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HEBREW SEMANTIC ANALYSIS USAGE IN THE FUTURE TEACHERS' ETHNOPEDAGOGICAL TRAINING

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Abstract. *The article depicts the possibilities of Hebrew semantic analysis usage in the future teachers' ethnopedagogical training. In particular, the paper reveals the core of the ethnopedagogical approach to the culture of health formation on the basis of moral and spiritual values. Besides, the method of Hebrew semantic analysis that can help to penetrate deeply into what the things really are, to trace the cause-and-effect relations between the objects of the physical world.*

Key words: *Hebrew, semantic analysis, ethnopedagogics, culture of health.*

The era of globalization where the world loses its boundaries, requires new vision and understanding of the nature of things. The humanization of professional pedagogical training reflects the tendency of the national identity regeneration, therefore the problem of national consciousness becomes a topical subject. One of the ways of this problem solution is, according to G. N. Volkov, ethnopedagogization of the future teachers' professional training [4]. The effectiveness of the ethnopedagogical education depends on the contents, correspondence of the aim and methods, the requirements that the future teachers have to meet. Their professional training should be aimed at national consciousness development, understanding of the place and the role of the language in the person's cultural competence formation. In this view we suggest

conversion to the method of Hebrew semantic analysis that can help to penetrate deeply into what the things really are, to trace the cause-and-effect relations between the objects of the physical world.

The scholars vividly illustrate with the numerous examples that contemporary science finds evidence of the interrelations in the system “human-nature” known for almost six millennia [2, 5, 6]. Viewed in this way Hebrew is an unconventional language: in distinction from the other languages, where the word meaning is determined by convention, conscious or natural agreement between the speakers, the word meaning of classical Hebrew reflects the essence of outside world objects [3, 4]. The structure of Hebrew root network is isomorphic to the structure of reality that is why Hebrew is called the “Holy Language”. Modelling of semantic-phonetic combinations may help to find fresh solution of cause-and-effect relationship. This distinction lies in the characteristics of the words relations adequate to the system of relations between the objects of the reality.

The model of the universe corresponds to the concept of an object as an informational-energetical system [1, 2]. Contemporary physics is in good agreement with the laws of spiritual worlds [6]. The “name” is the source of vitality. [5, pp.14-15]. In Hebrew the word soul – *neshama* נשמה contains the word *shem* שם – name. The name of the object or phenomenon in the ancient language determines its essence and qualitative characteristics. [6]. The search and study of the initial universal Code structure, on the basis of which the Universe develops, led to the study of Hebrew as a semantic and linguistic basis of the Creation Programme [2, 5, 6].

The aim of this paper is to examine the informational importance of Hebrew for outside world cause-and-effect relationship study as a basis of ethnopedagogical training of prospective teachers.

The main methods to reveal the secrets of the Jewish letters and words are the letters metatheses, word shift, acrostics and gematria (number value) [5, pp.16-22]

The following examples will demonstrate how the understanding of the hidden sense of common things can help to develop the complex world view that is essential for ethnocultural competence of a future teacher.

Regarding the personal development as an integral system, ethnopedagogics singles out its structural units as the pedagogical tasks of moral, labour, intellectual habits, skills, ability for autoregulation of behaviour, activity, attitudes. Each of these tasks fulfilment implies complex effect on the personal development as a whole and correlates to the general pedagogical system as the cells of the human body are the functional units of the whole organism. Referring to the semantic analysis of the notion “the cell” in Hebrew we can observe how “the great one” can be a part of “the little one”. The cell in Hebrew is *tje* תּי. The preposition of the accusative case *jet* תַּ consists of the same letters. It is used in the first sentence of Torah – (*bereshit bara jelokim jet a-shamaim v jet a-arec* – In the beginning God created the heaven and the

earth). Rabban Shimon bar Yochai, the author of “Zohar“, says that in the first verse of Torah this preposition is the abbreviation of the whole Hebrew alphabet. So, the interpretation of the verse “In the beginning the God created (22 :אָתָּה letters of alef-beit with the help of which He created) ... the heaven and the earth” [5, p.28-29]. This very little word includes different combinations of letters, reflecting vast variety of objects and phenomena, and also cause-and-effect relationship of the existing world. Reading אָתָּה *jet* vice versa we get תְּיָהּ אָתָּה, the cell; it is capable of autoregulation, all life processes proceed in it as well as in the whole organism created according to the same principle.

