

## About Substance and Crisis of the Modern Confidence

Viktor Tarasevych<sup>1</sup>, Volodymyr Bilotserkivets<sup>2</sup>

<sup>1</sup>D.E., Full Professor, Head of Department of political economy,  
National Metallurgical Academy of Ukraine, Ukraine

E-mail address: v\_tarasevich@list.ru

<sup>2</sup>D.E., Associate Professor, Full Professor of Department of political economy,  
National Metallurgical Academy of Ukraine, Ukraine

E-mail address: crummess@gmail.com

**Keywords:** modern confidence, confidence's "triangle", instincts, institutes, behavior

**ABSTRACT.** The article discusses problems phenomenon of confidence in science and practice in the conditions historical development and modern economy. The features forming of the confidence "triangle" are shown, three main senses of confidence (faith, correctly and devoted as truly) are certain: The evolution, matter and crisis confidence relations are considered. The attention is accented to institutional component of confidence "triangle" and internal reasons, signs of confidence crisis. On the basis research phenomena of confidence have been identified and analyzed traditional confidence and modern confidence, confidence's embryonic state, meta-instinctive, proto-institutional, untraditional and innovative confidence's parts.

### 1. INTRODUCTION

Understanding the phenomenon of "confidence" in science is multifaceted and multipurpose character. Confidence is one of the key elements in a modern set of problematic objects of research in many sciences: theology, philosophy, sociology, psychology and law. Particular research attention claim phenomenon of confidence in economic theory and economic practice.

It should be noted the market economy and the development of capitalism identified of place of the problems of confidence in economic science. The problem of confidence is central of problem of economic science. Effective functioning of the market economy (especially capitalistically economy) is not possible in the absence of trust between actors of economic relations. Un-confidence is causes increase transaction costs stem agreements, increased risks of failure. As part of cost-benefit analysis, it becomes cause of failure of many promising projects. Confidence has always advocated contingent, external influences on policy-it have a low potential. However, its presence among business entities is a prerequisite for further growth of role of confidence; it has a circular-recurrent character. So the study of the phenomenon of confidence as one of the fundamental factors for long-term sustainable economic growth is of special relevance.

### 2. RESEARCH THEORETICAL LITERATURE

Investigating the confidence in science has a long and fairly rich history. One of the first in the scientific community on issues of confidence phenomenon noticed in his theological writings of such prominent scholars as Thomas Aquinas and T. Hobbes. His laid thus bases its current understanding. In economics deserve special attention work of J.F. Nash, J. von Neumann, O. Morgenstern [1,2]. They explored of the role of confidence in the context of game theory. However, the development of M. Weber showed the role of confidence in relations between the members of certain communities to provide welfare and economic growth [3].

Significant contribution to the study of the phenomenon of confidence belongs to D. North, M. Levi, B. Weingast [4,5]. They focused on issues of confidence in relations between the state and other economic actors and their implications for economic development. These continuing research and development found in the works of F. Fukuyama [6]. The ability of people to unite and cooperate without government interference becomes an important factor in the welfare and positive

economic dynamics. An outstanding researcher E. Lorenz has observed how confidence comes about in inter-firm relations [7]. Significant contribution to the study of problems of confidence and un-confidence belongs N. Luhmann [8,9]. He noted that this confidence is a strategy with great range [8, 181-183]. It provides access to more combinations of economic behavior, and therefore provides a more rational and efficient choice, but on the basis of the formation around a system of control sensors. Un-confidence, as proven scholar, a strategy of self-restraint, it destabilizes the socio-economic system.

Thorough and comprehensive analysis of the historical development and current understanding of the phenomenon of confidence in economic science was done fundamental work of M. Wiens "Confidence in economic theory" [10]. However, special attention was paid to determine readiness for confidence and confidence understanding again features in various theoretical models and analyzing their practical application. Based on what the author proposed innovative approaches to understanding the "taxonomy theory of confidence", including those of deterministic components reputation risks of social norms and so on. Recent developments point to the essential differences between the concepts of confidence and cooperation, between confidence and acts under the influence of powerful pressure. However, a deeper analysis require epistemological foundations of the concept of confidence, determination of the differences between traditional and modern confidence, crisis of confidence disclosure problems and finding strategies to overcome it.

