

## Formation of ethical contexts for labor motivational process

Natalya Rodionova

Doctor in economics, Professor, Department of Management and Marketing, Vladimir State University named after Alexander Grigoryevich and Nikolay Grigoryevich Stoletovs, st. Vladimir, Russia  
Email: [rodionova777@yandex.ru](mailto:rodionova777@yandex.ru); Tel.: (8-960) 729-87-30

**Abstract:** In this article industriousness value is as synergetic a component of the labor motivational process, forming its contextual course. The structure of this course is built on the basis of the Christian doctrine which directs to spirituality. The working hypothesis that different semantic values of industriousness allow to create different contextual frames for labor motivational process, which will give to this process flexibility and adaptability, is formulated. The labor motivational process is having the difficult contextual course, can influence at the same time workers with three types of the labor motivation, directed to success, moral and spirituality. The main research tool was the method of expert evaluations. Provisions of doctrines of Holy Fathers and judgment of modern priests on a subject of industriousness were perceived as expert opinions. In research scientific methods of comparison, questioning, supervision and generalization were applied.

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### 1. Introduction

The labor motivation is one of the most important functions of a management system, which provides efficiency. Important factor of labor motivation is the relation of workers to their work. At our contemporaries it is characterized as unsatisfactory. In it the main reason for degradation of labor motivation is covered. The greatest deformations are observed in inside process of labor motivation. Its restoration is obviously possible on the basis of increase of industriousness value. It is the most "tolerant" value on the basis of which it is possible to coordinate inconsistent interests that is important for effective company management.

The ethical context of motivational process, based on industriousness value, is introduced in practice of the Russian orthodox monasteries.

### 2. Material and Methods

The following provisions of doctrines of the Russian and foreign authors about labor motivation formed theoretical bases of research.

The motivation is understood as inside process of a conscious choice by the person of the behavior type determined by complex influence of outside, incentives, and inside, motives, factors (Kibanov, 2008). Different models of motivational process, in which the motivation is initiated by conscious or unconscious recognition of existence of unsatisfied requirements, are offered in science. These requirements awaken desire to reach anything or to receive something. Then the purpose promoting satisfaction of conscious requirements is established,

and the way of its achievement gets out. If the objectives are achieved and the requirement is satisfied, the successful behavior will repeat at emergence of similar requirement. If the objectives aren't achieved, repetition of the same actions is improbable. This repetition of successful behavior is called as the result law (Armstrong, 2008).

The principles on which labor motivational process relies follow from this law: sensibleness, expediency, productivity, public usefulness and energy consumption (Kibanov, 2007). In motivational process the interrelation between satisfaction with work and its efficiency is of special interest. Contrary to widespread judgment that this interrelation is straight, P. S. Robbins proves that satisfaction with work is a consequence of efficiency of work. By its assessment, correlation between these indicators makes all +0.14, i.e. no more than 2% of dispersion was explained by degree of satisfaction of workers (Robbins, 2003).

Substantial and procedural theories apply as theoretical bases for the organization of outside motivational process. The substantial theories, motivating increase of workers requirements and possibility of their satisfaction, mediated by results of work. These theories are the most popular in management practice. In research are considered Requirement Model according to A. Maslow and Nine-digit Hierarchy of Forces Model according to Theophany the Recluse.

By B. M. Genkin it is proved that motives of workers labor behavior are formed according to their purposes, values, requirements and potential. There

are straight and reversal connections between them. Results of motivated actions have correcting impact on initial requirements, the purposes, values, potential, motives and algorithms of worker actions (Genkin, 2013). In structure of motivational process it allocated outside and inside motivation.

In practice of labor motivation there are many methods of outside impacts on the workers behavior, directing to increase of efficiency of their work. It: material remunerations, moral encouragement, career and professional growth, comfortable working conditions and prestigious business image, assistance in obtaining popularity; granting opportunities of self-realization in leadership, business and creativity, allocation of extra free time, etc. Along with that organizational ways of labor motivation, for example, motivation by the purposes (rating), participation in company management, work enrichment, a distancing from the chief (freelancing), organizational culture, etc. are widely applied.

