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THE ILLUSORY WORLD AS A PROBLEM OF MONOLOGUE EDUCATION (From the dialogue in education to the dialogue of cultures and civilizations)

A person has always been under illusions. This is eloquently confirmed by the words of the Persian Sufi poet Jalaladdin Rumi, “He sleeps a dead sleep, captivated by vanity. And by appearance, which is false and void.”² Today’s science, primarily social psychology and neuroscience, knows about causes of illusions much more than D. Rumi’s poetic words. In the psychological literature, one of common mechanisms of interpersonal cognition, which distorts the reality adequacy, is exaggerating positive personal qualities of the object being cognized, with simultaneously underestimating negative psychological features (the halo effect). “The test subjects rated the beautiful as more confident, happy, sincere, balanced, energetic, amiable, sophisticated and spiritually rich, compared to those whom the experts rated as ugly or ordinary.”³ Known in psychology ethnic stereotypes (a German is a pedant, a Southerner is short-tempered, etc.), anthropological ones (the higher a person’s height, the higher his/her status is perceived), the effects of primacy, novelty, categorization, etc. are also based on the simplified scheme of human perception of reality.⁴

At present, the global world makes the topic of illusions relevant and significant more than ever. In terms of social psychology, vulnerability of social thinking is determined by people’s influence on each other: “In the group, runners

run faster, the audience laughs louder, and philanthropists become more generous. In self-help groups, people become even more determined to stop drinking, lose weight, and study better. Groups of people with similar religious views contribute to greater spirituality of their members.”⁵

“As soon as we divide them into groups – athletes, cinematographers and mathematics professors, we immediately have a tendency to exaggerate intra-group similarities and intergroup differences.”⁶

Illusiveness can be measured by the number of illusions per person per unit of time. Density of meanings per person can be equally considered a marker of illusiveness. Amounts of meanings decrease as the person’s external limits expand, i. e. boundaries of personality are eliminated, and therefore availability and associated amounts of pleasure increase.

It is extremely difficult for a person to understand which is truth and which is fiction. Communications that “close” the doors of a person to own Self lead to barriers and distances, which are simulacra between the person and the outside world, between the inner person and the outer one.⁷ The person constantly shuts himself off from reality, and perceives information about it only through the prism of an intermediary, for example, the mass media. Collectivity of phenomena determines the mass viewing by people of a huge billboard with news to appear there daily. And here, we cannot but recall the work by Tkhostov and Emelin about a small village to be in the focus of attention of the whole planet, and the entire continent to simultaneously fall out of the focus.⁸

One of modern aspects of illusiveness is the knowledge illusion as the result of the *joint interaction of people*. “We live in the knowledge illusion largely because we cannot draw a clear line between things inside our heads and outside them (at least since there is no clear demarcation line between them). That’s why we often don’t know what exactly we don’t know.”⁹

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² Ирано-таджикская поэзия : [сборник] : пер. с фарси / [вступ. ст., сост. и примеч. И. Брагинского]. М. : Худож. лит., 1974. С. 154–155.

³ Miller A. G. The Obedience Experiments: A Case Study of Controversy in Social Science. N. Y. : Praeger, 1986.

⁴ Майерс Д. Социальная психология. 7-е изд. СПб. : Питер, 2021. С. 386–397.

⁵ Майерс Д. О.р. cit. С. 382.

⁶ Ibid. С. 422.

⁷ Король А. Д. Монологичность общения как проблема атомизации школы: герменевтический взгляд // Вопросы философии. 2023. № 10. С. 27–35.

⁸ Емелин В. А., Тхостов А. Ш. «Квантовая механика» телевидения // Вопросы философии. 2011. № 11. С. 27–37.

⁹ Сломан С., Фернбах Ф. Иллюзия знания: Почему мы никогда не думаем в одиночестве / пер. с англ. А. С. Сатунина. М. : КоЛибри, Азбука-Аттикус, 2017. С. 23.

