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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)
International Scientific Journal
Theoretical & Applied Science
p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)
Year: 2022 Issue: 07 Volume: 111
Published: 18.07.2022 <http://T-Science.org>

Issue

Article



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ON THE POSSIBILITIES OF QMS FOR MANAGING THE PRODUCTION OF DEMANDED AND COMPETITIVE PRODUCTS

Abstract: in the article, the authors, using the developed software, evaluated the possibility of a new term for assessing product quality, namely: "Product Priority", in order to help the consumer of this same light industry product to have more effective criteria for preference when choosing an assortment for their needs. For the first time, we studied the possibilities of motivating a person to effectively manage the team of a light industry enterprise for the manufacture of demanded and import-substituting products in the demand market, taking into account its priority and guaranteeing the enterprise sustainable TEP from their activities, considering the possibilities of combining culture and participatory management to ensure the production of demanded and competitive products consumers in the regions of the Southern Federal District and the North Caucasus Federal District. In addition, the authors consider that control within the framework of the QMS carries a psychological burden and forms a sense of responsibility in the team for the implementation of the tasks formulated before it. But this is on condition that a competent selection and recruitment of personnel is implemented, which has communication skills, professionalism and stress resistance.

Key words: respondents, experts, randomization, demand, competitiveness, import substitution, concordance coefficient, competence, survey, questionnaire, demand, product sales, convergence, divergence, quantity, measure, market, consistency, consumer, manufacturer, consumer culture, quality activities, quality of life, purchasing qualifications, economic policy.

Language: English

Citation: Rumyantseva, N. S., Blagorodov, A. A., Prokhorov, V. T., & Volkova, G. Y. (2022). On the possibilities of QMS for managing the production of demanded and competitive products. *ISJ Theoretical & Applied Science*, 07 (111), 40-63.

Soi: <http://s-o-i.org/1.1/TAS-07-111-9>

Doi:  <https://dx.doi.org/10.15863/TAS.2022.07.111.9>

Scopus ASCC: 2000.

Introduction

UDC319.46: 519.74

The seller stands on the way to consensus, the subject of relations, which, in essence, has nothing to do with the quality of the goods, but it is he who is the

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key figure in the market economy. We get everything we need from him. He is a monopolist and, as such, dictates the terms of relations through price interest and profit margins. In Russia for twenty years not a single branded light industry enterprise has appeared, on the contrary, a lot of trade brands have appeared. Trade rows are multiplying, and consumers are assured that the production of goods is unprofitable. The culture of the organization of trade is replaced by the concept of "sales quality". The culture of trade is measured by the assortment, price and physical availability of goods, high-quality advisory support, the absence of queues, compliance with sanitary and hygienic standards, the appearance and behavior of staff, after-sales service. "Quality of trade" is determined by the proportionality of the price and quality of the goods, the conformity of the goods sold with its certificate, and the demonstration of the goods. The seller's profit should not exceed the producer's profit. Both should not wait for an increase in consumer activity only by increasing consumers' wages, but create the most favored nation regime for the buyer (without colluding with another predator of the market - banks).

Only in Russia, and only liberals - marketers at every opportunity remember how bad it was for the people before the onset of true democracy - they starved, were ragged, lived in no one knows where and how. Monitoring the quality of life - through the qualitative possibilities of consumption - is expedient within the framework of the existing time. There is only one criterion - the consumer basket is growing and due to what it is increasing?

The rate of inflation is a necessary but not sufficient indicator of the state of the quality of life. The government has taken inflation reduction as its main benchmark. The indicator is actually socially - economically significant, indicates the culture of the market and indirectly the state of production. The disadvantage of this indicator is the lack of quality in it. The quality of life is determined through the amount of products consumed in monetary terms. The qualitative composition remains constant and one can only speculate about quality, since quality erodes quality. The quality of shoes, clothes, cereals, fish, vegetables, fruits within the common name varies quite significantly. The reserve of quality manipulation is significant. The main thing is still in understanding the quality, not the name, but the systemic characteristic of the product, reflecting the assortment.

Quality is a system of properties that are essential for a product - this is commonplace and well-known, which is actively used. Replacing properties or their consistency in a quality product. Essential properties are those that are not just inherent in the product, they determine its functionality. Such properties, as a rule, are revealed in the process of "work" of the product for its intended purpose, they

are hidden from the unprofessional view of the consumer. In its "pure" form, the market is an intermediary and should not be interested in the quality of products. The task of the market in the theory of the organization of commodity production is the organization of exchange between the producer and the consumer. The development of the market stimulates the increase in production in the interests of the consumer within the infrastructural status of the market.

The monopolization of production led to the accumulation of financial capital, the latter's autonomization, and market control. As a result, the market has turned from an intermediary into a key subject, trying to replace the indicator function - to show the demand for goods - with the role of the organizer of economic activity as a whole, which distorts the economic system.

The economy of commodity production was created by the production of a product and the need for a mass product. The system-forming factor here is the production of goods as a product necessary for consumption by others, that is, the process of alienation of consumption. With natural production, the quality of the product was hardly an actual problem. Quality "dissolved" in the conservatism of technology and technology, traditional assortment. The question of quality was raised by the consumer when he got the opportunity to compare at the fair. The market, which grew out of fair gatherings, gradually enriched the representative status with the advertising business, taking control of the relationship between the producer and the consumer. Management levers - financial policy, directions - the main ones - two: the impact on quantity and quality.

