object, is the path from the perception of a word to its reproduction, since “a word and an experience directly related to it causes consequences of a different kind, namely, deeply disturbing emotions” [3: 97-100]. Practice has shown that some words are easily learned by them, they can quickly operate with words in terms of speech reproduction. Some other words represent a failure known difficulties in terms of not only comprehension, but also practical implementation in speech. Finally, there are unknown words that have never been used in speech. [4: 27]. In the work on the linguoculturological unit in the composition of the text, a special place is occupied by multilevel and complex work with the word. A huge role is called upon to play information about the sound characteristics of the language being studied, the grammatical laws and rules of the Russian language, the word-formation value of a word, words-realities and lexical units with a national-cultural component in semantics. Depending on the specifics of the language material, the teacher chooses a specific type and method of working with the phonetic and grammatical aspects of the language, analyzes the grammatical categories of gender, case, and type that are absent in the students' native language to prevent interference errors in Russian speech. In the process of teaching the Russian language, the significance and effectiveness of the linguoculturological concept is great. Even in his time, F. de Saussure introduced the principle: “Language in itself and for itself.” He, as it were, artificially fenced linguistics from such sciences as psychology, anthropology, normative grammar, physiology. In his opinion, with such a cycle, where the above sciences are combined, linguistics looks "like a disorderly heap of heterogeneous, unrelated phenomena" [5: 36].

However, thanks to the latest achievements of linguistics in the late XX th and early XXI st centuries, it surpassed itself, opening a new linguistic category - the concept. Hence, the methodology of teaching a language is undergoing qualitative changes in the direction of searching and finding modern methods of working with a word for a complete understanding of its semantic components as part of a linguoculturological concept. It is the cultural concept that makes it possible to more widely present and reveal the semantic possibilities and nuances of the word. As noted by N.L. Arinina, "the analysis necessary for educational purposes, the decomposition of the word into its component parts should not kill the living soul of the meaning of the word" [1: 31].

Conclusion and suggestions. A semantic analysis of the cultural components of a word is necessary, because in addition to the fact that a word is a whole class of grammatical rules and laws in the structure of a verb, noun, adjective, pronoun, particle, etc., the analysis should demonstrate the word as a whole in the linguocultural aspect. In the semantics of the word, we find the linguistic picture of the world, the word reflects the world of contacts and communication, the transmission and receipt of information, formalized in sounds and letters.

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EDUCATION OF A RESPONSIBLE PERSON BASED ON ENVIRONMENTAL VALUES

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Abstract. Analyzing the current state of formation of an integral personality at various levels and stages of the educational process, the author identifies four areas of environmental education and upbringing - ethnic, informal, General formal, and professional. It offers proven methods and tools for their systematization and mutual integration depending on external environmental factors and personal environmental values.

Keywords: active parasitic development of nature, environmental responsibility, personal environmental values, levels and directions of environmental education.

For us, inhabitants of the Earth, 200 years ago our planet seemed huge and after swimming across the ocean a person found himself in an unknown world, the diversity of which seemed to have no end. Natural disasters have so far only emphasized the helplessness of man before the elements.

In this vast world man seemed to himself like a grain of sand, powerless near the nature elements and only in the last 100 years man begun to think that he plays a fatal role in the fate of the planet. It is through his, man's, fault that many species of plants and animals disappear on earth and the natural landscape is transformed.

A person has an impact on the environment, which can be characterized by three indicators:
1. Demographic impact - population growth leads to intensive consumption of natural resources (currently more than 7 billion person);
2. Physical and mechanical impact - the increase in the impact of modern machines and mechanisms, especially in cities and industrial zones;

3. Technological impact, for which the MPC (maximum permissible concentrations) and PD (maximum permissible norms) are taken as normative indicators, mainly as a result of the extraction and use of energy, the military industry.

A person tries to preserve natural ecosystems intact, modify (change) them and create new, transformed and transformed (landscapes, parks, ecosystems). But this happens much less often than the irresponsible destruction of nature, as a result of which the ecology of the person himself is destroyed. In these conditions, a person's environmental work should become not a part of his charity towards nature, but a way of his life, an instinct of self-preservation.

It is nature, which used to be a source of inspiration and well-being, that extends a helping hand to the person who destroys it. This time, help comes in the form of holistic knowledge about the ecological interdependencies and connections between man and nature and the ability to comply with its laws. Ensuring an understanding of the importance of proper behavior in nature, the ability to foresee and assess the consequences of their activities in relation to nature, awareness of nature not only as part of the national and public, but also personal property, on which their health, well-being and comfort depend, lead to the need to strengthen environmental education and upbringing at all levels [1]. But this is possible with the upbringing of a responsible and competent person with holistic views on the world [7].

