

УДК 343.825

DOI 10.33463/2712-7737.2019.01(1-3).2.145-153

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REVIEW OF VASIL'EVA S. A. MONOGRAPH
««I WAS IN PRISON AND YOU CAME TO VISIT ME...»:
THE HISTORY OF THE ORIGIN OF PRISON SERVICE PRACTICE
IN THE PROTESTANT TRADITION AND ITS INFLUENCE
ON THE COURSE OF PRISON REFORM
IN AMERICA, EUROPE AND RUSSIA»

РЕЦЕНЗИЯ НА МОНОГРАФИЮ ВАСИЛЬЕВОЙ С. А.
««В ТЕМНИЦЕ БЫЛ, И ВЫ ПРИШЛИ КО МНЕ...»:
ИСТОРИЯ ЗАРОЖДЕНИЯ ПРАКТИКИ ТЮРЕМНОГО СЛУЖЕНИЯ
В ПРОТЕСТАНТСКОЙ ТРАДИЦИИ И ЕГО ВЛИЯНИЕ
НА ХОД ПЕНИТЕНЦИАРНЫХ РЕФОРМ В АМЕРИКЕ,
ЕВРОПЕ И РОССИИ»

Abstract. The article presents a review on Vasil'eva S.A. monograph ““I was in prison and you came to visit me...”: the history of the origin of prison service practice in the Protestant tradition and its influence on the course of prison reform in America, Europe and Russia» given by Nesterova Olga Ivanovna, DSc (History), senior inspector on special assignments of the division of penal legislation, planning and conducting of official inspections of the Legal Department in the Federal Penitentiary Service of Russia. The monograph is devoted to the origin and development of prison service practice in the Protestant tradition and its impact on prison reforms in Europe and America in the XIX century. Through the prism of prison philanthropy societies formation and the Institute of prison chaplains formation in the United Kingdom and the United States, the author explored theological, legal and practical aspects of prison service in the Protestant tradition. Turning to the history of Christian missionaries, who acted long before the penal reforms of the XIX century, the author rethinks the theoretical and methodological content of English penological doctrines. British penitentiary ideology and American practice were extrapolated in the XIX century to all European countries, marking the beginning of the creation of national penitentiary systems in Europe and the Russian Empire. The work analyzes the materials that have not previously

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been introduced into scientific circulation and not translated into Russian. The monographic study is recommended to historians, theologians, lawyers, specialists in the field of penology, students and graduate students of the Humanities, as well as anyone interested in the history of penitentiary reforms and problems of social history in general.

Keywords: prison service, prison chaplain, prison reform of XVIII–XIX centuries, Pennsylvania and Auburn system of prison, prison congresses, prison philanthropy.

Аннотация. В статье представлена рецензия доктора исторических наук, старшего инспектора по особым поручениям отдела уголовно-исполнительного законодательства, планирования и проведения служебных проверок правового управления ФСИН России Нестеровой Ольги Ивановны на монографию Васильевой С. А. «“В темнице был, и вы пришли ко Мне...“: история зарождения практики тюремного служения в протестантской традиции и его влияние на ход пенитенциарных реформ в Америке, Европе и России». Монография посвящена зарождению и развитию практики тюремного служения в протестантской традиции и ее влиянию на пенитенциарные реформы в странах Европы и Америки в XIX в. Сквозь призму становления обществ тюремной филантропии и формирования института тюремных капелланов в Великобритании и США автор исследовал теологические, правовые, практические аспекты тюремного служения в протестантской традиции. Обращаясь к истории христианских миссионеров, которые действовали задолго до пенитенциарных реформ XIX в., автор переосмысливает теоретико-методологическое содержание английских пенологических доктрин. Британская пенитенциарная идеология и американская практика были экстраполированы в XIX в. на все европейские страны, положив начало созданию национальных пенитенциарных систем стран Европы и Российской империи. В книге проанализированы материалы, ранее не вводившиеся в научный оборот и не переведенные на русский язык. Монографическое исследование рекомендуется историкам, теологам, правоведам, специалистам в области пенологии, студентам и аспирантам гуманитарных факультетов, а также всем, кто интересуется историей пенитенциарных реформ и проблемами социальной истории в целом.

Ключевые слова: тюремное служение, тюремный капеллан, пенитенциарные реформы XVIII–XIX вв., пенсильванская и оборнская пенитенциарные системы, тюремные конгрессы, тюремная филантропия.

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Recommended citation / Для цитирования

Nesterova, O. I. 2019, 'Review of Vasil'eva S. A. monograph "'I was In prison, and you came to Me...": the history of the origin of prison service practice in the Protestant tradition and its influence on the course of prison reform in America, Europe and Russia"', *International penitentiary journal*, vol. 1(1–3), iss. 2, pp. 145–153, doi: 10.33463/2712-7737.2019.01(1-3).2.145-153.

