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МОРАЛЬНЕ ВИХОВАННЯ У ВИПРАВНИХ ЗАКЛАДАХ УКРАЇНИ У 20-30-ТІ РР. ХХ СТ.: ІСТОРИКО-ПЕДАГОГІЧНА РЕФЛЕКСІЯ

Анотація. У статті проаналізовано специфіку морального виховання у виправних закладах України в історико-педагогічному контексті. Обґрунтовано актуальність дослідження проблеми морального виховання у виправних закладах України у 20-30-ті рр. ХХ ст.

Схарактеризовано становлення системи виправних закладів на території України згідно постанов, циркулярів, кодексів 1920-1930-х рр. У цей час у виправних закладах було введено новий засіб виховного впливу – «навчально-виховну справу», складовою частиною якої стала виховна робота, що включала суспільно-політичне, моральне, трудове, фізичне, гігієнічне й статеве виховання.

З'ясовано, що моральне виховання засуджених передбачало ознайомлення їх з моральними цінностями суспільства, формування на цій основі особистісних якостей засудженого, його життєвої позиції, утвердження моральних принципів і норм, моральних ідеалів і переконань, моральних цінностей.

Доведено, що відповідно до суспільно-політичних й економічних чинників розвитку країни у виправних закладах змінювалися й підходи до морального виховання, і форми та методи його здійснення. Виховна робота здійснювалася з опорою на нормативно-правові документи державного рівня, а також з урахуванням варіативних локальних актів конкретної установи.

Виправно-трудова кодексом УСРР (1925) передбачалися такі форми і методи: примусова праця, читання вголос, бесіди, лекції, праця в гуртках, вистави, концерти, літературні вечори, літературні суди, товариські суди, диспути, живі газети й ін.

Схарактеризовано практику морального виховання у Полтавській трудовій колонії імені М. Горького під керівництвом А. Макаренка (1920-1928), Полтавській сільськогосподарській колонії ім. В. Короленка (1919-1933), Чутівській колонії «Піонер» ім. 1 Травня (1920-1925), колонії-комуни «Охтирське дитяче містечко» (1922-1932).

Ключові слова: пенітенціарна система, моральне виховання, виправні заклади України, виправні колонії, трудові колонії, сільськогосподарські колонії, історико-педагогічна рефлексія.

MORAL EDUCATION IN CORRECTIONAL INSTITUTIONS OF UKRAINE IN THE 20-30s OF THE XX CENTURY: HISTORICAL AND PEDAGOGICAL REFLECTION

Abstract. The article analyses the specifics of moral education in correctional institutions of Ukraine in the historical and pedagogical context. The relevance of the research problem of moral education in correctional institutions of Ukraine in the 20-30s of the XX century has been substantiated.

The author characterises the establishment of the system of correctional institutions in Ukraine following the resolutions, circulars, and codes of the 1920s and 1930s. At this time, a new means of educational influence had launched in correctional institutions – «educational and upbringing work», an integral part of which was educational work, including socio-political, moral, labour, physical, hygienic, and sex education. The paper proves that the moral education of convicts implies acquaintance with the moral values of society, formation of personal qualities of the convict, his/her life position, and establishment of moral principles and norms, moral ideals and beliefs, and moral values.

It has been proved that, by the socio-political and economic factors of the country's development, approaches to moral education, as well as forms and methods of its implementation, had changed in correctional institutions. Educational work was guided by state-level regulations, as well as by the various local regulations of each institution.

The Corrective Labour Code of the USSR (1925) provided for the following forms and methods: forced labour, reading aloud, conversations, lectures, work in workshops, performances, concerts, literary evenings, literary courts, friendly courts, debates, live newspapers, etc.

The author describes the practice of moral education in the Poltava labour colony named after M. Horky headed by A. Makarenko (1920-1928), the Poltava agricultural colony named after V. Korolenko (1919-1933), the Chutovo colony «Pioneer» named after May 1st (1920-1925), and the colony-commune «Okhtyrka Children's Town» (1922-1932).

Keywords: penitentiary system, moral education, correctional institutions of Ukraine, correctional colonies, labour colonies, agricultural colonies, historical and pedagogical reflection.



