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Social and Humanitarian Context of Personal Authenticity as a Basis for Teaching Foreign Language Culture

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ABSTRACT

The article deals with the social and humanitarian aspects of personal authenticity in order to determine the interrelation between its basic characteristics and the process of teaching foreign language culture. The analysis of the understanding of the role and place of authenticity in social and humanitarian discourse reveals the main categories of authenticity at the level of subject-object relations, which are manifested in the interaction of the individual and social principles of a personality of a student. The analytical data of the results of the study of the phenomenon of authenticity as the main component in the structure of foreign language education are presented. The main vectors that serve as a support in the organization of teaching foreign culture are defined.The emphasis is made on the process of perception and understanding of sources of socially and culturally significant information in the field of foreign language education. It is concluded that the teaching of foreign language culture should consider equally the authenticity of a student's personality and the authenticity of materials used in the educational process.

INTRODUCTION

In the modern world of global changes in society, the most significant changes are made by the person himself. There is a new understanding of the nature of being, the comprehension of the fact that a person can be different in terms of the diversity of personal characteristics, manifestations of formed competencies and cultural identity.

This contributes to the actualization of interest in the development and preservation of personal authenticity of the individual. Problems associated with the search for their own authenticity in society, arise almost in front of every individual.

Throughout the period of existence of the human problem of authenticity remained and remains the subject of not only philosophy, but also of other sciences. Methodologists of science, historians, psychologists, culturologists, teachers for decades try to penetrate into the essence of the phenomenon of authenticity of person. Authenticity has become one of the fundamental categories of art history, sociology, political science, economics, linguistics, teaching methods. The multidimensionality of authenticity served as an occasion for various interpretations of this phenomenon in other sciences.

The system of Russian education over the past fifteen to twenty years has undergone significant changes. Reforming the school and modernizing higher professional education, including pedagogical education, have long sounded like imperatives of our time.

In this connection, the issue of preserving and developing human authenticity in the scales of the variability of the political, socio-economic, educational (including cultural) paradigm.

The current state of the national educational sphere has developed under the influence of a number of positive and negative trends, directly or indirectly affecting the manifestation of the authenticity of the individual.

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401

At the same time, authenticity as an inalienable characteristic of a person has not lost its importance and relevance both for the individual himself and for researchers of this phenomenon in social and humanitarian notion.

Therefore, the tasks of this article we see in the appeal to the theoretical analysis of authenticity as a concept and phenomenon manifested in various areas of human activity.

Essential characteristics of authenticity are most widely represented in the social and humanitarian discourse, therefore it is advisable to give an expanded interpretation of the phenomenon in the context of the sciences mentioned.

MATERIALS AND METHODS

Authenticity discussion experience in philosophy and psychology is used in different fields of social and humanitarian notion. History, literature, study of art, culture study, theology, ethnology, linguistics and other sciences naturally draw our attention to the problem of personal authenticity due to their expressiveness of self-manifestation of different sides of human nature.

Within account of close interaction of a man and society the fields of authenticity study in social and humanitarian notion are considered to be objective and subjective components. On the part of objective beginning laws and rules circulating in society and defining personal behaviour are taken. On the part of subjectivity individual interests, motives, people intentions realizing their own goals in society are taken. The scope of humanitarian notion is mainly significant material and personal measures of world's objects.

Extensively the scope of humanitarian notion forms the wide variety of phenomena meaning "man's world" and including everything actually and potentially being under experience, through sufferings and individually significant. These are intentions, values, meanings, senses, introsubjective and autocommunicative relations determined by sensory, topognostic and other levels of cognition; ... generally, this is a global continuum of reality combining property and internal richness of an individual (7, p. 128).

So, it stands for reason that understanding of personal authenticity is possible to be determined as a cultural aspect. Such approach is expected as culture is one of the spheres of human activity connected with person's self-expression and his subjectivity manifestation. As means of moral values expression culture realizes, mainly, in authentic artefacts (painting, music, architecture, cinema and so on), in literature and history.

