

CULTIVATING GOOD HUMAN QUALITIES IN PRIMARY SCHOOL STUDENTS

(Based on the textbook “Literary Reading” for fourth graders)

Murzakanova Gulshaiyr Arykovna

Senior Lecturer, Osh State Pedagogical University named after

A. Zh. Myrsabekov

Kurbanalieva Gulzira Zhumabaevna

Senior Lecturer, Osh State Pedagogical University named after

A. Zh. Myrsabekov

Akmatova Chynara Asanovna

Candidate of Pedagogical Sciences, Acting Associate Professor

Toguzakova Batma Shermatovna

Senior Lecturer

Mamasherip kyzy Nuriza

Teacher

Matismanova Aizhamal Usonovna

Teacher

Received date: 10 February 2026

Accepted date: 11 March 2026

Release date: 12 March 2026

Abstract. The proposed research article tells the story of a rich man with great wealth named Eleman, who saw slightly reddish lungs floating on the river, and, because of his greed, wanted to pull these lungs out of the water and treat his dog. These were not natural lungs, but magical ones; when they were touched, they immediately turned into an old woman - Baba Yaga¹; she sat right on Eleman’s chest. And when old Baba Yaga started bouncing on Eleman’s chest, the demon’s blood flowed profusely from his mouth. Very frightened by what was happening, Eleman begged her to leave his soul and life alone, for that he would give her all his wealth. Baba Yaga rejected Eleman’s request and set him one condition: if he handed over his youngest son, Toshtuk, only in this case would she let him live.

¹ **Baba Yaga** - a character from Slavic mythology and folklore, especially fairy tales.

Thinking only of saving his life, Eleman told the old woman that Toshtuk's soul was a file. He added: "Tomorrow, when I go to another place, I will accidentally, that is, on purpose, leave a file in the settlement and tell him to bring the file himself; when he comes to you, it will be easy to catch him." But when Toshtuk came to get the file, sensing Baba Yaga's evil intent with all his gut, Toshtuk's horse let him know, and with the help of his horse he managed to escape and disappear. Baba Yaga tried her best to run Toshtuk down, and when she realized that she would never catch up with him, she threw a sickle after Toshtuk; there and then the ground under the horse cracked in half. And Toshtuk fell into the ground along with his beloved horse.

The further course of events will be clarified during the teacher's conversation with the children.

Keywords: epic, traditional education, folk proverbs and sayings, enemies, Friends, sympathy, help, treatment, fire, environmental consequences.

Introduction

Every country that exists in our fragile world, despite its location and territory, sets long-term goals and objectives, such as the development of spiritual culture and the material well-being of its peoples, nationalities, and indigenous ethnic groups. The Ministry of Education of the Kyrgyz Republic issues orders, resolutions and recommendations for implementation and following by subordinate educational institutions, so that modern youth grow up to be well-educated, competent people, brought up on folk and universal traditions. In this context, special importance is attached to the task of forming and nurturing traditional spiritual values among the younger generation, so that they penetrate and are absorbed into consciousness and feelings.

Research methods: studying the text and constructing it with the aim of adapting it for children's perception; the educational aspects of the material content were analyzed from the point of view of developing in primary school students such best personal qualities as kindness, mercy, love and respect for nature land,

the ability to appreciate these good qualities, willpower, tolerance, overcoming emerging difficulties, courage, bravery, heroism, and so on; to form in them a disgusting and irreconcilable attitude towards the negative manifestations of life, such as greed, stinginess, selfishness, indifference; methods of analysis, synthesis, and comparison were used; we specified and interpreted the content of the material from the point of view of children's perception and understanding.

Main content. We will try to consider some aspects in the implementation of this educational and enlightening task using the example of the textbook "Literary Reading" for elementary schools on the topic: "Er² Toshtuk".

