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ILLUSIONS AND STEREOTYPES AS A PROBLEM OF THE DIALOGIZATION OF EDUCATION

Andrey Dmitrievich Korol

Abstract

Stereotypes in education have been considered by a lot of authors. It is suffice to mention the famous work by John Myers 'Social Psychology' with/listing a huge number of examples of biological and social stereotypes. It should be noted that in scientific research, the emphasis is put on the psychological aspect and, accordingly, on the analysis of the mechanisms of socio-psychological stereotypes. At the same time, there are practically no publications that, one way or another, link the reason for the increase in stereotypes with the educational system. This article attempts to explain the reason for the growth of socio-psychological stereotypes as based on the monologue of the education system. This system is based on the transmission of the content of academic disciplines without taking into account the cultural and historical characteristics of the student. The classical stratification or polarization of the background and the object, which forms the basis of stereotyping the behavior, thinking and communication of the student, is also a prerequisite for the fundamental error of causal attribution. It is shown that the distance between a student and a representative of some culture from the multicultural education transmitted to him creates a prerequisite for the increase in stereotypes in a person's life, namely, the distance between this person and the real world, for the replacement of one's own, unique, by a universal or somebody else's content. The solution, in the author's opinion, is in the dialogization of education on the example of heuristic teaching and the implementation of a meta-subject approach to building an educational system.

Keywords: stereotype, illusion, education, monologue, dialogue, metasubjectivity

1. INTRODUCTION

Man has always been lived in illusions. The words of the Persian Sufi poet Jalal al-Din Muhammad Rumi [Rumi, 1898] are a perfect illustration of this: 'That one is really sleeping who hankers after each whim and holds parley with each fancy'. Today's science, social psychology and neurobiology in the first place, knows more about the causes of illusions than the poetic words of J. Rumi.

However, today the global world makes the subject of illusions more relevant than ever. Illusoriness can be measured by the number of illusions per a person per unit of time. Equally, the density of meanings per person can be considered a marker of illusoriness. The scope of meanings decreases as the external limits of a person expand, i.e. the boundaries of the individual are eliminated, and therefore the growth of accessibility and the related volumes of pleasure is observed.

It is extremely difficult for a person to understand where there is the truth and where there is fiction. A person constantly isolates themselves from reality, from the outside world and perceives information about it only through the prism of the media as an intermediary. The concurrence of phenomena is determined by the mass viewing of a huge billboard, which daily presents the news. And here, the work of Emelin and Tkhostov comes to mind, that the focus of attention of the entire planet can be a small village and at the same time the whole continent slips out [Emelin, Tkhostov, 2013].

One of today's aspects of illusions is the illusion of knowledge as a result of a joint interaction of people. 'We live in the illusion of knowledge mainly because we cannot draw a clear line between what is inside and outside our mind (just because there is no clear demarcation line between them). That is why we often do not know what exactly we do not know' [Sloman, Fernbach, 2017, p. 23].

Many authors have written about stereotypes in education. It is enough to mention the famous work of David Myers 'Social Psychology' with a huge variety of examples of action stereotypes [Myers, 2009].

In numerous publications on the topic, the subject of consideration is the psychological aspect and, accordingly, the analysis of the mechanisms of socio-psychological stereotypes. At the same time, there are practically no publications that, one way or another, link the reason for the growth of stereotypes with the education system.

However, most publications do not consider philosophical, methodological, theoretical studies of the reasons for the increase in stereotypes through the prism of education, its methodology, and teaching technologies.

The purpose of this article is to consider the educational causes of the phenomenon of 'stereotype', as well as to analyze the causes of the growth of socio-psychological stereotypes, based on the monologism of the education system.

2. THEORY

2.1 Psychological Causes

In the psychological literature, one of the common mechanisms of interpersonal cognition that distorts the adequacy of reality is the exaggeration of the positive personal qualities of the cognized object, and, at the same time, the understatement of negative psychological characteristics (the halo effect). 'The test subjects rated beautiful people as more confident, happy, sincere, balanced, energetic, amiable, sophisticated and spiritually rich compared to those whom the experts considered ugly or ordinary' [Rean, Kolominsky, 1999]. The well-known in psychology ethnic (a German is a pedant, a Southerner is quick-tempered, etc.), anthropological (the taller a person, the higher his status) stereotypes, the effects of primacy, novelty, categorization, etc. are also based on a simplified scheme of human perception of reality [Myers, 2009].

