

ЯЗЫКИ НАРОДОВ ЗАРУБЕЖНЫХ СТРАН (С УКАЗАНИЕМ КОНКРЕТНОГО ЯЗЫКА ИЛИ ГРУППЫ ЯЗЫКОВ) / LANGUAGES OF PEOPLES OF FOREIGN COUNTRIES (INDICATING A SPECIFIC LANGUAGE OR GROUP OF LANGUAGES)

DOI: <https://doi.org/10.18454/RULB.2024.49.2>

METHODOLOGICAL GROUNDS FOR THE MANIFESTATION OF PERSONAL AUTHENTICITY IN THE SYSTEM OF FOREIGN LANGUAGE EDUCATION (PHILOSOPHICAL, PSYCHOLOGICAL AND PEDAGOGICAL ASPECTS)

Review article

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Abstract

In this research methodology is regarded not as a reduced abstract field of philosophy with no reference to concrete scientific researches, but as a school of activity organization, namely, pedagogical activity aimed at preservation and development of learners' personality authenticity. Drawing to such treatment of methodology determines precisely the range of considered problematics, allowing analyzing in a whole reasoning the views in special literature concerning authenticity in terms of ontological, anthropological and activity approaches.

The reference to the scientific discourse of pedagogical anthropology allows defining the place and the role of authenticity in pedagogy. In this context, the first task is the reference to the interpretation of authenticity phenomenon in terms of look-back studies and modern trends in pedagogical science.

The logical scheme of authenticity phenomenon interpretation in pedagogical process is implemented through the consideration of pedagogical anthropology categories, typological features of an individual as a personal authenticity bearer, interrelation and unity of physical, spiritual and moral, and intellectual components reflecting the wholeness (monadity) of development of personality authentic origin.

Keywords: personality authenticity, philosophical and pedagogical anthropology, anthropogenesis of authenticity.

МЕТОДОЛОГИЧЕСКИЕ ОСНОВАНИЯ ПРОЯВЛЕНИЯ АУТЕНТИЧНОСТИ ЛИЧНОСТИ В СИСТЕМЕ ИНОЯЗЫЧНОГО ОБРАЗОВАНИЯ (ФИЛОСОФСКО- ПСИХОЛОГИЧЕСКИЙ И ПЕДАГОГИЧЕСКИЙ АСПЕКТЫ)

Обзор

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Аннотация

В данном исследовании методология трактуется не в виде редуцированной абстрактной области философии, не имеющей прямого отношения к конкретным научным исследованиям, а как учение об организации деятельности – педагогической деятельности, направленной на сохранение и развитие аутентичности личности изучающих иностранный язык. Опора на такую трактовку методологии чётко детерминирует круг рассматриваемой проблематики, позволяя в единой логике проанализировать имеющиеся в специальной литературе взгляды относительно аутентичности в рамках онтологического, антропологического и деятельностного подходов.

Определить место и роль аутентичности в педагогическом знании позволяет обращение к научному дискурсу педагогической антропологии. В связи с этим в качестве первоочередной задачи представляется обращение к интерпретации феномена аутентичности в контексте ретроспективных взглядов и современных тенденций педагогической науки.

Логическая схема интерпретации феномена аутентичности в педагогическом процессе реализуется через рассмотрение категорий педагогической антропологии, типологических особенностей индивида как носителя персональной аутентичности, взаимосвязь и единство физического, духовно-нравственного и умственно-интеллектуального компонентов, отражающих целостность (монадность) развития аутентичной природы личности.

Ключевые слова: персональная аутентичность, философская и педагогическая антропология, антропогенез аутентичности.

Introduction

In this research, according to philosophical and psychological ideas, authenticity is understood, first of all, as an individual human manifestation in social environment or as a conditional mediator between human origin individuality and sociality. The pedagogy establishes proof-of-concept conclusions about the learner's personality on the logics of philosophical considerations of existential and anthropological origins of human being. The continuity of anthropological and ontological ideas from methodological views is pedagogical anthropology as a peculiar base for human origin understanding.

Anthropological and ontological approaches, as systematically important notions of pedagogical anthropology, serve as a subject of analysis when defining the place and the role of authenticity in pedagogical discourse.

The range of methodology at the level of approaches to considering the phenomenon of authenticity in pedagogical science delineates the objectives of this study:

1. To determine the place, role and features of manifestation and becoming of authenticity as an individual and social phenomenon in the process of human phylogeny, ontogeny and anthropogenesis from the fundamental point of view of pedagogical anthropology;

2. To bring to light and characterize from contrastive points of view the types of scientific approaches to personality authenticity development in modern monographic pedagogical researches.