Education (family, religious, school, university, ethnic, etc.) is a system of purposeful formative influences, interactions and relationships carried out in various spheres of social life. It depends on the totality of social and personal values, which are expressed in certain concepts, rules, rights, beliefs, views. Environmental education and upbringing as a purposeful process of educating and educating a person in the interests of a person, society, and the state contains the systemic potential of education in educational programs, standards, institutions, and ways of managing education [10], [8].

Self-education of a person begins with the realization of oneself as a person who is able to freely choose and limit his value orientations and set specific, real goals, constantly normalizing his own behavior in relation to the external environment. The formation of a responsible personality in relation to the values of ecology depends both on internal value relations, attitudes, orientations of the individual in relation to nature, and on external environmental and social impact on the basis of environmental law [3].

In modern society, educational work as a way of forming internal environmental beliefs of a person is based on [2]:

- practices of the ecological way of everyday social life, everyday life (family education);
- mastering environmental relations in the world in the form of fairy tales, myths, songs, epics, legends (ethnic education);
- aesthetic orientation of ecological samples in the classification of sciences and arts (social education);
- ecological knowledge based on the culture of the text, verbal reasoning about the laws of nature and heaven, reasoning about the meaning of human existence (ideological and religious education);
- features of the national ecological culture (liberal democratic education), etc.

But only personal ecological experience and a person's aspiration to the future, the orientation of education and upbringing in accordance with the desires and interests of the educated person allows her to establish herself on the recognition of the equal right of nature and man to co-existence.

The attitude of the individual to the ecological values of society is based on the ability to limit their needs in accordance with spiritual and moral requirements. Ill-conceived practical actions in relation to nature lead to deformation of psychology and personality character. Denying the value of nature, another living being for oneself, a person loses spiritual connection with the surrounding world and involuntarily closes himself in himself or in the virtual world (observed since childhood), which leads to individualism and egocentrism. As a result, this leads to a reassessment of environmental values formed in the process of human and human development and embedded in them as an instinct of self-preservation.

Ecological education of young people is based on culture, traditions, history, geographical and natural position of the people, on the basis of universal values, samples of citizenship, patriotism. With the collapse of ideals at the transitional stage between the 20th and 21st centuries, all these values have already lost their former meaning and have not yet acquired a new meaning. And if they have acquired, they are mostly aggressive in nature, both in relation to other people and to themselves, and in relation to nature. Consequently, in the conditions of globalization of the world (the process can no longer be stopped), the education system should focus on the prevention of deviations in the development of personality, which is expressed in an actively parasitic way of mastering the surrounding world, in particular nature. It was at this time that the role of higher educational institutions as centers of science, education and upbringing and the role of the teacher's personality significantly increased [4].

At the psychological and pedagogical readings of the South of Russia, it was repeatedly emphasized that the process of entropy, which engulfed humanity at the turn of the century, threatens self-destruction of the individual (E.V.Bondarevskaya). L.L.Redko and co-authors, offering ideas of the concept of the formation of ecological consciousness of students in the context of synergetics, proceed from the position that a person is not a cog, not one of many identical, but a creative force, unique in his personality [9, p. 26]. Therefore, the solution of the issue of environmental conservation has become a more humanistic problem
than a legal one. Humanism as an innovative principle in the modern educational space does not mean the requirement to follow the desires of a developing personality (Zh.Zh.Rousseau). It means the creation of conditions (psychological, pedagogical, social and other) for the free choice of goals, values, comprehensive and harmonious development of personality, in accordance with its individual characteristics and values developed by humanity and tested by history for quality. Only if one does not constantly try to restrict the freedom of the individual, but strives to form a personality capable of a free meaningful attitude to nature, the task of the education system to overcome the confrontation between the individual and nature can be solved. Ecological thinking should become an inevitable attribute of a civilized and educated person, a personally significant condition for him. The features more characteristic of the socio-ecological situation of the region should play a role in this. It is not for nothing that the slogan "Think globally, act locally" serves as the motto of environmental movements.

Analyzing the current state of solving the issue of education of a holistic personality at various levels and stages of the educational process and at the same time the role of environmental education and training, we have made the following conclusions [2]:

1. The theoretical and methodological foundations of environmental education and upbringing and its cognitive functions are rooted in the conditions of human existence. The vertical historical periodization of the relationship between man and nature is reflected in the horizontal differentiation of these relationships in accordance with the socio-economic development of different countries. Consequently, they determine the vector of human development and influence the upbringing of the individual.