The vulnerability of social thinking is explained by the fact that people influence one other. 'In groups, runners run faster, audiences laugh louder, and givers become more generous. In self-help groups, people strengthen their resolve to stop drinking, lose weight, and study harder. In kindred-spirited groups, people expand their spiritual consciousness' [Myers, 2009, p. 16]. 'Once we assign people to groups – athletes, drama majors, math professors – we are likely to exaggerate the similarities within the groups and the differences between them.' [Taylor, 1981; Wilder, 1978].

One of the varieties of illusions is the illusion of knowledge. 'The illusion of knowledge is explained by the fact that we live in community of information carriers and we are not able to separate the data stored in our memory from the facts outside it. We believe that all the information about how the world around us functions is contained in our head, but in fact this is not so' [Sloman, Fernbach,

2017, p. 151].

Considering the said above, Bias of Priene 's phrase 'Most men are bad' may well serve as a symbol of mass phenomena [Laertius, 2018, i. 88].

One of the reasons for the appearance of the illusion is a violation of the 'background- subject' relationship.

The focus or concentration on the subject always causes distortions of vision. To see an object in detail means to see it near. Thus, a person isn't able to see everything that surrounds the object, the so-called background. Hence, a piece of knowledge that falls into the field of vision is completed by the brain to a certain gestalt. But it is completed according to some template, and therefore there is a potential error.

Illusions of this kind are typical of physiological processes, for example, optical as well as social ones. Frith, a well-known neurophysiologist, wrote that our feeling of instantaneous and complete perception of everything that falls into our field of vision is false [Frith, 2007]. The basis of visual illusions (visual perception errors) is similar and lies in the fact that a person often sees the object itself without noticing the background. To see the particular rather than the whole is one of the main reasons for stereotyping human life.

Focusing attention on the subject is the way to distortions of knowledge, space and time, 'mind block', according to the Buddhists. The fundamental fallacy of causal attribution serves as a striking example of a social illusion. The point is that an outside observer of this or that event is inclined to overestimate the personal qualities of the subject – the culprit of the event and not notice the background – the situation that has led to the event.

The imbalance between the dispositive and the situational is similar to the violation of the relationship between the background and the subject, which is the cause of visual illusions. Illusions are based on seeing the subject without noticing the background. In other words, a sign, speech is always a mistake. According to Taoist philosophy the very thought of something is concentration and therefore it is erroneous. 'To attain this subtle realization, you must completely cut off the way of thinking' – this is one of the Taoist maxims [Sekida, 2005, p. 26].

The stratification of the background and the subject, increasing the distortions on a planetary scale, leads to the stratification of the personality structure. The processes of cognition, the ability to hear oneself and others, the objective vision of

the picture are aggravated.

2.2 Philosophical and Methodological Reasons

Firstly, the loss of self-identity and the narrowing of the inner space of meanings. Hence, the increase in stereotypes correlates with the growth of suicides.

The narrowing of the inner space of meanings is the narrowing of an adequate perception of reality. One's own narrowing space is replaced by somebody else's. People lose individuality, and from the point of psychoanalysis, reality is the continuation of our needs. The needs are constantly increasing along with the increase in the volumes of new information and, accordingly, the increase in the volume of pleasure.

Secondly, loss of the ability to hear oneself and somebody else. The worse the ability to hear somebody else, and hence to hear oneself is, the greater the distance of the other person, therefore, the distortion becomes greater and greater as the external limits of the person expand.

2.3 Educational Reasons

A number of articles deal with gender, socio-psychological stereotypes in education. The results shown in the article 'Completion problems can reduce the illusions of understanding in a computer-based learning environment on genetics' [Mihalca et al, 2015] indicated that lower prior knowledge students performed better with completion problems, while higher prior knowledge students performed better with conventional problems. Incomplete worked-out examples resulted in an overestimation of performance, that is, an illusion of understanding, whereas completion and conventional problems showed neither over- nor underestimation.

The article Raible & Williams-Middleton [Raible, Williams-Middleton, 2021] considers the presence of stereotypes regarding the concept of 'entrepreneur' and suggests an approach for their reduction.

Despite an estimated 582 million entrepreneurs globally, stereotypes plague the social cognitive concept of 'the entrepreneur,' shaping assumptions of what entrepreneurship is while being far from representative of possible entrepreneurial identities. The use of narrative cases allows educators to facilitate a threefold approach: (1) raising awareness of stereotypes, (2) creating a structure for more realistic examples and socialization through narrative comparisons and (3) teaching

students the basics of identity management for sustaining their entrepreneurial careers.

