Dialogue Education vs Monologue Education:
To the Problem of Overcoming Radicalism

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The article deals with the peculiarities of monologue and dialogue education in their influence on the genesis of radicalism manifestation. Monologism in education is understood as the transfer of socio-cultural knowledge without taking into account the learner. The disadvantage of such education is the lack of the ability to communicate and conduct a dialogue, the appearance of a reserved personality with monologue needs, that lead to radicalism. The loss of a critical assessment, binary thinking, certitude in one's own rightness, mean the "closing" of a human personality, the loss of one's ability to look at oneself from the outside, the monologue of the main activities.

The second type of education is dialogic, based on the dialogue, contact with other people, the ability to listen to and hear another person, the ability to be open to the Other person. It is a road to cognition, the development of such personal "navigation" skills as goal-setting, dialogue, reflexivity, creativity, cognition.

Keywords: monologue education, dialogue education, dialogue, radicalism, a "mass" man

INTRODUCTION

Dialogue is almost the most searched and frequently used word both on the search engines Google, Yandex, and in the media. A lot is said today about the need to conduct a dialogue, the expressions "open dialogue format", "live dialogue" and many others are an obvious confirmation of this fact. However, the more one talks about the dialogue, the less it exists in reality. The more often one talks about the dialogue, the more pronounced the monologue of the main processes of human activity, such as thinking, behavior, communication, is. And if Hans-Georg Gadamer in his essay "The Incapacity for Conversation" only wondered "Haven't we noticed an increasing monologization of human behavior in the social life of our time?" (Vessey & Blauwkamp, 2006), today the question of this kind sounds like a rhetorical one. By monologue, we understand the inability of a mass man to go beyond his own limits and look at himself from the outside.

The polarization between a sign and an object, a signifier and signified also reflects the degree of polarization in the interconnected and manipulated world. Thus, according to the UN, in 2010 the gap between the group of countries with high incomes, where the golden billion lived (1004 million people, or 15.3 % of the world's population), and the group of countries with low incomes, where the "pole of poverty" was concentrated (2348 million people, or 37.2 % of the world population), in terms of GDP amounted to 27 times, in terms of GDP per capita – 64 times, in terms of market capitalization of assets – 788 times, in

terms of healthcare costs per capita – 115 times. If in 1960 the difference in income between the richest fifth and the poorest fifth of the population was 30:1, in 1997 it was already 74:1 (Stukalo & Avdeeva, 2000).

All of the above mentioned determines the significance of the problem of radicalism growing of a mass man.

We consider the phenomenon of radicalism as a deviation in the behavior, thinking, communication of a person and groups of people from a certain norm, moderation, regardless of the political, social or other spheres of their activity.

What are the educational grounds for the growth of the deviations and the loss of a person's state of moderation? Emelin and Tkhostov write that radicalism is a specific form of subjective experience and perception that excludes the possibility of critical appraisal. A radical person is characterized by a black-and-white picture of the world, binary thinking, the absence of doubts about the truth picture of the world and his own behavior (Emelin & Tkhostov, 2019). In fact, "A fanatic is a man that does what he thinks th' Lord wud do if He knew th' facts iv th' case" (Dunne, 1900, p. 258).

The loss of a critical assessment means the "closing" of a human personality, the loss of his ability to look at oneself from the outside, the monologue of the main types of human activities. It concerns the loss of the contact with other people, first of all, the inability to listen to and hear another person. In our opinion, radicalism is not just a measure of deafness and blindness, but also the isolation as an inability to be open to the Other person, a measure of the monologue of person's behavior, thinking and communication.

"Moderation, if it is not understood as the indifference associated with the lack of intersection of interests or the mismatch of the areas significant for survival, is not just tolerance, but a more complex form of activity. We are talking about true moderation precisely in the case of a conflict or intersection of interests" (Emelin & Tkhostov, 2019). In other words, about the ability to conduct a dialogue.

The competence to conduct a dialogue is lost. The growth of a monologue in thinking, behavior and communication of a person coincides with the expansion of his outer limits, and, therefore, causes an increase in the accessibility, and facilitation of the implementing basic forms of life activity. Volumes of information and volumes of pleasure go hand in hand. Stereotyped behavior does not require energy costs, and therefore reflects the desire for a comfort zone and the easiness of existence.

