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MODERN ECONOMIC THOUGHT: DUALITY AND DIRECTION*

Abstract. The article describes the evolution of economic thought from monism to dualism. Like the world economy of individual countries, economic thought is also dual.

The peculiarities of the economic teachings of harmonious and disharmonious economy are given.

Including a comparative analysis of the features of Harmony and disharmony in all spheres of society, including economic one.

The concept of features and objective laws of harmonious economy was formulated. Ways of using the new methodological vector for the stable development of national economies were proposed.

As a rule, for any science, in particular, evolutionism is inherent for the development of economic science, i.e. the transition from stage to stage. This pattern is known.

The question is how and why a new economic thought is formed in Kazakhstan and in the world science as a whole.

Previously, Economics was studied in isolation from the goal, from the meaning of life of different individuals. The whole society was monistically considered as a whole, without differentiation of individuals by the goals of life. Satisfaction of material needs was recognized as a goal of individuals and society as a whole. Of course, without the satisfaction of material needs, without the creation of material conditions, society can not exist. But this fact does not give grounds to declare the economy as the basis of the whole society. This is also the spiritual sphere, if not for the whole society, then for a part of it. In today's world the meaning of the "spiritual - material" is converted into the duality of "Harmony – disharmony". This is a universal trend!

First, briefly about the category of duality "Harmony and disharmony" in society, its paradigm and laws [2, 3].

As I have repeatedly said and written, there are many dualities in society. They are everywhere. One of them is the one that is understood from antiquity to the present day as the existence of material and spiritual.

In modern conditions, the actual task of scientists was to study the features and stages of development of the considered duality. The study requires the use of spiritual knowledge, in particular, Islamic doctrine, as the basis of human life in modern scientific research, for example, the theory of metasystem analysis. It is known that Islam has always considered religion and science twin sisters [1].

The duality "spiritual – material", like any other, has two sides, like the rivers Tigris and Euphrates. The material world is dynamic, fast-flowing, like the rapid river Tigris, with noise and headlong rushing past us. We live in a century where technology is evolving by leaps and bounds, where ideas that once seemed out of the realm of fantasy have become real. The development of the spiritual world is exponential. For many, its evolution is not so obvious. Behind the quiet water surface there are large currents. It is like the Euphrates, full-flowing and calm.

* This article is based on the materials of the authorial works, mainly published in press (see references).

The attitude of individuals and societies as a whole to the spiritual and material, the definition of what is the main, the most important, that is, the purpose of human life, is of great methodological importance. Both opposites cannot be targets at the same time. The choice here is inevitable.

As follows from spiritual knowledge, in particular, from the Islamic doctrine, the purpose of life of each person is initially one-spiritual improvement [1]. In the process of life it is one as a result of education is maintained, implemented, forming the basis of Harmony, others - on the contrary, it remains unachieved, "forgotten" and the role of the target setting goes to the consumption of material goods-to the conditions of human existence. Such a substitution of the purpose of life by means of its achievement, for those who are called astray, as the history of mankind has repeatedly shown, leads to fatal consequences. This is how disharmony is formed in society and its economy.

As a result, a small quantity – the short life of a particular creature, seems to the lost person longer and more than infinity itself (eternal life). This is the astronomical price of ignorance and disbelief in the Creator, the desire for a happy short life on Earth, which is understood mainly as the accumulation of material goods and money on the principle of "here and now." At the same time, as can be understood from the Islamic doctrine, the errant voluntarily prepares himself for eternal torment, depriving eternal happiness in the second life. The totality of such misguided, unbelieving people, basically, forms a world of disharmony.

Accordingly, in the world as a whole and in different states separately, the sphere of economy falls into two components: harmonious economy and disharmonious. Since the objects of economic research are twofold, the modern economic thought adequately consists of two parts – traditional market economic teachings and the latest harmonious. Both of these types of economic doctrine in modern conditions coexist in parallel. Economists study both types of doctrine, whether they like it or not.

So, proceeding from the primary duality "spiritual - material" the derivative duality "Harmony - disharmony" is formed.

