Introduction:
Project presents the study of moral and ethical reposes of Russian viewers to Russian TV series:
These were the first ever series on the prison theme, shown in succession on Central Russian channels, illustrating what happens **not before**, but **after** the making of the judicial decision and throughout the process of the execution of the punishment.
To date they have been successfully distributed in the DVD format and online as modern gadget.

Main problems that these serials bring up:
Are these films about the crime or about the punishment?
Is there such a thing as the romanticism of life in prison?
We begin to sympathise with criminals and offenders. Is this a good thing?
The 'red lines' and going beyond the 'red lines' of what goes on on both sides of the prison walls.
The problem of collective punishment and individual responsibility.
The moral systems of the prison life.

Methodology and theoretical approach
**Varlam Shalamov & Vladimir Lefebvre**

The Western and the Russian approaches to moral values are very similar.
V. Lefebvre distinguishes between a value system and an ethical system.
It recognises that each element of the system of values corresponds to existing codes of 'good' and 'evil'.
He claims 'that there is a value system extending from cult objects to an everyday system of moral values.
The cognitive system of any person follows the rules of transition from an assessment of basic values to assessments of complexes of these values, which are also predetermined by society.
There are only two such rules:
The first suggests that compromise between 'good' and 'evil' is 'bad', and
The second that compromise between 'good' and 'evil' is 'good'.
Which ethical system dominates in any particular country?
If moral education is based on prohibition against bad behaviour (do not kill, do not lie) -
the country/society belongs to the first system,
If the basis for 'good' behaviour is positive (be fair, be brave), then we are dealing with the second system.
The USA and Europe (the West) are traditionally associated with the first ethical system.
The Soviet Union belonged to the second.
V. Lefebvre's conception of reflexive control.

People are “imprinted” with their ethical system at an early age, during the process of socialisation.
A person's first reaction throughout his life is to act in accordance with his imprinted ethical system.
A person can adopt the other ethical system and act in line with it when he/she realises...

The research involved interviews with 50 respondents who watched prison serials during 2006-2012 years

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Discussion & conclusion

The Moral Context of Penal Questions:
- All the conflicts/problems contained in the basic plots of all three serials are resolved within the framework of the second ethical system.
- Attempts to solve any of the problems within the first ethical system are stalled or not fully realised.

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