Dialogue, on the other hand, as going beyond one's own limits since Socrates's time, is a well-known difficulty. To look at oneself from the outside means to overcome one's own personal boundaries, it means to cognize oneself. The motto of the Delphic Oracle since antiquity is not an easy walk to person's origins.

The absence of the dialogue ability, is a fertile ground for manipulation and distortion, splitting into black and white, which is typical of a 7-year-old child before the formation of his verbal (logical) reasoning.

MONOLOGUE AND DIALOGUE EDUCATION: DISCUSSION OF THE PROBLEM

Monologue Education

In traditional education, with its mass character, the character of a monologue, the transfer of knowledge, or more specifically, of information as a cultural experience of mankind to the learner is the meaning and purpose of education and regardless of the learner himself – his mission, destiny, specific features. In other words, the learner is viewed as a clean, blank sheet, and the meaning of such education is to fill it in with as small handwriting as possible. Thus, the learner in class, as a rule, follows the logic of the teacher, who, by formulating his own aims of the lesson and conducting a dialogue "leads" the learners to the "correct" result which is already known in science and described in textbooks.

The transmissive and, therefore, monologic character of education is focused on training the "storekeeper" with "someone else's" content of the "storehouse", and not the "creator" of his "own" way. Acquiring someone else's external and "correct" information requires looking at the world through someone else's eyes. It acts as a factory of creating the stereotypes of thinking, communication and behavior, it is the way to "closing" a learner's personality: to losing his motivation to cognition, losing such personal "navigation" qualities, as dialogic, reflexive, creative, cognitive (Korol, 2013). It is difficult to teach a learner to think in a non-standard way, if the educational process is reduced to communicating

stereotyped information in the form of rules, schemes, classifications, theorems, patterns. The ability to conduct a dialogue contributes to moral upbringing, to consciously accepting moral and ethical norms and rules, to socializing without losing individuality (Korol, 2019).

Oscar Wilde once wrote that "Most people are other people. Their thoughts are someone else's opinions, their lives a mimicry, their passions a quotation" (Wilde, 1905).

Many philosophers and scientists of antiquity and modern times have spoken about the danger of transmitting knowledge to a person. For example, Aristippus of Cyrene, one of the two Socrates's favorite learners, is credited with the phrase: "The one who eats a lot is not necessarily healthy" (Diogenes, 1986). The following lines belong to the Lebanese writer and thinker K. Gibran: "Many doctrine is like a window pane. We see truth through it but it divides us from truth" (Gibran, 1980).

"It is said that things coming in through the gate can never be your own treasures. What is gained from external circumstances will perish in the end. However, such a saying is already raising waves when there is no wind. It is cutting unblemished skin. 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 et al, 2005). The gap in the form of a window glass, and the shoe between the hand and the corn characterize very visually and figuratively the gap between the learner's personal "I" and the amount of information that is given to him.

A mass person is endowed with mass education today, mass education, which has minimal energy costs and is characterized by the transfer of social and cultural experience from one or several sources to the recipient. Moreover, the experience has been verified and is considered correct, it has a "label" and, naturally, the presence of such a branded "label" is a sign of quality.

In mass education, everyone is given the same portion of information per unit of time and, correspondingly, the degree of its acquiring is assessed. This is a "conveyor line" to produce a mass person who is unable and does not want to hear somebody else.

The similarity of education leads to the inability to hear other people, which is based on the inability to hear oneself. Mass means easy, not requiring any effort to self-change. As a result, mass education is the same – at the "output" (in the learner's answer) it is checked by the education transferred to the "input" (from the teacher to all different learners). Hence, the mass phenomenon as a function of the monologue education is the most adaptive for radicalism manifestation.

Z. Freud also said that the main characteristic of mass consciousness is categoriality (Freud, 1959). It is also worth noting such characteristics of mass consciousness as infantilism and destruction of the personality which lead to the elimination of true feelings and experience.

The same mass person, who does not hear oneself and others and is not able to go beyond his own limits, is doomed to be manipulated. A person being manipulated abandons critical thinking, becomes emotionally susceptible, sacrifices one's own for someone else's. In fact, we observe the effect of a child's visual thinking prior to the formation of his verbal and logical, critical thinking at the age of seven. What is characteristic of the visual thinking of a child? Stereotyping and splitting the world into black and white.