For the world of disharmony - crises, conflicts, cataclysms, which are repeated constantly and increasingly deepening, ultimately, are fraught with the disappearance of peoples and their civilizations. This is what the whole history of mankind says from ancient times to the present day. Let us remember the people who disappeared from the face of the Earth because of their disbelief in the Creator and moral degradation. It can be noted that our unbelieving contemporaries lose the true meaning of life, is reduced only to the acquisition of material goods, to the satisfaction of whims, passions, instincts, which ultimately leads to moral decay. In the absence of material goods, the behavior of individuals acquires aggressiveness, sadness, fears. Anxiety fills their minds. In our opinion, this situation occurs due to misconceptions, ignorance, carelessness, bad habits, any other reasons.

The lesson is obvious-it is necessary to move to the path of modern evolution of society to Harmony in everything from the individual to society on the basis of true spirituality and morality. There is obviously no other reasonable alternative.

Today is not yesterday, but not tomorrow also, and glimpses of harmonious thinking are beginning to build a new trajectory. And the role of true spirituality as the basis of Harmony is great here.

The dual pair "Harmony-disharmony" is the subject of our research and scientific interests. As it is now becoming clear, this is fertile ground for the development of science, as if opening new gates to find the truth about the laws of the evolution of society.

Each of the described two worlds has its own objective laws[3]. In 2014 at The research Institute of financial and banking management (now the Institute of social Economics and Finance) was opened previously unknown to world science "**Law of socio-economic Harmony**", which is that spiritual needs dominantly rise above reasonable material and non-material needs and desires of individuals.

The Law of the world of disharmony on the destructive elevation of material needs and desires over the spiritual needs of individuals was also discovered, as well as the Law of mutual limitation of Harmony and disharmony in society. The contradictions between the world of Harmony and the world of disharmony are resolved in an evolutionary way through the development of education, science and education, without radicalism, terror and bloodshed. Harmonious business does not need any conflicts in society, on the contrary, they slow it down.

It should be emphasized that the conscious disregard of the duality of society, the world of Harmony, its basic economic Law of the elevation of spiritual needs leads to the moral degradation of individuals

and entire ethnic groups. It is not difficult to imagine the negative consequences of the situation when they turn a blind eye to the other two laws.

It should be noted that the absolute Harmony of society is always, everywhere and in everything is impossible due to the influence of a number of adverse factors and conditions (weather, disease, human error and weakness, lack of information, knowledge and skills, etc.). It is given to us as a target ideal-like the highest peak, which humanity climbs, like a climber, trying as much as possible to approach it.

Another thing is harmonization, which means constant movement (process) to Harmony, overcoming the forces of disharmony, acting covertly or explicitly, consciously or unaware of the contradiction "Harmony - disharmony". Harmony is a green island in the desert oasis, a Paradise for the traveler, a spring for the thirsty. The search for knowledge and the pursuit of inner spiritual enrichment, like the signs of the road, will point the right direction to the final goal.

In our research, we propose a new paradigm for the development of society. Which is in full compliance with its demoetic (the basis of society), democratic, demographic and demo-economic development. Its formula is simple - "D + 3D", i.e. for the harmonious development of one area (in our case – demoeconomic, i.e. the social economy – "D"), another three spheres must do the same. All these four spheres of social life function simultaneously, interrelated and fully, which is a guarantee for the consistent approach of society, its economy to social Harmony[4].

In the scientific literature, this paradigm has not been studied before. Consequently, new laws of Harmony have not been studied and could not be discovered, although harmony has been and remains the subject of study of a whole galaxy of outstanding scientists of the world from antiquity to the present.

In sociology in 2012 was published an interesting book of L. M. Semashko and 75 coauthors from 26 countries "the ABC of harmony for Global peace, harmonious civilization and Tetrattech thinking»[5].

It should be noted that our interpretation of the Harmony of society and its spheres differs from many other well-known in the scientific literature. How?

