

## EDUCATIONAL ROLE OF RELIGIOUS PRACTICE IN CORRECTIONAL INSTITUTIONS

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### INTRODUCTION

The problem of crime is one of growing importance, and every means available should be used to reform and train the prisoner so that when he leaves the penitentiary he will go out and become a useful member of society. Certainly it must be possible to do much to help these people to readjust themselves to the social order. Throughout the long history of corrections, religious persons and religious institutions have greatly influenced the treatment of offenders. For centuries, churches were the first institutions that provided asylum for accused criminals. The establishment of prisons and penitentiaries was a religious idea for the offender to obtain penance for crimes, make amends, and convert during isolation from others.

In order to complete general picture of the problem of crime in nations, as well as to prevent and solve this phenomenon, it should be considered some of the causes which are related to the crime situation in the society. There are certain historical facts and character traits of human culture which should be considered if we are fully to perceive these underlying causes of crime. One of the most important causes is the intense individualism of modern people, for which a frontier furnished an outlet. We still consider the accumulation of wealth as a standard for socially acceptable achievement. It seems to remain the criterion by which we determine a man's success; therefore, many men, deprived of honest opportunities, stoop to almost any level to obtain wealth. The increasing mobility of our population brought about by a complex society and ease of transportation and communication are factors to be considered in dealing with the crime situation. Other factors, briefly enumerated, are as follows: migration of labor, especially from rural to urban centers, which makes for maladjustments due to the diversity of pattern of thought and standards; our political system, with its corrupt administrative policies and personnel; the recent and rapid growth of cities, which has a disintegrating effect on the patterns of thought and action of the transplanted rural people and immigrants; the rapidity of social change in the countries, which results in the breakdown of customs and the attempt to control by law instead of custom; and regional traditions and customs. There are so many causes of crime and so many factors which contribute to the present crime conditions in the countries,

that at best it could be made only a few generalizations, as each crime, in most cases, has a multiplicity of causes.

No matter the reasons, probably the most significant influence on treatment of inmates was the establishment of a regular chaplaincy. Correctional chaplains were among the earliest paid non-custodial staff and were the first to provide education and counseling for inmates. No person has greater potential opportunities in helping to rehabilitate the prisoner than the prison chaplain who have shown the most interest in criminals and have been motivated by a religious spirit or a welfare mission. Currently, many correctional inmates practice their religion on an individual basis or within the structure of an organized religious program. Religious programs are commonplace in jails and prisons and research indicates that one in three inmates participates in some religious program during their incarceration<sup>1</sup>.

Nowadays the problems of great importance of religious education to rehabilitate and reform the offenders or prisoners are actively developed by foreign and Ukrainian researchers. Significant contribution to the development of theoretical and practical foundations of religious education and study of the role of correctional chaplains in prisons was made by Clear T. R., Stout B. D., Dammer H. R., Kelly L., Hardyman P. L., Shapiro C., Johnson B., Keuther F. C., Murphy G. L., Shaw R. D., Sundt J. L., and others. Unfortunately, much less works of the Ukrainian scholars are devoted to various aspects of inmates' religious education and correction.

So, it is essential to analyze the role and impact of the religious education on the convicted. Thus, the aim of this publication is to highlight and analyze contemporary trends and development of the religious education in the world and in Ukraine, the role of correctional chaplains' activity as the most significant representatives of religious institutions greatly influencing the treatment of inmates.

### **1. History and reasons for religious involvement of inmates**

Speaking about historical background of religion in corrections, H. Dammer considers that the influence and practice of religion in the correctional setting is as old as the history of prisons. Initial entry of religion into prison was probably carried out by religious men who themselves were imprisoned. The early Christian Church granted asylum to criminals who would otherwise have been mutilated or killed.<sup>2</sup> Imprisonment under church jurisdiction became a substitute for corporal or capital punishment.

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<sup>1</sup> Murphy G. L. The social role of the prison chaplain. Doctoral dissertation, University of Pittsburgh. 1956.

<sup>2</sup> Dammer H. R. Religion in Corrections. *The Encyclopedia of Crime and Punishment*. The University of Scranton. 2002. Vol. 3.

In medieval times, the Roman Catholic Church developed penal techniques later used by secular states such as the monastic cell that served as a punishment place for criminal offenders. The Protestants and Catholics built correctional facilities for women and men, and for younger offenders with separation, silence, work, and prayer emphasized. Early settlers of North America brought with them the customs and common laws of England including the pillory, the stocks and the whipping post.