Radicalism has empty eyes. Emptiness as a gap between the rational and psycho-emotional beginnings. Who and how draws apart these curtains? A stereotype is a folded bunch of nonsense, emptiness, simplification. The technologies of stupidity are simple: to narrow the mind – to "lull" rationality as the "watchman" of emotions – and to release them from imprisonment. Manipulation technologies skillfully split the world into black and white. The presence of good and bad is an ancient stereotype that excites emotion and makes all people watch low-grade (B grade) TV series and films.

The twenty-first century has succeeded in this process even more. The information space is a big billboard that everyone without exception has to look at. What the billboard shows is the truth. The truth is the first line of search engines.

It is not knowledge that rules but opinion. The one who shouted earlier than others, published a post, ordered music in the purchased media – is right. There's no point in building at least some continuous solid meanings – they, the meanings, have nothing to rely on.

The level of education is inversely proportional to the level of radicalization of thinking, human behavior and communication. In this regard, it should be noted there is a lot of research to reveal the

relationship between education and Islamic extremism. Thus, the work of Makbuloh D. The Asah examines the role of Islamic education in the struggle against the threat of radicalism, which is increasing in the era of globalization (Makbuloh, 2019).

The aim of Alex Abmann's essay is to encourage a more intensive interaction with educational theory approaches to the phenomenon of radicalization, especially when these approaches themselves include violent forms (Abmann, 2020).

The article by Jacques Cherblanc and Stéphanie Tremblay, states that a greater integration of spirituality into the Quebec public school system can contribute to the overall development of children and help prevent radicalization (Cherblanc & Tremblay, 2019).

It should be noted that the enlightenment in Germany did not prevent the emergence of Nazism and fascism, the destruction of the books by philosophers-idealists. Obviously, a deeper, methodological analysis of the problem is needed to assess the degree of influence of the dialogue as concerns meanings, goals, content, teaching technologies on the radical thinking and behavior of the learner.

It should be also noted that there are some works dealing with the influence of local pedagogical methods and tools on radicalism. A number of articles describe the techniques for changing methods and teaching technologies used to reduce the radicalism manifestations. Thus, the article by Malla et al. (2021) touched upon the method of animated image media as a means of preventing radicalism in the school and community environment.

The paper by Warsah et al. (2021) is of a particular interest because it is aimed at examining the impact of CL on learners' critical thinking skills in addressing Islamic radicalism as well as their critical thinking retention.

The article of Yakovytska et al. (2019), presents an empirical study of the relationship of behavioral settings and communicative characteristics of professionals: social flexibility, ability to establish close contacts with the environment, maturity of social behavior (social activity, predisposition to dominance, readiness for changes, radicalism) with the level of their responsibility.

At the same time, there is a clear shortcoming in the analysis of the influence of the education dialogization, its philosophical, methodological and pedagogical foundations on the manifestations of radicalism.

The Monologue of Education as a Reason for the Loss of Historical Memory

The monologue in education, focused on the sameness of the correct answers of the learners, forms the rapidity of historical changes associated with the loss of a person himself. Let us clarify this statement: according to G. Tarde, the history of mankind is the history of the collision of imitation circles emitting from "creative centers". The more people imitate some person, the more powerful the wave that comes from the epicenter of the waves is. When the waves, emitted by different people, collide with one another, then wars, conflicts, cataclysms occur, all these events form human history.

The more imitable the environment is, the more imitation centers appear, and the more significant and quicker external history becomes – the history of changes in the society. As people become more and more similar, it becomes easier for them to imitate one another. And this means that the scale of the imitation wave and the speed of its spreading increases exponentially, like a snowball. The growth in the number of monologic people unable to conduct a dialogue contributes to the "acceleration" of history by increasing the number of secondary waves.

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 (G. 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.

Speeds reject meanings, reducing the ability of a mass person to hear others and himself as suggested by the results of F. Zimbardo's experiment on the relationship between the degree of altruism and the rhythm of life in cities large and small. Where a person has less time to perform everyday activities he becomes less receptive to helping other people (Zimbardo & Boyle, 2008).

And, indeed, movement makes a person lose their unique inner space of meanings – a source of new questions and goals. Speed compresses the inner space similar to the way the speed of a moving elementary particle reduces its wave length. Gaining speed we lose time and space inside us. The inner space of a person has narrowed like an empty stomach. It contains the chronotope of a person's existance, inner word forms, actions, images that determine a person's way of life and distinguish him from others. The mission of our inner space is to make sense. And where there is a sense, there is an ability to hear onerself and another person. Therefore, the homogeneous majority means lack of new meanings, ideas and questions.