Firstly, the system approach-Harmony in society, in all its areas is certainly based on true spirituality and morality. Just consistency, compliance, balance, proportionality, orderliness without this Foundation they are incomplete or quasi-harmonic. In the systemic understanding of socio – economic Harmony-this is the most complete correspondence in space and time between the highest 4 "D", in which the sphere of demoetics is the Foundation of society and implemented in full all forms of permitted and forbidden, given in spiritual sources. To identify the concepts used, in the first case, it is written by us with a capital letter, in the second-with a small.

Secondly, as the basis of the Harmony of society, the traditional Islamic doctrine is considered as the latest monotheistic religion, preserved in its original form without human corrections, distortions. By its very name, it is a religion of peace. We do not consider various lost sects as the basis of Harmony. The words "Religious life" represent a different expression of the spiritual Foundation of social Harmony.

Thirdly, Harmony is studied in the context of the duality of society as one of the sides of opposites with its own laws. Negelecting, unproductive, obviously, would be to explore the Harmony in isolation from the opposite of disharmony. The very essence of Harmony suggests that this contradiction is resolved through civilized competition without bloodshed, terror, radicalism, war and violence.

Fourthly, since social Harmony is considered systematically, certainly with its basis – true spirituality and morality, the proposed interpretation of Harmony in society, in some individuals gives it a very rich content. Therefore, the whole wide range of semantic concepts "purpose" and "meaning" of life, "permitted and forbidden", "good" and "happiness" logically included in the category of "Harmony" at all levels (from the individual to society).

Therefore, for these four reasons, the studied system "Harmony" is not identical, but, of course, includes "just harmony". The first-capacious, wider, more diverse than the second. It is clear that inequalities are not identical.

I hope that readers will have no doubts that our research of Harmony, in pursuit of a beautiful topic, only repeat the work of other scientists, without introducing anything new. According to Professor R. Nizhegorodtsev (RAS), unlike all predecessors who studied Harmony, in this law the category of "Harmony and its laws" is considered taking into account new modern realities, i.e. in the context of a new paradigm[6].

If absolute Harmony is an ideal, then the harmonization of society and its spheres is a process of constant, then step-by-step approach to it-an urgent need and accessible reality.

In the field of demoeconomic great importance is the establishment of a harmonious economy as a result of the development of society.

Harmonious economy – consistently and comprehensively developing part of national economic system (scope of demoeconomic), which is also:

a) satisfying exclusively reasonable material needs of society without damage to society and the environment;

b) functioning certainly on the basis of true spirituality and morality (sphere of demoeconomic);

c) revealing its creative potential with the adequate development of the spheres of demography and democracy in society[3].

It is formed and developed according to its objective laws, as well as other non-harmonious economy. It is necessary to state: the second – is the most studied economy. The first, on the contrary, is less investigated, except for a few works. Its laws did not become the subject of economic science and education. Although in economic thinking individuals Harmony, at least, its spiritually-moral basis, be can, prevails. Nevertheless, the harmonization of the economy remains out of sight of many scientists. Paradoxically, but factly! Is that fair?

A unique form of harmonious economy is the Islamic economic model and finance, the global trend speaks about its advantages and strengthening of the role. It is most integrated with true spirituality and morality. This model is inherently characterized by high harmony, which determines its uniqueness. Unlike other models, it contains fully humanistic values. It organically combines what is permitted with what is forbidden, economic freedom with responsibility, private interests with corporate and state interests.

The formation of social and economic Harmony is based on the application of several common fundamental principles, such as moderation in everything, reasonableness, honesty, social justice, responsibility, charity, transparency, partnership and trust. Application or non-application of the General fundamental principles of reasonable behavior of people on the basis of spirituality and morality form the duality of society "Harmony-disharmony", each side of which has its own quality features. Therefore, modern economic thought is dual because of the fundamental differences of the studied types of economy. The conscious choice of the vector of stable development should be present both in economic theory and in the policy of all States and is important because it corresponds to the concept of Harmony in terms of the influence of spiritual values on the behavior of individuals[7,8,9,10,11,12,13].