INTRODUCTION

The problem formulation. Two years of full-scale war that Russia has unleashed against our country, martial law, and changes in state and economic structures, worldview, and life values have caused a crisis in education, healthcare, science, and culture, affecting the quality of life of citizens, leading to an increase in the number of «difficult» children, and an increase in homelessness among children and teenagers. At the same time, according to official statistics, the level of juvenile delinquency in Ukraine decreased by 31.4% last year (Buhaiets, T., Kobzin, D., Netkova, B., Pashko, N., Chernousov, A. & Shcherban, S., 2023). The noticeable decrease in crime during the war years is attributed to several factors (migration, population decline, curfews, numerous checkpoints, systematic patrolling of the territory, etc.) and «indicates a reduction in the burden on the criminal justice system regarding children, which provides a clear opportunity for reforming this area and establishing a full-fledged child-friendly justice system» (ibid., p.5).

The Ministry of Justice of Ukraine has developed a draft Law of Ukraine «On Justice Friendly to Children» to strengthen the protection of the rights and re-socialisation of minors who have committed criminal offences and children in difficult life circumstances due to behaviour that contradicts ethical or legal norms. The draft law aims to create conditions for the organisation and effective operation of justice friendly to children that meet the requirements of the Convention on the Rights of the Child and other international standards on child rights (Draft Law On Justice Friendly to Children, 2021).

The contemporary penitentiary system had gradually moved away from tough forms of pressure on the personality of the convict, building trusting relations between staff and convicts, giving priority to psychological and pedagogical methods of working with offenders, etc. Therefore, today it becomes especially important to establish friendly justice for convicts in the country, organise re-socialisation of convicts, effective educational process, moral education aimed at rectification, formation of law-abiding behaviour, conscientious attitude to work and study, professional training and acquisition of a profession, increasing the educational and cultural level of convicts.

All of the above makes the research on the problem of moral education in correctional institutions of Ukraine in the 20-30s of the XX century relevant since these years have become a milestone for the entire national pedagogical theory and educational practice. The destruction of the historically stable educational system and pedagogical science of Russia; attempts to create a new «Soviet» school and pedagogy; relatively independent policy of Ukrainian governments, decisive changes, searches, bold experiments, the introduction of innovative ideas and concepts – all this characterises the 1920s and 1930s as one of the most exciting periods in the history of the Ukrainian state, social institutions, culture, education, pedagogy, and the system of education.

Analysis of recent research and publications. The general bases of penitentiary pedagogy have been described by V. Synov and V. Kryvusha (Synov, V., Kryvusha, V., 2000); psychological and pedagogical aspects of improving the process of education of juvenile prisoners have been revealed by Ye. Barkhalenko (Barkhalenko, 2000).

The issue of correction and re-socialisation of convicts sentenced to imprisonment has been studied by A. Stepanyuk, I. Yakovets, O. Lysodyed (Stepanyuk, A., Yakovets, I., Lysodyed, O., 2011); pedagogical conditions for the re-socialisation of juvenile convicts in penitentiary institutions have been analysed by S. Horenko (Horenko, 2004).

The research on work with children in special correctional institutions was conducted by T. Kravchuk, B. Lazarenko, T. Kravyr (Kravchuk, T., Lazarenko, B., Kravyr, T., 2003). The peculiarities of moral education of juvenile convicts in educational and labour colonies have been studied by P. Vivchar (Vivchar, 1999); the training of convicts in educational activities has been analysed by N. Krasnova (Krasnova, 2012); the characterisation of moral education of convicts in correctional institutions of Ukraine in the second half of the XX and early XXI centuries had been performed by O. Kupets (Kupets, 2022).

Meanwhile, this research does not reveal the issue of moral education in correctional institutions of Ukraine in the 20-30s of the XX century from the perspective of the modern methodology of the history of pedagogy. Therefore, one considers the historical and pedagogical reflection of the research problem to be important, since reflection is the opposite of simple description; it allows one to move from descriptive through analysis and awareness of events to their further inclusion in a certain historical and pedagogical tradition.

AIM AND RESEARCH TASKS

The objective of the article is to characterise moral education in correctional institutions of Ukraine in the historical and pedagogical context.

Task: to analyse the practice of moral education in correctional institutions of Ukraine in the 20-30s of the XX century.

RESEARCH METHODS

The work uses a set of scientific research methods, such as: general scientific (analysis, synthesis, generalisation, comparison, classification); scientific and historical (source study, historiography); and retrospective method as a method of a holistic vision of the studied historical and pedagogical phenomenon, method of general interpretation, reflection.

