

THE CRITO PROJECT

The Crito Project Annual Audit

- Project report for year ending February 2017
- Analysis of qualitative data on course efficacy
- Future Strategy & Implementation

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1 Project Overview

Background

The Crito Project provides degree-level¹ education in the fields of Philosophy, Logic and Ethics, to inmates at prisons located in the East of England. Each module involves a weekly three-hour group teaching and discussion session over a period of 12 weeks. To the best of our knowledge, a long-term course of Philosophy, studied at degree-level, has not been carried out before in the United Kingdom², and so we decided that an audit process should be put in place to examine its impact and efficacy.

An audit of each course has been introduced to examine its efficacy and to explore how it can be developed and refined. The starting module, *Introducing Philosophy* was chosen as the primary field for our audit with the second module, *Stoicism*, also reviewed herein. Both will be the subjects of more comprehensive analyses in forthcoming publications.

We decided to use a qualitative method to ascertain the impact of the course as perceived by participants. To this end, we employed a design using a semi-structured interview (see appendix A for questions and selected answers) to collect the data. Questions focused on both the positive and possible negative impact the course could be having on the participants. The results of these interview make up the most significant parts of this Audit.

Objectives

The Project's overall *pedagogic* aim is to provide our students with the conceptual tools necessary to take control of their lives upon release, and to manage the crises and challenges that make up a life lived in prison. We aim to effect this change through the conceptual clarification & coherence that comes with philosophical study at a higher level of learning.

Our *institutional* aim is to forge positive and mutually beneficial relationships with prison governors, education departments, relevant charitable bodies and the University of East Anglia. We will be registered as a Charitable Foundation by the end of 2017, and from there we will transition to a wider teaching base, offering more and more modules at an increasing number of sites.

¹ Whilst education is delivered at degree-level, the course is not accredited. Accreditation is a long-term goal of the project.

² For the closest relatives of the Crito Project, see Smith, Adam (2008-13) <https://www.theguardian.com/education/series/philosophy-for-prisoners+society/prisons-and-probation>, and Szifris, Kirstine (2016) 'Philosophy in Prisons: Opening Minds and Broadening Perspectives through philosophical dialogue', in *Prison Service Journal*, no.225 May 2016

Our *research* aim is to gather, author and present qualitative, then quantitative and, finally, longitudinal research that analyses the efficacy of the programme, to both safeguard & inform the project's future learning outcomes, and to benefit the wider audience of academics & policy makers.

Objectives in Context

Current education provision in our prisons comes to an abrupt halt at Level Two; the central premise of this project is that this arbitrary ceiling is having a limiting effect upon the efficacy of our prison system in achieving its central goal: the reform of those people within its institutions. This is not a small concern: both the reduction of crime, and the wellbeing of many excluded members within our society, rest upon the efficacy of our prison system. In the UK 46% of adults are re-convicted within one year of release, and reoffending by all recent ex-prisoners costs the economy between £9.5 and £13 billion.³

Meanwhile, the "Brain Cells" survey, undertaken by the Prisoner Education Trust⁴, in 2012 found that 41% of respondents did not engage in prison education, as nothing was available at a high-enough level. Their survey also found that inmates "were particularly motivated to progress to higher levels of learning and go to university in the future. Many respondents said they wanted to turn a negative situation into a positive one through education." The Crito Project is an attempt to meet this clear and present need.

The university system in the UK has undergone rapid and deep structural change over the past five years. Its future will depend to a large extent upon the impact that its research, teaching and practice can have upon society at large, beyond the lecture hall and the journal. As a country we possess an embarrassment of riches; many of our universities are world leaders and we produce an overabundance of highly-educated graduate researchers every year. These resources can and should be deployed in the solution of wider social problems.

The Government's Coates Review, if implemented, represents a sea change in prison education provision. New initiatives are springing up, such as the Prisoner Education Trust's PUPiL scheme (Prison & University Partnerships in Learning), that will facilitate the coordination and sharing of best practice and findings. The signs are promising.

³ National Audit Office, (2012) Costs per place and costs per prisoner by individual prison, Table 1, in *National Offender Management Service Annual Report and Accounts 2011-12: Management Information Addendum*, London: Ministry of Justice

⁴ Champion, Nina (2012) *Brain Cells: Listening to Prisoner Learners (Second Edition)*, Prisoner Education Trust

2 Qualitative Research

Methodology

Participants for the study were all inmates based in a Category D prison in East England who had completed the Crito Project's course, *Introducing Philosophy*. All students who completed the course were offered the opportunity to take part in the audit, the purpose of which was explained before they commenced the interview. We also explained that information and findings from audits would be used in further research that would possibly be published, and that taking part in the research would have no impact on their prison sentence. Five participants took part in the *Introducing Philosophy* course audit and six took part in the *Stoicism* course audit. All participants voluntarily engaged in and completed semi-structured interview, which ranged in duration between 10 and 20 minutes. All participants gave their verbal approval of the information they provided being used in the audit and in any future research.