### 3. Problem research

Recently this is degradation of labor motivation owing to what management efficiency losses grow, the spiritual and moral potential of society is exhausted. The symptoms of this problem shown in the form of labor pathologies, become more and more obvious not only at ballast, but also at the elite and actual personnel. The root reason seems in a hypertrophy of outside labor motivation, imperfection of the substantial theories put in its basis and backwardness of the inside motivation theory. The suspense of labor motivation problem has dangerous consequences for society, which becomes idle, infantile and incapable to address to the internal problems (Rous, 2003). Some aspects of this problem are considered by us in other publications (Rodionova, 2006, 2012).

The solution of the problem of degradation of labor motivation is represented in change of the relation to work. Industriousness feeds and makes active intrinsic forces of the worker and has the greatest impact on labor motivation. However the majority of contemporaries don't love the work, and therefore their labor motivation the very low. People don't love the work because misunderstand or don't understand sense of work. From here its value became ordinary, and the requirement for it sharply decreases and on sense disperses from requirement for job. The last is understood as a source of a necessary subsistence. It is necessary "to restore" requirement for work, that the understanding of job as service to fellow creature.

For this purpose it is necessary to address to religious and moral basis of work. Work has moral justification as it can be directed to good or to the evil;

and moral motivation: to feed yourselves and to give to the needy. In Orthodox patristic doctrines the requirement for blessed work speaks not so much as a source of means for existence and the instrument for creation of the personality, how many as a way for salvation of a soul, a duty before God, a form of expression of love to It. Such understanding of requirement for work can't be inculcated by instruments of outside motivation. It is necessary for the person at own will with the God's help and support of people to restore in itself, "to repair the broken motor" of the inside labor motivation, aimed at spiritual transformation of soul. Industriousness could become a firm point of support at restoration of the degraded labor motivation system.

In Christian patristic doctrines the sense of industriousness is made by deep practical theological value. The love to work is understood as virtue of the person, the tool for an enlightenment and spiritual transformation of his soul and the most effective cure for sins. Cultivation of love to work in human heart begins with understanding by it of religious significance and usefulness of the work. The consciousness forms a positive emotional spirit, which in labor process will be transformed to the industriousness, necessary for spiritual human height.

Results of sociological poll, which allowed to estimate legitimacy of industriousness value at educated youth, formed the empirical basis of research of a problem. The assessment on a 10-mark scale of the importance of main objectives, values and requirements of students and the graduate students, executed according to the program of the Education and Science Ministry of the Russian Federation in 2011-2012 teachers from 22 higher education institutions of regions of Russia under the scientific guide of professor B. M. Genkin, showed high level of legitimacy of industriousness value (8,5) almost equal enterprises (8,4) (Genkin, 2012). Therefore, the educated Russian youth are ready to perception and practical realization of industriousness as basis motivating value.

Research objective is the assessment of possibility to use of regulations on work from Orthodox patristic doctrines for improvement of inside labor motivation. On a way to achievement of the purpose the following scientific tasks were set:

- 1) justification of the importance of a spiritual orientation of labor motivation for moral clarification and correction of workers;
- 2) justification of industriousness value as synergetic component of labor motivational process;
- 3) formation of a contextual framework for labor motivational process on the basis of industriousness value.

#### 4. Discussions

In the theory and practice of management attempts of typification of labor motivation are made. For example, distinguish: instrumental, professional, patriotic, master's and shirking types of labor motivation. At the company there are representatives of each type. Application of the general for all types labor motivation system is resulted by a problem of efficiency of motivational process, and at simultaneous use of different motivation systems intended for aimed influence, the problem of justice of the social and labor relations in the company becomes aggravated. Besides, in the latter case additional expenses on labor motivation are required.

We believe that inside motivational process can be optimized on the basis of patristic doctrines about industriousness with advantage for all workers and profitable for the company. Certainly, modern management in many respects won't be coordinated with Divine precepts. The Church and the company have different missions though in something they could have useful interrelations which will help to smooth arising social contradictions and to create conditions that people didn't degrade, being at job; that work, at least, was perceived by the useful. It is obviously possible to us on the basis of improvement of inside process of labor motivation, realizing industriousness value.

The theme about industriousness is low-studied. It isn't considered even in the leading scientific directions about work and the personnel, such as: economy and sociology of work, work psychology, personnel management, human resource management. This subject is touched casually by pedagogics, considering industriousness as "result of parenting, education and professional orientation" (Harlamov, 1997). Traditionally there was an opinion that such quality of the personality takes root only young years at school and at home. Adults independently develop it and show in the relation to the work chosen on calling.