The quality of the product has become relevant in commodity production. It became clear that in the understanding of quality there are sensual and rational thinking (the latter in the form of calculation). The subjective factor is objectified and fetishized. The market is not capable of directly (using its own mechanisms) influencing the objective properties of a product, but it can very well influence the objectivization of subjective ideas. So the manipulation of quality was first included in the functions of the market, then became an element of economic policy.

Main part

A sound and healthy economic policy is called upon to work on improving quality in two interrelated directions: technical and technological, completed by a rigid legal block of support, and socio-cultural - to provide comprehensive support for the formation of conditions for the subjective perception of quality, to block the negative effect of advertising impact, which has long and thoroughly become an attribute of market speculation on the importance of quality for the buyer. The presence of choice and solvent opportunities do

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not serve as a basis for the indisputability of a quality acquisition.

In the existing market, price and quality are divorced even at auctions, famous for the thoroughness of the organizational culture. The buyer is turned into an expert and this grimace of the market is not so bad as illogical. The market forces the consumer to develop as a person. From a layman with a wallet, in order not to turn out to be suckers, we involuntarily try to learn more about the subject of interest, we improve our "purchasing qualifications". The term is not new, it is used by journalists, but for them it is a passing, verbal number, and for us it is no longer a new combination of common words, but the most important concept, without which the modern theory of quality does not have a systemic holistic view.

"Purchasing qualification" includes, along with certain knowledge that helps to determine the location of the store, the price range for the product, requires basic information about the manufacturer, quality features of the product, the manufacturer's market reputation, company traditions, scale of activity. Today, in the consumer market, the naive buyer runs the risk, beyond any reasonable measure, of being the victim not only of deceit, but also of his own carelessness, and therefore without any right to compensation.

The buyer in Russia is formally protected. In real life, one has to be guided by the famous rule "saving the drowning ("buying") is the work of the drowning themselves, read "buying".

Increasing "purchasing qualifications", if there is a desire, is a mutually beneficial matter for the state, activating the cultural national heritage and the patriotic mood of the mass consumer. Although there is another way, tested under Mao in China - "the worse, the better."

Imported consumer goods - not Chinese - in the 1980s-90s. we had a bang! The assortment, packaging, external features of the product were impressive. And what is the result? After 10 years, the manufacturer returns Soviet brands, naturally in the absence of effective control, not of Soviet quality.

We know how to make high-quality products and are quite able to regain "our" market. The issue is not even the price, the problem is the loss of control over the consumer (and not only consumer, judging by failures in rocketry, aircraft operation, etc.) market. They explain to us: we need economic measures. True, however, it is a half-truth. If you need it, then take it. The government should have power that is not nominal. It's time to understand that economics has always been politics, economics has always been political economy.

Economic movement is self-movement, but it does not take place in a vacuum. The economy is the basis of social movement. Society provides the conditions for economic movement, and the state has

the right to actively engage in the mechanisms of economic self-propulsion, directing the development of the economy in the interests of society.

An amazing thing. When it comes to the future of technological progress, futurologists of various stripes moan that the autonomization of the movement of technology will lead to the dominance of robots over humans, and it is better not to interfere in the development of the economy. For whom is it better? There is only one conclusion: do not disrupt the self-movement of the economy in the interests of those who have privatized the economy and in whose service are the "border guards" who prohibit controlling economic processes through politics.

None of the convertible currencies is backed by a quality commodity equivalent, and the "free" movement of the currency continues under the guise of politics. Financial self-movement creates favorable opportunities for chaos in the consumer market. The state sluggishly protects the legitimate interests of the national producer, even when the product is a product of interethnic integration. There is no political aggressiveness, politics is dragged along in the wagon train of the economy instead of being ahead of its development on the basis of objective socio-economic trends. I would like to believe the explanations of politicians regarding the success of joining the WTO. It's good that they bargained, creating a legal "airbag" for the domestic manufacturer of consumer goods. The problem is: how will they now take advantage of the concessions from the WTO?

The time for political action—not decisions—is most propitious. The dope of the nineties and zero seemed to be on the decline. Awareness of the qualitative advantages of many Soviet products of the light and food industries is returning. There is a revival in consumer cooperation, which can stimulate the production of agricultural products in the countryside. There is a growing distrust of consumer imports, including due to their mass production in China. Migration flows are stabilizing.

A harsh assessment of the socio-economic situation and a direct indication of the government's responsibility for the failure to fulfill the presidential instructions of 2017 in the Address of V.V. Putin are associated with the determination to "tighten the screws" to keep the movement on track. A clear activation in interethnic economic relations within the Customs Union, a reset of strategic relations with an emphasis on China, India, Iran, and Latin America. A real opportunity for full-scale cooperation with Egypt, Syria and Iran, for example, the key states of the Middle East and the African North, all this is a unique international sphere for restoring balance in the domestic consumer goods market.

