SLC Manager] and say, 'ahhhh, I feel really...'', and he'll say, 'come along' and there not have to be a purpose, but just feel like there's somewhere, a community which you're part of and have a place within it, and that place isn't under threat.' [Participant 11 — interview T2]

Whilst there was clear evidence that there is a moral community among service users at the SLC, it is

29. levins, A., & Crewe, B. (2015). 'Nobody's better than you, nobody's worse than you': Moral community among prisoners convicted of sexual offences. *Punishment & Society*, 17(4), 482-501.

30. Mahoney, I., Teague, K., Long, M., & Winder, B. (2022). Populist and vindictive constructions of sexual offending, pluralities of violence, and the implications for criminal and social justice. *Archives of Criminology*, (XLIV/1), 123-145.

31. Furedi, F. (2009). Precautionary culture and the rise of possibilistic risk assessment. *Erasmus Law Review*, 2(2), 197-220.

32. See footnote 5: Cubellis, M. A., Evans, D. N., & Fera, A. G. (2019).

important not to over-idealise the positive aspects of this community. Indeed, negative feelings about people with a sexual conviction were held too. At T2, participant 4 was conflicted about his feelings towards people who had perpetrated a sexual crime, but recognised that 'everyone's lost':

'Some people, some of them, they just love to whinge and it's all about them all the time. Well, it's not like that. I think that's a sex offender's trait. You know what I mean? It's all me all the time. It shouldn't be like that. I mean, alright, I messed up big time and I lost a load. But then, everyone's lost.' [Participant 4 — Interview T2]

Social connection can form from being in a place of vulnerability,³³ and can serve as a unifying force and collective strength.³⁴ Indeed, a convivial atmosphere is generated as a by-product of the support offered by the group and a desire to bring out the best in those around them. For example, participant 13 at T2 discussed how, in a mindfulness session, he had contributed to another service user seeing themselves in a more positive light. This had the longer-term impact of bringing out a sense of individuality and confidence which had not previously been demonstrated:

'[I'm] proud at how many people I've helped leave this Centre with a big smile on their face... helping people talk in the mindfulness sessions because people were struggling to come up with a colour that represents them. Take one of the lads, for example, he chose black because he was always focused on his past. I goes to this guy, 'change it to grey because if you were that focused on your past, you wouldn't be here', and everyone was like — when he'd left — that was great for you to say something like that. Then someone said, 'green, just because it represents nature'. I go, 'why don't you flip that, and turn it into green for growth because you've been here. I saw

you when you first came here; you wouldn't talk, wouldn't do anything, would be shy'. And now, he's taken to talking about all sorts. He's starting to wear his top hat with glasses on them like a punk rocker would wear.' [Participant 13 — Interview T2]

Subordinate theme III: Growth capital

The final subordinate theme 'growth capital' highlights the skills and experiences which culminate in personal growth, and the meaning and impact this has for service users of the SLC. Since the SLC opened, volunteer-led cooking sessions were held in the kitchen area of the Centre, initially taking place on a one-to-one basis for rapport-building purposes. 'Cooking as inquiry' (p.321)³⁵ is regarded a methodological practice due to the social and discursive nature of cooking. Within criminal justice settings, food making can be viewed as a generative 'convivial' and 'co-operative' process (p.147). Thus, it is unsurprising that it holds a similar utility for men post-release in community-based settings too. For some who engage with the cooking sessions, confidence levels can initially be low. This can partially be attributed to cooking being largely a gendered domestic activity,³⁶ with which they may have had little prior experience. At T1, participant 13 had a transformative experience based on his cooking sessions, eventually being awarded an external grant to purchase cooking equipment for his home to continue developing his culinary skills:

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'I have learnt so much from the cooking lessons... it felt like '[anonymised], you're actually going to cook something yourself', and I'm looking around to say 'look, look' to my next-door neighbours. She came to let her dog out and stood with her mouth open... '[anonymous], you're cooking!! It was such a good feeling. So now, I'm baking cakes and cookies at home and doing Sunday dinners,