The notion "authenticity" is often under discussion in the sphere of art anthropology. One of the terms of "authenticity" used by art experts and antiquers means clear identification of an author and also an artefact's uniqueness that rises to etymology of the term "authenticity" meaning "made by your own hands" (6, p. 2).

LITERATURE REVIEW

One of the questions touching authenticity in arts, history and literature is discussion about the measure of authenticity of objects and subjects (27, pp. 218-220).

In arts history comprehension of authenticity phenomenon in mentioned meaning came into existence rather late. Originally, the meaning of "authenticity" was used in copying practice and concerned materials used by painters (26).

V. Benjumin in his work "Work of art in period of mechanic reproduction" showed that even the most perfect work of art reproduction lacks one element that is its existence in time and space and its unique existence in the place it happened to be. This unique existence of a work of art determined the history it had experienced. It includes existence in its physical material it underwent for years and its different belonging changes (3).

Actually, let's take painting in origin "Ivan the Terrible and his son Ivan" by I.Ye. Repin. The event depicted is disastrous and not determined by social reasons. Depicting the scene appeared in subjective conscience of the artist, the work of painting appeals also to subjective perception and realization of what is happening by each man. In the sense of authenticity the painting is unique, perfect and able to arouse reflective reactions, and directs at manifestation of human authentic (individual) experience. Authenticity of the author of the painting (of a subject) is transmitted through the original version (an object) onto authenticity of a perceiver, thus resulting in perception individualisation birth.

The uniqueness of a painting is often lost if a man deals with a reproduction, not an original work. Not always and not each man is able to identify adequately the contents of a painting and embodied individual approach of an artist having a copy in use. As a result no author's authenticity is seen and no perceiver's authenticity is appeared and sense implication of a painting is lost.

No wonder that G. Yai suggests to coincide the term "authenticity" with the notions "tradition", "diaspora" and "identity" in order to avoid wrong interpretations (11, p. 192).

In this context authenticity contains connotations "originality" and "uniqueness", mainly, uniqueness of action, feeling and seeing. In the process of inner feelings reflection a man follows the unique model of authentic sensibility (22, pp. 10-15).

Also, authenticity in art and literature shoes its ambivalence. In this example the author of the painting is given to the change of of other people's situation in such a way to deprive of the ability to

perceive the object (painting) in authentic way. In such case a man, according to G.-P. Sartre and M. Heidigger, creates himself.

Social state of authenticity may be limited by prescriptions and judgements of society: even if a man deals with the painting reproduction, he will, nevertheless, take it as authentic (a unique, special and original work of art), as this is the way the things are done in the society that creates stereotypes in people's conscience (17).

Such alternative is criticized by H. Arendt as lack of authorship of a man in his own life (2). According to A. MacIntyre it sounds like we are no more (sometimes no less), than co-authors of our narrations (14).

Dualistic criterion of authenticity is equally used for fiction where the theme of originality got the most spreading. First of all, it's worth noting existential line in literature. To the greater extent it concerns works of G.-P. Sartre, S.de Beauvoire, A. Rand, M. Kundera, L.N. Tolstoy, F.M. Dostoyevsky, N.G. Chernyshevsky, D.S. Merezhkovsky, F. Sologub and others, who were interested in the nature of human existence. Giving us the opportunity to reflect and "letting" our minds to float freely, such works of fiction, no doubt, are actual in the aspect of appeal to personal authenticity manifestation.

On the other hand, this is about authenticity of perception of meaningfulness of a literary text by a reader. So, it results either in conflict or interpenetration of categories "author-reader". Each reader understands the contents of fiction individually, he reads as he wants and makes subjective conclusions.

In the context of foreign culture study it's preferable to take into account one more criterion of authenticity. In the process of studying foreign languages they say about authenticity of information in the text (24;10).