Domestic producers need a "clear" economic policy. By "intelligibility" they understand: clarity, consistency, guarantee support, which allows cutting off the many-sided arbitrariness of administrative

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authorities and "guardians" of order. Everyone is responsible for quality. And those who produce, and those who are called upon to ensure the rights of producers. The Customs Union has lit the green light for national goods on the market of the Treaty countries. Thus, an equilibrium real market competition has been created, which makes it possible to evaluate natural, and not advertising quality. By the way, a wonderful research topic is "real and "advertising" quality, i.e. created by advertising.

It is no less relevant to analyze the problem of quality in the coordinate system of national mentality and interethnic integration. Integration is deliberately replaced by globalization, despite the obvious difference between these phenomena. Both trends are objective and characteristic of recent history.

Integration is the interethnic interpenetration of various types of socio-economic, cultural and humanitarian activities. It can have an interethnic size, for example – "Union State (RF and RB); local – Customs Union; regional (Shanghai Organization, EEC). Globalization indicates the global scale of the phenomenon. Global problems include those that have arisen as a result of common, but not necessarily integration, processes, and require a consolidated solution.

Global problems, in contrast to the problems associated with integration, are potentially relevant and have a strategic meaning. For example, how to protect life on Earth from large meteorites. When the time of the event is postponed, but it itself is super relevant in terms of significance, then speculators, including financial oligarchs, actively rush into the resulting gap, trying to profit from uncertainty.

Quality is associated with globalization, but practically not so relevant. Quality is closely related to integration.

Consider the problem of "quality of consumer goods" in the coordinate system "national" and "international". First of all, it is necessary to find an answer to the question: is integration capable of replacing the national component of quality?

Integration processes are based on standardization and uniform metrological characteristics of production, which corresponds to objective reality. Technological progress is based on science, scientific knowledge is imperative in terms of normativity. However, being in common is not sufficient on its own. General requirements are realized through a special development, due to the specific circumstances of the action. In other words, no matter how standardized the production of a commodity is, it will still show the originality of the conditions of production.

The specificity of the conditions - regional, national - is immanently present in the raw materials, climate, traditions, culture of the performers' consciousness. And in all this is the power of production, which determines the nuances of the

quality of the product, creating a special consumer interest in it. Tea is grown in our time all over the world, but the uniqueness of tea plantations in Sri Lanka, the national attitude to tea, ensured the leading position in the quality of the Ceylon product. The same can be said about Kenyan coffee, Bulgarian and Chilean peppers, French cognacs and champagne, Ukrainian lard, Bavarian and Dutch beer, Scottish whiskey, Russian linen, Egyptian cotton, Chinese silk, Argentinean leather, Greek olive oil and much more. The specificity of the environment should be valued and preferences for its reproduction should be provided. In the founding treaties,

The Customs Union reinforces the interethnic division of labor built in the 20th century, contributes to the expression of the objective and subjective aspects of the development of production, mutually enriches the market, facilitating access to it for producers. But this is all theory. Theory develops into reasonable practice not only because it is correct. Activity makes theory a practice, and in order to get the desired result, the activity must be systematic and consistent.

Interest in the quality of goods, theoretically, should not begin in production. Its initial position in the normalized market, more precisely at the meeting of the manufacturer and the buyer. A normal market is an indicator of the quality of a product. Demand drives the production chain. But not the spontaneous demand of buyers abandoned to the mercy of fate. Demand is a state of mind determined by purchasing power, but not limited to the amount of money, especially when lending is stimulated in every possible way by banks. Demand farmed out to intermediaries, lobbyists, speculators is a deadly disease for Russia's national producer. Demand should be taken under control and formed, the buyer should be educated. Consumer education costs a lot. But it's worth it if you look to the future.

Market liberalism corresponded to the flourishing of the first type of mass production economy, focused on ensuring free access and choice of goods. Such production perceives the consumer as an abstract subject of the relationship in the system "manufacturer - seller - buyer". The seller is given the role of an active intermediary, but nothing more. It culturally provides a meeting point between producer and consumer. The system, on the other hand, must be functionally active, which implies not the presence of its constituent components, but their participation. The perfection of the system is not determined by aesthetics - a sign of design. It manifests itself in the maximum activation of the possibilities of that, the system of relations of which it acts. The perfection of the design of the system lies in the ultimate realization of the potential of relations that create consistency.

The buyer is perfect as a subject of systemic interaction with his purchasing preparation. It is perfect not by the size of the paying capacity. His

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complicity is determined by knowledge of the commodity-economic situation. The consumer is not the object of the application of the actions of the seller and the manufacturer. The consumer is a subject of the market and it is in his (and other subjects too) interests to be informed not by the advertising community, but by professional sources. Then counterfeit and "lochism" will cease to populate the market. The quality of a product starts in the mind of the consumer. Imposing the idea of quality is bad for all legitimate subjects of economic relations. It needs to be brought up again by everyone: the manufacturer, the seller, the buyer himself and the institutions of civil society, if the state is passive.

The transition to mass production of the second type - a "smart", "prudent" economy activates systemic relations. The function of the market appears in a new light. Together with the manufacturer, the seller focuses on knowledge of consumer tastes. To the perfection of the system, it remains to take only one, but not an easy, step - the whole world to take up the formation of a consumer culture.

