



## INTERDISCIPLINARY FORMATION OF ENVIRONMENTAL THINKING IN SCHOOLCHILDREN

*A.I. Tursunov*

*senior teacher Termez State University*

**Annotation.** The article deals with the formation of the national thinking on the basis of interdisciplinary specifics in school children.

**Key words:** thinking, tradition, active, possibility, culture, pride, respect, thought.

It is not limited to one-sided deep and thorough knowledge of National thinking and self-realization or the achievement of belonging to this nation, its past history, culture, tradition, painting and traditions. National thought assumes that self-awareness is an active concern of the nation in knowing the problems that are waiting for its solution in front of it and plotting them. To do this, it is necessary to be able to see a high culture, foresight and use wisdom, ideological-political, spiritual-maturity, purity, opportunities for thinking in a new way to accelerate the development of society, to create a basis for the well-being of morality.

General secondary education is the interdisciplinary formation of National thinking in schoolchildren, teaching and demanding them to be able to understand the future perspective of the nation, national self-awareness. This is an interdisciplinary formulation of the National thinking of KHAM readers, inextricably linked with the level of thinking culture that an enlightened, highly civilized person does not live only to satisfy the realities of today, but he lives tomorrow thinking of KHAM, of course. Knowing the future, forming forms a necessary part of national self-awareness.

In his work "History of Bukhara or Movarounnakh", Herman Wamberi, who came to sayokhat in Central Asia and Kazakhstan, noted that the Khar in the Golden Horde was a Muslim man, did not swim first, did not know polygamy, did not know polygamy, was proud, was clean in family relations, was mulochazal, spoke correctly with andisha, was strong in respect and ethics to parents, this is evidenced by the fact that he insisted that he was similar to the Turks from Jihad.

For Uzbek children (son, daughter), the sacred symbols of independence are the coat of arms, the flag, the anthem Saint. Student-young people are proud of them, they oppress the dead. As a symbol of spirituality, they bring to the reader-young people feelings of pride and boundless respect for the motherland of Uzbekistan. First president of the Republic of Uzbekistan I.A. As Karimov said, "the feeling of the Motherland, the concept of the motherland is for us as sacred as sajdagokh, as pure as sajdagokh and as great as it should be. We must receive Holy inheritance from our ancestors and be prepared for his khimaya of the mother Uzbekistan, how to make his shanu Shavkat."

May the feeling of love for the motherland, where the sacred heritage of our great ancestors is blurring, may our children become true beliefs and creeds for today and future generations. National pride, national pride high nation cannot be overcome

One of the necessary conditions for the formation of National thinking in schoolchildren is the achievement of completely deleting old ideas from thinking by teaching today's students to think New. The possibilities of such subjects as physics, chemistry, biology, which are studied at the school are wide, and

when using modern methods in teaching such subjects, we can achieve the desired results when we apply unconventional methods in accordance with the age of students. It is clear that the students of the upper classes of schools are physical, physiological.

Abu Ali ibn Sina, the author of the famous work "the laws of Tib", mentions that the upbringing of this period has features inherent in Uzi, it is in this process that behavior is formed: "it is necessary to pay attention to keeping the child's behavior in moderation. There are two interests in this. The first is the child's soul, which from a young age becomes well-behaved. the second is for his body, because when bad behavior becomes a habit, it causes a client to growl. For example, anger heats up strongly, vomiting; it dries strongly". The process of interdisciplinary formation of National thinking in schoolchildren is divided into the following two groups: lower-grade students; upper-grade students. Lower-grade students are Harakat by adult guidance or their own ambition. A teenager begins to organize his activities on the basis of a certain principle, beliefs and personal point of view. In upper-class students, a period is characterized when worldview, beliefs, perspectives, self-awareness, happiness, etc. are formed.

In relation to physical development and age, students of higher grades are characterized by adolescence. It is known that it is during this period that teenage boys and girls become completely dissatisfied with their interests in khayot and deviate from the right path in khayot. The formation of National thinking plays an important role in the formation of a teenage personality. In this, the main performers are influenced by educational institutions, family, the neighborhood community and the group around the teenager (sports clubs, all kinds of science clubs, Bakhs-discussion nights, circle of friends and hokazo). The research work of psychologists shows that most students of the upper stage perceive the birth of Mannerist-moral concepts such as indecision, humility, pride, sincerity, mexribony, diligence, fairness, nationalism. As a result of their mastery of the basics of Science in their living experiences, a stable belief and a scientific worldview are formed. This state of high school students indicates the emergence of moral and spiritual beliefs.

On the basis of the ideas of students of the upper class, dreams, goals and their realization begin to manifest. An oil and interest in a particular profession is born. Dreams are sharply distinguished from each other by their variety of colors. Research of upper-class mulochases shows that moral concepts do not have equal content in them. Psychologist scientists divide adolescents from moral humor into the following four groups:

1. In their behavior, they act, relying on the positive rules that they realize, with the word case one upper-class students.
2. Upperclassmen whose moral concepts are consistent with their behavior.
3. High-school students whose behavior is characterized by their knowledge of moral standards, who do not behave in accordance with this knowledge.
4. Upperclassmen who do not understand the daily behavioral connection with the moral requirements they know.

An upper-grader chooses a moral pattern characteristic of a new stage of self-realization. The reader will realize his positive or negative traits with his behavior, which is an example. As a result, the attachment to self-education is another characteristic that arises in it. Following the example of a lower-class student in self-education from book jugs, motion picture actors, goxo seeks to realize his various characteristics by imitating them, employing all his strength and qualities of behavior, and the obstacle found on this path will overcome difficulties in ham.

The physical growth and physical maturation of upper-class students creates drastic changes in their psyche. The increase in academic disciplines, the expansion of the information network accelerate their thinking. When lower-grade students are just waiting for the development stage, the intellect becomes more refined in adolescence. In the process of education, they grow with rapid pictures of the imagination and synthesis of educational materials, the understanding of the content and relevance of problems. The development of environmental thinking enriches intelligence with additional information. One of the features of thinking activities in upper-class students is the fact that figurative, indicative thinking plays an important role in the content. In them, with the growth of abstract thinking, the component of a clearly figurative thinking does not disappear, but is preserved and develops, in the general structure of thinking, Mukhim achamiyat acquires.

Another of the characteristics of the muxim of upper-class students is independent thinking, the rapid development of intelligence criticism. This indicates that, unlike lower-level students, a new era has begun in the mental functioning of upper-class students. He is Harakat to have his own opinion, an independent view, a mullahass on an issue. Therefore, it looks at what the teacher or parent says, books and textbooks with a critical point of view. Often from the teacher's mule, trying to find mistakes and shortcomings in textbooks, he is inclined to stand up in his own words and strongly object to certain thoughts, argue and specialise.

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