

- Топтық жұмыс барысында сауалнама және бақылау парақтарының прототипін әзірлейді.
- Жиналған деректерді талдап, алынған нәтижелерді сыныптағы оқыту тәжірибесіне енгізу жолдарын ұсынады.

Осылайша студенттер өздерінің кәсіби-практикалық қызметін ғылыми негізде жоспарлауға машықтанады. Дизайн-ойлауды қолдану нәтижесін бағалау үшін мынадай өлшемдер қолданылуы мүмкін:

- зерттеу проблемасын дұрыс анықтау деңгейі;
- зерттеу сұрақтарының нақтылығы;
- деректер жинау құралдарының сапасы;
- алынған нәтижелерді талдау мен интерпретациялау дәлдігі;
- шығармашылық ұсыныстардың жүзеге асырылуы.

Дизайн-ойлау технологиясы болашақ бастауыш сынып мұғалімдерінің зерттеу дағдыларын дамытуда тиімді әдіс болып табылады. Ол студенттердің эмпатиясын арттырады, зерттеушілік ойлауын дамытады, проблемаларды шешуге шығармашылық тұрғыдан қарауға мүмкіндік береді. Сонымен қатар, бұл технология зерттеу әрекетін тәжірибемен ұштастыруға, яғни болашақ мұғалімнің кәсіби қызметінде нақты нәтижелерге қол жеткізуіне ықпал етеді. Дизайн-ойлау технологиясын пайдалану болашақ бастауыш сынып мұғалімдерінің зерттеу дағдыларын қалыптастыруда ең оңтайлы және тиімді болып табылады. Ол студенттердің ғылыми-ізденіс әрекетін жүйелі ұйымдастыруға, проблеманы терең түсініп, нақты зерттеу сұрақтарын құруға, деректер жинап талдауға және нәтижеге негізделген шешім қабылдауға мүмкіндік береді.

Дизайн-ойлау кезеңдері (эмпатия, мәселені анықтау, идея генерациясы, прототип, тестілеу) зерттеу дағдыларының негізгі компоненттерімен табиғи түрде ұштасып, болашақ мұғалімдердің сыни ойлауын, шығармашылық қабілетін және кәсіби құзыреттілігін арттырады.

Сонымен қатар, бұл технология студенттердің топтық жұмыс жасау мәдениетін қалыптастырады, практикалық тәжірибені ғылыми ізденіспен байланыстырады және бастауыш білім беру жүйесінде заманауи педагогикалық шешімдер табуға жол ашады.

Қорытындылай келе, дизайн-ойлау технологиясын болашақ бастауыш сынып мұғалімдерін даярлау үдерісінде кеңінен қолдану – олардың кәсіби дамуына, зерттеушілік мәдениетін қалыптастыруға және білім беру сапасын арттыруға ықпал ететін тиімді әдіс.

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## FROM THE HISTORY OF COMBATING CHILDHOOD ORPHANHOOD AND PREVENTING THEIR DEVIANT BEHAVIOR

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Orphanhood as a social phenomenon has deep historical roots. Attempts to resolve the problem of orphanhood were undertaken at different stages of human development. Many issues of this pressing problem are still being addressed today. This explains our interest in humanity's experience with the issue of orphanhood, which is closely related to the problem of deviant behavior. The study of the history of deviations from social norms in human communities at various stages of their development makes it possible to trace the evolution of social values, the development of cultural norms, and to identify interest in the problem of deviance in the works of thinkers and scholars of past centuries.

Deviant behavior has been a characteristic phenomenon of all socio-economic formations in which certain social norms were established. The founder of the scientific school of sociology of deviant behavior, the French scholar Durkheim (1994), in the 19th century substantiated in his works the existence of deviance as a social phenomenon inherent in all types of societies [1].

The analysis of the genesis of scientific interest of thinkers, philosophers, and classical pedagogues in the phenomenon of "deviant behavior" in the history of society makes it possible to trace how this understanding was formed, which scientific directions emerged, and how they developed into doctrines and theories about life, upbringing, and behavioral deviations. This contributes to the development of prospects for further study of the essence of the researched problem. To embrace the entire history of the emergence and development of ideas about deviant human behavior (since the sociology of deviance as a science was formed only in the 19th–20th centuries) is an "impossible task," as the outstanding Russian deviantologist Gilinsky (2004) once said. However, it is possible to trace the origins of ideas about the eternal problem of good and evil, virtuous and deviant human behavior through selected examples from philosophy and pedagogy, relying on the vast heritage of humankind. The essence of deviance, according to Gilinsky (2004), is expressed in behavioral

acts that should be examined in the context of biological, sociological, and psychological theories of deviance [2, p. 23]. In the present study, the concept of “*deviant behavior*” is understood as behavior that deviates from the norms accepted by society, while *deviance* is viewed as a manifestation of the behavioral component in the process of an individual’s socialization. The concept of “*children’s deviant behavior*” is interpreted here from a pedagogical perspective as “*a behavioral component within the social structure of juvenile personality that does not conform to societal norms, and is manifested in either positive or negative forms.*”

The history of combating child orphanhood and preventing their deviant behavior is closely connected with the activities of monarchs and enlighteners who established educational institutions, shelters for foundlings, and arranged care for orphans, as well as with the charitable work of the Church in pre-revolutionary Russia and the states of Europe.