Classically, anthropology is understood as a science «across biological disciplines and the Humanities» [7, P. 5], «a special biological discipline taking a bordering position between natural and social sciences about a man» [22, P. 4], «as a relatively new sub discipline combining theory and methods of anthropological and ethnographic studies with those of pedagogy and educational studies» [25, P. 7893] (the translation is done by the author).

The subject study of anthropology originally is a man as a biological being. For this reason in Russian science anthropology is referred to biological sciences, not the Humanities. However, «... in western European and American science all sciences about a man are often named «anthropology», herewith, we understand anthropology as «physical anthropology» (the translation is done by the author) [22, P. 5].

Nevertheless, it is important to state that the term «anthropology» has greatly adapted to other fields of human understanding within recent years.

According to Deryagina, «the task of anthropology is to follow the transition process from biological regularities to social ones» (the translation is done by the author) [7, P. 6].

In this context, anthropology is in close contact with social and humanitarian disciplines, including pedagogy.

Pedagogical anthropology combines the whole range of anthropological knowledge about a man that is philosophical, biological, cultural, social and structural. Looking forward to anthropological theories' integration in their unity pedagogy prefers socio-cultural and biosocial ideas through the lens of historical and cultural analysis of their problematics for creation of holistic understanding of a man as «a one functional unity» (the translation is done by the author) [1, P. 21].

Pedagogical anthropology dates back to philosophical anthropology, immediately touching the existential parts of a personality development.

The importance in upbringing of an authentic man is in understanding pedagogical anthropology given in the fundamental research of Ushinsky. The author of the voluminous work «A man as a subject of upbringing. The experience in pedagogical anthropology» clearly defined the aim of pedagogy stating that «if pedagogy wants to bring up a man in all regards it must, first of all, study him also in all regards» (the translation is done by the author) [18, P. 15].

Paraphrasing the words of the great classics of pedagogy, let us indicate that if we want to develop a man's authenticity, it is necessary to project the whole range of philosophical-psychological and socio-humanitarian knowledge about this phenomenon on the sphere of education.

It is, of course, referred to education as a socio-cultural phenomenon based in its conceptual ideas on features of human origin. Education is the most direct way to development, preservation and manifestation of personality authenticity.

Rationalist motto of a man is in the statement that he will not be a man till he gets intellectual autonomy, moral autonomy and civic consciousness [14, P. 66]. Authenticity as a manifestation of personality freedom and a condition of progressive development needs self-consciousness, otherwise, it is unattainable.

Authenticity development process is not just stratification but constant movement and change of intellectual, spiritual, psychic, corporal and other forms of personality development depending on the influence of external individual qualities and external social factors. The metamorphoses that happen with authentic area of a personality are justified by regularities of humanity change process on the whole and by features of development of a particular man. The complex of progressive personality changes from the point of view of pedagogical anthropology is considered in the context of phylogeny (evolution), ontogeny and anthropogenesis. For clearer performance of personality authenticity development inside evolution processes, let us specify the understanding of the indicated terms.

Phylogeny is the process of human development as a biological type in time.

Ontogeny is individual organism development from birth to death.

Anthropogenesis is the process of historical and evolutionary formation of a human physical type, original development of his labor activity and speech. Anthropogenesis is also connected with development and becoming of human culture.

Materials and methods

Since the work is of theoretical argumentative nature, the methods used for its preparation were of general theoretical level. A complex of complementary research theoretical methods was used to achieve objective: specific philosophical, psychological, educational, scientific and methodical literature analysis and study on research issues; methods comparing the current state of considered pedagogical process, phenomenon and the state that preface it, as well as the main trends of its development, general and particular manifestation features in certain conditions; general theoretical methods of analysis, synthesis, theoretical modeling.

So, in order to solve the mentioned problem and achieve the stated purpose, analysis and synthesis were applied to the related scientific materials with the aim to collect and present the results of our research as well as to draw the conclusion.

Literature review

In contemporary Russian and foreign anthropology, a man is a biological and at the same time social being. So, based on the analysis of research (Alam A., Alam Sh., Belsky, Holubnycha, Maksakov, Nikitina, Marty, Mohanty, Rodríguez-Mejía, Shchokina, Soroka) we can talk about an inseparable linkage between *anthropogenesis* and *sociogenesis* that is the process of

personality's origin and development, consciousness, interpersonal relationships determined by socialization features in different cultures and socio-economic formations. The unity of the two directions is implemented through holistic understanding of a man development in *anthroposociogenesis*. For this reason, it will be more correct to analyze personality authenticity becoming with regard to anthroposociogenesis entirely with biosocial features of a man.

Biosociality of a man's origin makes it necessary to follow authenticity evolution history with account of a biological component in terms of phylogeny.