At modern school many years not enough attention is paid to industriousness, the youth chooses job not on calling, and whenever possible employments and earnings size. Therefore the majority of people doesn't know: as well as for what it is necessary to love the work. Their work doesn't receive neither moral, nor spiritual talents. However, "the nature human never so demanded talents, as nowadays" (John Lestvice, 1998). Without industriousness people become irritable and embittered. At many workers and even the companies becomes ripe requirement to enter into motivational processes a religious and moral context of work by means of management philosophy, ethical codes, organizational culture, Church.

#### 5. Results

**1. The main reason for degradation of labor motivation is established.** It consists in imperfection and a hypertrophy of outside process of labor motivation, which entirely operates labor behavior of workers and corrects it by means of various psychological and management tools to please the company. Interrelations outside and inside labor motivation are limited to perception of worker requirements, his relation to the contents and the importance of work.

A Requirements Model of Abraham Maslow is the most popular in Russia. Its comparison to a Nine-digit Hierarchy of Forces Model of Theophany the Recluse (Theophany the Recluse, 2009) (figure 1a) will allow to see and understand the imperfection of theory, applied in management practice. This imperfection is in a incompleteness of Maslow's "pyramid" (figure 1b).

The Saint bishop of Orthodox Russian Church, the theologian, the publicist-preacher Theophany the Recluse who lived in XIX of century, made the doctrine about structure of human needs, actual for our time. Its Nine-digit Hierarchy of Forces Model is constructed on the basis of matrix needs classification by structure of a the human nature (corporal, souled and spiritual needs) and to types of his actions. Needs of each of these groups differ by three types of human actions: cogitative (from mind), sensual (from heart) and strong-willed. These actions are differently shown in each part of the human nature, forming needs. This mechanism reflects in a Nine-digit Hierarchy of Forces (figure 1a).

Specific regularities of their satisfaction are inherent in each group of needs. Corporal needs are satisfied only at some o'clock, souled - is never satisfied. Unsatisfied spiritual needs cause melancholy, and satisfied - calm spirit, soul and a body, compensating for their deficiency (Theophany the Recluse, 2009).

By means of this Model Theophany the Recluse offers an explanation of the reason of degradation of the identity of the person. The hypertrophied feeling of a dissatisfaction of needs arises because of "their wrong distribution". At first sensual needs, then souled, satisfied already in a smaller measure are satisfied, and spiritual are removed on a background. In such look to satisfy human needs all the same what to try to fill a vessel with water, having turned it upside down. It is necessary to satisfy spirit, first of all (Theophany the Recluse, 2009). Incorrectly motivated people address to "spiritual life" only as to a new form of self-satisfaction. It is perfect death as a soul and religious life (Father Seraphim (Rous), 2005).

The validity of these judgments is confirmed by practice. One workers feel need for spiritual orientation, but don't understand neither essences of religious activity, nor criteria of its estimates, look for

the spiritual guide to an arbitrariness and often get to sectarian traps. Other workers in turmoil of fast life don't manage even to think of own spiritual state.