In opposition to a teaching text an authentic text needn't lack completeness of the text and accuracy of information and can be changed neither in the contents nor in meaningfulness. The last two mentioned are necessary to keep: only in this case we may say about the possibility of personal authenticity manifestation of those who study. There is a characteristic, based on triune understanding of authenticity manifestation in education – "subject-object-subject".

Texts and documents as artefacts are the subject study in historical sciences including culture history. In this way authenticity is seen as estimation characteristic of the text, information, meaning, and human existence at a certain period of civilization development, and the kind of communication (including petroglyphs, geoglyphs, ceramic tables, inscriptions on birch bark and stone, philosophical tractates, military and juridical documents and so on). All historical and archaeological monuments of the past and present bear the impress of authors' authenticity, their creators whether it is individual or collective creative work. Such definition allows characterizing authentic texts concerning the possibility of writing them by those authors who deal with them due to certain circumstances. Having difficulty in decoding ancient works of art, summoning their conscience and accumulating all human knowledge, modern researchers follow features of identity, originality and authenticity of artefacts under study. The process of recognizing the contents of historical texts and documents wouldn't have been successfully finished if people hadn't have applied subjective knowledge based on cultural, national and ethnic identity (8, p. 200).

As well as gazing at a painting or perceiving a piece of literary work authenticity of object confronts authenticity of subject resulting in new knowledge about the essence of human nature through the knowledge of unknown. So, the result of human knowledge, as V.M. Kapitsyn noted, is a certain model of understanding the past, a historical text, discourse or the image of historical time created by a scientist (12, p. 259).

This thesis proves the idea of inevitable authenticity manifestation in past events description in all their multi aspect relations. Past interpretation is a subjective construction of history in a way.

However, any reconstruction of historical text authenticity often creates difficulty when it refers to antique and medieval monuments (4, pp. 4-5).

The matter is that sometimes we deal with texts of later adaptation and narration. Difficulty also may appear if there are so called non-authentic insertions of a later period in such works.

In the field of revealing authenticity of historical works there is a connection of history with hermeneutics that is the art of texts interpretation. Though the term "hermeneutics" originally was used in interpretation of bible texts, nowadays it is of great importance in literature studies as while investigating any literature monument it's necessary to be objectively interpreted. Hermeneutics followers (G.-G. Gadamer, V. Dilthey, F.-D.-E.Schleiermacher, P. Ricœur) stated that a writer must be understood better than he understands himself.

This statement has two sides. On the one hand, the authentic object of understanding shouldn't be a text itself but the author's inner world, in other words, the author's authenticity which reflects moral and cultural life of the epoch. On the other hand, the best understanding of the text happens due to self-understanding of the work by an interpreter (allusion to a reader's authenticity). Personal authenticity helps us to take the work as our own in spite of a great historical distance.

The point of view of reputable scientists proves the idea of interdependence of authenticity of an addresser and an addressee of any cultural object.

Therewith it should be taken into account that history exists in different capacities. Due to this fact it's possible to investigate historical authenticity in different meanings, particularly, touching the role of a personality in society. Authenticity of a historically significant personality influences on reconstruction of eventful moments in view of contemporaries.

Besides, as interpretation of historical events is understanding of the past, meaningful deeds and actions of people in certain culture, its national and common to all mankind parameters, so this interpretation is always connected with worldview values and social orientation of certain culture, its moral … parameters (12, p. 129).

In educational process as the way of social interaction there is a constant confrontation between two social identities indicated. Constant process of interaction of learners with each other, of educators and learners, educators and parents results inevitably in opinion formation based on identification features of subjects. Individuals with special abilities (both positive and negative) attract attention (9, p.223).

Perception impresses on attitude to such learners on the part of social surrounding. It results in relations in community. Consequently, "non-standard" learners often have to conceal their own authenticity summoning up body defences instinctively that breaks the process of individual abilities manifestation and personality interests.