During the 18th century isolating offenders from fellow prisoners became the accepted correctional practice. It was thought that long-term isolation, combined with in-depth discussions with clergy, would lead inmates to repent or become «penitent» – sorry for their sins. Thus the term «penitentiary» was derived. Even during the 19th century when daytime work was initiated. Belief in education as a tool for reducing criminal activity also assisted in the growth of religion in prison. Because of the limited budgets of correctional institutions, chaplains were often called upon to be the sole educator in many American prisons.<sup>3</sup>

Volunteers also have a long history in corrections that can be traced back to the beginning of prisons. In the last 200 years many religious groups have entered correctional facilities to provide religious services to inmates. Today, volunteers are vital to religious programs and without them inmate participation would surely be limited.

The various *reasons for inmate religious involvement* are investigated by the researchers of the problem F. Keuther, J. Hoyles. This difficulty is caused by the fact that religious belief and practice is a very individual matter and exacerbated by the psychological complexities of living in prison. However, in research conducted in the correctional setting it has been found various personal and practical reasons for inmates to practise religion while in prison, they are following:

– *many psychological and emotional benefits*. Inmates are practicing their faith by worshipping God or a higher power. Inmates either grew up practicing a religion or joined a religion later in life. In many cases, inmates gain direction and meaning for their life from the practice of religion while in prison. They feel that God, or Yahweh, or Allah will provide a direction to go in life, one that is better than their present psychological or physical condition. Religion also provides hope for the inmates – hope to reform from a life of crime, and from a life of imprisonment. Some inmates feel that practicing religion gives them a «peace of mind», which helps inmates improve their well-being especially those serving long sentences.

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<sup>3</sup> Dammer H. R. Religion in Corrections. *The Encyclopedia of Crime and Punishment*. The University of Scranton. 2002. Vol. 3.

– *improving their own self-concept*. Lack of a positive self-concept is a common problem with correctional inmates who may suffer from guilt related to failures in life, remorse from criminal acts, or, from the pain of a dysfunctional family background. Because the core of many religious beliefs includes acceptance and love from a higher being, and from members of the faith group, inmates often feel better about themselves if they practice religion while incarcerated.

– *use religion to help change their behavior*. Following the principles and discipline that is required in the serious practice of religion can teach inmates self-control. Having self-control helps inmates avoid confrontations with other inmates and staff, and it helps them comply with prison rules and regulations.

– *to gain physical protection*: To be safe, many inmates believe that they need to be part of a group which can provide physical protection from other inmates. Without this protection, inmates believe they may be subject to blackmail, sexual exploitation, or physical confrontation. They assume that the religious group will provide the protection necessary to avoid such difficulties. Religious services are considered a «safe haven» because few physical attacks usually occur in a place of worship.

– *to meet other inmates*. Religious services are an important meeting place for inmates because the opportunity to attend them is usually available to all inmates in the general prison population. Inmates value the opportunity to meet other inmates for many reasons. First, like those in the free world, inmates enjoy regular social interaction with friends and groups of individuals with similar interests. Second, some inmates meet at religious services for the purpose of passing contraband: food, written messages, cigarettes, drugs, or even weapons, that should be considered by correctional staff.

– *to meet volunteers of the opposite sex*. Civilians often volunteer to visit correctional facilities to help with religious services and programs. In many cases these volunteers are women. The male inmates look forward to coming to religious services to meet the women, and the female inmates look forward to meeting the male volunteers as well<sup>4</sup>.

Although some inmates, correctional officers and staff think negatively of the intentions of religious inmates, many believe that inmates can acquire a number of positive characteristics from the practice of religion in prison. It is because serious religious involvement promotes self-discipline, self-introspection, and concern for others. The positive characteristics include

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<sup>4</sup> Keuther F. C. Religion and the chaplain. Tappan P. W. Contemporary correction. New York: McGraw Hill. 1951. PP. 256.; Hoyles J. Religion in Prison. Epworth Publishers. 1955.

psychological peace of mind, positive self-concept, and improvements in self-control and intellectual abilities.

In recent years there has been an increased interest on the topic of religion in corrections and in finding out whether the practice of religion in corrections has had any positive impact on inmates. Some research evidence supports the view that the practice of religion helps to control inmate behavior during incarceration<sup>5</sup>. Other studies have found that inmates who are very active in religious programs are less likely to be re-arrested after release from prison, and that their likelihood of success can be enhanced by post-release religious involvement<sup>6</sup>.