### 3. RESEARCH RESULTS

The global economic crisis and its national peculiarities appreciable actualize the confidence problems in the policy, business, scientific world. Evidently, the quality leap become imminent from the mainly surface to mainly essence research into confidence, from the dominate of the sensual-conscious confidence perception as one of fruit by the economic imperialism to mainly substance describe the confidence and its institutional nature with application the basis methodology of the fundamental economic science (the confidence definition as "expectations", "conviction", "suggest", "dependence" at so on (psychological and ethical) (the main definition of the confidence look into: [11]) reflects the separate confidence phenomenon, but not its genetic, "birth" descriptions). The determination any category depend on context, the search its essence need with application the different methods, and only unknown prophet know the truth. Therefore the results of research into essence and institutional confidence descriptions with use the active, evolution and semiotic methods, which (results) are introduced in this article, must appraised as the preliminary. It is right for the ideas about the confidence crisis and a possible ways of it overcome.

**About the Evolution and Confidence "Triangle".** The primary semiotic-germenevtic analysis by term "confidence" (Ukrainian –«довіра», Russian – «доверие») testify to its specific composition. The root «вір» (Ukrainian), «вер» (Russian) describe its native, basic substance, "genotype", which in one hand do not exposed by dangerous for its identify changes, and other hand determine the set of senses, which are had actuality with corresponding contexts. There are a three main senses: 1) the *faith*, firstly religious; 2) the correctly or right, not erroneously; 3) the devoted as truly, sincerely.

The prefix «до» bring double sense: *firstly*, the attention is concentrated to primary state, cell, from which the confidence was born and has into one's own. *Secondly*, thanks to sense "in addition" the prefix «до» permit to emphasize the exit of confidence beyond "birth" borders, the birth with it participation the new phenomenon of the human spirit.

The above stated design the landmarks of the fundamental research of confidence. If to use the results of ecunic researches [12] and select the three stages of the human evolution of human activity, consciousness and institutes (Fig. 1) then confidence phenomenon can defined as the surface forms its historical attribute – essence bases. Before human unconsciousness instinctive behavior is precede to the confidence. The confidence is birth in the process proto vital activity as unity meta-behavior and before-activity. The confidence acquire its fundamental principle in the verbal-genetic, sensual-conscious parts of the human spirit and the adequate proto-institutes

(traditions, cults, rituals, rulers, customs, norms etc.). The interdependent activity, verbal-theoretic conscious and real-institutes are more adequate to afterwards confidence, but exactly in its the confidence “scoop the matter and energy” of the development and self-identify in the modern world. Thus the confidence substance be found in the three-dimensional temporal space of the activity, consciousness, institutes and is the synthesis its particulars historic formations, which appear to the different stages co-evolution and self-complicate from stage to stage.