At the end of the lesson, the teacher recommends that the children read the text at home. They are motivated by the fact that the plot should arouse their keen interest. After the stage of organizing students for the lesson, the teacher addresses the children with a question: - please tell us about what you have read. Who understood the content of the text, and how; students begin to talk freely. Students, raising their hands, as if competing, one answer is complemented by the other's story. The teacher tries to skilfully manage the students, flexibly directs their story in the right direction, while acting as a facilitator. Listening carefully to the mini-presentation, everyone's opinion, along the way noticing a misunderstanding by some students of certain details of the plot, for example, in the human language of the talking horse Toshtuk, called Chalkuyruk, or for children's perception, which seems complicated, hence the split in their understanding, since most children - students of rural schools in their household use a sickle and they immediately have some doubts about the magical properties of this household tool. An experienced teacher, subtly feeling these nuances in the perception of students, explains to them that in nature and in life there are spiritual phenomena that are sometimes unattainable by the human mind, many of these phenomena are invisible, in the plot of the text we are considering, and Chalkuyruk and sickle are just such images with magical properties. The teacher also reminds the students that the event has a specific connection, to some extent similar to the fairy tales they were introduced

² er - brave, courageous - a common epithet of heroes

to earlier.; in other words, at the direction and management of the teacher, the children begin to rebuild in memory and mentally imagine fairy tales, that is, they are included imperceptibly, as if in a search activity. At this point, it is advisable for the teacher to ask the children the following self-evident question: - what are the fairy tales in the content of which there are similar plots? Students, being active, some name the themes of fairy tales, others recall fragments. Such communicative techniques used by the teacher to introduce the lesson motivate students to have a genuine interest in deeper insight into the content of the topic being studied. The character of Toshtuk's heroic display is demonstrated in his unwavering struggle against formidable enemies like Kok Doo, Choyun Kulak alp³, Kara Doo, while underground. In these situations, which are very difficult for Toshtuk, he demonstrates his tolerance, endurance, and strong will. On difficult days, he finds friends in the person of a strong lion, a slow-moving ant, and a giant Black Falcon, who expressed a desire to sincerely help him.

Epical hero Toshtuk, having not seen the light of the Sun for almost seven years, experiencing and spending painful days, with the help of friends, having defeated the black forces underground, returns to his native lands.

Next, the teacher expressively reads poems related to the situation, as Toshtuk batyr⁴ finds loyal friends underground; the White Lion became his first friend.

At this stage of the lesson, in our opinion, it is important for the teacher to draw the children's attention to the following episodes:

a) the teacher instructs the students to try to remember the stories they have read or listened to before; this teaching technique activates their consciousness to a certain extent to understand how the White Lion began to start a conversation on in human language;

b) having cured the festering, unbearable pain in his leg, who did not know where to put himself, of course, Toshtuk felt the very vulnerable state of the lion

³ alp - giant, hero

⁴ batyr – (epical) hero

with the whole thin string of his soul, in his heart; having warmly thanked Toshtuk for the help, the lion pulled out his whiskers and, giving them into his hands, said: “When you have to fight a powerful enemy, no matter what difficult situation you find yourself in, if you inflame that moustache, I will immediately appear next to you and, sincerely ready to help you; openly stating his intentions, the lion disappeared from sight.

After this event, on the way, Toshtuk sees a badly faded field. It turned out that an ant heap should have suffered from the resulting fire. Seeing this extremely distressing situation, Toshtuk immediately showed courage and determination, and risking his life, pounces on the fire to put it out, and he succeeds; thus, he saved the life of the ant; the king of the ant, greatly amazed by Toshtuk’s feat, thanked him, tore out one leg, gave it to Toshtuk, and said the following: “When you find yourself in unbearably difficult situations, light my leg, and we will immediately appear next to you and you will feel our help.” Thus, with the help of loyal friends, Toshtuk comes to the surface of the earth, and finally returns to his bored, longing people.

In order to consolidate the content of the material studied, the teacher plans to talk with the children on the following issues.

1. What are the human qualities of Eleman, Toshtuk’s father?
2. Tell us about the reason why Toshtuk ended up underground.
3. Once underground, what formidable enemies did Toshtuk have to fight and defeat, and what loyal friends did he manage to find? Briefly tell us about the plots that reveal the best personal qualities peculiar to Toshtuk.
4. What thoughts and feelings do the following lines prompt you?
“Having distanced yourself from your native people, you are a lion who suffers, and I am a lion who suffers from severe leg pain.”
5. Why did the lion pull out his whiskers, and the ant pulled out his leg, and gave it to Toshtuk?