“The knowledge illusion entails other harmful consequences. Since we think together, we usually work in groups. This means that *our individual contributions depend more on our ability to interact with others* than on individual mental capacity. *Significance of individual intelligence is overestimated.*”¹

“Emergence of the knowledge illusion can be explained by the fact that we live in the community of information bearers and are unable to separate the data stored in our memory from the facts beyond it. We believe that all the information about the world around us to function is contained in our heads, but in fact this is not the case.”²

The topic of the knowledge illusion turns out to be associated with the problem of stereotypes in learning, which updates the need for considering illusiveness in the context of the education system.

Many authors have written about stereotypes in education. It is enough to mention famous “Social Psychology” by John Myers, with its huge variety of examples of biological and social stereotypes.³ In numerous publications on this topic, scientific research, the subject of consideration is the psychological aspect and, accordingly, the analysis of mechanisms of socio-psychological stereotypes. However, there are practically no publications that, one way or another, link the reason for the growth of stereotypes with the education system.

A number of articles consider gender, socio-psychological stereotypes in education. For example, in the article “Completion problems can reduce the illusions of understanding in a computer-based learning environment on genetics,”⁴ the results showed that students with lower prior knowledge performed better on completion tasks, while students with higher prior knowledge performed better on routine tasks. Incomplete problems led to the performance overestimation, that is, to the illusion of understanding, while finishing and ordinary tasks showed neither overestimation nor underestimation.

However, philosophical, methodological, and theoretical studies of the reasons for the growth of stereotypes through the prism of education, its methodology, and learning technologies are not observed in most of publications.

Let’s take a closer look at the reason for the most common stereotypes in terms of education treated as “knowledge transfer”. Pointedness or concentration **on an object** always causes **distortion** of vision. Seeing an object in all its details means seeing it close. Thus, being unable to see everything to surround the object itself – the so-called background. From here, the small island of knowledge that comes into view *is completed* by the brain *to a certain gestalt*. But it is completed according to a template, and therefore is a potential error.

Illusions of this nature are characteristic of both *physiological processes*, e. g. optical illusions, and social ones. Famous neurophysiologist Ch. Frith wrote that “our sense of instant and complete perception of everything in our view is false.”⁵ Just visual illusions are based on the person’s abil-

ity to often see the object itself without noticing the background, so in the social aspect, seeing the particular rather than the whole is one of core reasons for stereotyping of human life.

Focusing on an object is a path to distorting knowledge, space and time, that is, “stopping the mind”, according to Buddhists. A striking example of social illusion is the **fundamental error of causal attribution**. The point is that an outside observer in an event tends to overestimate personal qualities of the subject responsible for the event without noticing the background, i. e. the situation that led to the event.⁶

The imbalance between the dispositive and the situational is similar to violation of the relationship between the background and the object, which is the cause of visual illusions. Thus, the basis of illusions is seeing the object without noticing its background. In other words, **the sign, the speaking is always a mistake.**⁷ The very thought of anything means concentration, and therefore it is erroneous.⁸ For example, according to Taoist philosophy, “Epiphany occurs when thought exhausts itself.”⁹

*Stratification of the background and the object, exacerbating distortions on the planetary scale, leads to stratification of the **personality** structure*, namely: processes of cognition, audibility of oneself and others, and objective comprehension of the worldview. *Loss of self-identity results in losing the meanings, and, consequently, in increasing stereotypes, radicalism.*¹⁰

Narrowing the inner space of meanings means narrowing the adequate perception of reality. *One’s narrowing space happens to be replaced with someone else’s.* People become **similar to each other**, and, in terms of psychoanalysis, reality is extension of our needs. *The needs constantly increase along with growth of new information amounts and the amounts of **pleasure** associated with the growth.*

Losing audibility of oneself and the other creates the distance between people, and, consequently, the distortion magnitude increases more and more, as the person’s outer limits expand.

The background and the object.

From monologue to dialogue in education

Mass education is monological.¹¹ It translates a “sign” – multicultural nobody’s information without its “background”, its socio-cultural context. This leads to difficulties in perceiving people as representatives of various cultures and civilizations.