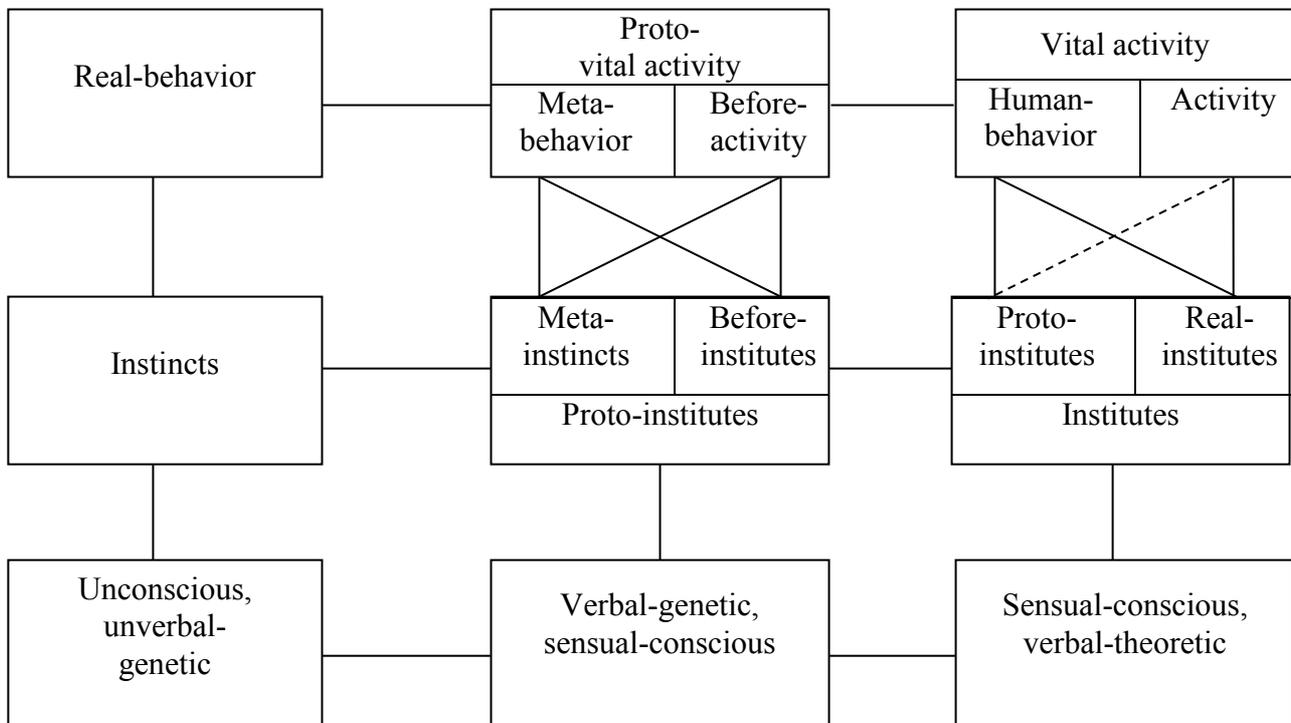


Figure 1. The co-evolution stages of the activity, conscious and institutes

The confidence sources is lost in the depths of unconsciousness, which is produced by before human behavior and thus regulate one. We have to mean the primary psycho-physiologic formations, first of all instincts as no verbal-genetic unreasonable reactions of the proto-individual to external irritations. The confidence embryos of the proto-individual A to proto-individual B are appeared there, where proto-individual B evoke to proto-individual A the vital liking – inhibition of the one instincts group, for example instincts of the self-conservation, hunger, aggression, and the catalyst, excitation another group, for example, instincts of the play, collaboration, compassion.

The instinctive part of the confidence as institute is incarnated in it with that degree, in which the proto human behavior is represented to the vital activity of the modern man, and the collective unconsciousness, irrational – to man's spirit. In the normal social conditions this instinctive part is sublimated by powerful layers of the human culture and is hide for curious eyes, no always is illuminated by searchlight of the scientific abstraction. In the periods of the mass anti-socialization and anti-cultural movements, the political, institutional splits and economic catastrophes, when the vital part of the human nature step down from the man control, the instinctive part dominate and determine the other human spirit parts. However in his actions the economic individuals often are guided by the irrational confidence attribute and the vital liking at the normal conditions (this circumstance perform the important role to determinations a essence of confidence as “wish” and “waiting”).

The development of a meta behavior and before activity, the formation on this base a sensual-conscious part of the human spirit determines the faith establishment as particular mode of the human actions, process and result of human cognition the universe. This peculiarity is very diversity, but we consider the most important that kind of faith attribute as the emotional realizing by individual the truth of description [13] or perception the different universe phenomenon, - the real and transcending.

A confidence as the religious faith is particular part of faith. But if object and subject of the religious faith is God, Absolute as the supernatural, invisible, then a real, visible universe is inherent in confidence. The *confidence* is express no relations God and man or man and man in connection with God, but *the particular human, inter-individual relations in connection with verbal-genetic and sensual conscious by one individual the truth or correct of the description, image oneself or other individual, and/or oneself or himself actions*, its conditions, means, process and results. The confidence represent sensual-emotional part of the truth. An individual perceive and conscious the sensual image oneself or other individual as truth, correct and maintain it before the ordinary experience become contrary to it.

If the *description* is purified from the accidental, unviable elements and prove its right, correct, then it is transformed early or late to the *prescription* – order, direction, norm (this aspect of the confidence is fixed in its definition as conception, which express the individual conviction in devotion other individual to the moral orders and norms – decency, truthful, responsibility and so on), and in more fundamental plan – to *proto-institute*. The proto-institute's system form a base of the social-economic genotype social stratum, ethnos, nation, people. The confidence proto-institutes is the important part of this genotype. In the process producing any economic decision the individual collate oneself description (image) of other individual (him actions) with not only him but generally accepted proto-institutes. The confidence proto-institutes (for example, in ordinary life – the respect to older men, obedience to parent's will, in the economic activity –faithfulness to the word, discharge of the promise, the strict following to professional ethic norms and other) make lighter the choice of the effective actions variant, with one side, and other side, - promote to success of this actions.