3. DISCUSSION AND RESULTS

Mass education is monologue education. It transmits a sign – multicultural nobody else's information without any 'background', any sociocultural content. This leads to difficulties in the perception of people from different cultures.

Any natural environment tends to minimize energy costs, that is why the minimum cost of knowledge acquisition described above is expressed in one of two views on human nature. 'Man is a clean sheet' that must be filled in with letters. It is believed that the more there are letters on the sheet, the higher the result of his education is.

Hence, the nature of traditional education – transmissional – also reflects the minimum of psychological, organizational, and other costs on cognition. The content of education is considered as an experience intended for transmission to the student with its subsequent mastering. It is not the experience that is transmitted, but the information that is 'no man's land', and therefore it is 'alien' to the learner. The learner is the recipient of the information given to him 'ready-made' (laws, theorems, postulates, etc.), and the learner does not take part in preparing this information. The transmissional nature of education is monologue and is presented in educational standards, programs, educational literature, as well as in the educational process. This hinders the development of the learner's personality, his motivation to learning activity, increases the volume of the content of subjects aggravating the problem of the learner's health [Korol, 2013; Korol, 2021]

From the psychology perspective, monologue characterizes the directive style of interaction with people, a high degree of rigidity, aggressiveness, and psychotic personality. It is what is gaining more and more influence on human behavior and communication nowadays.

Education, based on a 'sign' alien to the student, without its own 'background' is a way to a global cultural and historical illusion, and therefore to the loss of identity. The monologue education does not simply reinforce the current stratification of the subject and the background and the increase in the volume of stereotypes associated with this. It gives rise to inability to hear representatives of another culture, characterizes a move away from the holistic principle of education

designing, and leads to a person's inability to be engaged in an intercultural dialogue. The transmitted sign is the same, but every student's background is different. What can provide the unity of the sign and the background? The unity of the sign and the background is always within the student, within the subject. The illusion based on the object and information (a monologue situation) steals meanings, it is subjectivity that returns meanings, implements the concept of the student as a 'seed of an unknown plant', which has a cultural-historical, anthropological, psycho-physiological code. In this case, we face a completely different methodology, content and educational technologies, when active cognition belongs not to the teacher, but to the student, the technologies based not on acquiring knowledge by listening, but on creating their own product, different from the product of other students. The created product consists of two parts – internal and external. The external is what is directly done by the student: a written essay, an algorithm, a slogan, an experiment. And the internal is what has led to the creation of the external, namely, to what extent the student has changed in the process of his creative activity, how well he has developed creative, cognitive, organizational muscles. In other words, the external part of the product is the result of the student's self-change, it provides integrity, inseparability between the student's self-change and the knowledge he creates.

A product can be created only in the process of a dialogue. Therefore, it becomes possible to overcome the consequences of a cultural-historical illusion in education only in case of a paradigm shift, a change in the content methodology, teaching methods that will have meanings and content, and not just dialogue methods.

Heuristic learning can serve as an example of such a dialogue learning system. The goal of the heuristic learning system is the student's discovery of himself – his meanings, purpose and creative self-realization [Khutorskoy, 2003].

It is impossible to achieve successful self-realization when one is given 'ready-made' and 'correct' information transmitted from the outside (from the teacher, from the textbook). It is equally impossible to get self-realized through 'reflection' – imitation and copying. Self-realization is possible in the process of cognition of the surrounding reality and, as a result, in the creation of an individual educational product, different from the products of other students. The area of reality (fundamental educational object) is a common object of cognition, which provides

each student with a personal result, and, ultimately, an individual educational trajectory.

Fundamental educational objects are key entities that reflect the unity of the world and concentrate the reality of perceivable existence. Real educational objects include, for example: natural objects (water, air, etc.), cultural objects (fiction texts, architectural structures, works of art), technical devices (computer, telephone, TV, etc.). These are the key points of the main educational areas, thanks to which there exists a real area of knowledge and an ideal system of knowledge about it is constructed [Khutorskoy, 2003].

From an educational point of view, fundamental educational objects are the initial meanings of being. Initial meanings are the key points of the meta-subject content of education, its structural basis. In the process of learning, the number of these points continuously increases, the student broadens his knowledge, personal experience and competencies [Khutorskoy, 2003].

