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Moral Education of Convicts: History, Trends, Modern Challenges

OKSANA B. PANOVA

Vologda Institute of Law and Economics of the Federal Penitentiary Service of Russia, Vologda, Russia, xenia-vipe@mail.ru, <https://orcid.org/0000-0002-6096-2581>

Abstract

Introduction: the article summarizes foundational knowledge on moral education in prisons that has been developed and passed down across various stages of the evolution of correctional pedagogy. It presents the moral education of offenders as an integrated framework drawing on insights from multiple branches of penitentiary science, including law, psychology, and pedagogy. Additionally, the article highlights examples of successful pedagogical practices that underscore the importance of fostering moral education among convicts. This involves exposing them to traditional moral norms and values, as well as nurturing their internal readiness to act in line with society's established concepts of good and evil. The study's relevance stems from the societal and state demand to define the content of moral education for convicts, so that it aligns, on the one hand, with established traditions, and, on the other, with contemporary challenges that undermine society's moral foundations. *Purpose:* to identify trends that contribute to the success of moral education among convicts, taking into account their continuity at different stages of the development of penitentiary science. *Methods:* theoretical analysis, historical and pedagogical analysis, generalization and systematization of pedagogically significant information, study of the texts of regulatory legal acts, description of fragments of pedagogical experience based on Russian sources of information, and a questionnaire survey, structuring and interpretation of the answers given by the surveyed respondents. *Results:* the conducted research has revealed general trends that contribute to the success of moral education among convicts. These include the following factors: encouraging convicts to consciously reject criminal "norms" and embrace traditional spiritual and moral values; involving convicts in socially acceptable interactive activities; creating a humane educational environment in correctional facilities; and integrating moral education with other areas, such as legal, spiritual, and patriotic education. The article highlights the importance of utilizing the pedagogical heritage in contemporary Russian practice. The information obtained during the

study can serve as a basis for the staff of the educational departments to determine the content of moral education for convicts when solving a wide range of problems related to the correction of convicts. In addition, the scientific novelty of this research lies in the clarification of the concept of “moral consciousness of convicts”; the specification of the list of values in the structure of a person’s moral axiosphere; and the structuring of the pedagogical process of moral education into a complex designed to actualize the convict’s personal spheres. As a new trend in the organization of moral education for convicts, the formation of information literacy among convicts is being considered as an important component of the moral consciousness of modern people. *Conclusions:* moral education of convicts has always been considered a complex problem that can be solved by overcoming the personal deformation of an offender. In today’s context, it is advisable to ground the moral education of convicts in the positive pedagogical experience preserved in the legacy of earlier generations of penitentiary scholars, while also addressing the contemporary threats that risk eroding society’s traditional foundations. The nature of these challenges shapes the approach to moral education, enabling correctional institutions to offer additional avenues for influencing key aspects of a convict’s personality and to foster pedagogical conditions that help kindle their motivation to lead a socially acceptable life.

Key words: convicts; moral education; pedagogical heritage; educational process; moral consciousness; moral values; trends in moral education; challenges to traditional moral principles.

5.8.1. General pedagogy, history of pedagogy and education.

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Introduction

Moral education is one of the main areas of educational work with convicts. The qualifying word “moral” in this terminological construct means that education is aimed at fostering internal spiritual qualities that guide a person; it implies ensuring that the person being educated complies with ethical norms and the rules of conduct determined by these qualities [1, p. 365]. In its most general form, moral education of convicts consists of the purposeful creation in a penitentiary institution of conditions for the development of the individual in line with moral values and the interests of society.

Domestic penitentiary pedagogy pays special attention to the issue of moral upbringing of convicts. At the same time, at different stages of the Russian state’s development, approaches to the process of moral upbringing of offenders were associated with modernizations in social policy, religious traditions, and views on the correction and re-socialization of convicts. There is a correlation between the educational models and the demands of the time in order to provide society with an adequate response to the challenges posed to traditional social foundations. In modern conditions,

the pedagogical response to such challenges is viewed through the lens of fostering stable moral guidelines in an individual, the ability to make moral choices, and the capacity to resist destructive influences.

The Concept for the Development of the Penal System of the Russian Federation for the Period up to 2020 sets out a state order for the use of innovative methods in organizing the correctional process, with an emphasis on moral education of convicts. The search for new ways to address the identified problem focuses on turning to the roots of scientific knowledge, analyzing existing approaches to moral education of convicts, clarifying existing basic theoretical principles, and correlating them with contemporary challenges. This research is relevant due to the need to align the proposed judgments in this area with the general scientific context of the development of penitentiary and pedagogical knowledge and with public experience. The purpose of this study is to uncover trends that support effective moral education of convicts, while preserving their continuity across the various stages of penitentiary science’s development.