The accusation of the current generation in the consumer attitude to life is not entirely fair. Consumption is the ultimate goal of production. The trouble is in the absence of a consumer culture of the mass consumer, the trouble is really of a socio-cultural dimension. Another consequence of funding cultural progress. Why does one power replace another, while culture is still in power last in line for political relevance? It is time to understand that not only science has become a direct productive force. Culture is also a factor in the development of production, moreover, a multifaceted and very effective factor.

The 21st century has sharpened the scientific, philosophical and practical interest in competition. The scale, content, forms and significance of competition have put it in a number of global problems of human development with one important clarification: it is not humanity itself that benefits from achievements in the competitive struggle, but individual subjects of human activity, starting with the personality of the performer and manager, and up to those states in whose interests they work. Therefore, the organization of effective participation in competition should be considered as a leading indicator of professional competence, spiritual maturity and political consciousness, bearing in mind, of course, economic policy.

A special place in this struggle, there is no other way to call it, is occupied by the mood of self-consciousness, the system-forming factor of which is professional culture. If human capital determines the growth of production, then the quality of education lays the foundation of human capital. Competences are not effective on their own, they are valid when they are formed as the needs of an individual, developed diversified and in harmony with their own, national and universal interests.

The formula for the harmony of the interests of the individual is extremely simple. It was discovered 2500 years ago by Confucius, and clarified by I. Kant, giving a rational look "the other person should not be a means for you." Summing up the thoughts of our great ancestors, let's say: the only reliable effective means of sustainable development of all manifestations of human life will be the achievement of mutually interested coexistence of people. With regard to the production in general and consumer goods, in particular, the conclusion is even more simplified to the creation of technical, economic and humanitarian (sociocultural and psychological) conditions in a specific production, aimed at a high-quality, popular and affordable product. The organization of production can be considered reasonable only if it is subordinated to a single goal - the satisfaction of the consumer's needs.

Where are the reasons for such an anomaly, in what? Is this due to objective factors, whose resistance we have not yet been given to overcome, or are the braking forces still of inertial nature, inherited from us, introduced in the course of modernization and we are able to deal with them, and not with the consumer on the market? What are our reserves?

Answers to the questions posed must be sought in system analysis, which requires an appeal to scientific and philosophical theory. One should not be afraid of the tension of thought-creation. The well-known naturalist D. Dan, following Charles Darwin, analyzed the meaning of competition and came to the conclusion that competition in the struggle for existence is not limited to greater and better adaptation to circumstances, it strengthens the nervous system and develops the brain. So let's start with philosophical reflection.

In economics and politics, many phenomena are known that contradict the nature and functions of these spheres of public life. Practical development does not always coincide with historical logic. History, contrary to its rational basis - the history of the implementation of the activities of a reasonable person, often drives the reflection of the mind into a dead end. In this connection, a problem arises: if the history of the sociocultural activity of a "reasonable person" should be at least no less reasonable and logical than the individual mind of a person subject to chance incomparably more than the socialized mind of mankind, then how to explain the existence of social anomalies, a kind of "jams"?

They are historical blind alleys from which we must regularly get out, or the product of the costs of underdevelopment of the organization of social relations and management, including here a limited knowledge of historical patterns. In other words, we have before us the riddle of history and should we determine where to look for the keys to its solution - in consciousness or in objective reality? What exactly to focus on? We don't have an answer that could be

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adequately substantiated. Moreover, it seems to us that it would be more legitimate to study the nature of this problem in parallel - both in social life and in public consciousness.

The reasonableness of the history of human activity could not but lay a logically expressed pattern, but the absence of extralogical processes in real history would look as if the script of history was written by someone in advance and the one who invented it continues to orchestrate the course of the historical movement. N.G. Chernyshevsky compared history with Nevsky Prospekt, laid on a ruler. He did this to emphasize that historical consistency requires a specific awareness. History is comparable to the order of movement in the physical space of being, but it is located in it non-linearly.

There are no straight lines in nature - they are conditional and exist as intervals-segments of movement. The same is true in the development of society, it is reasonable to the extent of historical concreteness. And each historical concreteness carries in itself something new, as well as unresolved or limitedly resolved problems, left as a legacy to the passing generations. Historical logic stumbles upon the imperfection of historical concreteness and will be better understood as a sequence of concrete historical rationalities built from the contradictions of the rationality of human activity, in fact, the relative logic of that historical specificity that accompanies the historical ascent of the socialized Homo sapiens.

The 20th century confirmed the idea of historical materialism in its Marxist interpretation.

The improvement of production is due to the transformation of science into a direct productive force, technical progress, but the productivity and quality of productive activity depend no less on the moral factor - the attitude of a person to work. In this light, the Japanese mentality, developed by the original economic policy, linking the interests of owners and employees, is indicative. Its core is a national tradition that goes back to the history of Confucianism. Confucius taught: "When running a state ... constant attention to business and sincerity in relation to people, moderation in spending and love for the people are necessary. And it is no less important to encourage people to work ...".