Society establishes a queer variety of people and defines individual properties of a personality on the part of adequacy or non-adequacy of stereotype images (13). Greatly the position of social surrounding depends on people interaction (authenticity on the level subject-subject). In other words communication defines the measure of social identity and personality identity.

While communicating with a man we can feel his own intentions, that's impossible out of interaction act. Language and speech provide mutual adaptation of different individuals and identity types. The manner of human authenticity expression through the language, according to D.G. Mead, becomes a part of an individual response caused by two-sided interaction.

Nobody can deny that speech is the expression of common ideas peculiar for all humanity. However, language usage in social process is always due to our individual perception and understanding of that is said and perceived. Cooperating through language and speech an individual reveals his own identity and sends a message to other individuals mediating, changing and influencing on a certain social situation with the power of his own individuality (18;19).

These ideas are actual including language education in whole. If we consider personal authenticity development through the means of a foreign language, it's worth touching the problem of such adjacent with sociology sciences as sociolinguistics, ethnolinguistics and psycholinguistics.

L.P. Yakubinsky, V.V. Vinogradov, B.A. Larin, M.V. Sergiyevsky, A. Meye and others in their sociolinguistic researches prove the idea of social dependence of speech acts. Though sociolinguistics doesn't touch personal authenticity, it investigates connection between language and social conditions of its being, it studies language and nationality that, in its turn, has a certain meaning in solution of problems of preservation of social, ethnic and cultural identities.

Interdependence of language and sociocultural systems is also the problem of ethnolinguistics from the point of view of linguistic anthropology (or communicative ethnolinguistics) and anthropologic linguistics (or cognitive ethnolinguistics). Ethnolinguistic researches (E. Sepir, S. Lam, B.L. Worf, F. Boas, V. Matezius, B. Gavrenek, Y. Vahek and others) are of great interest from the point of view of orientation on cultural markers of a certain social medium. Main problems of ethnolinguistics are around reflection of people's cultural concepts about surrounding world (socium) and human place in that world (personal authenticity) through the linguistic means and forms.

Ethnolinguists state that for each social and ethnic group there are peculiar means and forms of communication, and it correlates with arguments in sociology about the role of language in personal authenticity manifestation (20, pp. 32-35).

Being an integral part of personal authenticity language locates in individual conscience and closely connected with thinking that is under thorough study in psycholinguistics (N. Chomsky, L.S. Vygotsky, A.A. Leontyev, N.I. Zhinkin, L.V. Shcherba and others). The results of psycholinguistic researches are rather actual in the process of foreign language teaching as they touch the problems of production and perception of speech (including a written text), speech activity operating in society and speech development analysis concerning personality development. Connection between speech messages and features of communication participants (transformation of speaker's intentions into messages and their interpretation by a listener) in psycholinguistics is indeed the process of individual authenticity manifestation and personal authenticity transmission to those around by means of language and speech.

RESULTS

In connection with the dual individual and social nature of authenticity, the presence of the phenomenon of authenticity in social and humanitarian notion, it became necessary to classify this concept at the level of interpretation according to the peculiarities of its manifestation and functioning in the real process of human ontogeny.

In this way, we see the following tasks: to fix the presence or absence of a definition in various kinds of dictionaries; to analyze the existing definitions of authenticity from the perspective of their significance for this study; to identify and conduct comparative-comparative analysis of points of view on authenticity in dissertational monographic studies on philosophical, psychological-pedagogical and socio-humanitarian disciplines, connected directly or indirectly with the subject of our work.

Realization of the tasks put forward is possible within the framework of using existing scientific approaches to the interpretation of concepts: bibliometric and ideographic.

The bibliometric approach is connected with the quantitative and statistical analysis of documentary sources, in which the understanding and interpretation of the phenomenon of authenticity.