The loss of the meanings of human development results in the sameness of mass people.

Meanings are born on the border of heterogeneous elements – a prerequisite for dialogue, appeal to one's own borders and, as a result, to one's own Self. Diversity is the key to development and life as such. Sameness is a sign of death both biological and social.

Communication and information acting as a measure of the mass character and the sameness of people, polish all the irregularities, like water polishes stones, making both people and the results of their activities the same. This sameness of industrial and humanitarian technologies is especially noticeable in sports competitions, when only hundredths, and sometimes even thousandths of a second separate winners from runners-up. The sameness of people is a measure of "death not only of the reader", but also of the time within him.

The patternization of thinking, behavior and communication leads to the emergence of a community of identical people. A person cannot compare himself with other people, because he is not different from them. This is exactly what forms the basis of self-knowing and the dialogic nature of a human being – we can know ourselves to the extent we understand who we are not. "Man is an equation of the Self and the Other" (Bakhtin, 1979, p.95). Only through You can one find one's own Self, says M. Buber (Buber, 1937).

Radicalism is a measure of mass character. It is deindividualization that is one of the signs of mass consciousness. A well-known socio-psychological phenomenon is when children were told that their behavior would not be monitored by adults. As a result, these children took much more sweets than those who thought they were being watched by adults. Deindividualization always leads to radicalism in desires, aggression and, accordingly, is a necessary condition that exposes these sharpnesses in human nature.

Declining personal responsibility is a very important psychological mechanism that explains radicalization of opinions on the Internet providing unlimited opportunities for distribution of different beliefs due to the distance between opponents reinforced by anonymity. The conflict unfolds in an initially virtual environment, in which, however, quite real consequences can develop (Emelin & Tkhostov 2013).

The slowing down the growth of human individuality and expressiveness as mankind quickly climbs up the Olympus the easiness of existence is akin to a cauldron that has been tightly covered with a lid. The self-expression of any similar person is always directed downwards – towards instincts, into darkness, meaning a race on the other side of sociality. Downwards – means to aggression and social deafness, inability to see and hear other things. This, in our opinion, explains the origins of the increasing cases of radicalism.

To be like everyone else, to be obedient to the opinion of the majority, is already the first act in the play of radicalism. It produces the effect of "empty eyes", turning a person into a weapon in the hands of another person. Violence and aggression manifest themselves where there is isolation of one person from another, because the sameness means the absence of comparison – a mirror that will tell a person who he is not.

From the world of physics, we know that the faster the centrifuge spins, the greater the separation of substances is. The faster the merry-go-round rotates, the greater the force that presses a person to the back of the seat is. The higher the level of the economy is, the higher the stratification and radicalism are.

The desire for the sameness in the world cannot decrease, otherwise this process of imitation will be destroyed. So the accelerating economy will be simply destroyed if its growth rate starts to slow down. The meanings of voids are in the ever-increasing run, in the speed of the centrifuge rotation.

It should be noted that the number of pattern imitating and monologic graduates of educational institutions determines not only the speed of changes in the surrounding world, but also the speed of the loss of historical memory. The existing theories of the French scientists Maurice Halbwachs and Pierre Nora state that history and historical memory are opposite in many respects. "History usually begins at the moment when tradition ends, when social memory fades or disintegrates" (Halbwachs et al., 1980; Nora, 1996).

In fact, G. Tarde's theory tells us that the monologic character of a person, based on imitation as a quantum of history, absorbs historical memory. And this is also the reason for radicalism as a phenomenon of historical roots absence (Tarde, 1903).

The loss of meanings and historical memory in human society surprisingly coincides with the loss by this society of the text culture, text reading, which is identified with dialogue by a number of authors, see review Kozlova & Kinderknekht (2018). Transformation of text into hypertext is a consequence of the communication transformation as a whole – the loss of character, boundaries and transformation into a rhizomatic structure, as a sum of unrelated monologic question-answer acts. The words of K. Jaspers (1991) that boundaries give rise to the selfhood of a person characterize their relationship with integrity and value. The absence of boundaries is a violation of the human value matrix.