In Japan, China and other countries of the East, one can find examples of moral disorder, but they do not so much testify to a sociocultural reorientation in a national format, but to the historical costs of developing a national culture. There, the vast majority of the population continues to listen to the words and reasoning of teachers. "Wealth and nobility, explained Confucius, are the subject of human desires, but a noble husband does not use them if they have been acquired illegally ..." How can a noble husband bear such a high name if he has lost his philanthropy? A noble husband does not part with humanity for an

hour, it will certainly be with him: both in trouble and in worldly fuss.

To maintain the prestige of the company in Japan, the key phenomenon of the social form of life is actively used - the family, family traditions, accumulating the power of morality. The company is run by a family. Each member of the family, traditionally associated with the history of production, perceives the company and their work through the prism of family tradition, removing the burden of alienation of labor, inevitable in the conditions of exploitation. Exploitation itself is draped in a form of social partnership. The essential contradictions of bourgeois production remain, but the form of their perception by consciousness changes. In modern Russia, the term "exploitation" is not used to characterize production, which is not surprising given the existing practical attitude to national culture, especially education, which is officially aimed at the development of competencies by politics.

The quality of production and the quality of the product of production depend on the technical conditions - technology, technical means, organization of production, professional qualifications of organizers and performers and attitude to work. The last two components form the content of the concept of "subjective factor" or "human capital". Based on the achievements of the scientific and technological revolution, entrepreneurs are trying to minimize the complicity of the "subjective factor" due to its volatility. Without advertising, the "subjective factor" refers to the conditions of uncertainty and risk.

The problem here is that all attempts to limit the presence of the subjective factor in production and, mainly, in its technological component, inevitably lead to the absolutization of the technical component. It becomes a total means of increasing labor productivity, production safety and profitability. Thus, the management of the organization of production development is delegated to artificial intelligence, built on the laws and rules of formal logic, expressing one of the aspects of development - conservatism.

The original law, and, in essence, the principle of this logic is the law of identity. The subject and the subject, their relationship are recognized as immutable. Movement is reduced to its relative moment - rest. Peace replaces movement and with it change as the essence of any movement.

C. Darwin said: nature does not like jumps and explained, because all of them consist. J. Cuvier, on the contrary, tried to understand the variability of species as a result of earthly cataclysms. The life of nature tells us that we should be afraid of logical linearity in thinking. It is effective when it is important to bring something to perfection in its traditional manifestation. For example, in the case of improving the existing assortment, achieving a rational ratio of

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consumer requirements for a well-known attractive product, its quality and price. But everything comes to an end, improvement is not an exception, therefore, it is necessary to look in advance for options for an interesting promising development of the product line, to think not about what is already there in principle, to improve what is available, but to try to fantasize systematically, ahead of demand with innovations.

Our thinking in that part of it, which is called creative, is spacious enough for innovative actions. It is only important to understand that beyond the horizon of the known, Aristotelian logic endures its heuristic potential. Perspective thinking is thinking that tries to "grab" the direction of change in commodity production. Here the possibility in thinking of anticipatory reflection of reality dominates - a property discovered by P. Anokhin. There are physiological grounds for foreseeing changes, mental prerequisites in the form of will, needs, emotions are also natural. It remains to look for logical tools. The arrow of movement should be translated from Aristotelian formal logic to Hegelian dialectical logic, based on the principle of developing the content of concepts and changing the concepts themselves. Representing the peculiarity of dialectical logic, its fundamental difference from the logic of Aristotle, G. Hegel wrote: "In rational logic, the concept is usually considered as a simple form of thinking and, more precisely, as a general idea, ... as if the concept as such is something dead, empty, abstract." And he clarified: "Of course, the concept should be considered as a form, but as an infinite, creative form." [13]

It is no coincidence that the like-minded people of K. Marx noted that the founder of the universal understanding of dialectics did not leave a textbook to the heirs, since it was supposed to be the logic of analyzing the movement of production in Capital. K. Marx showed how the logical limited thinking of production managers reduces the process to capital management and brings production not only to a crisis provoked by overproduction, but also to socio-political tension. The development of political economy after K. Marx was expected, subordinated to the historical rehabilitation of capitalism. Intellectual and political forces concentrated on identifying the perfection of commodity production with its bourgeois form of organization.

Here, the features of Aristotelian logic, aimed at the immutability of the conditions of inference, came in handy. If commodity production is the only universal reality of the objective historical process in the conditions of a developed society, then history itself is destined to carry it out with dignity exclusively in the form of a bourgeois organization. Thus, the consumer's thinking, also generally tuned to a formally logical type of action, is led to the final conclusion: the period preceding capitalism was prehistoric, just becoming. The true history of commodity production is being created in a bourgeois

form. Objective reality was embodied in an absolute, that is, non-historical form.

The strength of logic is in the ability to build an internally consistent theory, but the truth of any theory is not verified by its sequence alone. Here, the correspondence of the consequences of the theory to the realities of life is of particular importance. Economic theory is being tested en masse, because its results concern everyone directly. People may or may not be producers, but everyone consumes products of production and everyone wants to make consumption of sustainable quality and corresponding to the ability to pay.