Research

In the pre-revolutionary Russia, the task of moral education of prisoners was officially formulated in 1819 in the Regulation on the establishment of the "Society for the Care of Prisons". In this Regulation, the concept of moral education was closely intertwined with religious education; in places of confinement, "church services were introduced, prison libraries were established, and priests held conversations with prisoners, during which books on religion, spirituality, and morality were read" [2, pp. 50–54].

In the late 19th – early 20th century, against the backdrop of a broad reform movement, progressive representatives of Russian society and science began to actively promote the idea of returning a person who had committed a crime to a law-abiding environment through a fundamental transformation of his/her personality and forming a system of universal moral values. The ideas about moral correction of convicts were transformed into scientific concepts in the works of prominent Russian legal scholars specializing in the field of penitentiary science – an independent branch of criminal law that studied issues related to increasing the effectiveness of executing sentences involving imprisonment. Among such scholars, we should mention S.V. Poznyshev, I.Ya. Foinitskii, and N.F. Luchinskii.

S.V. Poznyshev outlined his view on moral education of prisoners, characterizing it as a special phenomenon from the perspective of a psychological and pedagogical approach. He equated two concepts: "moral correction" and "penitentiary education," linking their purpose to "the creation of certain associations of ideas and feelings in the subject's psyche" [3, p. 223]. Professor Poznyshev placed particular emphasis on fostering two qualities in a prisoner: a) self-control; b) the ability to critically assess a situation and behavior, both one's own and that of others. According to the scholar, a person possessing these personal traits is inclined to first think through a proposed action and only then decide whether it is advisable to carry it out. It is obvious that such a behavioral tactic deters an individual from committing criminal acts. The core of moral correction, from the point of view of S.V. Poznyshev, is the actualization of "sympathetic feelings", for example, love of truth, justice, honor, honesty; respect for human dignity, etc., and the simultaneous displacement of "unsympathetic feelings": envy, love of accumulating money, greed, etc. [3, p. 225]. S.V. Poznyshev revealed a dual nature of moral education of convicts: a logical one, leading to the devel-

opment of a rational individual's attitude to actions, and a sensual one, which plays a key role in shaping a person's behavioral line by influencing his/her motivation, decision-making, communication and interpersonal relationships.

I.Ya. Foinitskii's works set out substantive narratives on moral education of convicts. They include "a multitude of moral principles shared by members of a wide variety of religions and even by those who do not belong to any of them": introducing the prisoner to the basics of social and individual morality, concepts of good and evil, what is prohibited and what is not prohibited by criminal law, etc. [4, p. 386]. His works highlight the importance of relying not only on religious doctrine but also on legal education in moral education. To make this idea more persuasive, I.Ya. Foinitskii, in his work "Doctrine of punishment in connection with prison studies," cited fragments from the relevant practices of foreign prison education and also provided examples from domestic experience. In particular, he noted that "in our military correctional squads," prisoners, "regardless of attending church services and religious lessons, listen to military criminal laws" [4, p. 387].

Legal scholars have made a certain contribution to the development of methods for moral education, proposing specific ways to organize it in penitentiary institutions. I.Ya. Foinitskii called Sunday classes and conversations "uplifting human spirit", "ennobling one's taste", and "exercising one's will" as the most acceptable means of realizing the tasks of moral education of prisoners [4, p. 387]. According to N.F. Luchinskii, "the most effective means of influencing prisoners' life ideas are dramatic, morally edifying performances", which, in his opinion, awaken "like a galvanic current the most hardened soul, ennoble it, just as a sudden wave washes away all the accumulated debris from the deck of a ship in an instant" [5, pp. 85, 86]. Attaching great importance to the theatre and calling it a "public school of morality," N.F. Luchinskii called for the use of a special type of drama for the "prison stage," one that was "most suitable for the moral and educational impact on prisoners" [5, pp. 86, 87]. S.V. Poznyshev believed that the form of activities conducted with prisoners as part of their moral education was determined by their belonging to a certain type of criminal. For example, in relation to emotionally impulsive individuals, it is necessary to use psychotechniques aimed at developing a critical attitude towards emotional impulses; for working with professional thieves, the relevant approach is "convincing them

of the necessity to work as the only decent way to acquire property" [3, p. 227].