The bibliometric approach allows to see the strategy of "popularity" of the phenomenon of authenticity in certain scientific fields. The application of the bibliometric approach also helps to track quantitative dynamics and to identify specific links of the subject of authenticity in various sciences.

The priority branches of scientific knowledge, colliding in practice with the phenomenon of authenticity by checking the following: architecture, art, history, culture, education (including the theory and methodology of teaching foreign languages), psychology, sociology, philology, philosophy, economics, jurisprudence.

The reasons for applying to these sciences was the results of a previous study of the distribution of the phenomenon of authenticity in the system of social and humanitarian notion.

During the bibliometric analysis more than 300 dissertations for the period from 2009 to 2019 the following indicators were taken into account:

the number of study in which the terms "authenticity", "authentic" are expressed explicitly, that is, they are used in the title;

the number of study implicitly revealing the problem of authenticity through the concepts of "self-realization", "identity", "individuality", "self-consciousness", "identification", etc. (according to the philosophical and psychological understanding of authenticity presented in this study);

the number of study that implicitly consider the problems of preserving the authenticity of a person in the aspect of contemporary world changes (in accordance with global, private and specific trends in the development of society).

Dissertational studies with an explicit emphasis on authenticity are few (spreadsheet).

The percentage of scientific study containing the concepts of "authenticity" and "authentic" in the title, to the total number of study on this subject is about 10.5%.

Table 1: The number of dissertational studies, explicitly reflecting the problem of authenticity for the period 2009-2019

branche of scientific knowledge	number of studies	branche of scientific knowledge	number of studies
architecture and art history	0	social science	1
history	0	philology	3
culturology	0	philosophy	1
pedagogy	23	economics	0
psychology	2	jurisprudence	1

However, the relative scarcity of the nomination of the concept does not yet indicate that the phenomenon of authenticity is forgotten.

According to the processing of results based on the bibliometric approach, the concept of "authenticity" has a sufficiently high nominal density (Fig. 1). A significant percentage of research on authenticity through analysis and synthesis of identical concepts and phenomena of modern reality is observed in the field of psychology (31%) and culturology (about 19.5%).

Such a demonstration of the authors' interest in various sciences with the problem of authenticity attests:

first, of all to the relevance and importance of understanding the phenomenon of authenticity for modern society;

secondly, about the value of authenticity for the practical and spiritual activity of people, for their sociocultural environment;

thirdly, the need to discuss the phenomenon of communication demand information about him in various areas of human notion.

To carry out the correct sorting of the array of author's researches in accordance with the indicated criterias and taking into account the

nominative density, reliance on an ideographic approach.

Fig 1: Number of implicit dissertationson the problem of authenticity for the period 2009-2019.

The ideographic approach presupposes the grouping of lexical units related in meaning around the word-center.The correlation of dissertational studies, explicitly and implicitly reflecting the problematics of authenticity, demonstrates the quantitative insignificance of the nominative field of the concept of "authenticity" in the field of direct nomination, that is, explicit expression (Fig. 2). Nevertheless, a vast number of identical lexical units expressing the essence and functional of authenticity (the disclosure of the problem of authenticity through identical concepts) attests to the communicative and social significance of the phenomenon of authenticity.

Fig 2: The correlation of types of expression of authenticity in dissertational studies for the period of 2009-2019.

Conventions: implicit authenticity 1 – disclosure of the problem of authenticity through identities; implicit authenticity 2 – expression of the problematics of authenticity in the context of global, private and specific trends in the development of society; explicit authenticity – a direct indication of the problem of authenticity in the title of the studie.

The appeal to authenticity as the true nature of the personality would be incomplete without an analysis of reference literature reflecting the essence of the concept and containing a transcript of understanding the phenomenon in various areas of human activity.

The bibliometric approach allows us to turn to a quantitative analysis of authenticity in various

kinds of dictionaries and encyclopedias in accordance with a number of criteria:

reference literature, in which there is the concept of authenticity;

reference literature in which there is no concept of authenticity;

reference literature, in which there is an indirect (implicit) indication of the concept of authenticity.