This was a retrospective study that gathered data using interpretative phenomenological analysis (IPA). This was our preferred method of investigation as IPA is focused on providing an insight into how a person experiences a phenomenon, therefore allowing all areas of course impact to be examined rather than focussing on specific areas indicated by previous research on the ETS and TSP⁵ courses. All participants were instructed that they could opt out of the interview at any point and could refuse to answer any question should they did not want to. The interviews were then transcribed and independently analysed by Walker and Lock to establish prevalent themes, which were then compared to establish the most accurate and result possible.

Previous research on the efficacy of educational and cognitive reform courses have stated that a limitation of their findings is that participant's responses may be biased to positively influence any decision on their possible parole. Although this limitation is taken into consideration in this research, it is offset by the fact that at the commencement of the course, and prior to the audit interviews, course participants were informed that their feedback would be anonymised and therefore would not impact on their parole.

Assessment & analysis

Two superordinate themes of Insight and Reflection - and five subordinate themes of Impulsivity, Personal Growth, Purpose in Life, Identity and Quality of Life - were all found to be prevalent in the participant's perception of how the course impacted on them.

⁵ Enhanced Thinking Skills (ETS), is a cognitive-behavioural group intervention that aimed to develop participant's general cognitive skills. Thinking Skills Programme (TSP) is its successor.

Superordinate themes

- **Insight:** Students reported an increased ability to be aware of flawed beliefs, opinions and behaviours, which enabled them to challenge them in themselves and to disprove them in others. In discussing this further, the majority of participants identified the course providing them with the ability to identify cognitive fallacies in themselves and in the logic of others. This insight appears to not only have provided an awareness of incorrect thinking patterns but also an ability to develop new ones and be less impulsive with one's thinking. As well as helping them to think more clearly and accurately about their present and the future, the course appeared to enable participants to re-examine and re-assess their role in past relationships and events:

“The course is a lot harder than I thought it was going to be. By that I mean it really makes you look at yourself and challenges your thinking ... it does that in such a way that it does not let you kid yourself or turn your back on thinking that it clearly wrong. Thinking that is built on fallacies are exposed and you end up applying that to your past and to those around you.” ^{1.1 (6)}

“I think the course has helped me understand myself more and also pulled me away from some of the incorrect thinking that I was making.” ^{1.2}

“Unfortunately, there has been a lot of disillusionment to my old thinking i.e. cause and effect. When you abstract the information and look at blame and the logic of my decisions from the theory that I have now learned....it's like having a tool that changes how I look at myself and the world.” ^{1.4}

“Yeah, it helps you look at other points of views. I can accept others' points of views more now, even if they do not agree with my own. It helps to build tolerance to the beliefs of others ... it has helped increase my understanding.” ^{1.5}

- **Reflection:** An increased ability to reflect on one's own beliefs, opinions and behaviours. All participants identified this as an important change in their cognitive style, which was apparent in considering their own thoughts and behaviours but also those of others. All participants stated that they used this cognitive skill not only in the present but to also look back at their past, which frequently changed their perspective on previous events and relationships:

“Time in prison makes you question a lot anyway, but this course has given me the tools to really challenge my thinking and to get my head around what my beliefs are and to challenge them. I think I have more of a fluid understanding of my thinking and that of others. I listen more and reflect more and give myself more time to properly think about things.” ^{1.1}

⁶ Superscript numbers, given after quotations, denote from which set of interviews the remark originates, and from which anonymous interviewee.

“I think the course has certainly made me question who I am. Before I probably had a good idea about who I was, but so much of that was made up of me living in unhelpful patterns with unhelpful patterns of people where I was living what I thought was the good life but now it all seems really empty and that I had no direction.”^{1.2}

“I used to think Philosophy was a humanity but now... now I see it as more portable and can be applied in virtually all aspects of your life. This has made me relax more and reflect...possibly not more but more accurately and usefully....more honestly really.”^{1.3}

“It makes me question things more. I now question beliefs and certainties. I'm now more inclined to make a better decision and look at the bigger picture. I've become less fixed on how I see the world. The course has changed my expectations...of how I see others and myself. These changes refine us.”^{1.4}

“It's about working on yourself, on your own self-concept....the only way of doing this this is to open yourself up to the other concepts or possibilities by making these comparisons to yourself andlooking at other options you get to know yourself more and get a clear view of your true self.”^{1.5}

Subordinate themes

- **Impulsivity:** Accompanying an increase in reflection and insight, all participants stated they felt they were less impulsive and found value in taking time to consider and possibly challenge different perspectives. This decrease in impulsivity appears to have a positive reciprocal interaction with both insight and reflection, as these cognitive skills are then given more time and space to be utilised:

“I think it has made me listen to others more and to be patient to hear all of what someone has to say before I come up with my own view.”^{1.1}

“I think the biggest impact that course has had on me is that it has made me less impulsive. When I look back now I realise that, even recently, I was really impulsive.”^{1.2}

“It helps you look at other points of view...of others' points of views. I can accept others' points of views more now, even if they do not agree with my own. I can see other parts of views and different aspects of others views. It helps to build tolerance to the beliefs of others...it has helped increase my understanding.”^{1.5}

- **Personal Growth:** As a result of having developed the cognitive skills of Insight and Reflection, whilst also becoming less impulsive, all participants identified having a sense of personal growth. This included more of an ownership of their past errors in thinking and subsequent behaviours that they carried out. The course was identified as having a positive impact on each participant's identity as they experienced a

positive change to their self-narrative, self-belief and a confidence in being able to make better decisions and communicate with others. (Participants also identified having a teacher volunteer to run this course and put time and energy into them was also a significant factor in increasing their self-esteem and self-narrative.)