It was Darwin [6], the English naturalist and explorer, who first spoke about the widely accepted scientific theory of man's appearance and origin as a biological species. The scientist formulated his conclusions in the book «Species' origin». Variability understanding as features' variety among representatives of one species, as the characteristic of differing from parental forms, is appropriable to authenticity interpretation on the level of non-repeatability and individuality of this personality quality. Indeed, each man has an original, cultural and authentic code acquired when born and undergoing the impact of individual traits of character, social standards, surroundings, upbringing and educational system, and so on.

Evolution is the balance break of the state, the change of gene pool and genotypes usage as the result of different mutating speed, genes drifting or selection [9, P. 11].

Genetic changes break the epistatic balance (genes acting concertedly) and contribute to evolution movement. Such instability brings to the variety of human beings, manifesting both on the external and internal levels [32, P. 1]. It is the variety and dissimilarity that make each individual unique, and it influences features of man's authentic behavior.

In connection with similar interpretations of understanding common laws of nature managing the process of development and self-reproduction of living systems, the problem of appearance of consciousness, self-consciousness, self-identification and others becomes more significant.

Psychic subjective processes taking place in a human organism, also in the form of energy accumulation and outbreak, are hardly always possible to imagine. However, if to keep to the classical theory of life origin on the Earth, one can surely affirm that authenticity appeared and developed integrally just with a *Homo sapiens*. Moreover, according to the data of modern genetics, the man has practically infinite possibilities to evolve permanently as a species, and it leads to authenticity of evolution as an integral, purely human quality.

Authenticity, from our point of view, can be one of evolutionary mechanisms of personality development in phylogeny on the level of manifestation of thoughtful activity and activity origin of a man in cooperation with the surrounding world.

Social existence changes caused the changes in both external and internal appearance of a man. Men can make evolution jumps only in case when the individual inures to the benefit of the social, in case when changes happen against the background of widely accepted traditions, values, taboos, etc. In this case, each man progresses in moral and spiritual development that beneficially influences on a personality authentic sphere. Therefore, the society attention to individual authentic origin of each man contributes to more harmonious development of both a social community and a personality. So, correlation and interdependence of socio-individual authenticity origin are observed all through becoming and development of a man as a species.

The history of the man phylogeny is compliant with the ontogeny theory, that is, the development of a particular individual. Man's development as a personality occurs all through his life. In ontogeny process, individualization of each man increases more and more, so we may speak about constant improvement of personality authentic state. At the same time, man's activity spreads not only on himself but on the world around us. The nature of this ontological process is individual-social, as is the direction of phylogeny.

The researchers of constructing an information model of human personality and social processes [31] when substantiating man's place and role in the Universe self-development judge by the fact that there is the existence of two realities: physical and semantic on the planetary level.

According to such interpretation, in cosmic planetary scale man's ontogeny can be considered with regard to dialectical unity and cooperation of his physical and semantic origin. Integration of the material (physical) and the spiritual (semantic) is possible in case of man's performing a certain degree of activity. Such philosophy classics as Hegel [4], Marx [11] and Engels [24] pointed to cooperation of evolution and activity. It's the activity base of man's existence that is the guarantee of successful correlation of physical and semantic levels of existence.

The main driver in surrounding community development is a personality. All personalities differ due to a number of parameters because the process of accumulation and adaptation of socio-cultural experience is different. So, we can speak about different types of personal authenticity. The proportional change of personality's authentic features occurs along with its becoming, its subjectivity and individuality increasing. No one can surely affirm that the older the man, the more authentic he is. In the process of his individual development, a man doesn't become better or worse, he fundamentally changes and becomes another one. It is worth noticing that one of predominant positions in personality reorganization is taken under socio-cultural institutes in the form of traditions, established behavior standards and others.

Fomichyova [20] defines three phases in the process of personality existence in a social community. They are formation, improvement and degradation.

The first phase is characterized as the most intensive development process. A child accumulates a lot of individual qualities and features. This phase can be called a formation one. Further, the individual development process slows a little bit and the development path becomes horizontal. This phase can be called an improvement one. In this life period, a man improves and changes the features acquired at the first formation stage. And, at last, life path ending is characterized, as a rule, characterized with some decrease of living functions (memory, attention, organism aging in general) that is connected with degradation phase [20, P. 24].

According to Fomichyova [20], and we agree with her, degradation phase doesn't always characterize the old age, it may come rather earlier and may be connected with different subject-objective factors. Personality's activity is able to overcome degenerative processes in case of skillful pedagogical support.

Results

Main tendencies in personality development in ontogeny allow defining two paths in personal authenticity becoming: *horizontal and vertical*.