In the pre-revolutionary Russia, the possibilities for moral education of offenders were most consistently realized in the practice of working with minors, who in official circles were often referred to as morally corrupted or morally defective children. Among the most effective juvenile correctional institutions of that period were the Moscow Rukavishnikov Orphanage, which achieved its greatest success under the leadership of director N. V. Rukavishnikov, and the Saint Petersburg Agricultural Colony, established and headed by A. Ya. Gerd. Their distinctive feature lay in the fact that the staff rejected physical punishment and prison symbolism, preferring humane means of education: the spiritual example of the educator, a harmonious combination of vocational and school education with physical labor, etc. [6; 7]. To a large extent, thanks to the high moral atmosphere that prevailed in these institutions, the rate of recidivism among graduates was lower than in other similar institutions [8].

During this period, a school aimed at reforming criminals was established, with a strong focus on upholding moral principles. The pedagogical legacy of that time not only records certain ideas but also provides a scientific interpretation of them. Drawing on avant-garde ideas from law, pedagogy, and psychology, as well as insights from successful foreign practices, the proposed concepts integrated seamlessly into the existing framework of domestic penitentiary practice at the time. Filled with a special meaning of moral education, they became reference points that later allowed both legislators and educators to compare prison education with the national cultural characteristics, the value-norm system of Russian society and the most progressive international models.

After the 1917 October Revolution, approaches to organizing the correctional process acquired more stable and concrete forms. Religious education was completely supplanted by ideological and political one; the concept of "morality," in terms of its content, was associated with proletarian morality – a system of principles and norms that developed in line with encouraging individuals to participate in the class struggle of the proletariat and in building a communist society. This concept was based on collectivism, dedication to the cause of communism, conscientious work for the benefit of society, and an uncompromising attitude towards injustice, parasitism, dishonesty, careerism, greed, etc.

Among the correctional institutions successfully promoting moral principles among offenders, one should mention the "Krasnye Zori" Commune, the F.M. Dostoevskii Social and Individual Education School for Difficult Children, the Bolshevikskaya Commune, the M. Gorky Labor Colony, and the F.E. Dzerzhinskii Labor Commune following the ideas and principles of the aforementioned one.

The leaders of the aforementioned institutions (I.V. Ionin, V.N. Soroka-Rosinskii, M.A. Pogrebinskii, and A.S. Makarenko) tried to educate offenders in line with revolutionary ideals, ideas of socialist humanism, and faith in the potential of the individual. These educational systems were focused on comprehensive development of the individual and creativity and combined intellectual and cognitive, labor, and cultural activities. "Systems of common life" as considered by their creators [9, pp. 85, 86] contributed to person's socialization in the process of establishing mutual responsibility rules within their environment necessary for carrying out "collective tasks" [10, p. 141]. V.N. Soroka-Rosinskii considered independence to be the basic moral quality of a person, and trust to be the key method for fostering it. By promoting a sense of initiative among convicts, he allowed them to participate in developing norms for communication, academic self-organization, and resolving material and other problems [11, p. 178].

In the educational communities, self-esteem of young people underwent a transformation – from the image of a person "on the edge" to the status of a responsible and worthy member of society, "closely approaching the goal of life – the joy of existence" [5, p. 226]. These systems were based not on fear, but on respect and trust in the individual, and on faith in their positive transformation. For example, from the moment they arrived at the Bolshevikskaya commune, offenders were genuinely offered "a different kind of life – a human one, not a criminal one" [12, p. 5].

Of particular significance is the account documented in G. G. Bublikova's non-fiction narrative – drawn from the history of the "Krasnye Zori" colony – which illustrates the remarkable moral resilience demonstrated by the inmates during the Great Patriotic War. In September 1941, when the juvenile colony, located in the suburbs of Leningrad, found itself in the zone of constant enemy shelling and, for this reason, was preparing to move to the city, the inmates deemed it necessary to harvest all the crops they had grown so that they

would be able to feed themselves during the winter. Red Army soldiers passing by would stop and order them to leave immediately due to the rapid advance of the German units. But the children responded confidently, "We'll leave when we've cleared everything," "We won't give the fascists our harvest!" [13, pp. 111, 112]. It was this harvest that helped the children survive the siege of Leningrad and not die of hunger: with the blockade bread ration set at 125 grams, they made pancakes from the peelings of that very potato. The colonists demonstrated moral fortitude, endurance, and care for one another, with the older children trying to provide more food for the younger ones.