Table - Comparison of opposites in socio-economic duality "Harmony-disharmony"*

Comparison issues	Socio-economic duality	
	Harmony«G»	Disharmony«D»
1	2	3
I. Worldview	Spiritually oriented with recognition of the subordinated role of material goods.	Materialistic with denial of the leading role of spiritual values.
II. Description of categories	It means essential connection, proportionality, correspondence, unity of different spheres of society on the basis of true spirituality and morality.	It means violation of the essential connection, proportionality, conformity, unity of different spheres of society, absence or lack of its spiritual and moral basis.
III. Paradigm	The harmony system is a combination of demoeconomics "D" as a primary sphere with three other spheres of society (demography "D" democracy, "D" and demoeconomy "D") according to the formula "D + 3D". The absence or lagging behind of one of these areas means disharmony, especially harmful lack of spirituality and immorality.	
IV. Dual laws in society	The law of the dominant elevation of the true spiritual needs over the reasonable material and non-material needs and desires of individuals.	The law of destructive elevation of material and non-material needs and desires over the true spiritual needs of individuals.

	The law of mutual limitation of Harmony and disharmony	
V. Demoetics sphere peculiarities	<p>True religion and related morality form the basis for the formation and development of Harmony, spiritual perfection is the goal of life of individuals, the main condition for the preservation and sustainable development of civilizations. At the same time, a person feels happy. His motto is "happiness is not in money". The development of education, science, language, culture, literature, art, synthesized with the dominant true religion, high morality. Permitted and forbidden in the life of society are in full accordance with the creed of the Creator.</p>	<p>The absence or significant reduction of the role of true religion, material benefits are considered as the purpose of human life. Motto: «money solves everything!» The development of education, science, language, culture, literature, art, is largely necessary to achieve material enrichment and obtain momentary pleasures. Great risks of moral degradation of the individual and ethnic group as a whole, the threat of extinction of civilizations and peoples. What is permitted and forbidden in the life of society does not correspond to the creed of the Creator.</p>
VI. Demography sphere peculiarities	<p>Crisis phenomena are absent, the expanded reproduction of the population at the expense of sufficient fertility, decrease in morbidity and mortality of the population, artificial interruption of birth does not occur, migration processes are possible for natural, climatic, family-related reasons.</p>	<p>Deep crises as a result of the decline in fertility, aging and reduction of ethnic groups, in the fruit before their disappearance threat to civilization, mass migration of the population from the areas of military-political, armed and ideological, ethnic and religious conflicts, economic crises, cataclysms.</p>
VII. Democracy sphere peculiarities	<p>Political processes in the conditions of development of true spirituality, harmonious combination of freedoms and responsibility of citizens, permitted and forbidden, interethnic and interreligious harmony, political modernization, strong institutions of civil society. Development of intercultural communication, mutual understanding and peace, consolidation of efforts of progressive forces in different countries to avoid the threat of the third world war. Building bridges between East and West, between all continents. Dialogue and cooperation among different states.</p>	<p>Democracy is undoubtedly the main value of many States, but it sometimes takes the form of permissiveness. In the absence of a high spiritual and moral basis, excessive liberalization of the way of life, rights and freedoms of people carries great risks of personal degradation (alcoholism, tobacco Smoking, drug addiction, gambling, promiscuity, same-sex marriage, the fall of the role of marriage and family, etc.), creates a threat of disappearance of ethnic groups and their civilizations. Political modernization does not have a true spiritual and moral basis, the authorities are subject to corruption. The policy of hegemonism, seizure of foreign territories, military and political conflicts, the desire to spread democracy around the world has grown beyond its limits, which gave rise to the theory and practice of controlled chaos, fraught with conflicts. The formation of a repetitive vicious circle "aggression-its reflection" with the globalization of terror, the confrontation of countries on political systems, the increasing threat of the Third world war.</p>
VIII. Demoeconomy sphere peculiarities	<p>Man is harmonious. The combination of collectivist ("this is ours") and individualist ("this is mine") principles, humanism in the behavior of individuals are the advantages of a harmonious economy. Active economic activity is in harmony with spiritual values, including the most important ones (religion, family, human reproduction and education, nature protection, social relations). Developed social protection of individuals. Economic decisions are made by an individual on the basis of limited economic rationalism, taking into account the influence of non-economic factors (religion, ideology, politics, mentality of the people, morality, culture, etc.), i.e. in a wide cultural and spiritual format. It provides for stable development, expanded</p>	<p>Man purely economic. Excessive selfishness ("it's mine") in the behavior of individuals dominates. On the one hand, the developed spirit of entrepreneurship, initiative and freedom of activity of the "economic man", risk appetite, focus on innovation and high profits. On the other hand, unilateral rationalism in economic decision-making. At the same time, active economic activity prevails over the most important spiritual values, such as religion, family, reproduction and moral education of a person, protection of nature, social relations, which leads to aging of the population and social alienation, frequent technogenic cataclysms. The termination of economic activity with</p>