“The course has also made me realise that I am quite academically able but more than that interested in academic readings and in learning.”^{1.1}

“So now I can reassess things more and focus more on what I want or need to do. I think now I can look after myself more. I've learned that I do not need to be all things to all men. You can achieve more by being slower.”^{1.3}

“Yeah, the course effected many aspects of how I see myself and my life and the patterns and logic that I have used. It forces you to ask yourself questions about what you love, and how and where you are going. The disillusionment that I mentioned earlier can not be undone leads to growth of thinking and being.”^{1.4}

- **Purpose in Life:** These increases in cognitive skills appear to allow participants to more accurately develop attainable goals for their future. Coupled with this change is an increase in their sense of personal growth and confidence to make better decisions, therefore resulting in participants all stating that they had more clarity about their future and felt positive or more hopeful about their future:

“So, yeah, this all impacts on how I see the future and what I want to be and go in it. So really this course has made me think about my life in general but it has really challenged who I am and I know that there is no definite answer to this right now and that I will continue to work on that for some time yet.”^{1.1}

“I'm also able to put negatives in the past into context and focus more on positives. It's had a good impact on who I want to be as a son, parent and husband. It's helped me make plans to better myself ... It's helped me stop comparing myself with others and think about myself. I think more about my goals for the future ...who I want to be and what I want to do.”^{1.2}

“The course has increased my confidence, realise my own abilities and potential...reflect more, be aware of errors in my own thinking and in others....and be aware of what I want to do in life...in terms of goals and paths that I want to take but also in being really clear in the thinking and processes that I will not go down.”^{1.3}

- **Quality of Life:** The impact of all the various skills that the participants gained, along with the changes caused in their impulsivity, personal growth and purpose in life, all appear to contribute to a perceived increase in their quality of life. An example of this is that all participants felt that they could identify and challenge their past beliefs and

negative patterns of both thinking and behaving. This in turn appears to have given the participants a freedom to move forward in life in positive ways and to un-encumber themselves from thinking patterns and attitudes that they identified as being either unhelpful or to contributing to their unhappiness. Further evidence for this theme was the identification of the course as being therapeutic by the majority of the participants.

“Lets be clear here..this course is a therapy, without any shadow of a doubt. ... This course has made me let go of a lot of my previously held beliefs and ideas about myself and others. It has changed me on so many fronts. I'm so happy that I have done this course and I think Ben needs a bloody big pat on the back for what he is doing here, as it is important and is helping us all.”^{1.1}

“The course was about learning and then applying this learning. This is the foundation that is needed in the next step. It is a personal development course even if it is not advertised as such. It is that way if you decide to take the course and use it.”^{1.4}

These themes and their possible interactions are shown in the thematic map (see Appendix ii).

The negative impact of the course

All participants stated that there was no negative impact of the course. However, in exploring this issue further in answers to other questions given in the interview, namely question 7 (Has the course caused you to change your mind about who you are, or what you can be?), a potential unsettling impact was discovered. Although all the participants identified the increase in their insight their own cognitive fallacies and subsequent erroneous behaviours, these realisations could not be ignored and past defensive strategies such as blaming others were no longer effective. Therefore, the increase in insight results in a realisation that one's beliefs about oneself, and others, are not necessarily accurate, which may lead to sadness and frustration in having followed these paths. Some participants in this study reported that although this process was difficult at times, it was necessary for them to be able to grow and move towards different ways of thinking and being:

“I feel that the course has taken things away from me. (Long pause) It deepens things...a disillusionment is happening most of the time in your mind and the course shows that for what it is. You are forced to let go of many things ...There is a bereavement process too as you let go of flawed logic and decisions...letting go of mistakes and letting things go. But this is a positive and it helps you be more aware of the right way of being.”^{1.4}

“I've always had a pretty clear view of who I am and I was happy with that. Now though I am getting a better view of myself. This has been hard though, as you have to let go so much of yourself and your past thinking. Your beliefs get challenged and you can't hold on to flawed logic or arguments anymore. There is just no going back on that.”^{1.1}

A potential negative impact of the course was that as participants became aware of the cognitive skills they developed, such as improved cognitive reasoning and an awareness of fallacies, they may grow to perceive themselves as being immune to making this mistakes in the future. This risk was identified by Walker both as being a natural artefact of going through this learning process but also in some of the conversations he had with participants in the teaching sessions. To reduce this risk, Walker dedicated a part of final session to explain to the course participants about how this incorrect thinking could occur and how it was important to be aware of this so that their vulnerability to this cognitive error was reduced.