The horizontal path of authenticity can reflect age stages of personality development. According to the common classification in developmental psychology, a personality passes through a range of stages in its becoming: childhood, youth, adolescence and senescence. Such age stages of personality development as infant (preschool) age (0-3); kindergarten childhood (3-7), primary-school age (7-11), secondary-school age (11-15), senior-school age (15-17) and an adult (from 17) are determined. The contemporary psychology took a thorough interest in the problematics of a personality in the 30-s of the XX century. Nevertheless, the common issues of correlation between personality and psychic processes development stay still disputable.

The problem of authenticity preservation and development, being thoroughly connected with internal psychic processes of a man in ontogeny, requires clarifying two things. First of all, it is necessary to determine the role of inherited abilities in development of personality authenticity. Secondly, it is important to find out the influence of social surrounding (social environment) on authenticity manifestation.

Each of these things worked as a subject of further investigation of historically and diametrically opposite scientific points of view on the process of personality development in ontogeny. The scientific schools insisting on heredity priority in man's becoming think that all individual personality qualities (including authenticity) have been in the genes since birth. Other scientists (mainly, the representatives of Western branch) support the myth of almightiness of social environment due to which one can raise a completely authentic personality.

Taking the positions of the supporters of heredity and environment theories in personality development under critical analysis, Fortunatov and Sokolov wrote: «Of course, it is not expected that the most complicated psychic functions are in the genes in the form of ready-made features; only their potential is implied; but personality development is understood as self-development and self-extraction of this potential. The environment can contribute to this self-development or hold it back but it is believed that it can't bring any quality changes» (the translation is done by the author) [21, P. 15].

In opposition to heredity theory the theory of environment priority refers all benefits in personality development to upbringing in certain conditions. As is the environment, so is the man, in the same environment all people must be alike.

The consideration of the two opposite theories explaining the meaning of environment and heredity in personal authenticity development demonstrates their inability and unacceptability from the point of view of our research. The intermediate theory created by Stern [23] on the basis of these two extreme points of view also can't satisfy the objective approach to the problem of authentic personality development because it is based on the principle of mechanic linking of heredity and environment. We think that the indicated mistaken beliefs were caused by the lack of theoretical researches in the field of personality psychology.

We shall try to formulate our own vision of authenticity problem in ontogeny with account of the existed and existing scientific positions. Though authenticity is given to a man in the birth the direction, the fullness, the degree and the scale of its manifestation and development depend on many subjective-objective factors. In this research the objectivity is determined by social surrounding on the background of which ontogenetic psychic processes of a personality develop. A man is closely connected with social environment by means of communication with family, parents, relatives, friends and enemies, by means of visiting social institutions (kindergarten, school and others). There is no doubt that heredity gives us a certain amount of potential that influences on our abilities and manifestation of individual authentic origin. But the main part of our authenticity is developed by means of contact with surroundings. It is not the last role in this process that education plays in teaching and upbringing entirety. It can surely be affirmed that social environment works a vertical path for personality authenticity development.

Authenticity, being an inherited potential of a man's origin, permanently changes and transforms in the process of social development along with all psychic processes of a personality. Newly acquired features become the part of individuality and authenticity of a person. The features are built on the familiar biological base without which the development by itself is impossible. Each following development stage includes all the previous ones and is built, therefore, on the permanently changeable base.

The biological origin stops its existence in its original pure form, it is mediated and changes by the social component. It also regards to surroundings influence. Social surroundings are not just a simple and mechanic stratification on the biological origin. The environment directs the development, but one and the same environment can influence on a man differently depending on his perception, consciousness, on the way he has learnt to act in this environment at the previous stages and on his appearance in a physical way. We suppose that the key moment in the process of environment influence authentic personality development is in education in all its notions.

According to Bim-Bad's nice statement in this regard, «...everything positive is specified by proper education. Everything bad is specified by the lack of education and its bad quality. Human salvation is only in proper education in congruity with nature» (the translation is done by the author) [3, P. 492]. To continue this mind, it is possible to cite the words of Reznichuk: «...that authentic education is designed to guide each student to discover their own authenticity» (the translation is done by the author) [30, P. 1].

Nowadays, the point of view that ontogeny is not a concerted determined process, but rather a discrete, non-linear phenomenon, even, to some extent, reversible [27, P. 20-22].

According to the right saying of Rubinstein [15], a separate conventional man's life stage can predetermined neither personality's life nor the content of the following stage, nor the holistic result of individual development.

Moreover, in the process of re-thinking over the past events a man is able to change the process and results one's own authentic development up to the complete change of ideas of significance and purpose of his destination.

So, authenticity and the process of personality ontogeny can be interrelated in the same degree as a personality is able to self-identify and self-organize in the process of growing up. The intention to self-determine, as an important component of man's activity, goes with a personality during all developmental periods. At the same time, the achievement of concrete purposes and ideals and adherence to certain values inevitably come in contact with man's actions, deeds, feelings and so on.