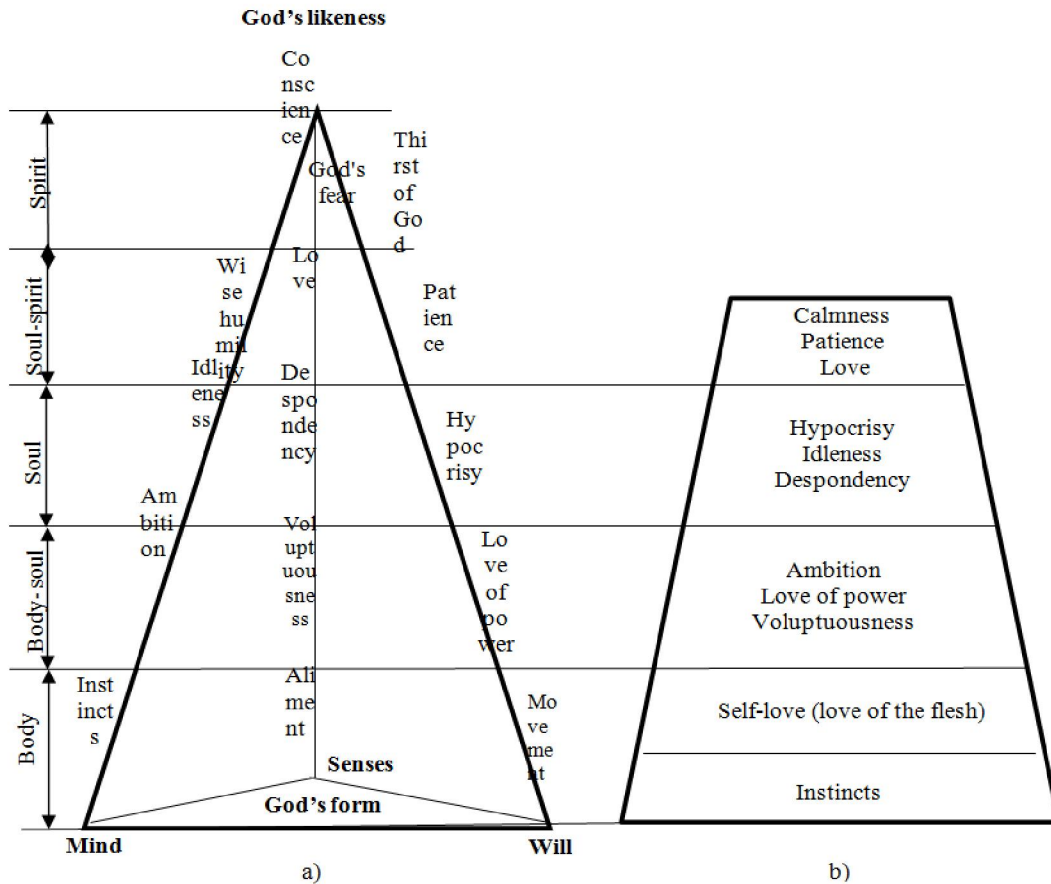


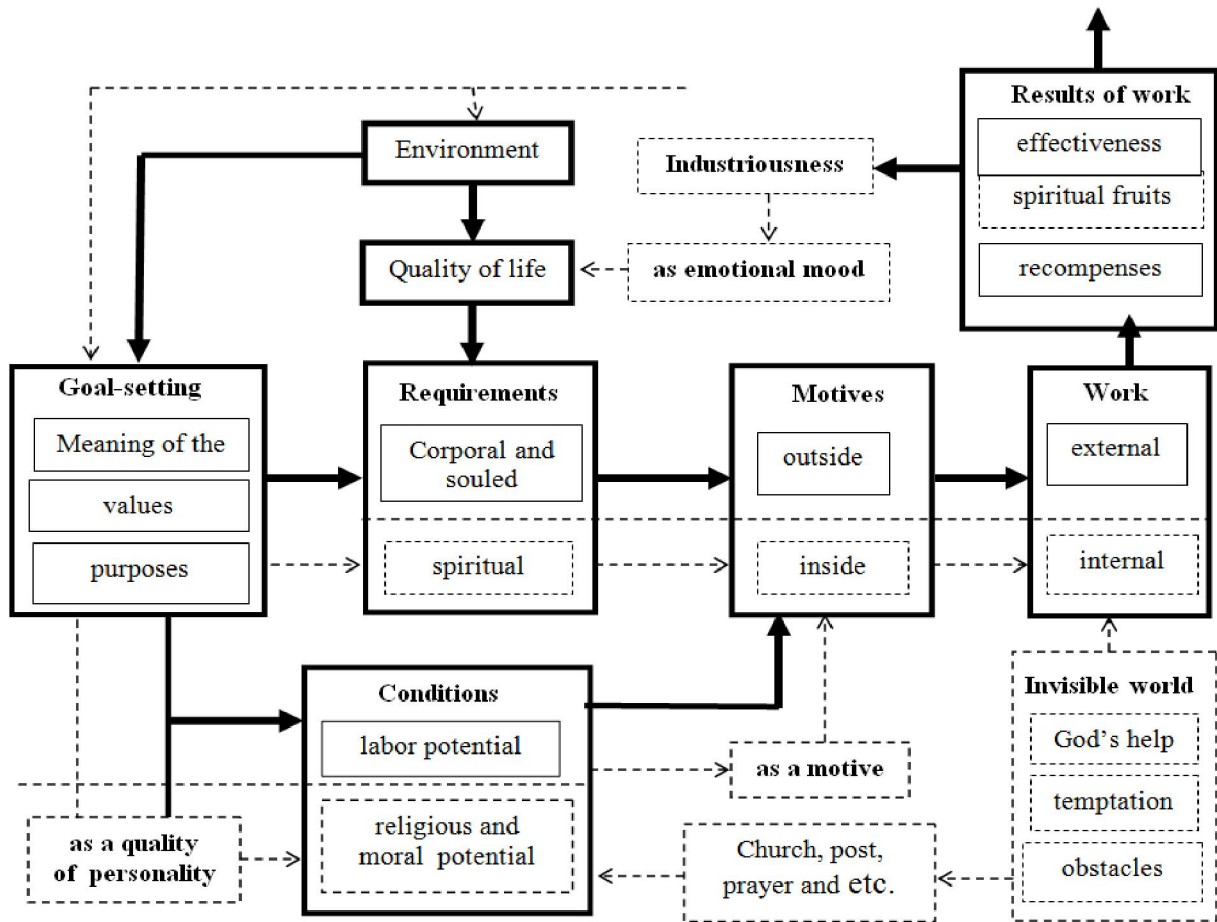
Figure 1. Interrelations of a Personality Conditions Models according to Theophany the Recluse (Theophany the Recluse, 2009) (a) and adapted according to Abraham Maslow (b)