Any natural environment tends to minimize energy costs, and therefore the minimum energy cost for cognition is expressed in one of two views on human nature: “A person is a blank sheet” that needs to be filled with writings,

⁶ Майерс Д. Оp. cit.

⁷ Король А. Д. Молчание в диалоге как проблема философии образования // Вопросы философии. 2019. № 4. С. 6–11.

⁸ Король А. Д. Педагогическая проблема диалога Востока и Запада: молчание в обучении // Мировое развитие: проблемы предсказуемости и управляемости : XIX Междунар. Лихачевские науч. чтения, Санкт-Петербург, 22–24 мая 2019 г. СПб. : СПбГУП, 2019. С. 145–150.

⁹ Афоризмы старого Китая / пер. с кит. В. В. Малявина. М. : Наука, 1988. С. 59.

¹⁰ Korol A. D. Dialogue education vs monologue education: to the problem of overcoming radicalism // Journal of Higher Education Theory and Practice. 2022. Vol. 22 (13). P. 254–263.

¹¹ Король А. Д., Бушманова Е. А. Образование для Человека. От скорости к ценности. Минск : Аверсэв, 2024.

¹ Сломан С., Фернбах Ф. Оp. cit. С. 151.

² Ibid.

³ Майерс Д. Оp. cit.

⁴ Completion problems can reduce the illusions of understanding in a computer-based learning environment on genetics / L. Mihalca [et al.] // Contemporary Educational Psychology. 2015. Vol. 41. P. 157–171.

⁵ Фритт К. Мозг и душа: как нервная деятельность формирует наш внутренний мир / пер. с англ. П. Петрова. М. : АСТ : CORPUS, 2018.

or, as considered, the more (s)he is filled, the higher the result of his/her education.

Hence, the nature of conventional education – the transfer one – also reflects the minimum of psychological, organizational and other energy costs for cognition. The content of education is considered as a kind of experience intended to be transferred to the student, with its subsequent assimilation, however, it is not the experience, but information to be transferred, and it is “nobody’s” and therefore “alien” to the student. The student is the recipient of information to be given to him as a “ready meal” (laws, theorems, postulates, etc.), (s)he does not participate in “cooking” this “meal”. The transfer nature of education is *monological* in nature and is manifested in educational standards, programs, educational literature, as well as in the educational process. This hinders development of the student’s personality, his motivation for educational activities, increases the content volume of subjects, exacerbates the problem of maintaining the student’s health.¹

In terms of psychology, monologue characterizes the directive style of interaction with people, high-level rigidity, aggressiveness, and psychoticism of the person. The factors in human behavior and communication that gain more and more influence today.

*Translating the “sign” – the humanity’s achievements without considering the socio-cultural background of the student himself – a priori leads to distortions in the vision of the world, the “closure” by the person of the path to oneself and to others, inability to the dialogue of cultures. Education based on a “sign” to be alien to the student, without its “background”, is the way to the global cultural and historical illusion, and therefore to the personality death.*²

The monologue of education not only strengthens the current stratification of the object and its background and the associated increase in the amount of stereotypes, it generates the inability to hear representatives of another culture, characterizes the departure from the holistic principle of designing education, leads to the person’s inability to conduct the intercultural dialogue.

The “sign” to be translated is the same, but each student has his/her own “background”. What can provide unity of the sign and its surrounding background? The unity of the sign and its background is always inside the student, inside the subject. The illusion based on the object and the information (the situation of monologue) steals meanings, while subjectivity returns meaning, implements the concept of the student as a “seed of an unknown plant”, which has a cultural-historical, anthropological, psychophysiological code. In this case, we face a completely different methodology, content and technologies of education, in which activity in cognition is not the teacher’s, but the student’s, and is based not on assimilation, listening, but on creating one’s own product, different from the product of other students.³

The product created by the student consists of two parts – internal and external. The external is what is directly materialized and made by the student: the written essay, the compiled algorithm, the invented slogan, the conducted experiment. And the internal part is what led to crea-

tion of the external one. Namely, how much the student has changed in course of his/her creative activity. How much (s)he has built up his creative, cognitive, organizational “muscles”. In other words, the external part of the product is the result of the student’s self-change, provides *integrity, inseparability between the student’s self-change and the knowledge (s)he generates*.