	<p>reproduction of GDP at a sufficient rate, the formation and development of a harmonious national economy on the Islamic economic model and Finance, including the combination of investment with interest-free loans, moderate inequality in the distribution of national income, the stimulation of state development of small and medium-sized businesses, the absence of unemployment, poverty and homelessness, food security,, the formation of income solely through labor and social payments with the exception of shadow business, corruption, loans with interest, currency speculative operations, land lease with the distribution of the actual crop or other products (izdolschina) between economic entities-partners, the development of charity in business and in society in General and material assistance to the poor from the rich, the establishment of partnerships in business, public-private entrepreneurship, corporate relations, the development of Halal industry, the exclusion of goods and services harmful to human health.</p> <p>The development of a green economy is not forced, but motivated, which ensures reliable protection of the environment.</p> <p>The reasonableness of material needs eliminates waste in the use of all kinds of resources, increases the demonetization in people's lives.</p> <p>Motives of consumer behavior:</p> <ul style="list-style-type: none"> - self-realization of the person with a harmonious combination of consumption of material goods with a wide range of spiritual values, as well as their creation and application; - well-being of the family, children and self-responsibility for themselves and the family, strengthening of social ties in the micro-society and even wider. 	<p>extremely limited spiritual life, mainly within the individual's own microcosm, is fraught with loneliness, a deep moral and psychological crisis (depression) of the individual.</p> <p>The existing economic models are characterized by high instability, volatility and injustice. The use of innovation, human capital, natural resources and other favourable conditions and factors for the development of sometimes unhealthy competition and monopolism. Unilateral target setting – material enrichment, the construction of a society of consumption, exaggerated the role of money up to turn them into a commodity and a criterion of the happiness of man, the excessive polarization of social groups and regions by size of income without the spiritual and moral foundations that are fraught, ultimately, the disappearance of ethnic groups and their civilizations, a high level of unemployment and poverty. Permanent financial and economic crises and high inflation, social conflicts, speculative and shadow business, concealment of income, tax evasion, corruption, production of goods and services harmful to people, environmental pollution and increasing environmental disasters, the desire to obtain excessive profits, monopoly of TNCs, fraud and financial pyramids, interest as a social disease, high credit dependence, loans with interest, land and property lease with a firm cash payment regardless of the actual business results, "soap bubbles"», a large gap between the real and financial sectors, the growth of sovereign debts and the threat of default of States and companies. The increase in the cost of living in the overconsumption of goods and services, especially harmful to human health. The danger of destruction of the gene pool of Nations and the natural environment, the "green economy" is possible only under duress due to the highest threats of natural disasters, which is not enough to preserve civilization.</p> <p>Motives of consumer behavior:</p> <ul style="list-style-type: none"> - self-realization of the person with emphasis on the consumption of material goods with the creation and use of individual spiritual values; - own well-being, at least-families, children.
<p>*Systematized by the author according to the results of his own research published in the press with additions[2, 4, 14, 15].</p>		

The table shows that Harmony contributes to the preservation of ethnic groups and the development of civilization as opposed to disharmony.

As it was emphasized at the International round table on the theme: "Socio-economic Harmony: paradigm, laws and problems", organized by the Institute of social economy and Finance in cooperation with the University of Narhoz (16.04.2016), the concept of socio-economic Harmony, its paradigm and Laws opened for the first time in the world science are promising, more relevant than ever methodological direction in the difficult and long search by the human community for a vector of balanced, sustainable, dynamic, successful in all spheres and manifestations of development [15].