Нестерова, О. И. Рецензия на монографию Васильевой С. А. «В темнице был, и вы пришли ко Мне...»: история зарождения практики тюремного служения в протестантской традиции и его влияние на ход пенитенциарных реформ в Америке, Европе и России» / О. И. Нестерова // *Международный пенитенциарный журнал*. – 2019. – Т. 1(1–3), № 2. – С. 145–153. – DOI: 10.33463/2712-7737.2019.01(1-3).2.145-153.

ФЕДЕРАЛЬНАЯ СЛУЖБА ИСПОЛНЕНИЯ НАКАЗАНИЙ
АКАДЕМИЯ ФСИН РОССИИ

С. А. Васильева

**«В ТЕМНИЦЕ БЫЛ,
И ВЫ ПРИШЛИ КО МНЕ...»**

ИСТОРИЯ ЗАРОЖДЕНИЯ ПРАКТИКИ ТЮРЕМНОГО
СЛУЖЕНИЯ В ПРОТЕСТАНТСКОЙ ТРАДИЦИИ
И ЕГО ВЛИЯНИЕ НА ХОД ПЕНИТЕНЦИАРНЫХ
РЕФОРМ В АМЕРИКЕ, ЕВРОПЕ И РОССИИ

Монография



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<https://litgid.com> (online ISSN)

The study of the processes of formation and evolution of national penitentiary systems is one of the priorities of modern research on the history of the state and law. The importance of this or that option on reforming the system of criminal penalties execution at the time of F. M. Dostoevsky can be determined by his expression, that the level of civilization of society can be judged by its prisons. Currently, the Russian Federation is working on strengthening the rule of law and strengthening the fight against crime. The main task is to improve the penitentiary system and to increase the efficiency of its functioning. In this regard, the objective study and evaluation of the world historical experience of penitentiary practices and their implementation on the example of the pioneer countries of penitentiary reforms is of great importance for the development of modern Russian penal system.

In this regard, the monograph of the deputy chief of the department of philosophy and history at the Academy of the FPS of Russia, PhD (History), Associate Professor Svetlana Anatol'evna Vasil'eva "“I was In prison and you came to visit me...”: the history of the origin of the practice of prison service in the Protestant tradition and its influence on the course of prison reform in America, Europe and Russia” (Vasil'eva, S. A. 2019) is a complete scientific work devoted to an important theoretical and practical problem – the peculiarities of the prison service practice formation and the institution of prison chaplains in Western countries in the XVIII–XIX centuries. The name of the reviewed monograph causes an associative connection with the precedent text, in this case with The Holy Scripture. The Bible remains a permanent reference, an encyclopedia of historical examples, which allows us to establish a formal analogy between real events and sacred history. The twenty-fifth Chapter of Matthew, in which Jesus appears hungry, poor, wandering, sick, and a prisoner: “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed

clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (Matthew 25: 35–36) remains perhaps the most popular gospel text on which the preaching ethics and rhetoric of the prison clergy in both the Orthodox and Protestant and Catholic traditions are based. It is not by chance that the first philanthropic society in Russia, the Society Board of Trustees about prisons (1819), determined the main purpose of its activity “to serve our Lord and his lesser brethren, with all my soul and all my thoughts and with all my heart, in order to fulfill His Holy commandment “to be in prison and come to visit me” (Tarasov, O. A. & Vasil'eva, S. A. 2010, p. 81).

The scientific novelty of the work is in the fact that it is essentially the first study of the early practice of prison service in the Protestant tradition during the formation and development of national penitentiary systems of Great Britain and the United States. The conducted scientific analysis from modern positions fills the existing gap in the national historical and historical-legal literature on this topic.

However, the reviewed monograph satisfies not only a certain “historical interest”, but has an actual character in modern conditions. In the Preface the author refers to the statement of the Chairman of the Synodal Department of the Moscow Patriarchate on prison service of Bishop Irinarch of Krasnogorsk about readiness to follow the practice developed in the West in questions of the organization of work with religious convicts (Vasil'eva, S. A. 2019, p. 5). The study of S. A. Vasil'eva is devoted to the earliest practice in the West. The author sets a task to systematize and comprehend formation of Church prison service traditions in Great Britain and America, which experience became an essential basis of penitentiary reforms of the XIX century in the European countries and the Russian Empire. According to the author, it will give new opportunities for reception of the European historical experience of social Institute of prison chaplains' activity.