2. The 4 directions of environmental education and upbringing that we have identified - ethnic, informal, general formal, specialists of different directions, may prevail one over the other at different age and educational periods. It is important to find out which of these areas is dominant and significant for this student contingent, link it with the tasks of teaching and educating the individual at this stage and build an educational process taking into account their shortcomings and advantages, for example:
   a) ethnic ecological education and upbringing teaches people to adapt to nature, therefore, to better understand its laws, but at the same time divides it into "useful" and "useless", "one's own" and "someone else's". Training in the same team of representatives of different ethnic groups smooths this disadvantage;
   b) informal environmental education and upbringing have the most widespread character, but they act mainly on an emotional level. Using them to consolidate natural science knowledge reveals its practical significance;
   c) general formal environmental education is carried out purposefully, but has the character of a separate type of educational activity. Integration of academic subjects based on environmental knowledge is an integral part of the educational process;
   d) environmental education of a specialist sets a specific but narrow goal. Their application within the professional cycle of academic disciplines expands the range of their significance.

3. The naturalness of education and upbringing was justified in pedagogy by outstanding teachers and thinkers (G.Pestalozzi, A.Disterveg, etc.). If they divided nature into "external" and "internal", they proved the irreplaceable role of observations of natural phenomena in obtaining natural science knowledge. And pedagogy focused on the study of environmental phenomena makes ecology a core value in the education of the individual.

4. With a sufficiently thorough development of the three basic principles of environmental education and upbringing - interdisciplinarity, consistency and continuity and ways to implement them within one subject, a cycle of subjects and at different age levels, environmental education and upbringing requires a new approach. Namely, the need to systematize and develop knowledge on the cycle of academic disciplines that is the main one in his future specialty. At the same time, 2 goals are achieved: the deep integration of subjects within the cycle and the strengthening of environmental education and upbringing itself.

5. Studying the natural science level corresponding to the beginning of university training with an already chosen specialty, we paid attention to the method of selecting the content of environmental knowledge, on the basis of which natural science knowledge is systematized and a scientific worldview is formed. For which we consider it necessary to take the following steps beforehand:
   a) to compile a bank of environmental information for this period;
   b) identify the leading natural science ideas that influence the formation of a person's worldview;
   c) determine the environmental knowledge base by interviewing, questioning and testing methods, teachingstudents and their attitude to the problems of ecology and ecological behavior;
   d) to find out the ecological connection of the disciplines of the professional cycle with the content of knowledge studied within the profiling course, etc.

Based on the problems of interaction between nature and society identified by N.V. Moiseev [5], we concretize, which is especially important for the formation of an environmentally responsible person, the optimality of options for systematization, modeling and generalization of natural science knowledge for the development of a scientific ecological worldview based on the greening of education and upbringing.

The analysis of the conducted research during the rating survey and the compilation of evaluation scales suggests that the greening of education and upbringing forms a holistic perception of the surrounding world by a person. The formation of personality is influenced by objective living conditions, purposeful educational influence and self-education. Value ecological orientations, which relate to universal and personal
values, are formed in the process of acquiring knowledge about the world and a person's attitude to it and lead to the emergence of personal value judgments and practical actions [2].

The means of environmental education, with a pedagogically appropriate organization, involve the inclusion of aesthetic, ethical and moral aspects of education in their composition, which makes them attractive to any social strata of society. But, for the development of a holistic representation of a person's role in the modern world and the systematization of scientific knowledge, it is necessary to combine objective and subjective principles: from facts to truth, from personal values to universal values.

The problems of forming the activity of students and their value orientation can be solved by searching for a tool to accomplish this task, which led us to the need to address:
- folk pedagogy - to preserve the basic ecological values of folk pedagogy, not to let them perish under the influence of an imaginary civilization;
- agricultural calendar rituals and holidays - to reveal the natural environmental factors affecting the origin of these calendars;
- fetishistic and zoomorphic representations of the people - as instinctively formed concepts of biogeocenosis and ecocenosis;
- religious teachings and beliefs - based on interesting ecological concepts laid down in the sacred books.
- examples of environmental cataclysms of the past, present and future.
- economic benefits associated with the concept of environmental business;
- problems of preservation of national natural, architectural and other assets in the upbringing of a patriotic personality;
- the need to adapt to new climatic, social and educational conditions, as people in the modern world are often forced to change climatic zones and other living conditions;
- interest in the future profession - examples related to violations of professional ethics in relation to nature.
- a simple sense of curiosity - related to the development of small projects for students to solve regional and local environmental problems.
- practical experience in nature conservation in educational institutions, etc.

Environmental education and upbringing are focused on the humanization of the educational process by its appeal to humanity as to individual and as a whole. Defining the leading ideas of the environmental education concept should be based on overcoming the tradition of the systematic purposeful work absence in the field of environmental education. Education focused on the personal beliefs in the universal formation, individual and personal value of nature will help to move from fragmentary approaches of one-time environmental actions to environmentally responsible daily and systematic professional activities. Only in this case an integral personality can be brought up.

**Literature**


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