When forming structure of a context we recognized that exist external and internal work. They are interconnected. Holy Fathers understand this interrelation as the law: «hands to do serious work, and mind and heart to be with God» (Theophany the Recluse, 1998). External - it is obvious. Its processes are in the power of organizational management. The worker is trained in performance of labor operations and knows, for what result it is necessary to strive. Internal work is latent. It is carried out by soul of the worker. This work is much more difficult external, but the worker often has no elementary ideas of own spiritual life and the more so that it is necessary to do (Theophany the Recluse, 1998). It is important that workers seriously treated the work, were able to distinguish its external and internal sides, consciously and actively participated in spiritual creativity.

The general structure of a context of labor motivational process is similar to the general

structure of this process and contains the same elements: purpose, requirements, labor potential, motives, work and its results. However maintenance of these elements another: spiritual purpose, spiritual needs, spiritual and moral potential of the worker, inside motives, internal work and spiritual fruits of work (figure 2).

Carrying out internal work, the worker toils together with God in His creative processes. Invisible creative force in this work is the God's blessing, which is sent to the worker for patience of difficulties (Theophany the Recluse, 1998). The worker can receive the God's help and for diligent, meek performance of according to possibilities work (Vasily Veliky, 2010). But not all works are pleasing to God, especially, when the worker acquires the vanity of own achievements. Then the blessing recedes from he (Theophany the Recluse, 1998), and internal work doesn't yield a fruit.



Structure of spiritual and moral context is represented by dotted lines.

Figure 2. Structure of labor motivational process and its spiritual and moral context

External work always has result, and internal – can be fruitless, if there is no help of God (Makari Egypt's, 2009). Results of internal work are increase of satisfaction by job (industriousness plus) and spiritual fruits. Industriousness plus is "kind pleasure. It is restoration of forces through fatigue" (Paisy Svyatogorets, 2009). Besides, the worker receives spiritual fruits: "purity of heart, good conscience, useful speeches, honest and kind thoughts, etc." (Makari Egypt's, 2009).

Spiritual fruits are necessary for formation of the personality, or "creation of souled virtues house». Its "bricks" are such qualities of the personality as: obedience, patience, abstinence, meekness, compassion, courage, humility, judiciousness, love (Dorofei Father, 2005). At creation of such "house" the worker needs to follow the principals: active living position, integrity, solvency of personal advantage, usefulness, justice, love to fellow creature, religious and social responsibility. These contextual principles will add structure of the traditional principles, on which

modern labor motivational process is based, and will make it more effective.

For formation a contextual framework of motivational process it is possible to use traditional management instruments:

- management philosophy and ethical codes for declaring of industriousness value and an explanation of its contents;
- a business appraisals system, including recommendations, in which industriousness of the worker will be considered along with other personal characteristics of his labor potential;
- a personnel motivation and stimulation system, in which the incentives, encouraging industriousness of workers and suppressing the idle attitude to work, will be provided;
- system of measures for rationalization of workplaces and places for collective rest for the purpose of formation of a positive emotional mood for work;
- the organizational culture, approving virtues and blaming sinful bents of people;

- monitoring system of workers requirements, including spiritual, and rendering the organizational help in their satisfaction;

- contribution with Church in religious education of the personnel, rendering the prayful help to the company, blessing important administrative decisions, etc.