Starting with handicraft labor and the guild form of its organization, the quality of the goods pushed all other signs of production into the background. As long as the division of labor had a shop form, and inside the shop everyone produced the goods up to the final commodity form and fully guaranteed the quality with his brand, the quality of production and the quality of the goods remained in the unity of existence, and the problem of the quality of the goods was simplified, reduced to the observance of the technological standard of production. Production was a way of life support for the manufacturer, so the relevance of the quality of the product was removed by the specifics of its relationship to production.

On the market, the goods were of high quality, one should only be afraid of counterfeiting, which did not have the current scale and was resolutely suppressed by both the state and self-regulation of trade. For mass production, which was the main consequence of the industrial revolution, the problem of the producer's interest as a commodity was not noted among socially significant ones. It undoubtedly existed, but the nature of production did not allow it to leave the sphere of private consciousness and materialize in the product range.

Potentially, this problem appeared even before commodity production, but at that time it was in the form of an abstract possibility, because the reality was the actuality of the quantity of the product produced. Production was only gaining strength as a source of human vitality. First, the problem of quantity was born, the increase in quantity raised the question of quality, since it became possible to compare the produced product, and there was a specialization of production depending on the uniqueness of the natural environment.

The developing market demanded a variety of goods. Goods were needed within the framework of the difference in the purchasing power of consumers. Factory - factory production, based on the technical base, opened up the prospect of varying the quality of the goods. Severe restrictions on production, which distinguished shop activity, receded. There are different types of goods on the market. In the British philosophy of the Enlightenment, the very concept of quality was actively discussed.

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Shoes, by their quality, by definition, should ensure the interaction of two fundamental competencies - safety and comfort in use. The aesthetic properties of shoes are subordinated to them and packed in them. With their help, the producer "entices" the consumer, like the flowers of plants, calling for insects, performing the work of pollination through consumption.

The concreteness of achieving rationality in modern, qualitatively oriented production is in the solidarity of human capital:

- internal solidarity of producers, their need for quality,
- external solidarity with the consumer, taking into account the interests of the latter,
- solidarity in the understanding of quality based on a combination of economic and socio-cultural approaches,
- Consistency and balance in the state's economic policy in terms of market orientation, inducing quality interests in the development of the market by the tools of the economic mechanism.

We have tried to define and summarize the basic conditions for achieving solidarity. As far as the analysis of literature data allows us, this is done for the first time, so clarifications and additions will be received positively.

So, what should be considered as the necessary conditions for achieving a radical change in relation to the quality of production of a truly high-quality product - the transition from the stage of external audit to the stage of internal guarantee, which is formed through the formation of the need to create a product of the required quality by the consumer.

1. The presence of competition in the market of high-quality professional labor, so that there is a clear understanding of the need to work in accordance with the needs of the commodity market. Otherwise, the market will not allow you to take a stable place on it.

2. Significant increase in purchasing power. Achieving the level that allows you to select the right product. A quality product cannot, by definition, be cheap, but it can be made available through market mechanisms.

3. A high level of professional training of producers, provided on the basis of the formation of a professional culture and national identity. The main thing should be the education of attitude to work as a deed that has dedicated one's life. Expanded education of consumers, their perception as subjects of a common cause.

4. Overcoming the feeling of conscious and unconscious alienation of the ability of the individual in labor and its products with the help of the following tools:

- ❖ achieving a symmetry of the quality of work and remuneration.
- ❖ reduction to a reasonable ratio of differences in the amount of remuneration of managers and

performers, the clarity of the grounds for such proportionality.

- ❖ Dependence of remuneration on the dynamics of advanced training and on participation in the improvement of the production process.

- ❖ full use of socio-cultural mechanisms to stimulate the individual to a general corporate movement, entry into command forms of movement.

- ❖ sustainability of corporate activities.

- ❖ formation of relations according to the type: "One for all, all for one." Active promotion of the command form of responsibility for the results of work.

- ❖ organization of a systematic competition for the quality of work.

- ❖ striving for national and international recognition of the quality and range of products produced.

- ❖ the formation of labor dynasties, participation in the distribution of profits.

- ❖ understanding the quality of goods as a comprehensive assessment of the product.

- ❖ awareness of the fact that it is the "little things" that reveal the perfection of quality, therefore, the little things should be treated as the building material of quality.

There is not a single enterprise that would not have an external environment and would not be in a state of constant interaction with it. Any enterprise needs to regularly receive initial products from the external environment to ensure its vital activity. At the same time, each enterprise must give something to the external environment as compensation for its existence. As soon as ties with the external environment are torn, the enterprise dies. Recently, due to increased and more complex competition, as well as a sharp acceleration in the processes of change in the environment, enterprises are increasingly forced to pay attention to issues of interaction with the environment, to increasingly develop the ability to adapt to changes in the external environment.

The key role in the development and implementation of the policy of interaction between the enterprise and the environment is played by management, especially its upper level. Questions of a long-term strategy for the interaction of an enterprise with the environment become at the forefront of building all management processes. Management no longer deals only with the internal issues of the enterprise. Equally, and perhaps more so, his gaze is directed outside the enterprise. Management tries to build an effective interaction of the enterprise with the environment not only by influencing the processes taking place in the enterprise, but also by influencing the environment.

Strategic management, which solves these problems, comes to the fore in the complex of enterprise management processes. The external environment of the enterprise, the state of interaction

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with which is determined mainly by the quality of its management, can be represented as two spheres.