Thus, the verbal-genetic and proto-institutional environment and adequate actions birth the confidence, give identify to it. Therefore the proto-institutional part of the confidence is very important and even principal. More then, every proto-institute include that or other confidence aspect, and some proto-institutes are *alter ego* of the confidence, the forms expression and realization of its content. The confidence was born in the traditional society. May be, the confidence is inherent only to this society? Not only.

The proto-institutional confidence aspect is and the historical fact and the modern reality. The confidence proto-institutes go not to non-existence, but continue to put in order the vital-activity in not only traditional societies, but industrial and postindustrial ones. The initial fixing this proto-institutes in the nervous tissue is preserved, and thus the modern man as his ancestor is the spontaneous bearer of the confidence, and its generative translation is realized as the result of the living contact, not only verbal, the direct relation between the men. The confidence proto-institutes and all proto-institutes with confidence-part are the important generally human bases of the modern society. When the real-institutes are annihilated, exactly proto-institutes save the man from upsetting to animal state, restrain the animal instincts, guard social from biological. If the confidence is died the man will retain only instincts.

The confidence is important precondition of the innovation. In the modern dynamic society the innovation are possible only on traditionally basis. It deny dialectical the traditions and thus firmly establish itself no traditional part. But business is not only that. Beginning the New time the confidence is changed active, assimilate to its substance the principally new elements. This process is accelerated at the industrial era and in the modern conditions it is become imperative. What is the explanation?

The traditional confidence as the faith is determined in many things by the wishes, hope, love and other parts of the human spirit, which is found outside rational and verbal-theoretic. The modern confidence is preserve the traditional identify but must answer to ratio challenges, like that the proto-institutional regulating of the economic activity it is not enough effective without adequate real-institutes. The confidence is found in the orbit of objective processes co-operation interpenetrative before-activity and activity, sensual-conscious and verbal-theoretic, proto-institutional and real-institutional and that is why is changed and is remain itself.

On the one hand in according to the paraphrase “I confide in order to understand” by known Anselm thesis “I believe in order to understand”, the confidence is become the imperative precondition of the rational knowledge, scientific research, purposive formation of the real-institutes. It is confidence, for example, to testimonies of the wish organs, methods of construction the experiment, scientific results (thus the confidence promote to the formation a knowledge on basis certificate [14]), methods and mechanisms the institutional activity. Based to confidence actions are capable to create the new reality [15] which may be fully rational.

On the other hand the confidence is arise and strengthen on the basis rational arguments. Consequently the scientific knowledge is the imperative precondition confidence. “I understand, in order to confide” – this paraphrase of P. Abelyar's thesis reflect very exact the rationalization process of the confidence. The rationalization's content include two main parts: 1) the exhaustive scientific arguments convert the confidence into certitude; 2) the confidence assimilate the verbal-theoretic and rational elements. The meta-instinctive and proto-institutional confidence's parts are supplemented with real-institutional one as the product of institutional activity. In this sense the conception of the “reasonable faith” by L. Tolstoy is prophetic. This conception is more developed in comparison to mention ideas Anselm's and P. Abelyar's. L. Tolstoy confide in order to understand and understand in order to confide. The mind is tested by confidence and the confidence is tested by mind [16].

Thus the modern confidence is the product and precondition of the relations meta-behavior, before-activity, human behavior and activity; the synergetic synthesis collective unconscious, verbal-genetic, sensual-conscious and verbal-theoretic; meta-instinctive, proto-institutional and real-institutional. In the confidence's “triangle” (CT) (Fig. 2) the apex (2) is main and is represented intercommunicative (2.1) meta-behavior and before-activity, (2.2) verbal-genetic and sensual-conscious, (2.3) proto-institutes as unity meta-instinctive and before-institutive parts. This (2) apex reflect the tribal identify and heart of the confidence. Without this heart the confidence is died.