One of the key problems of contemporary pedagogical education is the culture of health development by means of ethnopedagogics. However, in T. Antonova judgement, we can observe the lack of theoretical-and-pedagogical basics of the process of future teachers’ culture of health formation by means of ethnopedagogics, reflecting its nature and ways of development [1]. The culture of health formation aims at the development of moral and spiritual attitude to the natural and social environment that stipulates its importance in the human ontogenesis. Contemporary scientific approaches define the culture of health as “a level of perfection, reached in mastering theory and practice of life activity optimization, aimed at genetic potential realization, development of spare capacities of the organism, enhancement of the biosocial environment that will contribute to the functions of the individual fulfilment and the progress of the humanity as a whole” [1]. The culture of health is the constituent of the person’s world view that appears in health-creating way of thinking and health-saving behavior. Ethnopedagogical approach to the culture of health formation gives an opportunity to accomplish the educational process with the regard to the cultural background, norms, values, dominance of cultural meaningful interrelation between the objects of the educational process. The semantic analysis of the words connected with the notion “health” in Hebrew can throw light on the ways of health creation and health saving by means of moral and spiritual development. The words “healthy” and “creation” have the same root letters (healthy – בריא *bari*, creation – בריא *bria*). The letters “tav” and “alef” make the word *ot* אות, that means a letter and a sign, because every letter of the alphabet is a sign of a special spiritual power. (We see, that it is written almost as a word “cell” that is deeply symbolic, taking into account that the letter “vav” is a mobile letter, it is sometimes omitted in spelling being replaced by a title – dagesh).

From the earliest times the Jewish language reflects the fundamental life principle: in the same way that the situation in private and social life changes, the sense of letters and words also changes. The example that frequently occurs in “Zohar“ and “Sefer Yetzirah” – the word *nega* נגע – ulcer, injury, adversity, punishment has absolutely negative meaning. These very letters can form another sequence – the word *oneg* ענג – pleasure, enjoyment – quite the opposite state. A person should aspire to live in agreement with nature, observing the Code of Ethics, but the way leading to this consciousness depends

upon himself: through *oneg* – pleasure and enjoyment or *nega* – illness and suffering. Another explanation of the relations between these terms is based on the fact that excess of sensual pleasures leads to disorders.

Phonetic assonance of the mentioned words can be met in the words *raga* הֲגָה – meditation, *naga* נָגָה – to shine, to beam, *noga* נֹגָה – the name of the planet Venus, the symbol of love and fertility. It is also shown by the relation of the words *raga* הֲגָה („meditation“, „reflection“ and “chop off“, “remove”) and *naga* נָגָה, derived from the root נָגָה (*naga* – to shine, to beam). The relation of הֲגָה with נָגָה – the soul enlightenment shows the similarity of the words הֲגָה and הֲלָה (*rila* – nimbus, aureola), where ג and ל, according to the system of אֵיךְ בְּכֵר *ajak-bahar* (it is one of the peculiarities of the language: to reveal the information with the help of transformational “codes” – the letters’ interchangeability). There are the same letters in the word הֲגָה as in the word גָהָה (*gara* – recovery); that means that person’s unblotted thoughts, ideas affect his health.

The hypothesis of the term “immunity” origin is very interesting: it stems from the word *emuna* אֱמוּנָה – faith. The faith gives a feeling of assurance and stability and the power of the nervous system directly depends on the resistance of the organism.

“Relaxation is life, strain is death” – this eastern wisdom is vividly expressed in age-old traditions of setting one’s mind at rest and calming of the flurried body. Music helps to relax; *nigun* – the melody – prompts to go in for meditation – but the opposite is also true. It is revealed in the relation of the words *raga* הֲגָה – meditation and *nigen* נִגֵּן – to play music (ה may be replaced for ג, as it’s minor gematria is equal to 5). The full gematria of *nigen* is equal to 285. The same numeric value has the word *rafa* רָפָה – weaken, *para* פָּרָה – cow. As a result of the equivalent phonetic interchange of the “hei” for “alef” we get the word *rofe* רוֹפֵא – doctor, *rafa* רָפָה – to heal. It is worth noticing, that the word *puna* רָפָה – to cure is phonetically related to the word *atrufa* הֲתַרְוּפָה – we can observe the assonance with the word “harp”. One of the simplest paths to joy and purity is the way of music and singing; nowadays music therapy is universally acknowledged method of treatment. The word *nigen* נִגֵּן – to play music is closely related to the word *gaa* גָּהָה – health that is evident from the transformation *ajak-bahar*, whereby the gematria of “nun” (50) is equal to “hei” (5) [6; p.19].