Conclusions

The development of the cognitive abilities of insight and reflection appears to have resulted in participants being able to more accurately view and accept their past and present situations and to make better plans for the future. An important result of these changes is that the participants are more likely to accept where they have made mistakes in the past in their thinking and behaviour and to try and avoid these mistakes in the future. These changes in the participants thinking should therefore decrease the probability of reoffending and increase the probability of positive and realistic choices being made to attain their future goals.

As the subordinate themes of impulsivity decrease, and personal growth increase, the participants newly developed cognitive abilities of insight and reflection are therefore more likely to be utilised, therefore creating a positive cognitive, behavioural and attitudinal change. This is again likely to reduce the probability of reoffending, as impulsivity, reflection and insight were factors identified in offending and recidivism.⁷

Further research is needed to further explore the superordinate and subordinate themes that appear to be present as a result of this course. To achieve this a quantitative study using questionnaires focused on the themes identified can be carried out. Further courses in different aspects of Philosophy should also be explored in terms of their potential academic and therapeutic impact.

The findings of this audit indicate that The Crito Project's *Introducing Philosophy* module is an effective course in developing cognitive abilities, whilst also challenging cognitive

⁷ Gobbett, Matthew & Sellen, Joselyn (2014) 'An Evaluation of the HM Prison Service "Thinking Skills Programme" Using Psychometric Assessments', in *International Journal of Offender Therapy and Comparative Criminology*, Vol 58, Issue 4, 2014

fallacies and subsequent behaviours that these may have led to. Therefore, this course appears to act as both an educational platform for participants to increase their academic abilities and also as a therapeutic course that challenges the cognitions and behaviours that led to their offending and potential recidivism.

Further research

- The findings of this audit will be written into a paper with the view of publishing the findings.
- To explore the strength and impact of the themes identified in the initial qualitative audit, a qualitative study will be carried out on the *Introducing Philosophy* course.
- The efficacy and impact of *Introducing Philosophy*, and other philosophy-based courses, will be explored in alternate prisons, with correspondingly alternate prisoner populations. The initial audit will follow the same procedure at the current audit, as a qualitative IPA approach that will allow the perceived impact and themes present to be identified. These qualitative audits will then be followed up by quantitative audits using measures based on the specific themes identified in the original interviews.

Second Audit: Stoicism

Philosophy is, by its field of inquiry, a discipline in which we are encouraged to alter the optics through which we customarily perceive ourselves and our environment. It is therefore well suited to causing 'questioning events' - periods of reflection in which your habits of thought become clear, and therefore open to revision. The methods of the school of Stoicism are different, however, in that this alteration is the explicit end goal of its practice, rather than a welcome effect. Stoicism's substantive role in the development of Cognitive Therapy points to a potentially unique suitability to the Crito Project's aims, and initial results do seem promising. Similarly to *Introducing Philosophy*, students who completed the course were asked, with the same qualifiers, to participate in interviews at course end. Six took part but, due to equipment failure, only four recordings were legible.

Processes of reappraisal were reported in all student interviews, with emphases placed upon impact on reasoning and perception of past behaviour. In many remarks there are clear indicators that the course has led some students to enter into sustained reflection about their life history, in a critical and distancing manner. Previous ways of thinking - assumptions, reactions, judgements - were reported as being brought into focus and reconsidered.

But perhaps most interestingly, every student remarked on the space that had opened up in their decision-making process; that they now felt capable of pausing, reflecting and act

ing accordingly, rather than unreflectively making an impulsive response. These remarks were commonly framed not only in the terminology found in Stoicism, but also illustrated with examples from their actual lived experiences.

Each student was given a bound notebook and a copy of Marcus Aurelius's *Meditations*, and encouraged to use these as tools for philosophical appraisal & reflection. Every student reported an improvement in their cognitive ability & reflection, and every student gave at least one actual example of how their work had led to a decrease in impulsivity and passionate response, brought about by the use of heuristic and mindful Stoic tools. Finally, participants reported an increased tolerance and immunity to emotional turmoil.

Analysis

An analysis, using IPA, of the transcriptions from the students that completed the *Stoicism* course established that the same superordinate and subordinate themes were present as in the *Introducing Philosophy* course. As all students had either previously completed this course or were completing it at the same time as the *Stoicism* course, this was to be expected. However, the analysis suggests that *Stoicism* has a more specific and potentially more significant impact on the students than the *Introducing Philosophy* course, due to both the topic and active engagement that is encouraged. The academic attainment of the *Stoicism* course, and the active practice in the daily lives of the students that this entailed, appeared to act as a guided and enforced reflectiveness in the search for insight. The implicit requirement of reflectiveness, in order to achieve the course goals, meant that impulsivity was highlighted as being the antithesis to Stoic practice. This appears to have resulted in students identifying impulsivity as being a barrier to achieving the daily course tasks and ultimately to their reaching the insight and personal development that they worked to achieve. Therefore, the *Stoicism* course appears to provide scaffolding for (and operationalises the processes by which) students can actively reflect on various issues and situations to gain insight, whilst also being aware of and reducing their own impulsive behaviours. The relationship between impulsivity and both reflection and insight brings into question whether this should be identified as a superordinate theme.