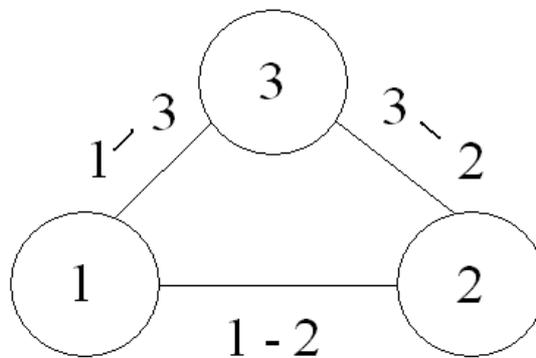


Figure 2. The scheme of confidence's “triangle”

The apex (1) describe the confidence's embryonic state, past in present and include intercommunicative (1.1) real-behavior, (1.2) collective unconscious and un verbal-genetic, (1.3) instincts and other psycho-physiological formations. The apex (3) represent untraditional, innovative confidence's part as the unity of the intercommunicative (3.1) the human behavior and activity, (3.2) sensual-conscious and verbal-theoretic, (3.3) real-institutes. The groups of the relations the apexes (1) and (2), (1) and (3), (2) and (3) forms the corresponding sides CT, which are the specific canals this relations.

Thus the modern confidence is very complicated, polygonal and complex formation. Its existence and dynamic establishment are impossible without supporting the optimal correlations between apexes and sides CT, the known level its adequacy. The partial, no system fluctuations mainly come from apex (3), provide with dynamism CT and modern innovative level. There fluctuations are necessary. But the system infringements of the intercommunications for apexes and destructions for groups relations can destroy CT.

**About the confidence's crisis and its overcoming.** At the epoch cardinal changes the more quick and considerable shifts take place in the apex (3) CT (further the attention is accent to the institutional aspects of the changes). So, nearly instantaneously formed at the soviet period confidence's real-institutes and real-institutional part of the confidence (further we suppose that concepts "confidence's real-institutes" and "confidence's proto-institutes" are includes the concepts corresponding "real-institutional part of confidence" and "proto-institutional part of confidence") were destructed. The legal confidence's proto-institutes are lose the official legitimation and no legal – the landmarks, which are determined by legal institutes. In the conditions real-institutional vacuum and destruction many relations in the groups (3-1) and (3-2) the significance of apexes (1), (2) CT and grope relation (1-2) very is grow. The confidence "free oneself" from consciously formed real-institutional "superstructure" and go back to state of traditional society.

The attempts to fill the vacuum are contradictory. Certainly there is necessity to the new confidence's institutionalization, which can provide the confidence's evolution to the postindustrial direct. But the domination in the new apex (3) CT of the import real-institutes not mean creation the organic relations in the canals (3-2) and (3-1). At other equal conditions, then the role of the import real-institutes is more important in the apex (3), it is more strong the institutional distractions in canals (3-1) and (3-2), and confidence's split to formal (in the direct sense of this word) institutional superstructure and real basis. The institutional activity of the political elite with her limited corporative goals is direct to the creation this superstructure and not approve of the majority citizens and economic individuals, which in spite of democratic slogans not become the enjoying full rights individuals off the institutional activity. The general rule is banal: if the political elite don't provide with necessity full and organic state of the confidence's institutes she no can depend upon to citizen's confidence.

Surely there are some import real-institutes, which are compatible with confidence's national proto-institutes. But there real-institutes for the present are not capable of effective withstand to the hybridization and mutations confidence's proto-institutes. Firstly, there are the attempts of the formation confidence's proto-institutes, which are adequate to import real-institutes. Even in opportunity success the new proto-institutes get into no adequate environment and are force to adapted and mutated. Secondly, some primary confidence's proto-institutes mutates, because are feel the active and long influence from import real-institutes and proto-institutes as its product. Thirdly, even in adaptation's process to primary proto-institutes the import real-institutes and adequate proto-institutes remain the hybrids, which has not the native ground and are tear away.

Therefore the interrelations in canal (3-2), which are build with help from the import real-institutes, at the beginning are infected with the institutional "virus". The confidence's split is accompanied the serious "viral" illness of its primary core. Such a confidence does not capable to sustain the economic, social and political overloading of the changes epoch. The regulated and sublimated significance of the mutated confidence's proto-institutes is reduced and therefore the inhibition of pro-confidence instincts and the catalyzing of instincts aggression, self-preservation, competition is strengthened. The weak apex (3) CT has yet one principle aspect. It is the appreciable degradation the verbal-theoretic part of mass consciousness as inevitable result of the deterioration quality ordinary and higher education. The absolution of formal aspects Bolonia's process (for example, credit-module system) is accompanied by disdain to knowledge's quality schoolboys and students. That is why majority graduating students has not the competitive level of the rational, scientific mentality. Therefore social basis of apex (3) is narrow and economic activity and results has negative sequels. The confidence on scientific arguments basis don't play necessary role and therefore there are the mass irrational economic actions, for example the full prepayment, preserve the savings in glass but no commercial banks, inflation's expectations, the growth transaction's costs and sinking economic efficiency. The impoverishment verbal-theoretic part's of the mass consciousness bring down appreciable its immunity to all sorts of technologies and procedures, affects and emotional upsetting.