The fight against infanticide in Russia was carried out under Peter I: “houses of charity” were created, where an “excess” child could be secretly brought, following the example of Europe in the 11th–12th centuries. In all provinces, by decree of Peter I, orphanages were opened and funded by philanthropists. Orphans were sent to villages and apprenticed to craftsmen, and upon reaching the age of 20, they were conscripted into service. Young orphans were also placed in monasteries, where they lived and worked. Catherine II continued the social policy of Peter I regarding the care of orphans, using the Enlightenment ideas of Jean-Jacques Rousseau on European models of both state and family forms of guardianship. The state model of guardianship proved ineffective; therefore, emphasis on the family model became a widespread form of placing orphans in villages, rural communities, peasant families, and monasteries, where they were kept until the age of seven. Afterwards, children were educated: boys were taught crafts, while girls were trained in domestic services.

The problem of educating disadvantaged children was most vividly reflected in the pedagogical activity of the outstanding Swiss educator Johann Heinrich Pestalozzi (1746–1827). Although not a wealthy man, he spent his last savings to establish a shelter for orphans and homeless children. Among the people, he was known as the “people’s preacher” and the “father of orphans.” Pestalozzi was one of the first educators to organize an institution for the upbringing of peasant children. The Swiss pedagogue practically implemented the system of socio-pedagogical activity he had developed, which included the rehabilitation and integration of homeless and neglected adolescents, as well as children whose parents belonged to the poorest social classes, into working community life. The principle of natural conformity formed the core of Pestalozzi’s pedagogical practice, according to which educational influence and all activities had to be carried out in accordance with the natural course of the child’s development, involving them in work and community life, fostering social activity, independence, and the formation of positive individual qualities. Pestalozzi’s experience in socio-pedagogical work represented a family model of upbringing within an institution for children, characterized by a large and multi-age collective of pupils. The unity of intellectual, moral, physical, and labor education of homeless children yielded positive results in the educator’s socio-pedagogical experiment. Pestalozzi devoted a number of pedagogical works to his first experiences. Among them, the novel “Leonard and Gertrude” stands out. In the late 1790s, Pestalozzi organized a shelter for orphans and homeless children in the town of Stans. In the last years of his life, he summarized the experience of his long pedagogical activity in “Swan Song” a posthumous work on the ideas of holistic education, its natural conformity, the methodology of elementary education he had developed, principles of teaching and upbringing, and most importantly, the role and methods of moral education in personality formation, preparation of children for work, and their training in crafts. In memory of the educator’s selflessness and love for children, the epitaph on his tombstone reads: “Everything for others, nothing for himself”[3].

The pedagogical experience of Switzerland, Germany, and France was studied by the 19th-century Russian educator Konstantin Dmitrievich Ushinsky (1824-1870). He believed that the scientific pedagogical knowledge of European countries could be applied within Russian pedagogical science. At the same time, Ushinsky recognized the need for each nation to have its own system of education, since pedagogical knowledge must take into account the differences between national systems of upbringing and instruction in various countries. The principle of nationality became the central foundation of Ushinsky’s (1948) pedagogical views [4]. One of Ushinsky’s great contributions was the identification of the regularities of education and its dependence on other sciences. He argued that pedagogy, as the science of man, must be based on the foundations of anthropological sciences: anatomy, physiology, pathology, psychology, logic, philosophy, history, and a number of others. Its connection with psychology is especially evident. Ignorance of a minor’s psychology, he emphasized, could nullify the possibility of educational influence and lead to mistakes that are difficult to correct. In his work “Pedagogical Anthropology”, Ushinsky (2013) stressed that an educator, in striving to understand a pupil, must know absolutely everything about him, and that this knowledge would help in finding effective means of educational influence [5]. Ushinsky’s pedagogical ideas justify the anthropological principle and the interdisciplinary approach to studying the phenomenon of deviant behavior in children and adolescents. Scholars began to study deviations in human behavior not only as an ethical (moral) reality and a product of upbringing, but also as a phenomenon determined by a complex of factors: biological, psychological, and sociological.