Creating a product is possible only in dialogue, and therefore consequences of cultural and historical illusions in education may be overcome by shifting the paradigm, by changing the methodology of content, teaching methods that will have meanings and contents, and not just methods.

The example of such a dialogical learning system is **heuristic learning**. So, the purpose of the heuristic learning system is discovering himself by the student – his meanings, purpose, and creative self-realization.⁴

It is impossible to self-actualize in the socio-cultural experience, more precisely, in the “ready” and “correct” information transferred to the student from the outside (from the teacher, from the textbook). Equally, it is impossible to self-actualize through “reflection” – imitation and duplication. The student’s self-actualization is possible in his/her knowledge of the objects of the surrounding reality and, as a result, creation by the student his/her own educational product, different from products of other students. The field of reality (fundamental educational object) is a common for the students object of cognition, which provides each of them with a personal result of its cognition, and ultimately the individual trajectory of education.

Fundamental educational objects are key entities reflecting the unity of the world and accumulating in themselves the reality of cognizable existence. Real educational objects include, for example: nature objects (water, air, etc.), culture objects (artistic texts, architectural structures, works of art), technical devices (computer, telephone, TV, etc.). These are the nodal points of major educational fields, due to which the real field of knowledge exists and the ideal system of knowledge about it is being constructed.⁵

In terms of education, fundamental educational objects are primary meanings of existence. Primary meanings are nodal points of the meta-object content of education, its structural basis. During the learning process, amount of these nodal points in the student continuously increases, which results in growing the amount of knowledge he comprehends, his personal experience and competencies.⁶

The primary (subjective) result of the student’s cognition of the field of reality is not complete. A kind of “mirror” for the primary product created by the student is the cultural-historical analogue. This cultural-historical analogue accumulates basics of the studied sciences, arts, native and world traditions, technologies, and other areas of human activity, which are reflected in academic subjects and educational fields. It is expressed in the form of concepts, laws, principles, methods, hypotheses, theories, etc., to be considered the humanity’s fundamental achievements. In comparison of the primary subjective product obtained by the student with socio-cultural knowledge, the student’s generalized educational product to be different from other

¹ Король А. Д. Стереотип как образовательная проблема.

² Король А. Д. Педагогическая проблема диалога Востока и Запада: молчание в обучении. С. 147.

³ Король А. Д., Бушманова Е. А. Образование для Человека. От скорости к ценности.

⁴ Хуторской А. В. Дидактическая эвристика. Теория и технология креативного обучения. М. : Изд-во Моск. ун-та, 2003.

⁵ Ibid. P. 88.

⁶ Хуторской А. В. Метапредметное содержание образования с позиций человекообразности // Вестн. Ин-та образования человека. 2012. № 1. С. 10.

students' products is born. The knowledge accumulated by the humanity, or rather, the accumulated information, is not rejected by the student, but is the educational environment for comparing "his/her own" with "someone else's".

Heuristic learning based on dialogue combines the student's socio-cultural and subjective types of experience, provides the opportunity for the student to create "his/her own" product in dialogue with "someone else's" one, to build his/her own educational, and then life path.¹ The integrity of the student's representations of phenomena and objects of the surrounding world, the unity of the socio-cultural and the subjective in the student's education negates the very monological (one-sided) nature of the stereotype of perception.²

Vision of one thing, not the whole, is one of core reasons for stereotyping human life. And solution to this problem of "blindness" is in the area of solving the problem of the meta-objective approach in education based on working with real objects of reality, rather than their simulation and description in the form of theory.