## **2. Legal bases for practice of religion in prisons**

Religiously, according to many authorities, a large portion of the prisoners are a skeptical lot of pagans. If the prisoners were religious and practiced their religion, the simple fact remains that they would not now be in prison. James Bennett, Director of the United States Prison Bureau, stated that he had seen only a few prisoners who could not find a way of rationalizing the crime they had committed<sup>7</sup>. They seldom confess a feeling of guilt or remorse; they shift the responsibility for their crimes and never see their own inconsistencies. Most prisoners appeal to religion only when they think it will get them an extra meal or put them in the good graces of someone they think can help them out of their difficulties. So, the raw material with which a prison chaplain must deal makes his job difficult and often disheartening<sup>8</sup>.

Nevertheless, according to the national laws of many developed countries and Ukraine as well, correctional institutions must provide inmates with legal rights concerning the practice of religion such as the opportunities to assemble for religious services, attend different denominational services, correspond with religious leaders, observe dietary laws, pursue name changes, and obtain, wear and use religious paraphernalia. All of these rights, however, must not supersede the security considerations of the institution.

It is common for prisons to provide only a main Sunday services and one or two weeknight Bible study groups. Some correctional facilities allow

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<sup>5</sup> Skotnicki A. Religion and the development of the American penal system. Doctoral Dissertation, Graduate Theological Union. 1991.

<sup>6</sup> Sundt J. L. Bringing Light to Dark Places: An occupational study of prison chaplains. Doctoral Dissertation, University of Cincinnati. OH. 1997.

<sup>7</sup> Gwin J. L. Religious Education in Prisons. Master's Thesis. University of Tennessee. URL: [https://trace.tennessee.edu/utk\\_gradthes/3064](https://trace.tennessee.edu/utk_gradthes/3064)

<sup>8</sup> Ibid.

special seminars conducted by various faith groups to motivate inmates to turn to religion, which will hopefully lead them to a better, crime-free life<sup>9</sup>.

The national laws protect prisoner's right to practice his or her religion of choice for good reason. Religious communities provide a vital network of support for prisoners and can play an important role in easing a prisoner's transition back into the community upon release<sup>10</sup>.

As an example, in the USA prisons are required to accommodate an inmate's religion to a reasonable extent. This requirement is grounded in the First Amendment of the U.S. Constitution, which guarantees the right to freedom of religion and applies to all persons within the United States, including those who are incarcerated. Congress has acted to reinforce this protection through its passage of the Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA), which provides stronger protections for inmates' religious rights. Under federal law, a prison or jail cannot substantially burden a prisoner's exercise of his or her religion unless it can demonstrate that it has a compelling interest that cannot be achieved through any other less restrictive means<sup>11</sup>.

Laws passed by the U.S. Congress and state legislatures provide additional protections for prisoner's religious freedom. Depending on a state or federal prison, different laws apply. If a prisoner is in a state prison, the Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA) protects his religious freedom but in a federal prison, the Religious Freedom Restoration Act of 1993 (RFRA) protects religious freedom instead. Although RLUIPA and RFRA are two different laws, both use the same language to describe the religious free exercise protections given to prisoners. Therefore, if a federal prisoner is protected by RFRA, discussion of RLUIPA can still help figure out how strong RFRA claims are. Either RLUIPA or RFRA support a prisoner's claim regardless of whether he/she is in federal or state prison. Some states have also enacted additional laws that further protect the religious freedom of prisoners in their correctional facilities<sup>12</sup>.

However, these rights are not absolute and can be limited by the state's compelling interests, such as safety, security, and the efficient operation of the correctional facility. Here are some examples of how this can occur.

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<sup>9</sup> United States Department of Justice. Survey of State Prisoners. Washington, D.C. Government Printing Office. 1993.

<sup>10</sup> Religious freedom in prison. URL: <https://www.aclu.org/issues/prisoners-rights/civil-liberties-prison/religious-freedom-prison>

<sup>11</sup> Religious Rights of Inmates. URL: <https://www.legalmatch.com/law-library/article/religious-rights-of-inmates.html>

<sup>12</sup> Religious freedom in prison. URL: <https://www.aclu.org/issues/prisoners-rights/civil-liberties-prison/religious-freedom-prison>

– *Safety and Security*: One of the primary responsibilities of a prison is to maintain safety and security for all inmates and staff. If a religious practice could potentially jeopardize this safety or security, a prison may limit or prohibit the practice. For example, if an inmate’s religion required them to carry a particular item that could be used as a weapon, a prison might limit or prohibit this practice in the interest of safety.