According to its structure, S. A. Vasilyeva's monograph consists of a preface, an introduction and three chapters (each chapter is divided into three paragraphs), as well as appendices and references. The chosen structure looks thoughtful and logical, reflecting the object and subject, the purpose and objectives of the monographic study, fully allowing to reveal the origin history of the prison service practice in the Protestant tradition. S. A. Vasilyeva quite reasonably defined the tasks of her work, namely: "...to consider the social institution of prison chaplains formation, and related power relations in the context of national uniqueness of social and cultural practices» (Vasil'eva, S. A. 2019, p. 11). The author puts forward a hypothesis about the dominant influence of the Protestant worldview on the formation process of the European system of punishments execution as a whole.

The preface presents an overview of modern foreign historiography studies of the history of English and American penal systems of modern times. Consideration of modern Russian historiography on the researched issue shows the impressive number of publications of S. A. Vasilyeva in serious scientific journals, as well as the citation of major works included in the systems of the Russian science citation index (RSCI) and Web of Science. The materials included in the monograph were repeatedly tested in the form of reports and presentations at conferences and scientific seminars of international level (Vasil'eva, S. A. 2018), as well as in the events of the Institute of World history of the RAS (Vasil'eva, S. A. 2019), this indicates that the author's research has high quality of scientific component.

The historical documents presented in the monograph reveal a serious scientific research based on an impressive source base and deep author's analytical work. S. A. Vasil'eva used in the monograph an extensive list of English-language sources, including legal documents, pamphlets, preaching and penitentiary literature. The main body of historical sources was materials containing information of

personal origin: memoirs-autobiographies and memoirs of contemporaries, diaries and correspondence. Introducing a wide scientific circulation of rich factual material, the author does not avoid ideological aspects. A deep analysis of philosophical and socio-legal treatises, containing reflections of politicians, clergy, philanthropists and educators, and specific projects of penitentiary reform, is presented in earlier scientific articles of the author of the monograph. Considering the intellectual legacy of such British prison reformers as John Howard (Vasil'eva, S. A. 2017), Jonas Hanway (Vasil'eva, S. A. 2017), Elizabeth Fry (Vasil'eva, S. A. 2015), the author of the monograph reveals unique ideas of using the reforming potential of the Christian religion in penitentiary transformations in the analyzed sources. The first experience of organization of spiritual pastoral care and prison service chaplains in the context of national prison reforms was recreated on the sources of personal origin (Vasil'eva, S. A. 2016), based on the study of documents and materials of state and public organizations involved in the process of penitentiary reform (Vasil'eva, S. A. 2017). Thus, on the basis of a comprehensive study of English-language materials, first translated into Russian, it was proposed a comprehensive study of prison service practice and the formation of social and legal institution of prison chaplains in the context of national prison reforms in the United Kingdom and the United States.

The compositional structure of the monograph is chronicle: the author unfolds the narration, consistently describing the most significant periods in the development of prison service practice in the United Kingdom and the United States. The language of the monograph includes elements of scientific and journalistic styles. In the first chapter "Formation of the traditions of pastoral care of prisoners in Britain in the XVII – beginning of the XVIII century and the start of regulatory documents formation (нормативное оформление)" is devoted to the questions of foundations of pastoral

service formation, the origins of prison custody, missionary and charity. The author analyzes the history of spontaneous missionary work in English prisons in the pre-reform period. In particular, S. A. Vasil'eva draws attention to the genesis of the conceptual idea "religion as a means of healing criminal behavior", which will be one of the ideologies of the upcoming prison reforms. The study of the legislative practice of the XVIII century, associated with the registration of the chaplain's position as a staff in the structure of prison administration, is of particular interest.

The second chapter of the monographic study "The first practice of prison service in great Britain and America under the conditions of prison reform" is devoted directly to the experience of the first chaplains in the first progressive prison systems named Pennsylvania and Auburn. S. A. Vasil'eva examines the Quaker approach to punishment, used mainly for spiritual transformation of the penitent offender (sinner) in the context of penitential (penitentiary) conclusion (Vasil'eva, S. A. 2015). However, supporters of this approach almost immediately found religious and political opponents, caused a lot of controversial assessments. Alternative practices have led to the gradual nationalization of the penitentiary system and its secularization. Religion has turned from a driving force of prison modernization into an ally of educational programs of correction and resocialization of offenders. At this stage, the clergy were entrusted with a mission clearly limited by the prison's internal regulations.

The third chapter, "The prison service as a role model for the European national reform: reception of the Anglo-American experience" is devoted to the introduction of Anglo-American penal practices, multiple modes of reproduction and adaptation of these regimes under confessional features of European countries and the Russian Empire. For example, at the stage of origin and legal regulation of the first Russian organizations of prison custody, they have qualitative differences from American

and European prototypes. The author explains this by a number of reasons that lie both in the peculiarities of the Russian political system and in the differences of the Russian civil society.