The natural process of vertical biological and psychological individual growing-up (according to ontogeny theory) varies man's social and public intentions depending on conditions of the environment, beliefs, and his authentic culturally and historically substantiated goal.

To prove our conclusions, we find it possible to present the vertical-horizontal path of authenticity development in the scheme (*Table 1*).

Table 1 - The matrix of interdependence of development paths of personal authenticity in ontogeny

DOI: <https://doi.org/10.18454/RULB.2024.49.2.1>

Vertical path of personal authenticity development	Age period							
	Adult	+			+	+	+	+
	Senior-school age	+		+		+		+
	Secondary-school age	+		+		+		+
	Primary-school age	+		+		+		+
	Kindergarten childhood	+	+					+
	Infant (preschool) age	+						
	Social institution	Family	Kindergarten	School	Post-school education	Friends	Job	Others (circles, interest unities and others)
Horizontal path of personal authenticity development								

It is easy to notice that one and the same vertical path can have several contacts with the horizontal one. For example, being conventionally in the adult period a man is under the influence of all indicated above social factors, excluding such social institutions as kindergarten and school.

The family plays a peculiar role in upbringing and sustaining personality authenticity and it is destined by the natural ontogeny process itself. Social institutions providing the process of education and, therefore, of preservation and development of authentic origin in a learner also take the leading positions because a man spends rather great part of his life in educational institutions (kindergartens, schools, higher and secondary technical schools and others).

The matrix allows stating that such component of the horizontal path as «others» including different informal groups influences greatly on a personality. The conclusion is not accidental because such groups allow a personality to demonstrate his individuality outside the formal communication opposed to educational process where the roles of teacher and learner are clean-cut. Nevertheless, the influence of non-formal unities are considered to be optional as not any man spends his free time going in for some activity outside home or official institutions. So, education as a life-forming factor and a driver of personality ontogeny still stays of high priority.

At this time, the core element in personality self-development on the level of authentic existence is human self-consciousness. According to Bekh, human self-consciousness «is a boundless and eternal process of self-movement of the universe being in subjectified form or microcosm condition» (the translation is done by the author) [2, P. 21].

This means that a human personality can't be perceived as a simple set of material and spiritual ingredients. Each man is wholeness able «to represent the whole Universe compressed in a particular individual» (the translation is done by the author) [2, P. 23]. In philosophy there is a universal definition of microcosm purely characterizing individual wholeness. In other words, any authentic personality is a microcosm. We support the opinion of Maksakov that «in the process of individual development a man changes all the time and simultaneously stays identical to himself» (the translation is done by the author) [10, P. 36].

The modern philosopher Spirkin successfully represents his understanding of a man as a holistic organism: «A man is a holistic unity of biological (organism), psychic and social levels that are formed from the two components: natural and social, inherited and acquired when living. At the same time, a human individual is not a simple arithmetic sum of biological, psychic and social, but their integral unity leading to the appearance of a new high quality level – a human personality» (the translation is done by the author) [17, P. 457].

In these theories the leading position is taken under understanding personality wholeness as man's monadity that is its indivisibility, individuality of existence and manifestation of particular personality authenticity. The monadity (wholeness) of one individual is quite different from the monadity characteristics of another one. Therein lies the authenticity base of each personality and the features of personality «Me» manifestation in the process of development. However, personality wholeness is preserved only under the condition of constant power increase and activity extension in a social community.

Personality activity is able to spread its influence not only on self-improvement but on the improvement of the surrounding reality. Looking forward to adopt the environment «to fit oneself» a man consciously or unconsciously changes, in other words, develops individually.

Such polymorphism of authenticity manifestations depending on various biological and social conditions suggests that a human personality origin is initially two-fold. The first origin is a purely internal subjective world of a man combining biological and spiritual subject matter of an individual. The second origin is social surrounding where personality origins are implemented and embodied in real deeds. It is customary to name this process as anthroposociogenesis.

If we consider authenticity as a result of man's anthroposociogenesis it is surely possible to refer this phenomenon to the third origin of a personality. This third origin reproduces a peculiar hologram of the nature of each individual projecting on social world the personality features formed under the influence of cultural-historic anthroposociogenesis, that is spiritual and moral mediator between a personality and a social community.

As the result, on the morphogenetic level personality authenticity development in the process of ontogeny and anthroposociogenesis can be presented in the form of the unity of three core components: physical, spiritual and moral, intellectual that reflect the wholeness (monadity) of man's origin development and come in contact with a real world (*Fig.1*).