The obvious result of education based on the traditions of collectivism was the individual's adoption of common moral norms at the level of personal meaning. Practice shows that social norms acquire significance when they are aligned with the goals, tasks, and interests of the collective. In turn, the collective shows concern for each of its members.

The scientific works of the 1970s–1990s addressed moral education of convicts as an independent scientific problem. M.P. Prokopov was one of the first to characterize moral education as a process of correcting the moral value system of a person in order to bring it in line with generally accepted moral concepts [14, p. 12]. B.S. Patralov proposed a program that employs specialized means to influence a convict's feelings, thoughts, and behavior. Its aim is to cultivate the ability to perceive moral phenomena as beautiful and to foster a genuine desire for self-improvement and for transforming the surrounding world in accordance with moral and aesthetic criteria [15, pp. 22–60]. The authors of the book "Some forms of moral and aesthetic education of convicts" described the means of forming a moral axiological sphere, aesthetic perception, and humanistic qualities in convicts in places of deprivation of liberty. The publication included methodological recommendations for unit heads on organizing the educational process in penitentiary institutions [16, pp. 6–32].

In the 1980s, possibilities of influencing moral consciousness of offenders were studied. Of particular interest in this regard are the works of A.I. Dolgova, in which she provided arguments for the significance of developing this personal trait as a component of a person's moral socialization, listed and described features of offenders' moral views and attitudes. Examining moral consciousness of convicts from the perspective of its deformation, she identified a number of specific defects, em-

phasizing the depth of their manifestations among convicts. The researcher wrote about persistent deviations in moral orientation and the absence of positive attitudes. She emphasized the dualism of moral norms, that is an individual has "two morals": one for society (hypocritical, covering up disrespect for society) and another for him/herself (cynical and selfish). Besides, offenders may assess moral qualities inadequately, for example, they perceive kindness as weakness and lack of character, modesty as meekness and shyness, cruelty as firmness and decisiveness, and cunning as intelligence and prudence. Contradictions in the sphere of moral consciousness, which encompass the entire spiritual world of the convicted person and are vividly expressed in their adherence to alternative values, can become a prerequisite for the emergence of impulses to commit repeated unlawful acts [17, pp. 87–97]. A.I. Dolgova convincingly demonstrates that discreteness of the value structure of moral consciousness leads to the selfish perception of relationships between people, substantiates insensitivity to the grief and suffering of others, and blurs the boundaries between what is permitted and what is prohibited.

A.V. Pishchelko made a significant contribution to the study of the formation of moral consciousness of convicts. The research conducted under his leadership in 1988–1990 was aimed at identifying the degree of correlation between the moral values declared by convicts and their embodiment in their activities. Having identified the contradictions between words and actions, the researcher proposed addressing them by fostering socially significant motives among convicts and supporting them in gaining practical experience in moral behavior [18, pp. 19–31].

M.P. Sturova proposed a systematic description of the process of moral education of convicts in the early 1990s. Her approach combined the identification, analysis, and consideration of individual personality traits, as well as the use of various methods and forms that determine a person's orientation and promote the development of moral consciousness and behavior in convicts [19, pp. 94, 95]. M.P. Sturova's scientific views on moral education of convicts were further developed in many textbooks on penitentiary pedagogy.

Researchers actively promoted the idea about high importance of moral education for correcting convicts. This position was taken into account by the legislator when developing the Penal Code of the Russian Federation (1997), which enshrined the status of moral education as an

important area in achieving the goals of reforming convicts.

Nowadays, a number of documents and initiatives are related to the moral education of citizens. They define goals, objectives, principles, and mechanisms for implementing such work at various levels. Among them is the Concept for the Spiritual and Moral Development and Education of a Russian Citizen in the Field of General Education. Developed on the basis of the annual addresses of the President of Russia to the Federal Assembly, it can be considered a methodological foundation for creating programs and projects of moral education intended for implementation in various social institutions. In this concept, the modern national educational ideal is presented as a highly moral, creative, and competent citizen of Russia who takes the fate of the Fatherland as his own, is aware of his responsibility for the present and future of his country, and is rooted in the spiritual and cultural traditions of the multinational people of the Russian Federation [20, p. 14]. The axiological sphere of the goals of moral education includes the citizen's acceptance of the values of family life, the cultural and regional community, the culture of his own people, traditional Russian religions, the Russian civic nation, and the global community [20, p. 19].