RESULTS OF THE RESEARCH

Correctional institutions have faced and continue to face many problems that are being solved based on historical and pedagogical experience and previous successful practice, as in previous years considerable work had been conducted and significant successes achieved in the correction of prisoners, their moral education, and the formation of moral values. Indeed, regardless of the form of government in the state, an integral aspect of protecting its interests, and socio-political and economic relations is the system of criminal punishment and its enforcement, the main objective of which is the



formation of a personality that meets the requirements of society, as well as the norms of coexistence and morality generally accepted in society.

Therefore, a comprehensive study of the functioning of penitentiary institutions, correction and education of convicts, creative reconsideration of ideas, forms, and methods used in the practice of moral education in penitentiary institutions of Ukraine in the 20-30s of the XX century, in any case, will contribute to the development of optimal technologies of moral education in penitentiary institutions in modern conditions.

On the territory of Ukraine, correctional institutions as part of the Soviet correctional and labour system had been established officially on the Russian model since 1920. By the resolution of the People's Commissariat of Justice (NKU) of the Ukrainian Soviet Socialist Republic (USSR) of 18 April 1920, «all prisons and places of imprisonment on the territory of the USSR are renamed into houses of forced civilian labour» (Malynovskyy, 2013, p. 51).

As I. Malynovskyy summarised, among the «93 resolutions of the Central Punitive Department of the NKU of the USSR of 1920 on various issues of penitentiary affairs, 10 dealt with cultural and educational work in places of detention; these resolutions emphasise the idea that proper cultural and educational work in places of detention is one of the most important tasks of penal policy» (ibid., p. 160). He stated that the goal «has been set real – in the sense of adjusting to the conditions of life together in a labour community: to make from a prisoner a conscious person, a conscious worker, and a conscious citizen», and it can be achieved through general educational, professional and political knowledge, using fiction and art, as well as «political education, organising musical and literary parties and performances, arranging a choir» (Malynovskyy, 2013, p. 161). As early as the beginning of 1921, prisons were established on the territory of Ukraine – houses of forced labour, reformation centres for juvenile offenders, 93 of which were registered: 12 in Poltava Governorate, 11 in Kyiv Governorate, Podolia and Chernihiv Governorate, 9 in Kharkiv Governorate, 8 in Donetsk Governorate, 7 in Yekaterinoslav and Volyn Governorates, 6 in Odesa Governorate, 5 in Kremenchuk Governorate, 3 in Mykolaiv and Oleksandriia Governorates (Yahunov, 2011, p. 81).

The creation of reformatories, i.e. special types of correctional and labour institutions for offenders under the age of 21, provided for the removal of young people from prisons and the provision of general education and professional training. As a rule, people aged 17-21 were admitted to the reformatory. The terms of stay in the reformatories were not defined, so the reformatory staff could exercise educational influence on minors and young people for a long time, and if there were justifications, even after a short term, they could be dismissed from the institution. However, in practice, this type of institution had not been widely accepted.

According to the Circular of the Central Correctional and Labour Department of the NKU of 22 May 1922, agricultural colonies had been established in the country as independent correctional and labour institutions of a special type, which had a piece of land for agricultural work, had a permanent staff, held a certain number of prisoners, and were directly subordinated to the governorate authorities of the places of detention (Stepanyuk, 2020, p. 23). By 1st October 1924, there had already been 18 agricultural colonies in Ukraine (ibid., p. 23).

On 27 October 1925, the Corrective Labour Code of the USSR was adopted, according to which craft and factory colonies were classified as agricultural colonies. According to Art. 25 of the Code, the system of penal institutions included: (a) pre-trial detention centres, (b) forced labour houses, (c) transitional labour houses, (d) labour colonies (agricultural, craft and factory), (e) institutions for sick convicts (hospitals, tuberculosis colonies), (f) labour houses (reformatories) for juvenile offenders; (g) special purpose isolation centres (Lysodyed & Ostapko, 2021, p.34).

During that time, a new means of educational influence was introduced in penal institutions – «educational work», the components of which included cultural and enlightening work, educational work, the implementation of which was entirely assigned to the administration of the places of detention in the person of the head of the educational unit. The duties of the head of the educational unit covered the organisation of the study of prisoners, which required a mandatory medical examination (the examination included not only the state of health of the convict, but also his psychophysical development, individual characteristics, and temperament), comprehensive social research, a study of the relationship between the convicts, etc.