According to the scientific data, morphogenesis is a way of existence of an individual in time. Accordingly, the morphogenetic process of personal authenticity development makes up the content of individual personality development in ontogeny and anthroposociogenesis. Since the birth each man's life period has been defined by the cycle of reorganizations of all spheres of personal authenticity: physical, spiritual and moral, intellectual. The degree and completeness of reorganizations depend not only on personality features but on the degree of influence of a surrounding social community.

In the process of achieving educational results, the student assimilates, transforms and selectively uses the information received [8, P. 166].

The acquired cultural-authentic experience becomes a personality's property, or a procreative element (skill) of individual authenticity that he is able to perceive and reproduce afterwards without any preliminary adaptation. On the base of the formed acquired authenticity «skill» in the process of cultural and social reorganization a personality gets new authentic experience that comes into the components of the authenticity of each man.

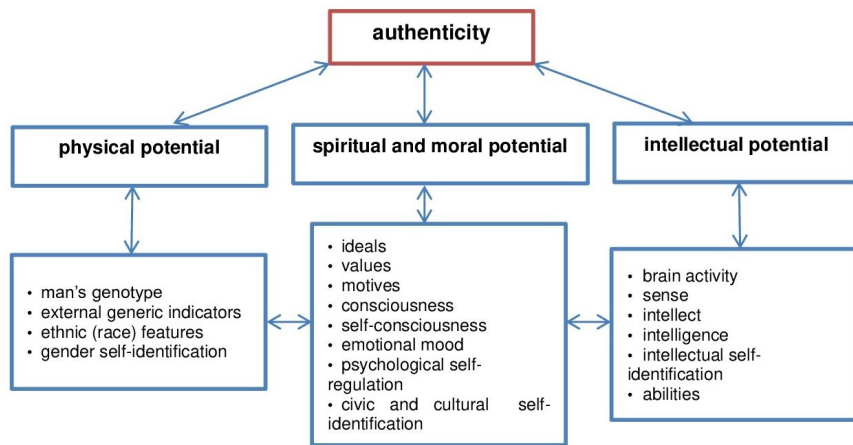


Figure 1 - The components of morphogenetic process of authenticity development in ontogeny and anthroposociogenesis
DOI: <https://doi.org/10.18454/RULB.2024.49.2.2>

For example, a child learns to identify the functioning features of the community he lives in. According to the standards of behavior of environment of own surrounding an individual forms in mind the stereotypes he automatically accept and follows. In this sense an individual is authentic (an original representative of his social community) in reference to other cultural communities.

However, in this example this is not about personal authenticity in complete philosophical-psychological sense as self-actualization, manifestation of own «Me» of a personality in activity process. Not always a man is able to renounce stereotypes (sometimes incorrect) and social roles, to allow his ideas and emotions to come out to «the open sea» of free discussions and actions.

The phenomenon of authenticity is in most cases studied as a dispositional personality trait, where authenticity is an individual difference trait based on a person's idea of his own « Me» [19, P. 217].

That's why in the process of ontogeny and, especially, anthroposociogenesis, it is necessary to work over the problem of personal authenticity development. As it was mentioned above, it is, first of all, the family and close ones of a man that can and must solve the questions of preservation and development of cultural, personality and other types of authenticity. Nevertheless, let us not forget about the influence of social environment under the influence of which a personality forms including authentic-identical world and self-perception. For the surrounding world to bring up an original individual authenticity without downgrading and destroying it, it is important to direct the movement of a universe into the genuine channel. The guide in the world of authenticity is education, however, the education that is based on principles of cultural conformity, natural conformity and activity embodiment of process organization.

Discussion

Modern pedagogy researchers also try to give an activity interpretation of educational process in the field of the subject study of authenticity. We have analyzed different dissertations referring to the problematics of our research and being of some interest from the point of view of used approaches to consideration of authenticity phenomenon.

The content analysis of the works allows finding out some modes, as ways of authenticity existence and development, taking researchers' attention: authenticity from the point of view of cultural and ethno-cultural significance for younger generation; authenticity in the process of organization of learners' living space; authenticity as a base of self-organization of students' personality.

The similarity of the issues discussed in the works under analysis in one issue of authenticity means the intention to resolve an important fundamental problematics of modern society: the problematics of personality self-determination, self-organization, self-identification and self-realization.

It is worth paying attention to the fact that the problematics in the works is resolved by the authors with account of group specificity of learners and in the context of their own researcher of the prospects of authenticity preservation and development. The core of each investigation implies a regular question about approaches to organization of the activity aimed at the formation of a completely authentic personality.

Davydov [5, P. 3] in his research focuses on a comparatively «young» concept «ethno-cultural authenticity» (from the point of view of usage and functioning) regarding it as «a tool of dominating in the context of colonial discourse».