Analysis of 90 reference literature sources (explanatory, encyclopedic, etymological, bilingual dictionaries, dictionaries of synonyms and antonyms, dictionaries of foreign words, etc.) demonstrates some interesting results. The histogram (Fig. 3) clearly prove the insignificant advantage of reference literature, in which there is no concept of authenticity (44%) compared to the presence of this term in dictionaries (42%).
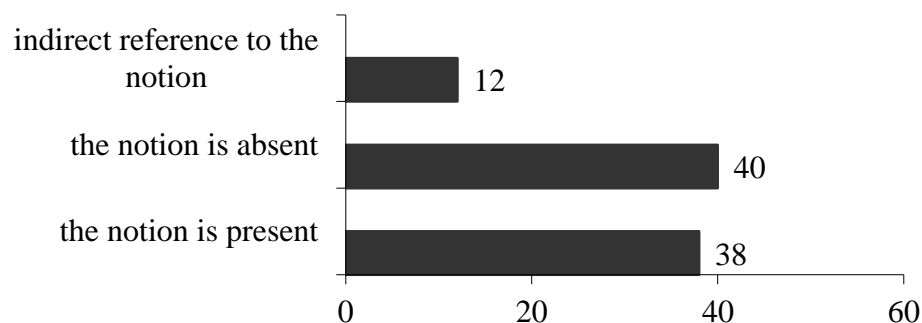
Fig. 3: Correlation of the number of references on the topic of authenticity.

DISCUSSIONS

Reference literature containing dictionary articles on authenticity is presented in most cases by vocabulary on psychology, by vocabularies of foreign words, by dictionaries of synonyms and bilingual dictionaries. Decoding of the definition of "authenticity" can also be found in a number of legal, political, economic dictionaries, business dictionaries and in some editions of explanatory dictionaries of the Russian language.

The theme of authenticity has been thoroughly explored out in social and humanitarian studies, although in studying the phenomenon of authenticity, the subjective factor is widespread, in accordance with the author's personal point of view and objectives.

A wide range of definitions of authenticity in dissertational studies and reference literature presents scattered information and does not clarify the meaning and content of the phenomenon within the framework of this study. As a result, the vector of research should be aimed at rethinking the phenomenon in the context of educational policy.

Retrospective analysis of personal authenticity phenomenon manifestation in social and humanity equally meaningful courses persuades that a man shows his own individuality in the process of interaction with other individuals on different social levels of cultural communication. Authenticity plays the role of a constant on the level of socialization as well as on the level of individualization of a personality.

CONCLUSION

Our final qualifying judgments are as follows.

To understand the meaning of the concept of authenticity helps to address the social and human sciences. The social and humanitarian fields of human knowledge accumulate the collected by philosophy and the psychology of cognition about the world, when considering the phenomenon of personal authenticity of the individual they are guided by the subjective beginning of the individual and the objective laws of social life.

It is possible to identify two categories of authenticity in the social and humanitarian sciences: authenticity can be manifested at the subject-subject and subject-object-subject levels. These characteristics depend on the conditions of interaction between the individual and society (socium). Authenticity makes sense only in a reciprocal and coherent manifestation of the individual and social principles of personality.

The basic idea that we derive from the experience of research in the social and humanitarian field of knowledge is that the individual has authenticity, but the deep self-conception of the self-concept is triggered by social stereotypes, which predetermines the figures of personal mobility, the content and forms of communication and interaction.

In our opinion, as the main attributes of the existence of the authenticity of the subject, two characteristics should be considered: contextuality and intentionality. Any manifestations of authenticity are justified, firstly, by the intentions (intentions) or goals of the subject and, secondly,

depend on the broader context or social requirements of the cultural and linguistic society with which the person directly interacts.

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