– *Order and Discipline*: Prisons also need to maintain order and discipline among inmates. If a religious practice could disrupt this order or discipline, the prison may limit or prohibit the practice. For example, if an inmate’s religion required them to engage in loud prayer or chanting at all hours, a prison might limit this practice to certain times or locations in order to maintain order and avoid disturbing other inmates.

– *Health and Hygiene*: Prisons have a responsibility to maintain the health and hygiene of all inmates. If a religious practice could threaten this health or hygiene, a prison may limit or prohibit the practice. For instance, if an inmate’s religion prohibits them from bathing, a prison might impose restrictions to ensure that hygiene standards are maintained.

– *Efficient Operation*: Prisons must manage resources and fulfill their responsibilities efficiently. If a religious practice would impose significant costs or administrative burdens, a prison may limit or prohibit the practice. For example, if a prisoner’s religion required a specific, costly diet that the prison couldn’t easily provide, the prison might be able to deny this accommodation.<sup>13</sup>

In all of these cases, the prison must demonstrate both that there is a compelling interest behind the limitation and that the limitation is the least restrictive means of achieving that interest. This means that if there is a way to accommodate religious practice without compromising safety, order, health, or efficient operation, the prison should do so. So, it may be concluded that the ability to practice ones religion even for those who are incarcerated, is also supported by many states and laws, however, this right must not interfere with the security of the institution.

Religious practice is no longer only in the form of the Judeo-Christian experience in American and European prisons. A variety of faith groups are now present in many institutions, each with their own form of religious practice. Today the specific kinds of religious groups vary from prison-to-prison. Nearly all correctional institutions provide support for at least some of the four traditional faith groups – Catholic, Protestant, Muslim, and Jewish. The religious programs and practices conducted by the different faith groups differ according to the beliefs of the group, inmate interest,

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<sup>13</sup> Religious Rights of Inmates. URL: <https://www.legalmatch.com/law-library/article/religious-rights-of-inmates.html>

amount of time and space available in the prison, competence of the religious staff, and the support of the correctional authorities. It is not uncommon for a large prison to have numerous religious services on a daily basis. For example, a typical day could include a Bible study class, Catholic Mass, Islamic TaLeem, Jewish Faith Meeting, Another institution that contains a less diverse group of inmates, might provide only a main Sunday services and one or two weeknight Bible study groups. In addition to regular religious programs some correctional facilities allow special seminars. These seminars are conducted by various faith groups, held several times a year and conducted by volunteers who visit the institution for two or three days. The purpose of the seminars is to motivate inmates to turn to religion, which will hopefully lead them to a better, crime-free life.<sup>14</sup>

As prisons' officials declare, the greatest problem in the whole field of prison management was that of securing inspiring religious service and religious instruction. However, it was the chaplains who first introduced the social case work technique in prisons, and it was the chaplains who were pioneers in seeing the need for educating the prisoners and recognizing the value and need for individual treatment of offenders in their rehabilitation<sup>15</sup>.

Particularly essential for borrowing the positive experience of the organization religious services and therefore religious education of inmates in Ukrainian prisons is the experience of the USA correctional institutions, the work and training of chaplains to work in them.

In this country the most significant program in prison religious education is that which is being carried out in the Federal prisons. This program is being sponsored by the Federal Council of the Churches or Christ in America and the Council for the Clinical Training or Theological Students. The Federal Council or Churches nominates for the Federal prison service only those men who have been especially trained for the duties of a prison chaplain. Once a man is appointed, the above organizations supervise his work, train him, and keep him in close contact with the church. With the help of the Catholic University in Washington, a somewhat similar plan has been worked out for the Catholic chaplains. The bishop or the diocese in which the Federal prison is located designates a priest for the position of prison chaplain, and the School of Social Work or Catholic University offers special training for the men appointed. The leading Jewish organizations are also cooperating in the selection and training of Jewish chaplains. In this way there is the double advantage of having men especially trained and

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<sup>14</sup> Murphy G. L. The social role of the prison chaplain. Doctoral dissertation, University of Pittsburgh. 1956.