In achieving a reduction in impulsiveness and an increase in reflectiveness and insight, students appear to then have been able to reach a more nuanced understanding of the topics presented. A new subordinate theme of 'Increased tolerance to emotional turmoil' was identified as being a product of this process. This theme appears to involve a decrease in stress as a result of the student's perception of their thoughts and of situations being challenged and other perceptions being considered. Therefore, this theme increases the students' resilience to stressful or emotive situations and is likely to have an inversely proportional relationship with, and impact on, impulsivity. The students' awareness of their increased tolerance to emotional turmoil, along with their increased insight, ability to reflect and decreased impulsivity appear to have contributed to the

students developing a clearer sense of life purpose, and a sense of personal growth, as they gained a richer understanding of themselves and their own abilities. All of these themes – both superordinate and subordinate – were also seen to contribute to an increased quality of life for the students, due to both the skills and understanding that they had developed and also as unhelpful paths and thinking patterns were exposed.

Superordinate Themes:

- **Reflection:** This was highlighted as being a tool that was essential to develop in reaching the course aims. The act of reflection was operationalised by the use of the *Meditations* as part of the daily practice advised by the course. This process made the act of reflectiveness, and the method to achieve this, a necessary and attainable daily goal:

“I might write in my journal the bit that I’m reading, and reflect on that. its not a summary of what I've just read, but how I might apply that to my day. That’s interesting - you can see patterns. In your thinking, things that are tripping you up, and how to change them.”^{2.4}

“When you're doing an entry you're talking about something that you’d like to change, a reassessment, things like you'd like to get rid of, maybe getting angry too quickly at people. So when you’re looking at that everyday, and something comes up in the day, you put it in there: ‘I’m not gonna do that today, I’m just gonna let it go’, so when you look back at it in the night, you remember, ‘you know what? I’ve actually gone by that today, so I’m happy’, and you realise that you're getting better each time.”^{2.2}

“I now realise that I could have achieved things if I had given them a shot. It's made me want to take life a lot slower. I have permission to reflect more and think about things more.”^{2.3}

- **Insight:** The guided reflection, the topics taught on the course, and their reinforcement through reflection on the *Meditations* all provided the scaffolding for various insights to improve one’s understanding of the self and to achieve a more meaningful life:

“We were writing journals as well, where we picked a certain part of the *Meditations*, contemplate it during the day, and write our own meditations, and you find yourself next day, and they day after, things sticking with you. You know, like, say someone annoys you, which in this environment, there’s plenty of chance of that happening, you do what you read in the *Meditations*, you just catch it, break it down, look at it logically, and think ‘what’s there to get annoyed about in that?’”^{2.1}

“My inner dialogue, during the day, when someone’s annoyed me, its made me look at it in a different, positive way.” ^{2.2}

“This gives you, moving on from that, a kind of certainty in what you can and can’t call a sensible way of looking at the world. That’s been huge for me, and I think it’s been huge for all of us because there’s a danger in blind faith - it gives you the feeling that you don’t have to worry about anything.” ^{2.3}

“I’ve always considered myself a free kind of individual, not being tied down by this or that, and to question everything, but this has given me time to reflect on my own self-worth. to take up more of a compassionate stance for those around me, and myself. I’d use the word ‘forgiveness’ that’s allowed me see myself in something else. I’ve always said that I’m a victim of circumstance. But now I can actually see.”
^{2.4}

- **Impulsivity:** This was identified as being the antithesis of Stoic practice and that by focussing on reflection of both the self and situations, impulsive acts were reduced. Impulsivity was subsequently identified as being a barrier to insight and behaving in more thoughtful and meaningful way:

“Sometimes when you get a problem in prison it’s a hundred times worse than a problem on the outside, and you can get a real bee in your bonnet about it, but now you catch it, work out what it is, and deal with it in an appropriate way.” ^{2.1}

“It’s taught me that I have a level of choice In what I believe, I have a choice in how much I let the world get to me, and that means you can choose what you will feel - something in Stoicism called ‘prohairesis’, which is the exercise of the will. And what we learned to do in Stoicism, what it teaches, is that that you can choose the content of your thought, you can choose how you react at crucial points, and what you choose to react to.” ^{2.3}

“Stoicism as a course was well chosen, it’s been really apt to the life that we find ourselves in here. (Inaudible) I’m much less inclined to respond to ... and feel confident and feel more in control of my emotions and reactions.” ^{2.3}

Subordinate Themes:

- **Increased Tolerance to Stress and Emotional Turmoil:** As the students gained insight through guided reflection and learned that impulsivity was a barrier to this process, a

strong theme emerged of them being able to better tolerate or be resilient to emotional turmoil and stress.