The penitentiary system for convicted offenders envisaged a regime for prisoners based on the main goal of correction and social re-education rather than punishment itself. The educational work comprised socio-political, moral, labour, physical, hygienic, and sex education. Forms, methods, and means of education should have aimed at forming motives for the self-education of the convict, rather than suppressing him as a person, which should have resulted in a change in his legal consciousness and behaviour, an adequate assessment of the surrounding world, and the formation of moral values.

The moral education of the convicts implied introducing them to the moral values of the society, forming on this basis the personal qualities of the convict, his/her life position, establishing moral principles and norms, moral ideals and beliefs, and moral values.

Under the socio-political and economic factors of the country's development, the approaches to moral education and the forms and methods of its implementation in correctional institutions have changed. For instance, the Corrective Labour Code of the USSR provided for «reading aloud, conversations, lectures, work in workshops, performances, concerts, literary parties, literary courts, debates, live newspapers, etc. (Articles 91, 94, 95)» (Malynovskyy, 2013, p.176).

In the author's opinion, interesting forms of moral education in penal colonies have consisted of literary courts, walls, and live newspapers. For example, for the court, topics were selected either from literature or from the lives of prisoners, roles were assigned at will, a staging of the court procedure was prepared, and spectators were engaged. The creation of newspapers in Ukrainian correctional institutions occurred through the «Instruction on the wall newspaper in places of deprivation of liberty in the USSR» (1927), which stated:



«1. The wall newspaper has become a moral and educational tool for educational and cultural work among prisoners. 2. The wall newspaper, when it could be well organised, evokes in the prisoner a sense of responsibility to the collective, the community, which is too poorly developed among prisoners. 3. The wall newspaper should mercilessly condemn all the negative qualities of the prisoner, forcing him to think and analyse his actions. 4. The wall newspaper should at the same time make the issue of communist ethics very clear to the prisoner and simultaneously reveal the hypocrisy of bourgeois morality, illustrating to him the example of the decay of a bourgeois family, the display of religious fog, etc.» (Malynovskyy, 2013, p.181). From each chamber, one of the most exemplary and well-mannered prisoners was nominated to «cover all the everyday aspects of its cell»; such a chamber correspondent was «a transmission ring between the editorial board of the newspaper and the masses of prisoners» (ibid.).

Another interesting form of moral education for convicts was the comrades' courts, which were organised in the penal institutions of the USSR. The «Instruction on the Comrades' Courts» stated: «The purpose of the comrades' court in correctional and labour institutions are as follows: a) to have a moral and educational impact on prisoners who committed certain acts ...; b) to struggle against all forms of negative phenomena among prisoners, in particular, with old prison life and habits («chasing the cat», «Ivan», etc.); to develop among convicts a sense of responsibility towards the community» (Malynovskyy, 2013, p.197).

Meanwhile, in all the «prisons, forced labour has been introduced because they thought it could transform convicts; they tried to protect their lives and health to influence them morally» (Malynovskyy, 2013, p.23).

In the case of juvenile offenders, the approach to their correction depended on their age, gender, and level of pedagogical abandonment. The possibility of transferring offenders to institutions with a less strict regime, ordinary orphanages, handing them over to relatives, or placing them in employment was envisaged, depending on the degree of their rehabilitation. Such an arrangement of the correctional system ensured the continuity of pedagogical influence on juvenile offenders and allowed them to elect the most appropriate means of education. The departmental regulations governed the process of investigation, consideration, and resolution of cases of juvenile offenders by commissions, and the application of medical and educational measures to them (Shvets, 2013).

To educate children and teach them discipline in correctional colonies, the daily schedule had been regulated. Another component of education was teaching children about hygiene. Physical and sexual education of children was a crucial part of the educational process in penal colonies. Particular attention had been devoted to labour education. During serving their sentence, in the process of organising socially useful activities, the convicted person acquired an appropriate system of actions and behaviours expressed in socially acceptable norms and rules of conduct, in moral ideals that guide the relations of prisoners with each other, with the staff of the correctional institution, and their self-esteem.

Considering the deviations in the moral education of juvenile offenders and the specific conditions of educational activities in correctional facilities, the content of moral education included: universal moral values, national moral values, problems of Christian morality, moral qualities, worldview, spirituality, viewpoints, beliefs, aspirations, attitudes, education of resistance to alcohol, moral problems of sex education and preparation for family life, disclosure of issues of cohabitation in society, etc.