<sup>15</sup> Gwin J. L. Religious Education in Prisons. Master's Thesis. University of Tennessee. URL: [https://trace.tennessee.edu/utk\\_gradthes/3064](https://trace.tennessee.edu/utk_gradthes/3064)



qualified for their work and of maintaining that close relationship between the prison chaplain and his church which is really essential. The position of prison chaplain is treated as a professional and necessary part of the technical staff.

The Council for the Clinical Training of Theological Students provides opportunities for the prospective chaplain to obtain practical experience in dealing with prisoners. The students are placed in training centers, located in institutions carefully chosen and under teachers who are experienced in prison work. These students are under the joint guidance of the theological supervisor and the institutional supervisor. This council is accepts students from any theological school, thus providing a new opportunity in theological education and a new technique for the prison administrator. These methods have been so successful that they are placing in each of the Federal prisons at least one full-time chaplain, who can devote his entire attention to duties within the prison. They will have time, opportunity, and the facilities to get to know each prisoner thoroughly and help to satisfy his individual needs.<sup>16</sup>

Thus, religious persons and religious institutions have long been associated with correctional practice. This influence began prior to the invention of the prison, continued with the development of a correctional philosophy aimed at repentance, and more recently serves to assist inmates who try to practice their faith while incarcerated.

### **3. The work of correctional chaplains**

Most of the direct influence of religion in corrections has been accomplished through the work of correctional chaplains. Prison chaplains have always served as the main conduit through which religion is delivered at correctional facilities. The term «chaplain» is believed to be derived from the Latin term «capella» meaning a cloak<sup>17</sup>. Chaplains and other «faith representatives» are currently employed in all correctional facilities and they serve a variety of functions. No person in prison work has greater potential possibilities and opportunities in helping to reform and rehabilitate the prisoner than does the prison chaplain.

In Ukraine chaplains are traditionally called priests in the army, police, prisons or hospitals. On our lands, priests accompanied the army for many centuries, until they were replaced by soviet political officers. As for the Ukrainian prisons, the priests got access to them only the last decades. There

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<sup>16</sup> Gwin J. L. Religious Education in Prisons. Master's Thesis. University of Tennessee. P.30. URL: [https://trace.tennessee.edu/utk\\_gradthes/3064](https://trace.tennessee.edu/utk_gradthes/3064)

<sup>17</sup> Dammer H. R. Religion in Corrections. *The Encyclopedia of Crime and Punishment*. The University of Scranton. 2002. Vol. 3.

is data that about 3 thousand priests and volunteers of various churches and religious organizations regularly visit Ukrainian penitentiary institutions. In colonies and prisons, there are temples, chapels and prayer rooms<sup>18</sup>.

The chaplain of today is typically an educated and multi-skilled individual who is generally accepted as helpful by those who live and work in correctional facilities. Chaplains serve a variety of functions. Their main purpose is to administer religious programs and provide pastoral care to inmates and institutional staff. In the past, this meant that the common duties were to provide religious services, counsel troubled inmates, and advise inmates of «bad news» from home or from correctional authorities. More recently, the role of chaplain has been expanded to include coordination of physical facilities, organizing volunteers, facilitating religious furlough visits, contracting for outside religious services, and training correctional administrators and staff about the basic tenets, rituals, and artifacts of non-traditional faith groups.

The profound analysis of chaplain's duties and obligations was carried out by Gwin J. L.<sup>19</sup> The modern prison chaplain must use extreme tact and judgment and must be thoroughly trained for his work. He must be frank, honest, and truthful, for it is often the personality of the chaplain and the strength of his own faith that controls the success of his efforts. He must be very careful to keep his promises, be sympathetic, and be a keen judge of human nature. The chaplain of today must know something about the social sciences and should be a man of strong and attractive personality. The chaplain must be very careful not to destroy his usefulness in becoming merely another prison official; however, he must not permit the warden to distrust him or fear that he will become the victim of some clever or designing inmate. It is very easy for a too kindly chaplain to fall for the weird and pitiful tales of distress which are told to him by the prisoners. To meet this situation, the modern prison chaplain must use extreme tact and judgment and must be thoroughly trained for his work.