Using the example of the methodology of learning through discovery – heuristic learning – we see that integrity of the student's perception of the world and elimination of illusions are inseparable from the student's interaction with reality. Getting rid of stereotypes is not facilitated by the student's study (transfer) of ready information on objects, devoid of a personal principle, which reduces the student's motivation to learn and communicate. The student's study of the objects of reality, and creation of educational products based on this, means the departure from object-centrism to meta-objectivity.

*Desobjectivation helps get rid of stereotypes, notes V. M. Rozin.*³ Desobjectivation is expanding the viewing space of seeing objects of the external world, that is, the space for meta-objective vision, which allows a person to get rid of distortions, various kinds of aberrations of the internal vision.

"I strive for holism, but not globality; I do not propose any system".⁴ Globality, as the reason for gigantic illusion, constitutes the concentrate of communications. Holism, in turn, is meta-objectivity.

The difference between the personal (obtained by the student himself in his dialogue with the cultural-historical analogue) and the impersonal resolves the key intrigue of communication – the line between the signifier and the signified. **Personal** knowledge is **meta-objective** and **active**, unlike the information received from the teacher, it gives its owner the opportunity for **getting rid of the stereotype**.

It should be noted that the student's personal knowledge, rather than the knowledge obtained from the outside, determines the methodological and methodical significance of the student's question in educational cognition. Heuristic dialogue is a dialogue, in which the dominant in questioning is the student's, not the teacher's.

The student's heuristic dialogue determines his/her special "silent status". *The form and condition of meta-*

objective vision of the world, without distortion, is what is between the sign – the silence. Silence returns the person his/her internal space of self-understanding and reflection, meanings and motivation, giving rise to new goals and questions.⁵

*Methodological, didactic and methodological basics of heuristic dialogue in designing and implementing education have been continued in our developments of methodological and didactic basics of silence in learning.*⁶ The research shows the contours and the very possibility of existence of full-fledged didactics of silence as an integral science of learning, reveals its *methodology, content, methods, evaluation criteria*.

The student's *questions* aimed at the fundamental educational object (this is the methodological group of questions "What?") contribute to generating by the student a subjective educational product. *Proofs, refutations* (the methodological group of questions "How?") are the student's tool for comparing a subjective educational product with the cultural-historical analogue. *Simultaneous proof and refutation of an assertion*, compilation of a fragment of the dialogue, a dialogical heuristic task, constitute the methodological group of questions "Why?" and are the student's tool for generating the generalized educational product.

The meta-object as continuity is actualized in the student's question, not the answer. Hence, the knowledge of own ignorance is the unity of two opposites. "Si, have you probably studied a lot and learned a lot?" asked a disciple Confucius. To which Confucius replied, "No, actually I don't know much. But if I'm asked a question, I can always answer it by considering it from two opposite sides."⁷ The similar tool is the student's question as a methodological and methodical tool for designing and implementing the system of heuristic learning based on dialogue.

One's Own – Someone Else's. Towards the dialogue of cultures

Translating the same information to different students leads to their alienation from the education transferred to them. Quite figuratively, this alienation can be found in G. Gibran's words. "Many teachings are similar to a window glass: we can see the truth through it, but it also separates us from the truth."⁸ "Someone to be attached to other people's words and seek an answer in interpretations is like a fool who wants to knock the moon out of the sky with a stick or **scratch a corn without taking off his shoes**."⁹

The glass that separates a person from the truth, as well as the shoe that separates the hand from the corn, symbolize the obstacle between "one's own" and "someone else's" in education. And the greater the obstacle, the more the student will be lost, monological, stereotyped.

The student's alienation from the education transferred to him, in fact, the information, generates in future

¹ Король А. Д. Педагогика диалога: от методологии к методам обучения. Гродно : ГрГУ им. Янки Купалы, 2015. С. 114.

² Король А. Д. Стереотип как образовательная проблема.

³ Розин В. М. Наука: происхождение, развитие, типология, новая концептуализация : учеб. пособие. М. : Изд-во Моск. психол.-социал. ин-та ; Воронеж : МОДЭК, 2008. С. 510.