The word *para* פָּרָה – cow is primarily associated with *para aduma* – the red cow mentioned in the Writings (Numeri, 19) due to the cleaning property of its ash – אֶפֶר. The complex ritual of purification shows: even the intentions have power. The main root that the words connected with treatment are derived from is – רָפָה: *rafa* – רָפָה to treat, *rofe* רוֹפֵא – a doctor, *refua* רְפוּאָה – medicine. These letters also make the word *pejer* פֶּאֵר – refinement, arising of harmony and balance. [6; p.47]. The letter “pej” corresponds to the word *pe* פֶּה – mouth, the letters אר are the constituents of the word *or* אוֹר – light. The tradition always paid much attention to the purity in speech. Metaphoric expression “radiant

person” implies the level of his morality on which the health is dependent. A well-known term *aura*, reflecting the body state, which got the scientific basis due to the Kirlian effect obviously points out a connection with the Hebrew word.

In the *at-bash* code the word *nagen* נגן becomes טרט [6, c.19]. These are the letters of the word *ratat* רטט – vibration. *Ratat* means vibration and life-sustaining activities. Every organ and every cell have vibrations. If it changes, the cell becomes pathologic, it can be changed by positive information (a well-known fact that is successfully used in medicine) or relaxation methods as a result of which the body will regulate the damaged functions. In Judaism it is a pray and rhythmic sway while praying; singing of niguns. Phonetic realizations of the words are nothing other than soundwaves of a definite length, causing definite vibration. The number value of *ratat* is 218 that is equal to gematria of the word *reah* – scent, inseparably connected *with the spirit (ruah)*. No wonder that inspiratory methods are described as the most important tools of psychic self-discipline.

In many Jewish sources the most appropriate month for cure is *ijar* (from the word *or* אור – light) – the second spring month [6, p.34]. Its name אייר – is an abbreviation of the first letters of the verse “I am the Lord, your Healer”. During the *ijar* the sun begins to shine and cure the ground of an angry cold. This also appears in the gematrias coincidence of the full spelling of the month name אייר and the word "recovery" – ארך, that is related to the word *aruha* ארחה – meal. Most of the diseases are caused by improper feeding. During the wander through the desert in *ijar* the God sent *man* מן – the angels’ bread – together with the divine well with water that had curative properties (*man* was fully digested and represented the power that can be nowadays found in the English word *man*). *Man* מן and water מים left their mark on the month *ijar*, and food in this month is curative. Besides, the sunshine that becomes brighter in spring is one of most effective remedies. In Hebrew the letters of the word darkness – חשך make the word כחש – to be ill. The same letters we can find in the word *shahah* שכח – forgot; left with no light at all, intellectual darkness leads to the mental weakness [6; p.33].

The subject of the pedagogical impact is a child. A Jewish ethnopedagogics is by a very peculiar family relations between a mother and a son, a father and a daughter. This phenomenon found its reflection in the language. In Hebrew the child is ילד *jeled*. The gematria of the word is 44 that is equal to the sum of number value of the words mother and father (*mother* – אמ – 41; *av* אב – *father* – 3). After the letters forming the word “mother” אמ – come the letters, making the word “son” – בן . After the letters making the word “man” – איש come the letters forming the word “daughter” – בת (the letter “jud” is omitted as it is considered “mobile”, it is changed for diacritical mark “hirik”). Besides, בת begins with the last letter of the word *av* אב – *father*, the word *daughter* being its continuation. The letter “tav” goes before “alef”, as in alefbeit the letters are located in a circle.

Conclusions. This short insight into the treasury of Hebrew shows the possibilities of its semantic analysis as the way of students' introduction to the ethnosocial values. The Hebrew language as the nucleus of this system can work as a resource of complex world view creation, as a way of a fact to its cause reference, matchmaking between the objects of material and spiritual world.

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PEDAGOGICAL CONDITIONS OF UPBRINGING OF CULTURE OF COMMUNICATION OF SENIOR PUPILS IN A MULTICULTURAL ENVIRONMENT

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Abstract. *Pedagogical conditions of upbringing of culture of communication of senior pupils in a multicultural environment are justified in the article. These pedagogical conditions are the formation of senior pupils' value orientations to multiculturalism in communication, the inclusion of the information of multicultural nature into the content of educational work with senior pupils and the implementation of directing senior pupils to self-development (self-upbringing) of cultural pluralism in communication.*