“It comes back to looking at why people are doing the things they’re doing, and becoming a bit more understanding as well. I feel a lot more relaxed towards people when they’ve done something destructive, some bad thing to me - it doesn’t hurt in the same way.” ^{2.3}

“When i notice something that i’m doing that i don't necessarily agree with, I write it down and reinforce that pattern for change with what i thought earlier. I feel a lot more relaxed now that I can understand people a bit more.” ^{2.2}

“Stoicism is a way of looking at life, a way of seeing what the main meaning of life is, how you can make your life better, practicing stoicism is a bit like practicing prison life, leading a life where you don’t let things effect you that you don’t need to.” ^{2.1}

- **Personal Growth:** As students developed skills to better reflect, be less impulsive and increase insight, they also appeared to develop more confidence in themselves and a better appreciation of both themselves and of the actions of others. An awareness of these changes along with the increased confidence and sense of agency that they subsequently gave, all contributed to students experiencing personal growth:

“I’ve started to look at things in a different way, and I think that learning philosophy is quite a powerful tool in the end. You can use certain parts of it as life skills, and help to see things are they really are.” ^{2.1}

“I’ve become a bit more adaptable than I thought i was - at the same time there’s a few parts you aren't happy with, but that reinforces that you’re still learning.” ^{2.2}

“It’s almost like an experiment on myself. I’m keeping a journal for the first time, for the foreseeable future. I’m writing things down, then reflecting on them, and reading them back, seeing patterns in the way that I think. You look at it, think ‘I remember this, I’ve been doing this in a certain way, and i can change it if I want’. you can see good and bad patterns.” ^{2.4}

- **Purpose in Life:** The topics that the course brought into focus and the insight that was reached for many of these issues was identified as assisting student in developing a clearer understanding of their purpose in life:

“Doing philosophy has made me realise that I can do a higher learning of education, and has inspired me a bit more. It’s has a positive effect on the day to day, and added to the path I was on anyway.” ^{2.1}

“I’d like to study Philosophy outside of prison, maybe an access course first.”^{2.2}

“I supposed it’s impressed on me the need for the benefit of humankind generally, to really push this understanding of logical debate. Just the idea that there’s truth to be had somewhere - things aren’t just up for grabs, there is some truth that we can get at.”^{2.3}

“Before I was kind of looking at doing certain things when i get out - like starting a business with my son, like that. and to be completely flexible but now I think I might sit down and write a more structured plan - potential businesses, what the overall good of doing those things would be.”^{2.4}

- **Quality of Life:** The personal development and cognitive skills gained on the course, along with an increased sense of agency and control over their future lives all led to an increased quality of life. Contributing to the increased quality of life was also students developing along an awareness of their old and unhelpful patterns of thinking:

“It makes you realise, when you study things deeply, it changes the way you do things, you see that your life is important. ... I don’t think you can reach enlightenment, but you can improve a life, looking things logically, seeing things for what it is, not letting it effect you, and catching it and pushing it away, so before it escalates out of control and stresses you out, you’re just nipping it in the bud. It’s definitely a good skill for life. I think it’s a very good subject for people to learn in prison.”^{2.1}

“Now, the interventional changes. (Inaudible -This course is?) taking that broken person, and showing them the possibility of turning their life around. the cost of something like Ben’s class per pupil, would be in the low thousands per pupil per year. if an intervention costs so little and can turn a life around, that has to be a good investment, it really does.”^{2.3}

“You can read Stoicism, and that’s really interesting. but if you apply it, something really different happens. I mean, (introduction to philosophy) is really interesting - mind boggling concepts and all the rest of it- and really great discussions. But Stoicism isn't just an interesting topic, its something you can apply to life. Whether or not you come out of it a ‘Stoic’ is not necessarily something important. there’s a lot of wisdom you can find in it.”^{2.4}

Conclusion

Research has previously hypothesised that desistance from crime is complete when old behaviours are no longer desirable or relevant (Giordano *et al.* 2004⁸). By this metric, the results of this analysis make *Stoicism* extremely promising. For this reason, our focus for the next year will be on giving *Introducing Philosophy* and *Stoicism* equal weighting in course delivery, and on conducting further qualitative research into the effects of the *Stoicism* course in isolation from *Introducing Philosophy*. Quantitative audits, using measures of the themes identified in the qualitative research, will now be put in place for future courses at Hollesley Bay Prison.

⁸ Giordano PC, Cernkovich SA and Rudolph JL (2002) 'Gender, crime and desistance: Toward a theory of cognitive transformation', in *American Journal of Sociology*, 107, 990-1064

3 Strategy & Planning

Review of achievements

2016-7 marked a change of scope and success for the project. Previously, in 2013-4, the same scheme had been running at HMP Bure, with student feedback being very positive, both in their account of their enjoyment, but also in their account of the changes to their patterns of thought. The scheme wasn't a great fit with the prison, however, and was closed.