The decree of the President of the Russian Federation No. 809 of November 9, 2022 "On approval of the foundations of state policy for the preservation and strengthening of traditional Russian spiritual and moral values" fixes traditional values, such as life, dignity, human rights and freedoms, patriotism, citizenship, service to the Fatherland and responsibility for its fate, high moral values, a strong family, creative work, the priority of the spiritual over the material, humanism, mercy, justice, collectivism, mutual assistance and mutual respect, historical memory and the continuity of generations, and the unity of the peoples of Russia.

It is worth mentioning that moral education of convicts has its own specific features. Its goal is to develop in the convict the ability to regulate his/her behavior in accordance with ethical norms, moral principles, and spiritual values established in society. In accordance with the order No. 350 of the Ministry of Justice of Russia of November 29, 2023 "On resocialization, social adaptation, and social rehabilitation of persons subject to probation in accordance with the federal law No. 10-FZ of February 6, 2023 "On probation in the Russian Federation", educational work can be conducted in the following directions: clarification of basic requirements of morality; fostering moral convic-

tions; promotion of traditional spiritual and cultural values; cultivating a culture of behavior and communication; developing self-control and self-discipline; and fostering the ability to overcome immoral impulses and habits.

Social demand for effective moral education of convicts has triggered the research activity of penitentiary scholars since the beginning of the 21st century. Most works in this field are devoted to working with juvenile convicts (A.V. Vilkova, V.I. Kolesov, I.A. Kuznetsova, N.F. Yakovleva, V.A. Karapchuk, and others). Special attention is also paid to persons convicted for the first time (S.N. Isaeva) and female convicts (S.V. Marchenko et al.). The following aspects in moral education are highlighted: aesthetic (E.V. Zautorova), spiritual and legal (L.A. Gagieva, Z.K. Malieva), patriotic (S.M. Vorob'ev et al.), and educational (G.V. Stroeva).

Results.

In the works listed, moral education of convicts is not viewed merely as a conventional set of pedagogical tools; it is assigned the role of a tool capable of adequately responding to challenges aimed at undermining the moral foundations of Russian society – social, cultural, and technological. The efforts of penitentiary educators today are aimed at responding to challenges that create additional prerequisites for a person who is isolated from society to lose the ability to adequately assess what is happening and to correlate facts, events, and phenomena with moral norms. These challenges include moral degradation and the loss of traditional spiritual values; promotion of individualism with calls to "live solely for oneself"; "double morality" characteristic not only of places of confinement but also of ordinary society; absolutization of material values and consumer needs; information overload; changes in communication forms; and the high activity of informal agents of influence who use effective techniques to manipulate consciousness of their adherents.

The list presented was compiled during the interpretation of data obtained from the survey of convicts serving their sentences in three general-regime correctional facilities. The survey covered 80 respondents, including 30 males and 50 females. The answers to the question "What problems or phenomena, in your opinion, undermine traditional moral foundations in our society?" were assessed. For example, "On TV, they constantly show extremely unpleasant people who yell at each other to the point that it's nauseating to watch"; "Everyone is lying, and you don't know who to believe – they say one thing and do another"; "The internet is

a breeding ground for all sorts of nonsense”; “You can’t go anywhere without money”; “They’re brainwashing people all the time, so you don’t know what to do”; “I have been deceived so many times!” “I do not trust anyone,” etc. Response options with similar meanings were grouped, summarized, and put into the appropriate linguistic form. It is important to emphasize that many respondents focused on the aggressive information environment, which they perceived as a means of manipulating consciousness.

For moral education of convicts to meet modern requirements, it is necessary, along with general pedagogical trends, to use knowledge about special trends in practical activities. Let us name some of these trends.

- The development of a convict’s moral qualities is associated with their conscious refusal from alternative “norms” that contradict traditional moral and ethical values. This trend focuses on using pedagogical tools that encourage convicts to reflect on their planned and actual actions; expose the cruelty, inhumanity, and internal contradictions of criminal subculture; and form moral and ethical attitudes in convicts.

- The success of moral education of a convict is achieved by expanding the boundaries of their prosocial interactive communication. This trend is based on the idea that a person absorbs moral norms better when they participate in socially approved activities based on dialogue. It focuses on increasing the number of participants in communication who benefit society, on expanding the areas in which joint efforts are applied, and on using new formats of interaction [21, pp. 71–74].

- The microenvironment of a correctional facility influences the formation of a normative moral system in the convict [22, pp. 14–16; 23, p. 16]. The identified trend underscores the expediency of creating a humane educational environment in places of deprivation of liberty, capable of “reducing evil” and awakening in convicts the desire to increase good both within the individual and in their environment” [24, p. 86].