The international round table stated:

1. To propose the "D+3D" paradigm as the basis of socio-economic policy pursued by public authorities. The harmonization of social relations should be ensured by combining economic development with further democratization of society, its demographic and especially with a high spiritual and moral level.

2. To recognize, certainly, the concept of duality "Harmony-disharmony", its paradigm "D+3D" and economic laws are actual. Take into account that these developments are published in many languages, including all the world, and posted on the Website of the global Union of Harmony with the attendance of more than 8 million people (on 01.04.16). To evaluate this theoretical and methodological direction of scientific research of Kazakh scientists in the field of social science as a priority, which has great practical importance, allowing to expand the range of management decisions, to ensure dynamism in the implementation of state projects and programs.

3. The Central place in the knowledge of socio-economic Harmony should be given to the education system, the formation of a harmonious consciousness of students. Quality education involves a combination of professional knowledge with the education of young people on the basis of spiritual, humanistic values, cultural traditions of the peoples.

The recommended program of promotion in Universities of the elective course on the harmonious economy, as well as special sections on the duality of society "Harmony-disharmony", its paradigm and laws in the subject context of training courses "Economic theory", "Macro - and microeconomics", "Entrepreneurship", "project Management", etc. is focused on the solution of these problems.

The initiative of the Eurasian National University named after L. N. Gumilev about the opening of the selected elective course and recommend it to other universities should be supported.

Within the framework of this Program, joint efforts of scientists, specialists, representatives of business structures are needed to develop and publish textbooks and manuals on the problems of socio-economic Harmony.

4. Business trainings, professional development programs, conferences and seminars – all the variety of forms and methods are aimed at strengthening the effective interaction of science, education and business. Interaction and integration should be based on a common understanding of the relevance, global and local importance of the principles of socio-economic Harmony, which is important, in particular, for the development of partner business structures (such as clusters in the economy, domestic franchise systems, etc.).

In conclusion, it should be emphasized, as can be seen from this comparison, the evolution of society to Harmony is a true, truly saving vector of stable development of peoples and their civilizations. In contrast to the disharmonious existence of many modern societies.

In our opinion, the universal hope is as follows: "Harmony will save the World!"

May God help us all!

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**ҚАЗІРГІ ЭКОНОМИКАЛЫҚ ОЙ:
ОНЫҢ ЕКІЖАҚТЫЛЫҒЫ ЖӘНЕ БАҒЫТТАРЫ**

Аннотация. Мақалада монизмнен дуализмге дейінгі экономикалық ойдың эволюциясы баяндалады. Жекелеген елдердің әлем экономикасы сияқты экономикалық ой да екіжақты.

Гармониялық және дисгармониялық экономикалық ілімдерінің ерекшеліктері баяндалған.

Экономикалық қарым-қатынасты қоса алғанда, қоғамның барлық салаларында гармония (үйлесім) мен дисгармония (үйлесім жоқ) ерекшеліктеріне салыстырмалы талдау жасалды.

Үйлесімді экономиканың ерекшеліктері мен объективті заңдары ұғымы тұжырымдалған. Ұлттық экономикаларды тұрақты дамыту үшін жаңа әдіснамалық векторды пайдалану жолдары ұсынылды.

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**СОВРЕМЕННАЯ ЭКОНОМИЧЕСКАЯ МЫСЛЬ:
ЕЕ ДУАЛЬНОСТЬ И НАПРАВЛЕНИЯ***

Аннотация. В статье излагается эволюция экономической мысли от монизма до дуализма. Как и сама экономика мира отдельных стран, экономическая мысль также дуальна.

Изложены особенности экономических учений гармоничной и дисгармоничной экономик.

Дан сравнительный анализ особенностей Гармонии и дисгармонии во всех сферах общества, включая экономическую.

Сформулированы понятие особенностей и объективные законы гармоничной экономики. Предложены пути использования нового методологического вектора для стабильного развития национальных экономик.

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