The primary (subjective) result of the student's cognition of reality is not complete. A cultural-historical analogue may serve as a kind of 'mirror' for the created primary product. It concentrates the foundations of sciences, arts, inner and world traditions, technologies, and other spheres of human activity, reflected in academic subjects and educational areas. It is expressed in the form of concepts, laws, principles, methods, hypotheses, theories, etc., which are considered fundamental achievements of mankind. The personal primary subjective product compared with sociocultural knowledge results in a generalized educational product, which is different from the products of other students. The knowledge accumulated by mankind, or to be precise, the accumulated information, is not rejected by the students, but serves as an educational environment for comparing 'one's own' with 'someone else's'.

Dialogue-based heuristic learning system combines the student's sociocultural and subjective experience, provides the student with the opportunity to create 'his own' in dialogue with 'someone else's', to build his own educational path and then life path [Korol, 2021; Korol, 2022b]. The integrity of the student's perceptions of the phenomena and objects of the surrounding world, the unity of the sociocultural and subjective aspects of the student's education rejects the very monologue (one-sided) nature of the perception stereotype [Korol, 2013].

Seeing one part, but not the whole, is one of the central reasons for human life

stereotyping. And the solution to this ‘blindness’ problem lies in the area of solving the problem of a meta-subject approach to education, based on working with the objects of reality, and not on their simulation and theoretical description.

The methodology of learning through discovery – heuristic learning – demonstrates that the integrity of the student's perception of the world and the elimination of illusions are inseparable from the student's interaction with reality. Ready-made information on subjects devoid of personal sense reduces the student's motivation for learning and communicating and does not contribute to the elimination of stereotypes. On the basis of studying objects of reality, the student creates his own educational products, which means a move away from subject-centrism to meta-subjectivity.

Disobjectification helps to get rid of stereotypes, notes Rozin [Rozin, 2001]. Deobjectification is an increase in the viewing space of the external world, that is, a space for metaobjective vision. Metaobjectivity allows a person to get rid of distortions, various kinds of aberrations of inner vision.

‘I strive for holism, but not for globality; I do not propose any system’ [Panikkar, 2010, p. 24]. Globality, as the cause of the giant illusion, is the concentration of communications. Holism is metaobjectivity.

The difference between the personal (obtained by the student himself in a dialogue with a cultural-historical analogue) resolves the main intrigue of communication – the line between the signifier and the signified. Personal knowledge is metasubjective and active, in contrast to the information received from the teacher, it gives its owner the opportunity to get rid of the stereotype.

Important should be noted, personal knowledge of the student, but knowledge didn't receive from the outside, determines for the methodological and methodological significance of the student's question in the educational cognition. The student's heuristic dialogue is the dialogue in which the questioning dominant belongs to the student, but not for the teacher.

The student's heuristic dialogue determines his special ‘silent status’. Silence is the form and condition of the metaobjective vision of the world, without distortion, it exists between the sign. Silence revives a person's inner space: self-understanding and reflection, meanings and motivation, setting new goals and asking questions [Korol, 2013].

The methodological, didactic and methodological foundations of the heuristic

dialogue in the design and implementation of education have been continued in development of the methodological and didactic foundations of silence in education [Korol, 2021; Korol, 2022a]. The research show for the contours and the possibility of the existence of the full didactics of the silence like holistic science about a learning, open the methodology, content, methods, and evaluation of the criteria.

The student's questions to the fundamental educational object (the methodological group of the questions 'What?') contributes to the creation of the subjective educational product. Proofs, refutations (the methodological group of the questions 'How?') act as a student's tool when comparing a subjective educational product with a cultural and historical analogue. At the same time, the simultaneous proof and refutation of the statement, the compilation of the fragment of the dialogue, the heuristic task of the dialogue (the methodological group of questions 'Why?') are the student's tools for creating a generalized educational product.

The metasubject as a continuity consists of two opposites. And it is realized through the student's question, not the answer. Hence the knowledge of one's lack of knowledge is the combination of two opposites. 'Sy, you've probably studied and learned a lot?' asked a student. Confucius replied, 'No, I really don't know much. But if someone asks me a question, I can always answer it by looking at it from two opposite sides.' A similar tool is the student's question as a methodical and methodological tool for designing and implementing a heuristic learning system based on dialogue (a couple of works).

Transmitting the same information to different students leads to the alienation of the latter from the information given to him. Quite figuratively, this alienation can be seen in the words of D. Gibran [Gibran, 1988] 'Many teachings are similar to the window glass: we see the truth through it, but it also separates us from the truth.'