With the development of humane pedagogy and, as a result, interdisciplinary research, society began to recognize the need for a special approach to maladjusted children and adolescents. A socio-pedagogical approach became more prominent, focusing on fostering moral and volitional qualities of personality, as well as on the rehabilitation and correction of traits in adolescents with deviant behavior.

Preventive and corrective activities aimed at countering negative tendencies in the behavior of young people have a long history in pedagogy. The problem of deviant behavior became especially acute in the early years of Soviet power, when the growth of juvenile delinquency and child homelessness reached alarming proportions. Soviet educators such as S. T. Shatsky, N. K. Krupskaya, P. P. Blonsky, V. P. Kashchenko, P. F. Kapterev, K. N. Venttsel, L. S. Vygotsky, A. S. Makarenko, and others made an enormous contribution to organizing a system of education and upbringing for at-risk minors and homeless children. Noteworthy are K. N. Venttsel’s reflections on physical labor as a factor in preventing deviance. Within P. F. Kapterev’s concept, the mechanism for implementing preventive measures in interaction with children and

adolescents with deviant behavior had to rely on the humanistic tendencies of upbringing as a self-developing system. The talented Soviet educator A. S. Makarenko (1888–1939), whose legacy is invaluable in working with adolescents exhibiting deviant and delinquent behavior, based his work on his theory of the collective and his methodology of personality education. Building on Russia's pedagogical heritage and his own experience as an educator, Makarenko was able to develop, at the very dawn of Soviet power, a system of education that met the pressing tasks of building a new society. In the difficult conditions of hunger and devastation, he began his work in a colony with homeless adolescents the victims of civil war, social upheavals, morally crippled and neglected children. Makarenko's experience in the "Maxim Gorky Colony" for juvenile offenders was studied and disseminated by German scholars from the University of Marburg (S. L. Fröse, Z. Weitz, G. Hillig), where in the early 1960s a research laboratory was established to study the valuable pedagogical heritage of this outstanding educator and innovator [6]. His theory of education through the collective, along with his principles and methods for working with difficult adolescents, remains a valuable guide for addressing deviant behavior of a negative character among minors. Makarenko viewed the main cause of negative adolescent deviations as improper upbringing of children. In conditions of mass homelessness and pedagogical neglect, his primary goal was the re-education of juvenile offenders through collective influence on the individual and through the system of education he had developed, aimed at turning them into socially active, hardworking, and honest citizens. Thus, the invaluable experience and pedagogical legacy of A. S. Makarenko continue to help address contemporary problems of deviant behavior among children and adolescents. His ideas remain relevant today. In 1988, UNESCO included the name of A. S. Makarenko in the list of the greatest educators of the 20th century.

In the history of pedagogy, there are many names of educators whose lives and entire activity were devoted to the upbringing of children. Among them is the Polish educator Korczak (1884–1942), who proved in practice his boundless love for children. In the memory of history, Janusz Korczak remains a selfless teacher who performed a heroic deed, defending children until the very end of his life from the evil that for them took the form of the fascist concentration camp at Treblinka. Protecting his wards from the "Orphan House" from fascist hatred, he entered the gas chamber together with them, holding two small children in his arms. His pedagogical concept was based on the idea that it is necessary to change the norms of life in which good is passive and evil is active: good must be made active, and evil subdued [7]. Janusz Korczak explained the reasons for adolescent deviant behavior by noting that one misbehaves because he does not know how to behave properly, while another does so because of a difficult life. The ideas of the Polish pedagogue about educating troubled children continue to attract scholarly interest in contemporary world pedagogy.

Thus, the analysis of the ideas of thinkers and educators from different times and nations once again confirms the words of the classic of Russian pedagogy Ushinsky (1948), who emphasized that each nation has its own national educational system and that the principle of nationality in upbringing is the fundamental factor of this system [4, p. 157]. The great Czech pedagogue J. A. Comenius viewed national education in harmony with universal human values. The Chuvash pedagogue G. N. Volkov, the founder of ethnic pedagogy, scientifically substantiated that ethnic pedagogy has its own effective educational potential for preventing deviant behavior in children and youth, a potential that has been used by the people in raising younger generations.

The educational potential of folk pedagogy in preventing deviant behavior of children and youth is manifested, above all, in the folk ideal of raising a perfect person, in moral orientations, in the content, methods, forms, and means of children's education, in the etiquette of communication between adults and children, and more. It is expressed in folklore (proverbs, sayings, fairy tales, legends, epics, songs, etc.), traditions, customs, rituals, the worldview of the people, and their experience in raising children and youth.