The research is performed in the context of *constructionist approach*, one of psychological approaches to perception interpretation, according to which perception is a mental construction based on cognitive strategies, on previous experience, passions, expectations, and so on.

The main idea of the constructionist approach is in the fact that something perceived at any moment is a mental construction based on our cognitive strategies, our previous experience, passions, expectations, motivation, attention, and so on.

In other words, the constructionist approach is based on the fact that an observer constructs or «takes out» perception logically due to the interpretation of the facts coming from outside. The fundamental idea of the constructionist approach is in

the fact that perception appearance is preceded by constructing and recognizing indirect links between phenomena and events of the physical world.

The fundamental idea of the research is in considering markers reproduction of ethno-cultural authenticity. The author of the paper under consideration when analyzing authenticity refers to the conception of dislocality and translocality of culture, of symbolic community constructing, of symbolic identity constructing, of social reality constructing, of discourse identity constructing, of «staged authenticity», of authenticity ethics and politics, and so on.

The constructionist approach allowed Davydov to present ethno-cultural authenticity as a cultural construction and scientific analytical concept. According to the main ideas of the constructionist approach, the author of the research handles the corresponding terminology (mechanisms of reproduction of authenticity symbols; authenticity markers; discourse mechanism of constructing «Another»; mechanisms of authenticity instrumentalization; symbolic capital; traditions and culture creation; the market of identified authenticities, and so on). In the work the constructionist approach influenced greatly on the study and development of theoretical background of preservation and development of ethno-cultural authenticity.

In terms of the purpose the usage of the constructionist approach is wholly justified as constructivism theories indicate the man's active position as the position where a man himself creates the structures of his intellect [29].

The analysis of the research mentioned above allows making important conclusions. Concerning education and learning one can formulate the main purpose as bringing up a constructive personality with developed constructive thinking and formed constructive skills through a particular subject.

In the context of the constructionist approach the aim of the teacher's behavior is to praise and to broaden such authentic abilities of learners as independence, responsibility and intention to self-actualization.

Future teachers' personality development and training must comply with a range of criteria:

- to contribute to formation of a personality, open to ideas, feelings and deeds of learners;
- to develop such qualities of a teacher as readiness to cooperate and contribute to learners' active reflecting and self-assessment of everything they do and study;
- to form behavior fundamentals of a personalized, individual and unique attitude to a particular learner;
- to look forward to bringing out personality authenticity of future teachers to make their behavior true, genuine and honest in the process of interaction with learners.

Solovyova, following the same logics, comes to authenticity interpretation full of communication and intersubjectivism ideas. In Solovyova's monograph the principles of *phenomenological and activity* approaches to studying a human personality are opposed to Davydov's constructionist conception of authenticity.

According to the researchers, whose works have been analyzed, the authenticity of a subject of studying is directly connected with the surrounding world. Rodríguez-Mejía surely affirms that «subject's authenticity and living space are interrelated because if to organize educational space as a living one, we will find hidden and concealed abilities of a subject» (the translation is done by the author) [31, P. 3].

The main ideas of activity approach define the author's position: the process of teaching and upbringing can be a mini humanitarian model of man's living. It is possible to suggest that education humanitarization based on the principles of natural and cultural conformity is able to be helpful in living development, to follow a learner's origin «allowing him having an access to himself and expressing himself in his own, genuine and authentic speech, probably, not always grammatically correct and nice, but sincere, based on internal sufferings and presenting real feelings» (the translation is done by the author) [16, P. 4].

This thesis also substantiates the author's referring to the phenomenological approach in case of showing man's authenticity. As phenomenality and uniqueness are integral personality features of any learner, so a teacher must focus his attention on development of these features as indicators of wholeness of personality authenticity. Moreover, according to Solovyova, one of the ways of self-manifestation and self-presentation can be the learner's authentic speech: «the speech where subjective meanings are brought according to the situational moment, when one tells something that won't be heard twice, is defined as «authentic»» (the translation is done by the author) [16, P. 5].

In other words, authenticity can develop in particular conditions of living educational space by means of own subjectivity expression in communication.

For Solovyova [16, P. 6-7], it is self-orientation, reflection performance, ability to express own ideas that is presenting subjectivity in language by all participants of educational process that makes it possible to consider it as a model of man's living where authenticity is one of its features. So, the author finds the real possibility of preservation of personality authenticity in development of, first of all, learners' authentic speech.

It is worth mentioning authenticity investigation by the author of candidate's dissertation Ragulina. For Ragulina the basic principles are systemic-synergetic ideas in personality investigation on the basis of different approaches integration. Ragulina considers authenticity in unity of *activity, systemic-synergetic and existential-humanistic approaches*.