'As for those who try to understand through other people's words, they are striking at the moon with a stick; scratching a shoe, whereas it is the foot that itches' wrote in Mumonkan, great work of Zen Buddhism [Sekida, 2005].

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 'somebody else's' in education. And the greater the obstacle is, the more the student will be lost, immersed in monologue and stereotyped.

The alienation of the student from the education or information transmitted to him in the future will give rise to the alienation of a mature person from the world

around him. Transfer of information to the student contains the 'gene' of illusion, the creation of a wall between one's own and somebody else's.

Education, in which the student discovers himself, destroys the wall between him and the world, destroys stereotypes and illusions. The gene of illusion is the monologue of the education system is opposed to the birth of meanings. Illusions can be corrected through a heuristic dialogue of the student with the outside world.

Eliminating the gap between one's own and somebody else's in education determines the choice of the priority of the integral over the fragmented in the construction of the education content, it implements the principle of metasubjectivity of education.

The monologue of education in the sociological theory of G. Tarde predetermines the collision of an increasing number of imitation circles. Thus, the speeds, denying meanings and senses, accelerate the 'centrifuge' of history, giving rise to a greater number of imitation waves [Tarde, 1903]. Each subsequent era of human society was many times shorter than the previous one. If the era of Antiquity lasted a thousand years, then the era of the Middle Ages – several centuries. The acceleration of the historical centrifuge reflects a decrease in the ability of one person to hear another person, an increase in the volumes of information that were accumulating in the society as it 'was maturing'. The loss of a person's ability to hear another person is the 'accelerator' of the historical centrifuge and the 'reducer' of the time, meanings and space of a person.

4. CONCLUSIONS

The main problem of today's world is its illusory nature. A person is full of stereotypes, as well as the history of mankind, its driving force is the imitation of some people by other people. The sign as an object of history results from a collision of imitation circles.

Education should be focused on discoveries, not on obtaining ready-made information which is illusory considered to be knowledge. Knowledge is the result of man's work to transform himself. It should be a tool for deepening, not expanding, the outer limits of a person. Mass knowledge is not capable of transforming a person.

Heuristic learning opens the student to himself. 'Only he who has cognized himself in himself can allow all things to be what they are' [Malyavin, 2004].

Monologue is the decrease of critical thinking, it means the growth of stereotypes.

Discovery is not made in the phase of knowledge, fullness or sign. It is made between the meaningful areas – ignorance and silence. Following the words by Arab poet Rumi, ‘now, I fall silent, and let the silence separate the truth from lies’ [Kagge, 2017]. Knowledge in itself is a ‘stop of the mind’. The knowledge of one's own ignorance is the most valuable knowledge since the time of Socrates. It is similar to silence, or to light in night colors. As well as the most valuable thing in what is written lies ‘between the lines’. Discoveries are born in the phase of silence, on the edge of knowledge, but in fact in the phase of ignorance, between two heterogeneous meanings, when a jump from one meaning to another is required.

Meaning is the other pole in relation to stereotypes. It is important to teach students to reproduce their meanings and questions. ‘Man is equal to meaning’, one of the students wrote in her reflection. The reproduction of meanings is akin to the preservation of human conformity.

Since 2018, Belarusian State University (BSU) has been implementing a creative education system and conducting an organizational-activity advanced training program ‘Discovery Learning Methodology: How to Teach Everyone in a Similar Way but Differently’. Twenty organizational-activity seminars have been held within the program over 6 years.

Based on the set goals, seminars participants perform tasks to develop their own educational products, including heuristic-type lesson methodological developments, as well as all elements of comprehensive provision of academic disciplines with a creative component [Korol, 2021].

Following the results of the seminars, 12 workshops for humanitarian and natural science academic disciplines including tasks for future competitive specialists’ training were published in the ‘Creative Education’ journal series, about 200 articles and educational editions were prepared, 579 acts of implementing innovative methodological developments into the educational process were registered [Korol, 2020].

10 040 training courses with a creative component are available on the BSU learning portal.

80 % of the first level academic disciplines curricula (general higher and higher vocational education) and 90% of the second level academic disciplines curricula (advanced higher education) of BSU contain descriptions of innovative

teaching methods, heuristic tasks, case studies, as well as project and creative tasks.

There is a BSU interuniversity portal 'Methodology, Content, Practice of Creative Education' (<https://didact.bsu.by/>) which functions as an open platform for dialog and experience exchange in terms of innovative educational technologies implementation.

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