**3. Interrelations of semantic metamorphoses of industriousness in a context of labor motivational process are proved.** Contents of the concept "industriousness" is significantly and has obvious and latent manifestations, for example, the spiritual. It is possible to allocate a cycle of metamorphoses of industriousness, which begins with receiving and understanding of work results and comes to an end with strengthening of labor motivation. We will consider the metamorphoses of industriousness.

First, the industriousness is a gladness which significantly improves quality of life (Ilyin, 2006). Especially brightly the feeling of gladness shines creative activity. However the person can receive enthusiasm from any work performed zealously (Theophany the Recluse, 2000). This gladness is the natural. God grants it to the person for diligent performance of commandments and nothing in common has with that gladness, which artificially receive on technologies of "a Christian yoga", "a Christian Zen", transcendental meditation, "speaking in languages", "charismatic revival", "new religious consciousness", etc. (Father Seraphim (Rous), 2005).

Secondly, industriousness in motivational process finds the value status. The value of industriousness consists that it is a source internal (intellectual, creative, spiritual and psychophysiological) the resources necessary for development of labor potential of the worker. Industriousness is a source of all kind: creative power and health (Paisy Svyatogorets, 2010), positive mood (Theophany the Recluse, 1998), consecration of own works (Paisy Svyatogorets, 2009), feeling of freedom (Saint John Chrysostom, 2006).

Thirdly, industriousness serves as a constructional material for formation of personal qualities of the worker and at the same time in itself is the characteristic of his business reputation, important at employment (Robbins, 2003). Industrious workers differ generosity, straightness, charity, compassion, politeness, patience.

Fourthly, industriousness gives a motivational impulse in work and in itself is the necessary industriousness for performance of internal work. It shows means for soul rescue (Maslow, 2006); religious increases through a commandment "belove the fellow creature as itself"; protection against harmful influences of world around, for example, from idleness, arrogance, boredom;

eradications of evil thoughts (Theophany the Recluse, 1998), heart clarifications from passions (Theophany the Recluse, 2009), disposals of sins (John Lestvice, 1998).

Possessing these means and skillfully applying them in the labor practice receives in an award light gladness in soul, then the contextual cycle of labor motivational process comes to the end with feeling of a holiday (Ilyin, 2006). The work of industrious worker, owning means of industriousness and possessing resources from a religious source, is all the same that a prayer. The father Georgy Kalchchu, the orthodox priest in Romania, spoke: "When you honestly work at job, you come back home tired, but smiling when you render love for the evil - you in Christ's Church" (Father Seraphim (Rous). 2005).

These semantic metamorphoses form a cycle in compliance with structure of motivational process. Each new round of this cycle can be focused on opportunities of spiritual and moral potential of the worker, if quality of industriousness improves, or on its exhaustion otherwise.

**4. Possibility of correction of motivational process context on labor motivation type of the worker is proved.** People have different dominants of the aspirations: wealth, power, education, health, spiritual improvement, etc. Everyone in own way perceives industriousness value in achievement of the purposes. The first ignore industriousness, the second perceive it as a duty, the third - as need, the fourth as requirement, the fifth as means. From here - disagreement, misunderstandings, conflicts. To avoid the conflicts of interests and effectively to involve in labor processes of the workers, having different motivational installations, the companies are compelled to build the whole range of motivational processes. It aggravates feeling of injustice at workers, affects growth of costs for the personnel, demands involvement of the qualified experts in the personnel.

We believe that by means of a contextual framework it is possible to optimize structure of motivational process, having made it flexible and adaptive to workers with different types of labor motivation. We will show it on the example of three types of labor motivation, focused on success, moral and spiritual improvement. The workers belonging to such types of labor motivation, differ with perception of industriousness (as fiducial, social and religious responsibility), are guided by the different principles of life (self-love, love to people, evangelical love) and seek to possess different business qualities from which their personal advantage, or "souled virtues houses" is created (figure 3).