The project's move to Hollesley Bay represents a great success. Good relationships are being reinforced with our partners in the prison's education department, People Plus, who have awarded the project a development grant of £5,000 to continue our work.

The Crito Project has also agreed a contract of endorsement with the UEA, making its relation with the university, and the Department of Politics, Philosophy & Languages (PPL) official. Dr Tom Greaves and Dr Davide Rizza have volunteered to act as the Project's Academic Liaison and Support team, and a Monitoring Committee will meet twice-yearly to review the project's activities, with minutes feeding back to the UEA's HUM Faculty Executive.

The Crito Project has established a good working relationship with the Prisoners' Education Trust, the foremost charity advocating for prisoner higher education in the UK. In particular, the project is involved with the growth of a new network, PUPiL (lead by Morwenna Bennellick) whose key objective is the fostering of learning partnerships between universities and prisons.

Perhaps one metric by which the scheme's success can be measured is the apparent keenness of prison education teams to have the project taught at their sites - five prisons have expressed such an interest in one year. Teaching in 2017 will include provision at three prisons in total: HMP Hollesley Bay, HMP Warren Hill and HMP Whitemoor. The diverse regimes, security categories and sentence lengths across these sites should prove an excellent opportunity to test and improve the Crito Project's efficacy and teaching provision.

Finally, the success of the project's core module, and the expansion into new topics, have been a key positive indicator of the aims & approach of the Crito Project, moving forward into 2017-8.

Review of setbacks

The project's main setback to the course was its temporary closure at HMP Warren Hill. Due to poor timetabling, the course clashed with a number of other classes and

workshops, undermining the consistency of class times that is vital to good prison education provision. This setback has proven very useful, however, reinforcing the importance of stability and regularity in our education provision. This will be a key metric we will use to assess the viability of starting at a new site, in future partnerships: can they guarantee a good timetable slot, that doesn't clash with other provisions, with a suitable teaching venue? The Crito Project has since recommenced work at Warren Hill, and early signs are very positive.

The project's legal status and structure have proven to be a hinderance in some important respects, and we will seek to remedy this in the following year. Without formal charity status, small scale fundraising has been the only income stream available. A sponsored long-distance walk allowed Walker to raise funds sufficient to cover the cost of library books and teaching materials for the year, but clearly this is not a long-term viable strategy. Without funds available for tutors, the project will remain limited in scope, and precarious in its future. To this end, we are currently in the process of selecting trustees and registering the project as a charitable foundation, in order to both progress towards a more sustainable financial model, and to progress the public image of the Crito Project.

Future institutional strategy

As aforementioned, The Crito Project has recently recommenced at HMP Warren Hill, and on the 2nd of August 2017 plans to begin teaching at HMP Whitemoor, an A-category prison. This site will present new obstacles and opportunities for our learning provision. Further growth beyond these sites may well prove to be predicated upon establishing new funding streams, which in turn will depend upon achieving charitable status.

We aim to foster closer ties with UEA, building on an already promising partnership. Closer ties with the Partnerships Office and PPL, better affiliation with the University's brand, and the longterm potential for awarding degree credits to our learners are all top priorities for the Crito Project.

We will be exploring the possibility of the Crito Project, and its accompanying research papers, acting as a 2020 impact case study for PPL.

We plan to hire a second tutor in the coming year, to widen teaching provision and grow the number of sites. Several outstanding candidates have already expressed their interest; funding will determine the viability of this next step.