The worldview of a people, in terms of moral perfection of the individual, is reflected in the ideas of the Kazakh enlighteners the poet and thinker Abai Kunanbaev (1845–1904) and the first Kazakh pedagogue Ibray Altynsarin (1841–1889) for whom ethical problems of human behavior were the central theme of their works. The great Abai called for overcoming five enemies in order to become a true human being. These were slander, falsehood, boasting, idleness, and wastefulness (in the original: "Адам болам десеңіз, оған қайғы жесеңіз. Өсек, өтірік, мақтаншақ, еріншек, бекер мал шашпақ - бес дұшпаның, білсеңіз...")[8].

I. Altynsarin believed that moral qualities should be instilled in children from an early age. Serving this very purpose was his "Kirgiz Chrestomathy," created on the basis of folklore, in which the educator drew upon folk wisdom as an effective method in the upbringing of children.

Thus, the analysis of the genesis and development of scientific interest in the problems of social orphanhood and deviance in the history of philosophy and pedagogy is confirmed by the teachings of thinkers, philosophers, and educators, which emphasize that social norms determine how one should behave in accordance with what society defines as good, proper, and important, and that most members of society adhere to them. Deviant behavior, in its negative interpretation, refers to undesirable conduct-disapproved by society-whether of an individual or a group, which at times brings destruction and poses a threat and danger to the full development of society.

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## MODERN TECHNOLOGIES FOR MANIPULATING THE PUBLIC CONSCIOUSNESS OF CITIZENS OF KAZAKHSTAN

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Political manipulation is part of the political system to achieve strategic goals. Political public relations (PR) is the most common and invisible form of manipulation. While the term is familiar to many, few know that it is a mechanism used to manipulate perceptions. PR is most often defined as "white PR" or "black PR" [1].

White PR focuses on promoting the positive qualities of a politician or event to maintain a good public image. An excellent example is what Gennady Shipovskikh, a current member of the Parliament of the Republic of Kazakhstan and the Assembly of the People of Kazakhstan, has achieved. He actively participates in the social network TikTok, the audience of which extends from children to the elderly [2]. His choice of platform and the type of content he shares strongly influences what people think of him. Through TikTok, he shares news about his work, addresses specific social issues, and even participates in family-oriented activities with his daughters. This makes him both a dedicated public servant and a devoted family man. G. Shipovskikh's popularity is also supported by his knowledge of the Kazakh language, despite being Russian. This can be seen as a move to draw attention to deliberately emphasize traits that voters like. In this way, white PR succeeds by emphasizing strength and creating a benevolent image.

Black PR, more often than not, is aimed at damaging the reputation of political opponents. It involves spreading unfavorable news, which can be either accurate, fabricated or exaggerated. The aim is to undermine public confidence and reduce voter support. Take, for example, the case of Azamat Amirtai, former chairman of the "Baytak" party. Two years ago there was sensational news that he had violated a number of rules and caused maximum damage. In a short period of time, the party "Baytak" held an urgent meeting, at which A. Amirtai was removed from the position of chairman. This announcement triggered a negative reaction from the public. Most of the public took it negatively, calling him a hypocrite and questioning his integrity. In fact, it was a gigantic black PR campaign that caused immense damage to his public image. Later, Azamathan Amirtai officially responded to the issue by categorically denying the allegations and calling the whole story nothing more than a well-planned black PR campaign. This is a clear example of how such manipulative tactics can sway public opinion and tarnish the reputation of even well-known political figures. In the long term, such campaigns can have a lasting impact on the credibility of an opponent, reducing the likelihood of his or her equal competition in the political arena. One of the most common ways of manipulating the consciousness of the masses is the use of mass media. Information transmitted through television, radio and other publicly available mass media channels unambiguously shapes the attitude of citizens to current events. For example, during the January 2022 events in Kazakhstan, the media covered scenes of destruction of urban infrastructure, vandalism by civilians, burning of houses, looting and popular unrest. While such media coverage in no way directly misrepresented the facts, it shifted the focus from the initially peaceful nature of the protests to the extremist aspects. The graphic depiction of bloody incidents served to justify the declaration of a state of emergency, the deployment of security and peacekeeping forces, and the imposition of curfews. The emotional impact of such messages contributed to increased levels of fear and anxiety among the population. Parents concerned about the welfare of their children discouraged them from participating in protests, while young people themselves, interpreting events in the context of media depictions of violence, may have concluded that the non-violent nature of protest was completely lost. Thus, the media have been actively involved in shaping public opinion, rationalizing coercive policies and limiting the field of political activity.

Currently, manipulation of public consciousness through the Internet and social networks is emphasized. Various Internet sites and social networks are used as powerful tools for shaping public opinion in political processes. During election campaigns, users' news feeds are overflowing with election-related content: videos, images and election bloggers' comments that discuss and emphasize the importance of the upcoming elections. The main goal of this strategy is to mobilize the electorate by completely focusing the information space around the election issue and thus provoking public debate and