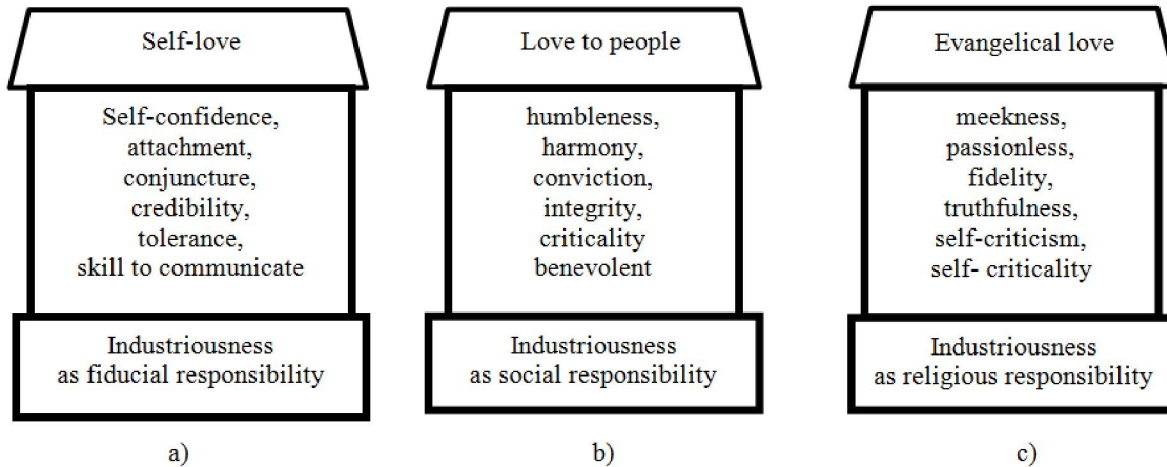


Figure 3. Three "souled virtues houses", created by workers, which focused on success (a), moral (b) or spiritual (c) improvement

Religious and social responsibility of the worker is an indicator of its spiritual maturity. Religious responsibility is shown in requirement to serve fellow creature and God. Acceptance on itself its burden means readiness to give the account for the affairs. Social responsibility is many-sided: responsibility for own spiritual and moral state and subordinates, before consumers, etc. The worker, wishing to serve fellow creature, first of all, has to be worthy to incur religious and social responsibility. It needs to develop such personal qualities, as: competence, diligence, internal concentration, patience, attentiveness, validity, integrity, moderation, modesty, condescension. It is important to consider it when forming inside process of labor motivation.

By means of a different contextual framework for internal work the workers are at the same time under the influence of uniform outside motivational process and different methods of inside motivation, that will bring different effects.

The presented types of labor motivation possess relative stability because workers can change the valuable and target orientations. For example, having achieved progress in work or recognition in labor collective, the worker can realize, that of the most important for it is the spiritual purpose. Other example. moral and spiritually focused workers can achieve success. However their progress is not the main, but accompanies their main purpose – to become moral the wealthy or spiritually directed person.

## 6. Acknowledgments

Ethical contexts, developing industriousness of workers, and applying in motivational process will provide to the worker, the company and society additional economic and social effects.

The advantage of industrious workers is increasing their virtues (Makari Egypt's, 2009). Spiritually directed workers realize sense and advantage of each fulfilled day and thank for it God.

Benefits of the company are caused: increase of working capacity and creativity of workers, discipline and efficiency of their work, improvement of quality of its results, decrease dismissals. The company can gain additional effects due to thrift, decrease in losses of working hours, the polite treatment of clients, improvement of spiritual and moral climate in collective, decrease in a conflicts.

The advantage of society consists in enhancement of spiritual and moral potential which serves as a powerful impulse of creative processes, promotes improvement of quality of life in all its aspects.

The practical importance of contextual approach to motivational process optimization for management consists in ensuring flexibility of this process and possibility of its adaptation to different types of labor motivation; and also possibility of association of motivational processes for the workers having different in essence valuable and target orientations, but which were coordinated on industriousness.

It is represented to us that the Christian philosophy of labor relation realized and apprehended by workers irrespective of their religion

can significantly raise degree of their satisfaction with work.

#### Corresponding Author:

Dr. Natalya Rodionova, Department of Management and Marketing, Vladimir State University named after Alexander Grigoryevich and Nikolay Grigoryevich Stoletovs, st. Gorkiy, 79, t. Vladimir, 600033, Russia

E-mail: [rodionova777@yandex.ru](mailto:rodionova777@yandex.ru)

Tel.: (8-960) 729-87-30

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