⁴ Panikkar R. The rhythm of being : the Gifford lectures. N. Y. : Orbis Books, 2010. P. 24.

⁵ Король А. Д. От логики познания к логике общения, или Возможна ли дидактика молчания? // Вестн. Ин-та образования человека. 2016. № 2. URL: <https://eidos-institute.ru/journal/2016/200/Eidos-Vestnik2016-206-Korol.pdf> (accessed: 12.12.2023).

⁶ Король А. Д. Молчание в обучении: методологические и дидактические основы. Минск : Вышэйш. шк., 2019.

⁷ Конфуций. Беседы и суждения Конфуция / сост., подгот. текста, примеч., общ. ред. Р. В. Грищенко; предисл. Л. С. Переломова. СПб. : Кристалл, 1999. С. 300.

⁸ Джебран Х. Избранное : пер. с араб. и англ. Л. : Худож. лит. Ленингр. отд-ние, 1986. С. 245.

⁹ Афоризмы старого Китая. С. 58.

the adult's alienation from the surrounding world, full of cultural contexts and civilizational variations. The information transferred to the student contains the illusion "gene" intended for creating a **wall between one's own and someone else's**, which subsequently hinders value orientations in the modern multipolar world.

The education, in which the student discovers himself, destroys the wall between him and the world, destroys stereotypes and illusions. The illusion gene is the monological educational system, and, on the contrary, the birth of meanings in the student's heuristic dialogue with the outside world is a corrector of illusions.

Eliminating the gap between one's own and someone else's in education determines the choice of the priority of the holistic over the fragmentary in constructing the learning content. It implements the principle of meta-objective education.

Monologue in education is an accelerator of globalization, and hence polarization in the world. According to G. Tarde's theory, history is collision of imitation circles.¹ The more monological university graduates replenish countries' economies, the faster the course of history and the faster the inner space of a person closes.

Conclusions

The major problem of today's world is its **illusiveness**. Man is full of stereotypes, as well as the history of mankind, its driving force is imitating some people by others. The sign as the object of history is the result of collision of imitation circles.

Education should be focused on discoveries, and not on obtaining ready information, which is illusorily considered

knowledge. Knowledge is the result of the person's work to transform himself, a tool for deepening, not expanding, the person's external limits.

Heuristic learning reveals to the student his/her self, namely, "only one who has comprehended self in himself can allow all things to be what they are."² While monologue is the decrease in critical thinking, which means it leads to the increase in stereotypes.

A discovery cannot be made in the phase of knowledge, fullness and sign, but it is made between the sign sections, in the interval of ignorance and silence. Or, following the words of the Arabic poet Rumi, "now I'll get silent, and let silence separate the truth from lies."³ Knowledge in itself is a "stop of the mind", while the knowledge of one's own ignorance is the most valuable knowledge since the time of Socrates. It is like silence, or light in night colours, as well as the most valuable thing in writing is what is "between the lines". Discoveries are born in the phase of silence, on the edge of knowledge, and in fact, in the phase of ignorance, between two heterogeneous meanings, when a leap from one meaning to another is required.

The other pole in relation to stereotypes is the **meaning**. It is important to teach the student to reproduce his/her meanings and questions, which in itself is akin to preserving human congruity.

The dialogic nature of education is subsequently extrapolated to the dialogic understanding of the world in its diversity of cultural and civilizational meanings. The contextual understanding of the modern multipolar world, the ability to the dialogue between cultures and civilizations develops through non-monological education, heuristic learning that combines socio-cultural and subjective human experience.

¹ Тард Г. де. Законы подражания : пер. с фр. М. : Академ. проект, 2011.

² Хун Цзычэн. Вкус корней // k2x2.info : [website]. URL: http://www.k2x2.info/filosofia/aforizmy_starogo_kitaja/p6.php (accessed: 14.12.2023).

³ Cited in: Кассе Э. Тишина в эпоху шума: маленькая книга для большого города / пер. с норв. [А. Мариловцевой]. М. : Альпина паблишер, 2017. С. 127.