According to the analysis of the activities of correctional institutions during the examined period, the staff of educators independently selected forms, methods, and techniques of educational work depending on the specifics of the organisation of the institution, its location, time of year, ethnic and national characteristics, and the characteristics of the category of convicts, which facilitated the formation of the correct life position of minors.

At that time, the following measures were effective: involvement in the labour process; cultural and educational work; and a humanistic regime of detention. Cultural and educational initiatives and the organisation of moral education and forced labour had to transform socially dangerous elements into morally stable and honest workers (Frolov, Yu., 1960, p. 28).

Systematic moral education in correctional institutions had the goal of helping the offender to realise the immorality and illegality of their views and actions; to understand the benefits of normative behaviour and the need to adhere to it; to create a basis for performing socially useful roles in society and fulfilling their legal status.

One of these correctional institutions used to be the Poltava labour colony named after M. Gorky headed by A. Makarenko (1920-1928). In March 1923, in the second book of the Poltava magazine «Novi Shtebania» («Novimy Stezhkami», «New paths»), in the article «Experience of educational work in the Poltava labour colony named after M. Horkey», the educator noted that the colony he headed had collected «the most neglected children's element from all over Poltava Governorate, neglected equally in terms of education and knowledge» (Makarenko, (1923).

During his work in the Poltava colony, Anton Makarenko concluded that «the main task of the colony was to overcome the unhealthy social and moral experience of the past. This can be achieved... by arranging a progressive community...» (Bondarets, 2022, p.124). While managing the colony, the teacher advocated his vision of approaches to the re-education of former young criminals, which was based on the «rule of not being curious about the boys' past» (ibid., p. 126). Moreover, it was about the impracticality of studying the life history and the criminal inclinations of each ward, rather than their characteristics.

A. Makarenko claimed that a neglected, «defective» consciousness is not a deficiency of the individual, but a failure of social phenomena, and social relations, i.e., a broken relation between the individual and society. The obvious pedagogical conclusions made by A. Makarenko based on the analysis of the defective relationship have been as follows: the task of the educator is to rebuild normal relations between the individual and society. He considered the team, which had been formed in the workplace, to be the main educational tool.



In the context of the research problem, the experience of moral education of the Poltava Agricultural Colony named after V. Korolenko (1919-1933) should be noted. The effectiveness of the V. Korolenko colony had been achieved by educating homeless children and juvenile offenders on universal human values and Christian morality, developing a unique system of self-government and moral education. The educational system used to be based on the employment of children in the household, as well as on an effective and extensive children's self-government, which in some parts had similarities with the forms of life of the staff of the M. Horky colony. The colony had a school, a library, a room for «quiet» games, various clubs (newspaper, art, music, etc.), a choir, amateur theatre, a children's manuscript magazine, musical evenings, readings with light paintings, etc. Traditionally, the colony celebrated V. Korolenko's birthday and the foundation of the colony and celebrated major Soviet holidays. The club work was held every day in the afternoon (Poltava Children's Colony named after V.G. Korolenko, 2023).

A non-standard and innovative option for solving the problems of moral education was the functioning of the colony's social organisation «League for the Rescue of Children», in which activities prioritised moral education over political education, and educated young people on the principles of religion, religious tolerance, fraternity, the absence of a national and class exception, and the formation of stable moral standards of goodness, honour, truth, justice, and humanity in the consciousness of the child (Kozelska, 2010).

In the context of the research project, it seems appropriate to analyse the educational activities of the Chutovo «Pioneer» colony named after May 1st (1920-1925), which combined handicraft activities (shoemaking, sewing, embroidery) with agricultural labour. Moral education in the colony was implemented through reading books, lectures, conversations, hiking in nature, working, activities of clubs and self-governance (Shpak, 2009).

Consequently, moral education in the children's colony-commune near Okhtryka, which was named «Okhtryka Children's Town» (1922-1932), was conducted under the guidance of director M. Dovhopolyuk. The colony had various clubs (literary, drama, local history, brass, choral singing, choreography, sports sections, wicker, straw, lace weaving clubs) and children's self-governance authorities, that aimed to educate and nurture a nationally conscious, fully developed personality (Kryvyh, 2016).