Produced apex (3) and translated by canal (3-2) to apex (2) CT the negative impulses it tear away only partial, since at change's time the confidence's proto-institutes are self-modified more

intensively in comparison to stability epoch and its ability to tear away is poor. The proto-institutes self-change suppose the essential transformation the structure of apex (2) CT. Firstly, the origin and development of the new confidence's proto-institutes is painful process. On one hand its youth don't permit in necessity degree to implement its functions of the regulating inter-individuals interactions. On other hand the coexisting new and old proto-institutes is conflictive and that is why in confidence's "tissue" the dangerous destructions are appeared. By means of this destructions the instincts move in the canal (1-2) to apex (2) and pretend to implementation proto-institutional functions.

Secondly, in the intensive social stratification's process specific, adequate to social groups the confidence's proto-institutes are formed. For example, the proto-institutes of businessmen are differed from ones for the hired workers. In the conditions frontal institutional changes, reduction the generally significant confidence's proto- and real-institutes, the inter-adaptation and compatibility of the specific proto-institutes is very difficult. The differentiation of confidence's proto-institutes appreciable overtake the formation of integrative real-institutes and proto-institutes, which are missed to prevent and level the antagonisms of a specific institutes, to secure the civilized forms of the movement its contradictions and dynamic unity of confidence's institutes (the confidence's institute is the synergetic unity meta-instinctive, proto-institutional and real-institutional parts).

The above-stated reflect the small part of the changes in apex (2) CT. But it is enough that to present the difficult, chaos and heterogeneous influences and signals which are translated from apex (2) CT by canals (2-3) and (2-1) to apexes (3) and (1) CT correspond. There signals on one hand make more difficult the creation adequate confidence's institutes, on other hand – raise the reactive and unstable character of the confidence's psycho-physiological part. The reactive and unstable character of the apex (1) CT is more dangerous in the conditions of economic crisis, reducing the life level and depress of basic instincts, emancipation from institutional and social "fetters" the instincts: self-preservation, gregarious, hunting and aggression. As P. Sorokin convince pointed, the long periods and catalytic forms that kind of depress and emancipation are fraught with explosion irrational part of the men [17], destroying of real- and proto-institutional parts and therefore – all CT.

These negative processes in the apexes CT much determines the interrelation's character in canals (1-2), (1-3), (2-3) To high level of social confidence the domination interrelations of the co-evolution, communication, epi-genesis and active but auxiliary role interrelation of competition and autopoiesis is characterized. In the majority post-soviet societies CT has other dominants. The interrelations of antagonistic competition, hetero-phobia, no-organic success and symbiosis plays the main role in all canals. The interrelations of communication, co-evolution, competitive co-evolution and organic success are secondary, but sometimes it may to dominate.

Thus the real split between confidence's real- and proto-institutes, many destructions in confidence's proto-institutional "body", activation its instinct's mechanism, antagonistic contradictions between apexes CT, primary centre-running character its interrelations and other negative processes in unity forms the deep crisis of the confidence and its institutes.

Certainly, at the epoch of social transformation and economic crisis there are not only losses, but the finds, innovations, the negatives gives birth to new chances and calls are "pregnant" answers. May be the business is small: to choose and realize more effective chances and variants of actions. But the confidence's problems are more difficult. The most difficult social processes are concentrated in these problems. We must said and understand not only economic crisis, but the crisis of national identify, dramatic standing and consolidating of the new independent state, Ukrainian nation, its positions in the global environment and dialog between the modern civilizations. Quite evidently that without successful move in these directions it is difficult to depend upon the considerable rise of the social confidence.

Therefore the suitable recommendations must become the organic part of the strategy national development, programs political and public actions. It is necessary "ingenious tuning" produced real-institutes, in order it have ability, firstly to overcome the indicated split and

destructions mainly; secondly periodically self-renew in order to on one hand to serve the “bridge” between national proto-institutes and real-institutes of the world level, on other hand gradually to “pull” first to last and last to adapt to first; thirdly to sublimate effectively the psycho-physiological “solar prominences”; fourthly to guarantee the unity and dynamic sustainable of the confidence's institutes.