- Moral education is more effective when it is integrated with other areas of educational work: legal, spiritual, patriotic, and others. The role of religious education is particularly significant, as it involves religious discussions, clarifies the provisions of spiritual texts, and reveals the meaning of life and a person’s purpose [25].

- The success of shaping a convict’s moral consciousness is largely determined by the level of development of their information literacy, which

manifests itself in competencies related to meeting the individual’s information needs. A person with a high level of information culture is able to determine which information aligns with moral principles and which contradicts them; how to organize the search for the necessary information; and how to correctly assess and use it in accordance with moral and ethical principles. To foster information literacy among convicts in correctional institutions, an information environment enriched with innovative information tools and technologies must be established. Such an environment must function in accordance with established legal and moral norms. In the context of modern realities, where communication between people increasingly takes place via information technologies rather than through direct personal contact, it is becoming more important to include the task of fostering information literacy among convicts in the structure of moral education.

The listed trends demonstrate that moral education should be addressed to a convict and perceived by him/her as a means capable of changing life for the better. A convict adopts moral principles of society under the purposeful pedagogical influence on cognitive, motivational, emotional, volitional, existential, and practical spheres [26, p. 74].

Identifying the specified personal spheres makes it possible to present the structure of the process of moral education of convicts, which includes the following components: socio-intellectual, emotional-volitional, and orientation-behavioral. The socio-intellectual component focuses on cognitive and motivational spheres of the personality; its purpose is to convey to the convict knowledge about limits of socially approved behavior and to help the individual recognize the moral significance and consequences of the actions he/she takes from the perspective of existing moral norms and values.

The object of the educator’s activity within the framework of the emotional-volitional component of moral education is emotional and volitional spheres of the individual’s personality. So, the convict should acquire skills of self-control and self-regulation. The orientation-behavioral component influences subject-practical and existential spheres of the convict’s personality. This component is focused on helping the convict to master socially approved ways of activity and to develop an attitude of positive self-determination in circumstances involving moral choice.

The choice of pedagogical tools intended to in-

fluence certain personal areas of a convict during moral education is determined by specific tasks. When choosing one or another means of moral education, it is important to take into account the opinions and interests of the convicts themselves. It is known that the same method can be implemented in different forms of educational activities; for example, persuasion can be applied within the framework of a conversation, lecture, discussion, etc. It is advisable to opt for a form that arouses the interest of those being educated.

When determining methods for achieving moral education goals, it is necessary to align them with the principles of differentiated and individual approaches. The differentiation of convicts can be carried out on various grounds, including gender, age, and level of education; the criterion is determined by the degree of criminal contamination and pedagogical neglect of the person being educated, the type of crime he/she has committed, the length of a sentence, the similarity of life problems, etc. In the framework of individual educational work, the educational plan outlines targeted support for the convicted person and facilitates the most effective correction of his/her personality, with the goal of preparing him/her for a law-abiding and dignified life in society.

Conclusions

In Russia, moral education has always been con-

sidered, regardless of the state system, as a means of preserving and strengthening traditional spiritual and moral values. Today, the range of social and cultural challenges undermining established public morality has grown substantially and has been further expanded by the emergence of a technological dimension. Given the growing impact of the information environment on an individual's emotions and beliefs – an environment that frequently exhibits hostility toward the person – the organization of moral education warrants greater attention, particularly to ensure it remains relevant to current realities.

At various stages of the formation and development of penitentiary science, scholars and practicing educators consistently promote the idea that the essence of moral education of convicts lies in the formation of their worldview-based qualities, which determine a person's moral choice. Taken together, these qualities are integrated into a personal construct – moral consciousness.

The pedagogical aspect of fostering moral consciousness of convicts lies in creating conditions that promote the development of their readiness and ability to navigate and self-determine in the social space based on knowledge of the moral norms and values of Russian society, a positive attitude towards them, and a desire to adhere to them in everyday life.

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INFORMATION ABOUT THE AUTHOR

OKSANA B. PANOVA – Doctor of Sciences (Pedagogy), Associate Professor, professor at the Department of Legal Psychology and Pedagogy of the Faculty of Psychology and Probation of the Vologda Institute of Law and Economics of the Federal Penitentiary Service of Russia, Vologda, Russia, xenia-vipe@mail.ru, <https://orcid.org/0000-0002-6096-2581>