Existential-humanistic approach is the fundamental one for the author because the problem of authenticity is in close contact with initial ideas of existential psychology, philosophy and pedagogy about «the complexity and unapprehensiveness of a man's origin, about family abilities of a man as a creature with all necessary resources for vital capacity, about the possibility of personality development from any starting point during a whole life» (the translation is done by the author) [13, P. 7].

Ragulina [13, P. 6] explains the reference to the activity approach by the investigation results of Ananyev, Bernstein, Brushlinsky, Dorfman, Zinchenko, Leontyev, Lomov, Rubinstein, Vygotsky, Zinchenko, and others. Therefore, the author states that the investigation of a personality as a completely peculiar reality is impossible outside its cooperation with the world where it acquires its inherent systemic features.

In this work the emphasis is also placed on systemic-synergetic approach as the reflection of nonlinearity of ontogenetic and anthroposociogenetic development of a man that allows considering authenticity phenomenon in dynamics.

Authenticity is a procedural-dynamic quality of a personality, so for its verification it is more convenient to speak about the authentic focus of a personality as psychological readiness to build relationship with the world in a peculiar way [13, P. 8].

Integration of the three approaches when investigating the notion of personality authenticity allowed the author to find out the features of authentic focus and reflection in personality's cooperation with surrounding environment and its (focus) connection with an individual position of a personality.

The analysis of dissertations devoted to different approaches to authenticity phenomenon presents a coherent picture of high priority investigation areas (*Table 2*).

Table 2 - Pedagogical implementation of authors approaches

DOI: <https://doi.org/10.18454/RULB.2024.49.2.3>

Authors approaches	pedagogical implementation (objective)
constructionist	bringing up a constructive personality with developed constructive thinking and formed constructive skills through a particular subject; contributing to formation of a personality, open to ideas, feelings and deeds of learners
phenomenological	fixing on a learner as a unique subject of studying; forming behavior fundamentals of a personalized, individual and unique attitude to a particular learner
activity	organizing a living space providing preservation, support and development of personality authenticity of a learner in educational process
activity	considering a man in the context of his internal world in terms of subject activity; substantiating and determining possibilities and conditions of authenticity development as a resource of productive living of a man in particular socio-cultural conditions
systemic-synergetic	having an idea of development of human authenticity as a nonlinear process helping reconsider approaches to personality self-organization in the process of studying
existential-humanistic	looking forward to bringing out genuine authentic origin of a learner's personality allowing genuine and honest behavior in the process of studying and upbringing to manifest

The activity approach is of great significance in its different modifications. Such position is not accidental because it corresponds to the spirit of modern education. Reformation and modernization of Russian higher education are totally aimed at the change of the educational system. The technocratic way of educational process organization and simple knowledge transmission ends due to rather regular and obvious reasons. It gives the place not only to a new activity teaching paradigm but to teachers of another formation raised in conditions of modern times and on their own example capable to develop individual personality features of learners in the process of co-activity. Nevertheless, the pedagogical system not always keeps pace with state and world changes. Research by many authors makes a huge contribution to the system of activity-based education. These studies become components of diverse pedagogical approaches and private teaching methods.

Conclusion

Let us present briefly all that was laid in the paper.

1. The nature of personality authenticity as a universal human phenomenon can be presented through the prism of various scientific-pedagogical approaches. The ideas of pedagogical anthropology are considered to be fundamental for the analysis of anthropological and ontological authenticity development.

2. Authenticity is not a static conglomerate of specific features of a particular personality but a constant, mostly, progressively developing and changing mechanism of adaptation of individual personality's features to surrounding conditions of their existence.

3. In terms of phylogenetic theory, authenticity is possible to be understood as one of evolutionary mechanisms of personality development on the level of manifestation of social activity and man's activity origin in cooperation with surrounding world.

4. In the process of ontogeny, authenticity passes the stages of development and becoming along with changes in man's personality. The horizontal path of a personality corresponds to age stages of development. The vertical path of authentic progress is presented in the form of cooperation of social environment and social institutions, where education has a leading role.

5. Authenticity development in anthroposociogenesis is in unity of three components: physical, spiritual and moral, intellectual reflecting the wholeness of human nature in contact with real world.

6. The activity paradigm of teaching and upbringing as a regular indicator of modernized processes in the system of native education is a high priority trend in modern authenticity researches.

Конфликт интересов

Не указан.

Рецензия

Все статьи проходят рецензирование. Но рецензент или автор статьи предпочли не публиковать рецензию к этой статье в открытом доступе. Рецензия может быть предоставлена компетентным органам по запросу.

Conflict of Interest

None declared.

Review

All articles are peer-reviewed. But the reviewer or the author of the article chose not to publish a review of this article in the public domain. The review can be provided to the competent authorities upon request.

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