Homework. Explain the following folk proverbs based on the plot of the epic.

“A true friend is known in trouble.”

“A bad friend is like a shadow.”

“Friendship is like a bridge between nations.”

- the teacher's skilful conduct of conversations with children contributes to a certain extent to the development of their imagination, fantasy, spatial representations and thinking.

Discussion. In the process of revealing the content of the topic and dialogue with children, each student will come to the conclusion that the concepts of native land and native people have enormous meaning and value. His worldview in relation to the animal world is expanding. They are instilled with the understanding to protect them, to sacredly guard our Planet, as the only home of all humanity.

Conclusion

- A large thorn was stuck in the paw of the White Lion, which caused it to become infected and suffer from unbearable pain. Toshtuk immediately provided help, and after treatment, the Lion found the long-awaited peace. From that moment on, the White Lion became a true friend of the heroic Toshtuk.

- Toshtuk, seeing the field that was badly damaged and noticing a large fire, immediately provided assistance and extinguished the fire, demonstrating his determination and courage, risking his precious life. He performed a heroic act and managed to save the life of a colony of ants. The King of Ants expresses his deep gratitude and low bow to Toshtuk, who, with his humane thinking and actions in this emergency situation, prevented the negative environmental consequences of a severe fire.

- Once underground, Toshtuk had to overcome a very difficult psychological barrier, as it was a completely unnatural, unusual environment, and therefore he had to bear the brunt of the unfamiliar environment; thanks to his great tolerance, he managed to overcome all adversities and obstacles, and at the same time he was in search of friends who penetrated. They understood his condition, and with the sincere help of his faithful friends, he finally returns to earth, to his native people, after a long separation.

- From all of the above, we can conclude that if you really treat animals, insects, including ants, and people kindly and warmly, they will also adequately feel your attention to them; the warm attitude of our ancestors to nature can and should be instilled in the younger generation by studying the rich spiritual heritage of our ancestors. – this is the oral folk art of the Kyrgyz people, its shrine, preserved to this day by our fathers and grandfathers.

References

1. Rysbaev S. K., Ibraimova K., Abdukhamidova B. A. Literary reading. Textbook for fourth-grade students of Kyrgyz secondary schools. – Bishkek: 2021. – 168 p. (In Kyrgyz Language).
2. Concept of education of schoolchildren and youth of Kyrgyz Republic for 2021-2030 / Electronic resource; <https://edu.gov.kg> (In Kyrgyz Language).
3. Comenius Ya. A., Locke D., Russo Zh-Zh., Pestalozzi I. G. Pedagogical heritage / Authors: V. M. Klarin, A. N. Dzhurinsky. – Moscow: 1988. – 426 p. – (Teacher’s library). (In Russian).
4. Muratov Abdykerim. Kyrgyz folk pedagogy: genesis, distribution and history. First book. – Bishkek: 2011. – 604 p. (In Kyrgyz Language).
5. Volkov G. N. Ethnopedagogy. – Second edition, revised and supplemented. – Moscow: 2000. – 176 p. (In Russian).
6. Fundamentals of traditional know ledge of the Kyrgyz people: A Handbook for Teachers. – Bishkek: 2014. – 620 p. (In Kyrgyz Language).
7. Baybosunov Ali Askar. Pre-scientific idas of the Kyrgyz about nature / Under the general editorship of A. I. Narynbaev; Drawing and Photo by A. Baybosunov. – Frunze: Mektep, 1990. – 184 p.: illustration. (In Russian).
8. Koldoshev M. Dissertation research by Koldoshev Misirali on the topic: “Manas” – an encyclopedic phenomenon of pedagogical thought of the Kyrgyz people” for the degree of doctor of pedagogical sciences in the speciality 13.00.01 – general pedagogy, history of pedagogy and education. – Bishkek: 2023. – 279 p. (In Kyrgyz Language).