The chaplain who is interested in doing a really worthwhile piece of work has much to do the other days of the week. He should analyze the inmates' religious and social background, diagnose their deficiencies, and plan for their future. It is necessary to get all the information possible about the inmates' past religious status. Therefore, in many instances it is necessary for the chaplain to get in touch with the communities in which the

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<sup>18</sup> Ukrainian prison chaplains together with State authorities work on concept of torture prevention. URL: <http://ukraine-prison-ministry.blogspot.com/2018/10/ukrainian-prison-chaplains-together.html>.

<sup>19</sup> Gwin J. L. Religious Education in Prisons. Master's Thesis. University of Tennessee. URL: [https://trace.tennessee.edu/utk\\_gradthes/3064](https://trace.tennessee.edu/utk_gradthes/3064)

prisoners formerly resided. In this way, the chaplain is an active and indispensable member of the Classification Board. He must help in setting up the training program for each inmate. Among his other duties, he must visit the inmates in the hospital and in their cells. As the spiritual sponsor of the prisoner, he must show his intense personal interest in each individual and speak a word of encouragement or help at every opportunity. He must meet the prisoner on his own ground, but must be careful not to become too familiar with the inmate and thus lower himself to the inmate's level. Reformation must come from within because it is essentially a change of mental processes, a realization and strengthening of the intangible faculties of mind and soul. Education, craftsmanship, work, hygiene, discipline are of great value, but they do not necessarily bore beneath the surface or stimulate the will of a man to reformation. That is the job of the chaplain.

However, we must not think that the chaplain can reach and regenerate all those who come within his sphere of influence. He must devote most of his time to those he can reach and not waste too much time on the others. Young prisoners who have committed their first offense are in dire need of a friend and adviser, to whom they can turn when they have a problem which they cannot solve because of their lack of experience and intelligence. And it is with them the prison chaplain have the greatest opportunity. Religion is not a panacea for all our inmates' problems, for it cannot reach all of the prisoners; but a painstaking, persevering, intelligent, and well-trained chaplain can do much to reform and rehabilitate his charges, the chaplain's job is an extremely important job in any institution He must recreate a new personal and religious philosophy of life for his charges through religious education. This he can do by prescribing reading courses in the field of religious psychology, ethics, and religion, and he should conduct a Sunday School class, organize forum groups, and establish groups for the regular study of religious problems<sup>20</sup>.

## CONCLUSIONS

As the prison population grows, more inmates are also eventually released back into society. Thus, programs aimed at the successful reintegration of inmates back into the community will need the assistance of religious personnel to find employment and promote positive family relationships. Whatever the changes in corrections and larger society, because of the historical and legal foundation of religion in corrections it will continue to be an active part of prison life and programming of their rehabilitation. Since many research evidence supports the view that the

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<sup>20</sup> Gwin J. L. Religious Education in Prisons. Master's Thesis. University of Tennessee. URL: [https://trace.tennessee.edu/utk\\_gradthes/3064](https://trace.tennessee.edu/utk_gradthes/3064)

practice of religion in corrections has had any positive impact on inmates, and helps to control inmate behavior during incarceration, correctional institutions must provide inmates with their legal rights concerning the practice of religion and attending religious services.

There has been realized recently that the chaplain's job is an extremely important job in any correctional institution. Chaplains should be concerned primarily with the religious problems of the prisoners, they in addition to their religious services and regular seminary training, should have special training in the work which they are to perform. The prisons should put more emphasis on their programs of religious education and provide adequate chapel facilities and equipment in every prison in order to fully realize the possibilities of such religious educational programs in the rehabilitation of prisoners.

### **SUMMARY**

The article is devoted to the problem of religious education that may be of great importance to rehabilitate and reform the offender or prisoner. As the problem of crime is one of growing importance, every means available should be used to reform and train the prisoner so that when he leaves the penitentiary he will go out and become a useful member of society. The various reasons for inmate religious involvement are investigated; it is proved that inmates can acquire a number of positive characteristics from the practice of religion in prison. According to the law of many countries, correctional institutions must provide inmates with legal rights concerning the practice of religion and attending religious services, but considering security of the institution.

There has been considered that the prison chaplain has greater potential opportunities in helping to rehabilitate the prisoner, he has shown the most interest in criminals and has been motivated by a religious spirit or a welfare mission. The article shows characteristics that the modern prison chaplain must use; the chaplain's duties and obligations are analyzed. It is noted that whatever the changes in corrections and larger society, because of the historical and legal foundation of religion in corrections it will continue to be an active part of prison life and inmates' rehabilitation.

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