First sphere. Is the general external environment of the enterprise. This external environment reflects the state of society, its economy, natural environment and is not directly related to a specific enterprise. The general external environment is more or less the same for the vast majority of businesses.

Second sphere. This is the so-called immediate business environment of the enterprise. This environment is formed by such subjects of the environment that are directly related to or directly affect the activities of this particular enterprise. At the same time, it is important to emphasize that the enterprise, in turn, can directly influence them.

The general external environment is formed under the influence of political, legal, socio-cultural, economic, technological, national and international processes, as well as processes of nature management.

The direct business environment of an enterprise is formed by customers, suppliers, competitors, business partners, as well as regulatory agencies and organizations such as administrative bodies, business associations and associations, trade unions, etc.

Managing the processes of interaction between the enterprise and the environment, management faces a number of serious problems generated by uncertainty in the state of the environment. In this regard, one of the most difficult tasks facing management is to reduce the uncertainty of the enterprise's position in the environment. This is achieved by developing its adaptability to the external environment and establishing broad connections with the environment, allowing the enterprise to organically fit into the environment.

Depending on how adaptive the enterprise is to changes in the environment, two types of enterprise management are distinguished:

1) *mechanical type of control*; 2) *organic type of management*.

Mechanistic type of enterprise management characterized by a set of the following characteristics:

- conservative, inflexible structure;
- clearly defined, standardized and sustainable objectives;
- resistance to change;
- power comes from the hierarchical levels in the organization and from the position in the organization;
- hierarchical control system;
- command type of communications going from top to bottom;
- the content of communications is mainly orders, instructions and decisions made by management.

Organic Type Enterprise Management characteristic:

- flexible structure;
- dynamic, not rigidly defined tasks;

- readiness for change;
- power is based on knowledge and experience;
- self-control and control of colleagues;
- multidirectional communications (vertical, horizontal, diagonal, etc.);
- the content of communications is information and advice.

Each of these types has certain advantages.

Accordingly, each of these types may be given a certain preference depending on the nature of the environment and the level of uncertainty. In the event that the environment is dynamic, if the level of uncertainty is high, the organic type of enterprise management is more effective. If the environment is stable and the uncertainty is at a low level, preference may be given to the mechanical type of control.

Development of views on management: "one-dimensional" and "synthetic" doctrines:

When starting to analyze the development of the doctrine of management, it should be remembered that the main task of management is to coordinate the efforts of all elements of the enterprise in the implementation of the success of its functioning.

It is useful to pay attention to the structure of the internal environment of the organization, highlighting such elements as goals, personnel, tasks, technology and structure.

We must also remember about the presence of the external environment of the enterprise, clearly understanding that it is it that opens access to resources and, thereby, determines the possibility of its existence.

It is absolutely unacceptable to forget at the same time that "a person thinks because he does." And, although the thought itself is not subject to time, its materialization is carried out in time and space and, most importantly, requires energy.

In other words, the development of thought is really possible only if there is experience in its implementation.

The practice of management is as old as the enterprise. Clay tablets dating back to the third millennium BC record commercial transactions and laws of ancient Sumeria.

Let's keep in mind: A task is a goal in specific conditions. A task (task) is a prescribed work, a series of works, or a piece of work that must be completed in a predetermined manner within a predetermined time frame. Tasks are assigned to the position, not to the employee.

Views on management developed as social relations developed, production technology improved, new means of communication and information processing appeared. However, managerial thought has always marked the milestones from which there have been broad transformations in management practice.

Managerial thought constantly refers to the sphere of the collective activity itself or the activity of

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management. If we single out the subjective and object plans in the first one, then we get three areas of attention and searches: tasks, people and managerial activity. For the initial stage of development of the science of management, it was typical to focus on one of them (one-dimensional exercises), in the subsequent coverage of the number of factors studied increased (multidimensional, synthetic exercises).

To date, these two groups of the most important approaches are sufficiently developed and represent a jointly systemically defined science of management.

"One-Dimensional" Control Teachings

Among the most notable teachings of this group are: scientific management, behavioral teachings and organizational theories.

The founder and main developer of the ideas of scientific management is Frederick Taylor. Starting as a worker, he worked his way up through the hierarchy to chief engineer in a steel company. Taylor was an engineer, so it was perfectly natural for him (within the paradigm of his time) to look at man control as machine control. Based on a mechanistic understanding of the essence of the activity of a person of labor, his place in the organization, Taylor saw the solution to the problem of the success of an enterprise in the rationalization of labor operations. Therefore, the study of the problem was the starting point for him. At the same time, he believed that workers by nature are lazy and can work well, at best, with economic incentives. That is why - managers should think, and workers should work.

Taylor's basic principles of scientific management are as follows:

- development of optimal techniques and methods for carrying out work on the basis of a scientific study of the time spent on individual operations;
- absolute adherence to scientifically based standards and norms;
- selection, training and placement of workers for those jobs and tasks where they, realizing their abilities, can give the greatest return;
- payment based on the results of labor (the more specific result, the greater the payment);
- the use of functional administrators who carry out normative control in specialized areas;
- maintaining friendly relations between workers and managers, in order to realize scientific management.