Hypertext marked the creation of the rhizome as a form of communication (Deleuze & Guattari, 1980). The rhizome is a pattern of expansion instead of growth, a pattern of imitation and easiness, since the absence of connections between the rhizome elements contributes to the growth of new opportunities for expanding the external limits of a man. What is the reason for the desire for easiness? The absence of boundaries and the loss of the path to the selfhood.

A text that has a continuous discourse, duration in time and leads to the development of new meanings is always associated with a dialogue, a reflection of the dialogic nature of a man being. The loss of the boundaries of the continuous dialogic character of the text and its transformation into a limitless hypertext characterizes the basis for radicalism. Radicalism manifests itself already in the disintegration of the communication integrity, its rhizomaticity, the transformation of person-to-person communication into communication with other people at the same time. The linear cause-and-effect text devoid of a semantic core, falls into numerous "peas" of hypertext that accelerate to the edges of the moving centrifuge of history. And then the centrifuge, due to centrifugal forces, scatters the integrity of the rational and emotional principles in a person to the edges, destroying the dialogue of a person with oneself and with other people. This means the loss of the text culture, in fact – the loss of the relationship with other people, the ability to hear oneself and communicate with oneself. The rhizome is the disintegration of the integral and therefore the disruption of historical hearing. The rhizome, a distributed discrete system, has no center of metasubject entity, and therefore it serves as a basis for the loss of meanings and the impossibility of human internal communication. In fact, a rhizome is a "black hole" of meaning, consisting of antimatter – an "imitation gene".

Dialogic Education

Mass education is the accessibility of information from various Internet sources, the ease of broadcasting, copying information, the ease of training a teacher who does not need to know various methods for revealing the hidden abilities of a learner. If a teacher reads a clever book on innovative, developing, heuristic technologies, this does not mean that he can successfully apply them. To do this, the teacher must change themselves in the course of their own activity. Only then will the teacher be knowledgeable and competent. This is the problem of the elitism of education.

Education involves learning through difficulties, which has always been a necessary condition to look inside yourself and learn the world around you through yourself. In mass education, everything is just the opposite: having cognized the surrounding World Man begins to cognize himself.

Due to the leading position of the teacher, the "teacher- learner" relationship has the character of a monologue and does not contribute in full measure revealing the learner's heuristic personal qualities: his ability to listen and hear the interlocutor, plan activities, and carry out reflection (Khutorskoi & Korol, 2008).

Elitist education is something that is different from giving ready-made knowledge to a person, on the contrary, it is a process of self creation, self discovery, resistance to patternization.

Changing the nature of education from monologue "reflective" to dialogic is based on the priority of the learner, not the teacher, in choosing the goals of studying the object, ways and methods of cognition, educational reflection, which is a prologue to a new goal setting. We mean specific educational learning technologies (heuristic), focused on educational "doing", and not "listening" – on the creation by the learner of his own educational product, different from the products of other learners. In the dialogic type education, the cultural and historical heritage plays the role of a mirror in which learner s see their educational product and cognize themselves. The knowledge accumulated by mankind, or rather, the accumulated information, is not rejected by learners, but serves as an educational environment for comparing "one's own" with "someone else's". Here we face a completely different methodology of education: learners independently create their own system of knowledge, fill the surrounding world with their own meaning in a dialogue with the achievements of mankind. While doing this they also undergo some changes. Comparing "one's own" with "someone else's" learners create a "path to themselves" – a moral principle, contrary to the "expansion" of the external limits of learners – which can be compared to a path "from themselves".

The learner's question, and not the answer, becomes a priority methodological tool for designing and implementing the education system. The question is the pedagogical form of the learner's answer.

Our system of heuristic learning is based on the dialogue in which the learner's leading activity is the "questioning" activity. The most important methodological component of this educational system is the learner's question.

The system of designing the main components of heuristic learning is based on the sequence of three methodological groups of questions ("What?", "How?", "Why?"). It should be emphasized that these are model, conceptual questions.

The basic triad of questions "What?", "How?", "Why?" is the subject-matter of the heuristic dialogue method. Let's consider the model of these questions in detail.

At the first stage of heuristic educational activity, the learners gets to know the area of reality for research (a fundamental educational object). At the second stage, the primary subjective educational product created by the learner is compared to what is considered to be the standard in this area – the cultural and historical analogue. At the third stage, the learner's primary product is analysed, compared and completed to a generalized educational product, which is included in the learner's new activity.

In the dialogue between "one's own" and "someone else's", the educational product of the learner is built up to a generalized educational product, which includes personal and socio-cultural components. Such is the sequence of the three stages of learning through discovery – heuristic learning.