The results of this work are summarized and presented in the conclusion of the monograph. They are reliable and full-fledged. A careful reading of the monograph leads to the conclusion that the author, at least, managed at a high professional level to summarize the material about the early prison service practices in the pre-reform period; to analyze the origins of missionary work as an understanding of Christian duty and love for one's neighbor; to pay attention to the significant moments of the religious and moral content of the rhetoric and practice of European prison reforms. The theoretical, methodological and practical foundations in the formation of prison service traditions in Protestant societies of Great Britain and the United States, as well as the adoption of ready-made models of cooperation between religious organizations and the State in the field of execution of criminal penalties is consistently considered.

The monograph of S. A. Vasil'eva is quite interesting and significant scientific work prepared by the author on topical issues at the intersection of the history of State and law and social history. In addition, the topic chosen by the author is of great interest for comparative law, intellectual and cultural history, history of the Christian Church and penitentiary history. Using methodological tools and principles of "new cultural and intellectual history" the author presented an original vision of prison service mission in the Protestant tradition. The study of the past allowed S. A. Vasil'eva to draw a number of scientific conclusions. One of them is that "the new social form" – the prison system in Protestant societies is built around the true religious concepts of mercy, repentance, redemption and conversion (Vasil'eva, S. A. 2019). S. A. Vasil'eva also emphasizes that "the search for state reformers and the ways of preachers converge on the image of the prison pastor-

chaplain, designed to represent the union of Church and the State in the changing paradigm of criminal punishment” (Vasil’eva, S. A. 2019). Subsequently, according to the author, the introduction of Anglo-American penitentiary models, their repeated copying and gradual distancing from the religious principles of the puritans, which were the primary theoretical and methodological basis of imprisonment, revealed the controversial effectiveness. Without adapting borrowed models to the socio-cultural realities of a particular country, even the most successful experience can lead to the opposite results. Unconventional conclusion of the author, confirming the hypothesis about the dominant influence of the Christian worldview on the formation process of the penal system in England in the XVIII century, which, in turn, makes adjustments to the existing concept of a unified understanding of the secular nature of European legal reforms (Vasil’eva, S. A. & Erlikhson, I. M. 2018).

At the same time, I would like to express my opinions on some of the estimates set out in the monograph. The paper notes that “at the beginning of the XIX century, Russian civil society in comparison with Western European and, especially, American, was a “foolish baby”. It could not be possible to delegate managerial powers to it, especially in such a traditionally state sphere as the execution of punishments, in Russian conditions. However, it seemed at that time a successful solution to shift some penitentiary tasks, which the state itself could not cope with, to the public trusteeship organizations “ (Vasil’eva, S. A. 2019). We believe that this is not entirely true. The history of the Russian Empire, of course, has always been primarily the history of Russian statehood, a demonstration of power and influence of authoritarian power, the State dominated in the social and economic spheres, prevailed in the hierarchy of values of Russians, was the supreme arbiter and guarantor of rights and obligations (Tarasov, O. A. & Vasil’eva, S. A. 2010, p. 77). Although in this context, the delegation of administrative

powers to the Russian Orthodox Church in the field of execution of criminal penalties (according to the experience of Anglo-American models) was out of the question, the Church became a full spiritual partner of the reformed penitentiary system. There are also facts of independent philanthropic initiatives of the Russian nobility and clergy on the organization of prison guardianship, which, on the contrary, met obstacles from the state and the bureaucracy. At the same time, I would like to once again draw attention to the difficult topic for research and the complexity of the stated tasks. Discussions around these issues, in particular about the influence of religion on convicts correction, the specifics of the spiritual guidance of an unusual flock, the mechanisms of cooperation between Church and the State in the penitentiary sphere are far from being finished. Despite the advantages of the proposed monograph, the author should be invited to continue the consideration of the socio-cultural context of penitentiary reforms of the XIX century and applied problems of the history of Church prison service organization.

The undoubted advantage of this publication is the appendix, which presents detailed pointers: nominal, religious studies, thematic and chronological, as well as excerpts of normative documents in the original language in translation by S. A. Vasil’eva. Attention is drawn to a serious bibliographic list of sources and literature. Selection of illustrations in the text enriches the content and expands the potential circle of readers of the scientific publication. Thus, a monographic study of Svetlana Vasil’eva is possible to recognize new significant scientific achievement, which is original, independent and credible. The publication is aimed at a wide range of readers: specialists, students and practitioners of the Federal penitentiary service of Russia, clergy, and, of course, can be useful not only to historians, legal theorists and specialists of the penal system, but also to anyone interested in the problems of penitentiary reforms and social history in general.

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