

daunting responsibility and a real feat. It requires a serious investment of time, patience, love and prayer. But the rewards are incomparable - and eternal.

**Н. В. Могиленко**

## **THE HISTORY OF PRISON**

My work is devoted to the development of prisons in the ancient world and the Middle Ages within the framework of becoming the system of punishment as a whole. The Oxford history of prisons written by Norval Morris and David Rothman was the main source.

This book tells us about various punishments and their development in uniform system from the antique period up to the present. In fact, the history of incarceration is marked by extraordinary changes. Before the 18 century prison was only part, and by no means the most essential part, of the system of punishment. Punishments and prisons of the Ancient world represent a special interest: The Ancient Egypt, Rome, Persia, Israel and Greece. The sources for the early history of prisons are lost, diverse, fragmentary, or otherwise difficult to interpret. The joint work of archaeologists, philologists and historians was required to what were the Babylonian «bit asiri» and the Great prison of the Egyptian Middle Kingdom. To learn about the prisons of ancient Athens, we must turn to the Greek oratorical literature and the writings of Plato. And to learn about the prisons of ancient Hebrews, we must consult the main Jewish religious text, the Bible.

There are more documents relating to punishment than in any other Greek cities. The legal procedure determined the forms of punishment that could be inflicted: stoning to death (lapidation); throwing the offender from a cliff (precipitation); binding him to a stake so that he suffered a slow death and public abuse while dying; or the formal dedication of the offender to the gods, by a ritual cursing him or forbidding all from any social communication with him. Dedication to the gods reflects the religious sanction that homicide and other crimes were

thought to invoke. In other instances, the dishonored dead might be forbidden burial, and their houses might be destroyed.

The Assyrian empire imprisoned smugglers, thieves, deserters from royal service, foreign captives. Some prisoners were confined in dry cisterns that were otherwise used for the storage of grain.

The first recorded offense in Jewish history, Adam and Eves disobedience to God, was punished by exile. Like exile, the death penalty was used to remove those whose offenses disrupted public order and purity and threatened to bring down the wrath of God on the whole community. And principal forms of the death penalty were lapidation, burning (which consisted of forcing the mouth open and pouring molten lead into the stomach), decapitation and strangulation. Corporal punishments included beating and mutilation. Compensation, fines and compulsory sacrifices could also be ordered.

The later 4-5 centuries emperors began to reduce both the variety and severity of capital punishment. In 438 the emperor Theodosius 2 issued the Theodosian code and century later, Justinian issued the Institutes. These texts, known since the 13-th century as *Corpus Iuris Civilis*, influenced the law of Europe and the Americas until the end of the 18 century and are still the basis for learned law in countries with civil law systems. Code and Digest nonetheless offer a number of ideas concerning imprisonment, all from the classical period and one of which became extremely influential. In matters of criminal law they represent an attempt by the later Roman emperors to mitigate the arbitrary harshness of the third-century Empire by recovering the laws of such moderate second-century emperors as Hadrian and Antoninus and the opinions of the classical lawyers.

It is only the brief review. As a whole, development of prisons covers a long period enough. And establishments of punishments and prisons, which we can see today, naturally, not always were such. Some centuries passed before women - offenders began to be separated from men. In the 13 century in Florence separate cells for minors for their corrections were allocated. If there were no prisons in the ancient world criminals were placed in granaries, warehouses, or simply fetters

were put on them. In the XV-XVII centuries prisons were used not only for their direct purpose, but also divided offenders according to their gender, age, a degree of their perversity and gravity of punishment. Authorities of last centuries always tried to answer a question about the use of prisons: if prisons were to hold criminals in isolation from a society or to correct them or both. It led to the creation of prison workshops where prisoners worked.

In conclusion I want to say that this book opened a viewpoint of foreign authors on the history of development of the system of punishments for me, helped me to deepen my knowledge of the problem and now I'm interested in the further studying of special literature.

**A. M. Непогодина**

## **THE CLASSIFICATION OF THE EDUCATION THEORIES AND THEIR PROBLEMS**

My speech directs an understanding to the principal contemporary theories of education. In particular, we analyze those that, in recent decades, have marked thought about what education should be. They generally include an analysis of the problems of education and proposals for change. Most are accompanied by reflections about the goals of education, the roles of instructors, the place of the student, the scope of course content, and the sociocultural relevance of education.

We need to classify educational theories because there are so many that it is difficult to understand them and to choose directions and make changes in education.

The proposed classification consists of seven categories:

1. Spiritualist; 2. Personalist; 3. Psychocognitive; 4. Technological; 5. Social Cognitive; 6. Social; 7. Academic.

The system of classification proposed in my report takes into consideration the dizzying evolution of the cognitive and social cognitive