33. Field-Springer, K., & Stephens, K. (2017). "She gets me": Forming a friendship from a place of vulnerability. *Health Communication*, 32(3), 386-388.
34. Thomas, D., Mitchell, T., & Arseneau, C. (2016). Re-evaluating resilience: From individual vulnerabilities to the strength of cultures and collectivities among indigenous communities. *Resilience*, 4(2), 116-129.
35. Brady, J. (2011). Cooking as inquiry: A method to stir up prevailing ways of knowing food, body, and identity. *International Journal of Qualitative Methods*, 10(4), 321-334.
36. Daniels, S., Glorieux, I., Minnen, J., & van Tienoven, T.P. (2012). More than preparing a meal? Concerning the meanings of home cooking. *Appetite*, 58(3), 1050-1056.

trying other stuff to make, but sometimes it goes wrong... so, new skills, new techniques, learning, trying new foods.' [Participant 13 — Interview T1]

He recognised that whilst the acquisition of skills was useful, there were more holistic benefits to engaging with the sessions:

'... Being able to talk without feeling judged about the past, making friends with people, people treating me like a person and not an ex-offender, having a laugh. Most people think it's about having a place to go rather than being alone at home, I don't think about it like that. I think I'm going to learn new skills; I'm going to see new people, I'll be able to talk about this, and be able to do that.' [Participant 13 — Interview T1]

For service users who felt proficient at cooking, there was a recognition that cooking sessions could still be of benefit, as there was a recognition of sociability in further upskilling — cooking was seen as a vehicle to interaction that was felt to be needed and lacking in other areas of their life:

'I don't feel like I really need someone to teach me how to boil an egg, but I probably wouldn't mind a conversation about boiling eggs. It's not practical things so much for me really as it is social contact.' [Participant 11 — Interview T1]

At T2, participant 11 reflected further on the non-culinary reasons for engaging with the cooking sessions, reaffirming the social value they hold. It is clear that the opportunity for social engagement may be grasped; however, it presents:

'I appreciate that cooking lessons, or budgeting club, they serve a practical person for some people, they don't for me — I mean, generally speaking, they don't — because I feel like I can manage that kind of stuff really. But equally, there may be teaching me something I don't know, but the main thing for me is the social interaction. I don't really — I don't mind what it's doing.' [Participant 11 — Interview T2]

With participant 11, especially, his lack of social connection had led to relationships with professionals

being relied upon more readily. This has been found too by Blagden, McCann and Macmillan, in which they highlighted that men with sexual convictions can become reliant on professional services 'to offer the first line of community support' (p.142).³⁷ Indeed, in staff offering this much-needed support, filling a relational void, there is hope that this supports individuals to gain pro-social capital away from the SLC. However, structural barriers relating to licence conditions can prevent this, and thus contribute to service users being further invested in the community-building aspects underpinning the SLC.

As the superordinate theme analysis highlights, 'building resilience' was particularly prominent among participants 11 and 13. Demographically, both participants were of a similar age, 38 and 40, respectively, and were without work, thus lacking meaning and purpose in parts of their lives. As such, they actively found ways to engage with the SLC. Embodying tenets of active citizenship,³⁸ participant 11 was editor of the SLC newsletter, whilst participant 13 hosted games club, leading to greater engagement than most with the SLC. Meaning and belonging were found at the SLC in ways they did not have outside of the Centre.

Conclusion and recommendations

Through discussion of the 'building resilience' superordinate theme of the current research, the article highlights the transformative impact that the SLC has for those who engage with it following a period of imprisonment for a sexual conviction. Presently, whilst there is a single SLC site in Nottingham, there is growing evidence for Safer Living Centres to exist across the country to support the reintegration of men with a sexual conviction leaving prison and entering a volatile society. The SLC has a positive impact in supporting people through a period of transition, where risk may be elevated. Whilst Centres of this kind are not a panacea and not intended to be a long-term means of support, the positive ways the SLC is engaged with highlight the necessity for such provision in other localities. However, expansion in this area remains limited due to the lack of socio-political and, thus, financial support for this work. For this work to be sustainable and expansive in the medium to long term, work to garner socio-political support in this area should be prioritised.

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37. See footnote 2: Blagden, N., McCann, K., & Macmillan, S. (2023).

38. Perrin, C., Blagden, N., Winder, B., & Dillon, G. (2018). "It's sort of reaffirmed to me that I'm not a monster, I'm not a terrible person": Sex offenders' movements toward desistance via peer-support roles in prison. *Sexual Abuse, 30*(7), 759-780.