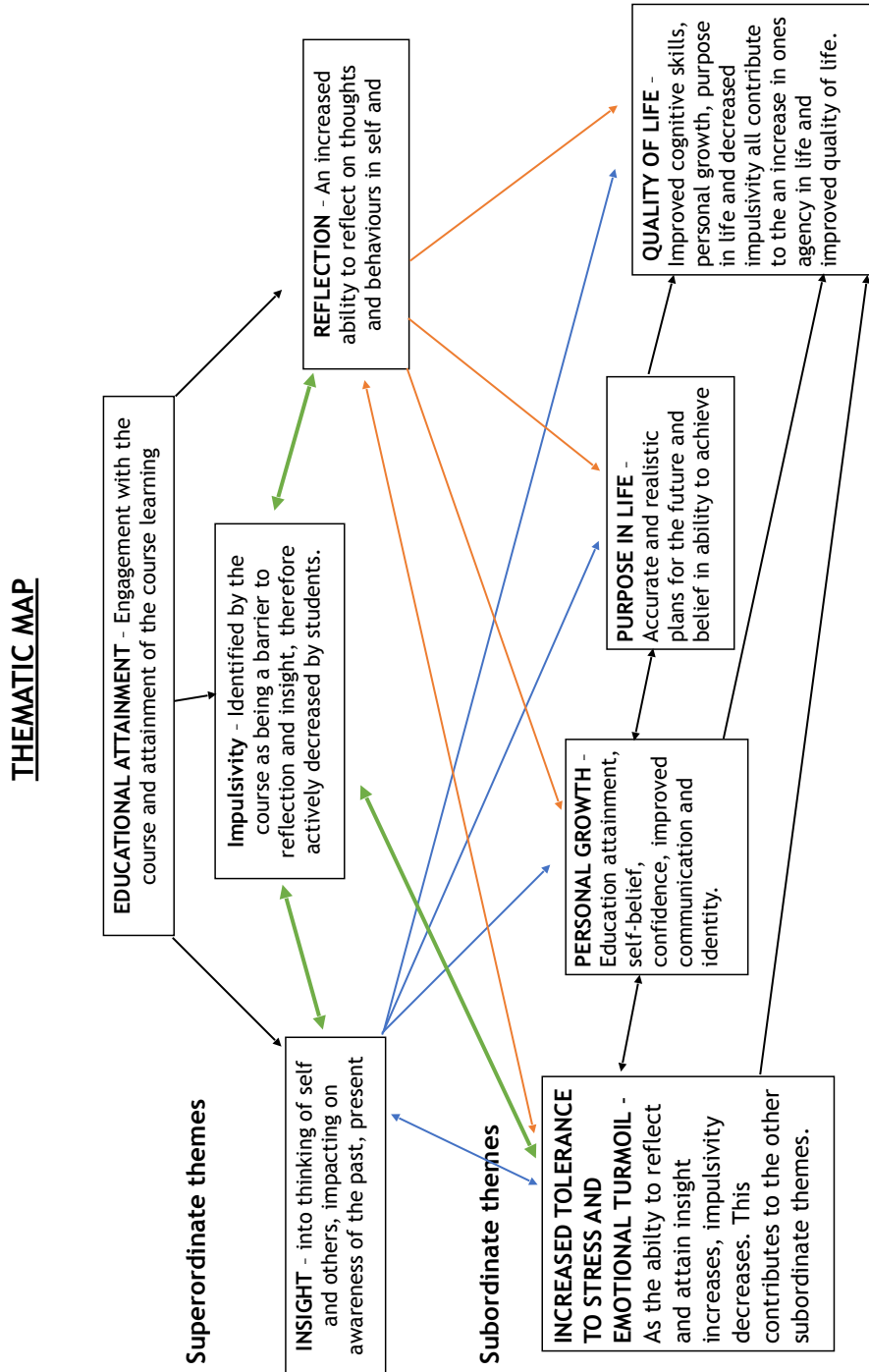
We plan to implement an active publishing schedule, and to consider and build various metrics for both qualitative and longitudinal studies, to be featured in future audits. See 'Further Research' in Section 2 for more details.

4 Appendices

i) Interview questions

- 1: Has taking part in the course had any positive impact on you?
- 2: Has taking part in the course had any impact on how you approach your day to day living?
- 3: Has the course had any impact on how you view yourself?
- 4: Has the course had any impact on how you view others?
- 5: Has the course had any impact on your plans or goals for the future?
- 6: Has the course had any negative impact on you?
- 7: Has the course caused you to change your mind about who you are, or what you cancelled be?
- 8: Did the course offer you an chance to reassess your own life, or life in general?
- 9: Some people describe the experience of doing philosophy as working on yourself and on your own concepts. Would you agree?

ii) Thematic map



iii) Project Gantt Chart; Record & Future Projection

Crito Project Gantt Record & Projection

Jun 7, 2017

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Tasks

Name	Begin date	End date
Hollesley Bay: Intro Philosophy	6/2/16	8/11/16
Warren Hill: Intro Philosophy	6/2/16	7/7/16
1st Audit Interviews	8/12/16	8/12/16
Hollesley Bay: Intro Philosophy II	10/20/16	1/10/17
Hollesley Bay: Stoicism	10/20/16	1/10/17
2nd Audit Interviews	1/11/17	1/11/17
Hollesley Bay: Intro Philosophy III	3/16/17	6/1/17
Warren Hill: Intro Philosophy II	3/16/17	6/1/17
Hollesley Bay: Political Philosophy	3/17/17	4/7/17
3rd Audit Interviews	6/2/17	6/2/17
Write & Submit 1st IPA Paper	6/5/17	11/3/17
Whitemoor: Intro Philosophy	8/2/17	10/25/17
Hollesley Bay: Stoicism II	8/3/17	10/26/17
Warren Hill: Stoicism	8/3/17	10/26/17
4th Audit Interviews	10/27/17	10/30/17
Write & Submit 2nd IPA Paper	10/31/17	5/4/18
Whitemoor: Stoicism	1/3/18	3/28/18
Hollesley Bay: Intro Philosophy IV	1/4/18	3/29/18
Warren Hill: Philosophy of Mind	1/4/18	3/29/18
5th Audit Interviews	3/30/18	4/2/18
Implement Quantitative Analyses	1/22/18	6/1/18

Crito Project Gantt Record & Projection

Jun 7, 2017

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Gantt Chart