As evidenced by V. Shpak's analysis of the activities of correctional colonies in Ukraine, the most common methods of punishment in moral education had been used («punishment by natural consequence», «corporal punishment», «reprimand», «deprivation of leave», «deprivation of visits with relatives», «work outside of normal hours», «excessive physical labour», «deprivation of mattress and blanket», «low behavioural grade», «transfer to a lower grade», «referral to the court», «remarks», «deprivation of a place at the dining room table», «deprivation of food», «writing in the «black book»», «writing in the 'school diary'», «reprimand in the club on Saturday night», etc. п.) and methods of encouragement («emotional approval of successes», «maximum possible expansion of inclinations and abilities», «insignia», «writing in special notebooks», «issuing salary», «arranging walks outside the institution», «holidays to relatives», «transfer to a higher category», «trust», «early release», «increase of financial assistance after release», «joint assessment of behaviour», «right to work in the workshops of the institution for personal benefit», «right to wear own clothes and shoes on holidays», etc.) (Shpak, 2007).

In the author's opinion, the negative features of the organisation of moral education in penal colonies included: excessive ideologisation and politicisation of the content of educational work; absolute subordination of the individual to the collective; and the use of methods of punishment incompatible with the purpose and content of moral education. Effective educational work with children in correctional colonies had been hampered by poor material support, lack of subordination of educational work to the primary goal, diversity of children by age, lack of qualified educators, methodological developments, manuals, etc. (Vynohradova-Bondarenko, 2001, p. 12).

In the late 1920s, due to changes in state policy, the Corrective Labour Code of the USSR had effectively ceased to operate. In 1929, the Resolution of the Central Executive Committee of the USSR and the Council of People's Commissars of the USSR «On Amendments to Articles 13, 18, 22 and 38 of the Fundamentals of Criminal Law of the USSR and the Union Republics» legally fixed the existence of a new type of institution for serving a sentence of imprisonment – correctional labour camps, which had been created not to reform convicts in conditions of socially useful work, but to establish and develop the Soviet economy and national economy at the expense of cheap labour of convicts. Since the adoption of the resolution, the regulation of the procedure for serving sentences in correctional labour camps has been assigned to the jurisdiction of central state authorities, and in correctional labour colonies – to the jurisdiction of republican bodies (Lysoyed & Ostapko, 2021, p.34).

According to the review of the system of educational work in penal institutions of Ukraine, in the early 1930s of the XX century, there had been a transition from the principles of correction of convicts in terms of socially useful work to a wider use of harsher forms of punishment. In 1934, all correctional and labour institutions that had been managed by the People's Commissariats of Justice of the Union Republics had been transferred to the NKVD of the USSR, and the entire system of correctional and labour institutions in the country had become the responsibility of the Main Directorate of Correctional Labour Camps and Colonies of the NKVD of the USSR (GULAG). The tasks of «re-education», «prevention of new crimes», «punishment for a crime» and even «education» by using the negative example of law-abiding citizens have receded into the backdrop. A new period in the activities of correctional institutions has started, which requires a separate investigation.

CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH

Therefore, in the 20s and 30s of the XX century, with the influence of fundamental political, economic, social, and cultural transformations, there was the establishment of a system of moral education in correctional institutions of



Ukraine. The educational work had been based on state-level legal documents, considering the various local acts of a particular institution. The content of the rehabilitation activities of correctional institutions provided for socio-political, moral, sex, labour, physical and hygienic education.

Following the socio-political and economic trends in the country's development approaches to moral education and the forms and methods of its implementation have changed in correctional institutions. The content of moral education contained: universal moral values, national moral values, problems of Christian morality, moral qualities, worldview, spirituality, perspectives, beliefs, aspirations, attitudes, education of immunity to alcohol, moral problems of sex education and preparation for family life, disclosure of issues of cohabitation in society, etc. The effectiveness of moral education was enhanced using a system of rewards and punishments.

Examples of humane re-education, correction of juvenile offenders and effective moral education have included the M. Horky Poltava Labour Colony headed by A. Makarenko (1920-1928), the V. Korolenko Poltava Agricultural Colony (1919-1933), the Chutovo colony «Pioneer» named after May 1st (1920-1925), and the colony-commune «Okhtyrka Children's Town» (1922-1932).

Perspectives for further research can be found in the investigation of the development of self-governance in correctional institutions of Ukraine in the 20-30s of the XX century.

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