Each of the three types of model questions is associated with the three types of the learner's questioning. The first type of questioning is the implementation of the heuristic dialogue "learner – teacher" in the process of investigating a fundamental educational object (model group of "What?" questions). To do this, the teacher sets learners a heuristic task, makes a list of keywords (according to the requirements of the program) that they must obligatory consider when asking questions, the teacher explains how and in what order the questions should be asked (according to the basic triad). Each of the three groups of questions in the triad is a model, and not the actual beginning of an interrogative sentence with the words "what", "how" and "why".

The second type of learner's questioning is making a sequence of questions to confirm or reject the teacher's statement (the model group of "How?" questions).

The third type of learner's questioning is making a fragment of a dialogue, confirming (rejecting) the teacher's statement (the model group of "Why?" questions).

The learner's questions to the fundamental educational object (methodological group of "What?" questions) contribute to the creation of a subjective educational product.

Confirming and rejecting (the methodological group of "How?" questions) act as a learner's tool when comparing a subjective educational product with a cultural and historical analogue.

Simultaneous confirming and rejecting of the statement, making up a fragment of a dialogue or a dialogue heuristic task constitute the methodological group of "Why?" questions, and act as a learner's tool for creating a generalized educational product.

The system for implementing the heuristic learning model based on a dialogue assumes the dominance of groups of questions at the main stages of education in the following sequence: elementary/primary school corresponds to the methodological group of "What?" questions, secondary school – "How?" questions, high school – "Why?" questions (learners achieved the most significant results with the appropriate types of questioning).

The pedagogical experiment on the organization of heuristic education in full-time, full-time distance and distance forms, conducted from 2000 to 2008, covered the innovation activities of about 2,000 schools from 110 cities in Russia, Belarus and other CIS countries. In total, 26,782 learners of all age groups took part in the experiment. The pedagogical experiment showed that the developed model of heuristic learning contributes to the effective formation of organizational activity and creative personal qualities of a high school learner, of cognitive and creative personal qualities of a primary school learner, cognitive, creative, organizational activity qualities of a secondary school learner. It expands the boundaries of applicability of heuristic learning to mass schooling. Since 2008 to the present, thousands of university teachers and dozens of thousands of different groups of learners have taken part in the implementation of heuristic-type education.

In our opinion, the development of heuristic qualities in a person oriented towards self-knowledge and reflection indicates a decrease in radical behavior, thinking and communication.

The pedagogical experiment showed that the implementation of the sequence of three methodological groups of cognition questions in the heuristic activity of learners contributes to the effective formation of organizational activity and creative qualities of high school learners; cognitive and creative qualities of primary school learners; cognitive, creative, organizational qualities of secondary school learners (Korol, 2009, p.34).

In the era of splitting the sign and the object, it is important to teach not so much to acquire knowledge as to see one's own lack of knowledge, to teach not so much what is written as what is implied; to teach not to get the given answers as to ask questions; to teach to discover oneself, and, therefore, to go beyond one's limits and look at oneself through the eyes of other people.

CONCLUSIONS

In conclusion we should note that the ability to hear oneself and others is developed in the process of learner's self-changing, not by means of encyclopedic literacy. The greater the self-development of learners is, the more reliable the basis for his relationship with other people becomes, and, therefore, the possibility of even greater self-change according to one's own mission and purpose. Great internal heterogeneity means a rich history of a person's self-development "into the depth", and not "into the width" – into the external space of a changing society. "If you want the world to change, become this change yourself" – Gandhi's words can become an epigraph for designing a dialogic education system. The learner's self-change always reflects a unique result, as opposed to the same and universal information to be learned.

B. Russell once remarked that history is the sum of what could have been avoided. And, indeed, the greater the internal change (the increment of his internal space of meanings and uniqueness) of a person is, the less imitation and what can be transmitted at a distance (copied information) is. The sameness is the cause of imitation – the moving force of history as the sum of unrevealed capabilities of people. The sum of silence when there is nothing to say. The sum of love drowned in such silence.

The reason for radicalism is the loss of contact with oneself, and therefore with other people. The origins of polarization and radicalism lie in the sameness, in the lack of personal self-knowledge due to the inability to compare oneself with others. It also lies in the informational, subject-oriented nature of the education system, that aims at training the "same" mass person.

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