Not only politicians and public figures but the ordinary citizens and economic individuals must become the active individuals of institutional activity. The organizations and institutes of the civil society are the indispensable environment of the social and economic dialog and that is why – the creator confidence's different formations and instruments. The tolerant and indulgent interrelations on cultivating the institutes different nationalities and religious confessions, the activation its interrelations on the basis generally significant institutes and state priorities has the important role in social progress.

It is necessary to change the substance and composition of recommendations as result of the more thorough researches and level its concretization must determined by the character and direction social reforms.

#### 4. CONCLUSION

As a result of the study should make the following conclusions:

1) confidence is express the particular human, inter-individual relations in connection with verbal-genetic and sensual conscious by one individual the truth or correct of the description, image oneself or other individual, and/or oneself or himself actions, its conditions, means, process and results;

2) the traditional confidence is determined by the wishes, hope, love and other parts of the human spirit, which is found outside rational and verbal-theoretic, and modern confidence is preserve the traditional identify but must answer to ratio challenges;

3) in the conditions frontal institutional changes the differentiation of confidence's proto-institutes appreciable overtake the formation of integrative real-institutes and proto-institutes, which are missed to prevent and level the antagonisms of a specific institutes, to secure the civilized forms of the movement its contradictions and dynamic unity of confidence's institutes;

4) in the majority post-soviet societies of interrelations of antagonistic competition, heterophobia, no-organic success and symbiosis plays the main role in all canals of confidence's “triangle” and interrelations of communication, co-evolution, competitive co-evolution and organic success are secondary, but sometimes it may to dominate;

5) real split between confidence's real- and proto-institutes, many destructions in confidence's proto-institutional “body”, activation its instinct's mechanism, antagonistic contradictions between apexes of confidence's “triangle”, primary centre-running character its interrelations forms the deep crisis of the confidence and its institutes.

#### References

- [1] J.F. Nash, Equilibrium points in N-person games, Proceedings of the national academy of sciences, 36 (1950) 48-49.
- [2] J. von Neumann, O. Morgenstern, Theory of games and economic behaviour, Princeton University Press, Princeton, 2007.
- [3] M. Weber, Selected works, Progress, Moscow, 1990.
- [4] N. Douglas, Structure and change in economic history, Norton, New York, 1981.
- [5] M. Levi, Of rule and revenue, University of California Press, Berkeley, 1988.
- [6] F. Fukuyama, Trust: the social virtues and the creation of prosperity, The Free Press, New York, 1995.

- 
- [7] E. Lorenz, Trust, contract and economic cooperation, *Cambridge journal of economics*. 23 (1999) 301-315.
- [8] N. Luhmann, *Social systems: essays of the general theory*, Nauka, Saint-Petersburg, 2007.
- [9] N. Luhmann, *Die Wissenschaft der Gesellschaft*, Suhrkamp, Frankfurt am Main, 1990.
- [10] M. Wiens, *Vertrauen in der ökonomischen Theorie eine mikrofundierte und verhaltensbezogene Analyse*, LIT Verlag, Münster, 2013.
- [11] V.P. Melnic, The factors confidence and no confidence in the business, *The scientific works DonNTU. Economic series*, No 3. vol. 1, Doneck, 2009, pp. 71-75.
- [12] V.N. Tarasevich, *The Ecunica: Hypothesizes and Experiences*, TEIS, Moscow, 2008, pp. 121-287.
- [13] G.D. Levin, The methodological principles of the materialism man and faith man dialogue, *The questions of philosophy*. 10 (2008) 84.
- [14] O. Chokroborti, The connoisseur sad me, therefore I am know: the passing of knowledge by means of certificate in the classical Indian and modern Western epistemology, *The questions of philosophy*. 2 (2007) 20-31.
- [15] V.A. Lektorskiy, The faith and knowledge in the modern culture, *The questions of philosophy*. 2 (2007) 17.
- [16] M.T. Stepanyanc, The knowledge and faith: variety of the cultural approaches, *The questions of philosophy*. 2 (2007) 11-12.
- [17] P.A. Sorokin, *Man. Civilization. Society*, Politizdat, Moscow, 1992.