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IRRATIONALITY OF MODERN ECONOMIC THINKING AND PROBLEM OF DIALOGUE BETWEEN SCIENTIFIC COMMUNITY AND ECONOMIC PRACTICE

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Summary. The author touches upon wide problem of gnosiological possibilities of a modern economic science, concerning a category of rationality.

Conditions of transition of rationality to irrationality which strengthens effects of instability of modern world economy are analyzed on specific examples.

Keywords: *an economic science, rationality, irrationality, crisis, instability.*

Despite the long history of human race evolution its results are quite contradictory, and one could not help thinking whether a person individually or collectively think and act rationally? Can a person, armed today with computer technologies with imperial ideas and ambitions, foresee unfavorable events and make appropriate decisions to minimize, for example, crisis occurrences? Question can be extended – why did economic crises, sharp political battles, resulting unfortunately in war happen in human society governed by reason? What rationality can be found in economic or in real wars? Why were not any of the economic crises predicted by economic science? It could give to decision makers a rational basis for a true optimal behavior in a society, or in a company?

Unfortunately, current unstable world political and economic environment has given rise to a situation when group of countries or even one country offers some measures to change the situation, and “survives” at the expense of other countries. Rationality of some countries does not coincide with rationality of other ones, resulting in different management outcomes. In other words, institutionally set up and legally supported uncertainty and situation instability create the conditions to redistribute wealth and added value through newly created effective tools.

The fact of scientific and intellect process influence, its results for our existence and economic behavior are obvious.

Economic science is more than science. It includes analytics, theory, religion, art, politics, ideology, activity and, of course, wisdom and justice.

Classical political economy has founded full rationality of thinking; neoclassicism has proposed its own research paradigm, including such prerequisites as complete information about market, narrow self-interest, and universal tabulating abilities. Rationality of classical political economy was based on necessity of knowledge and recognition of objective economic laws, at the same time neoclassic deals with subjectivist individualism in research process, extending behavior motives and characteristics on groups and the whole of society. Dominant cognitive heuristic science function is replaced by narrowly pragmatic meaning of research process.

The reasons for irrationality domination are the following. Firstly, a man organized an economy and created money, banks, finance and other derivatives. Secondly, rights laws depressed and usurped economic laws. Thirdly, current distribution of wealth in 2013: 86 % of the world's wealth is owned by 10 % of the world's population and two thirds of the world population possess only 3 % of wealth. Fourthly, as statistics shows, the investments in production computerization have not increased profits or productivity and led to more investment in production computerization. We have more hope on development and implementation of computer technologies in real economic than they can affect the quality and quantity of social and economic changes.

In a global economy, capital, as historically formed economic form, has lost its advantages of effective development. Stagnation is partially solved by new economic imperialism, which is based on institutional inequality and non-equivalence of trade and

currency relations. Undermining of the institution of private property has happened: today it is impossible to keep it within the laws of classical economics.

People have created money, but they do not own money, money owns people. This fact violates rea-

sonableness of human existence. So the development result needs not only rethinking, but also reconstruction, where rationality will correspond to human nature.

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