Without weakening attention to the scientific organization of labor, in the 20-30s of the last century, attention was paid to the fact that labor productivity significantly depends on the social conditions in the organization, and can be significantly increased if special relations are created in working groups in the process of joint activities - with signs of collectivism. The transfer of the center of gravity in management from tasks to the person gave rise to the development of various behavioral theories of management.

So, Walter Dill Scott advocated that managers should look not only through the prism of their economic interests, but also social ones, recognizing their merits. Marie Parker Follet believed that the manager should abandon formal interactions with workers, be a leader recognized by the workers, and not based on official authority. Her interpretation of management as "the art of achieving results through the actions of others" emphasized flexibility and harmony in the relationship between managers and workers, based on the situation, rather than relying on functional prescriptions.

Abraham Maslow made a huge contribution to the development of the behavioral direction in management. According to Maslow, a person has a complex structure of hierarchically located needs, and management in accordance with this should be based on identifying the needs of the worker and using appropriate methods of motivation.

A specific opposition of the scientific direction and behavioral concepts in the form of their theoretical generalization was reflected in the theories "X" and "Y" by Douglas McGregor. There are two types of management, reflecting at their core two diametrically opposed views on employees.

Type X enterprises are characterized by the following conceptual assumptions:

- the common man has an inherited dislike of work and strives to work;
- due to the unwillingness to work a person only by coercion, with the help of orders, control and threats of punishment, it is possible to induce him to carry out the necessary actions and expend due efforts to achieve the goals of the enterprise;
- the average person prefers to be controlled, tries not to take responsibility, has relatively low ambitions, and desires to be in a safe situation.

Type "Y" enterprises are characterized by the following prerequisites:

- the expression of physical and emotional efforts at work is as natural for a person as during play or leisure. External control and the threat of punishment are not the only means of inducing a person to activity. A person in his activity is guided by a certain set of values learned in the process of education, exercising self-control and self-motivation;
- responsibility and obligations in relation to the goals of the organization depend on the remuneration received for the results of work. The most important reward is that which is associated with the satisfaction of needs for self-expression and self-actualization;
- an ordinary person, brought up in a certain way, is not only ready to take responsibility, but even strives for it.

At the same time, McGrigor emphasized that many people are willing to use their experience, knowledge and imagination in solving the problems of the enterprise. However, modern industrial society

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makes little use of the intellectual potential of an ordinary person.

If, caring about the success of the enterprise, Taylor concentrated on how to perform tasks better, exploring operations and functions, Mayo and the behaviorists were looking for answers to the same questions, referring to the nature of relationships in the team, to the motives of human activity, then Faol tried to approach to solving the problem from the standpoint of improving the management activity itself.

Henri Fayol spent most of his adult life working for a French coal and iron ore company. He believed, based on personal experience, that with the right organization of his work, every manager can succeed.

Considering the enterprise as a single organism, Fayol believed that any business organization is characterized by the presence of six specific types of activities, or functions:

- technical activity (production);
- commercial activity (purchase, sale and exchange);
- financial activities (search and optimal use of capital);
- security activities (protection of corporate property);
- accounting (activity on analysis, accounting, statistics);
- management (planning, organization function, command, coordination and control).

Having singled out management as an independent activity and endowed it with five specific functions (planning, organization, management, coordination and control), Fayol developed fourteen management principles, which he himself followed in his practice and on which, as he believed, the success of management depends:

- *Division of labor* (increases qualifications and the level of work performance).
- *Power* (the right to give commands and be responsible for the results).
- *Discipline* (clear and clear understanding between workers and managers, based on respect for the rules and agreements that exist in the enterprise, is mainly the result of the management's capabilities).
- *Unity of command* (orders from only one leader and accountability to only one leader).
- *Unity of leadership* (one leader and a single plan for each set of actions to achieve some common goals).
- *Subordination of individual interests to common interests* (the manager must achieve by personal example and tough but fair management that the interests of individuals, groups and departments do not prevail over the interests of the enterprise as a whole).

- *Staff remuneration* (payment should reflect the state of the enterprise and encourage people to work with dedication).

- *Centralization* (the level of centralization and decentralization should depend on the situation and be chosen in such a way as to give the best results).

- *Chains of interaction* (a clear construction of chains of following commands from management to subordinates).

- *Order* (everyone should know their place in the enterprise).

- *Equality* (workers should be treated fairly and kindly).

- *Staff stability* (frames must be in a stable situation).

- *Initiative* (managers should encourage subordinates to come up with ideas).

- *corporate spirit* (It is necessary to create a spirit of unity and joint action, to develop a team form of work).

While asserting the universality of the formulated principles, Fayol nevertheless emphasized the need for their flexible application, taking into account the situation in which management is carried out.

Undoubtedly, a huge contribution to the development of managerial thought was made by the German lawyer and sociologist Max Weber, who developed the theory of the bureaucratic construction of an enterprise and a management system in particular.

Weber believed that the bureaucratic system should ensure the operation of the enterprise as a machine, guaranteeing speed, accuracy, order, certainty, continuity and predictability.

According to Weber, the basic principles of building an enterprise that provide these qualities should be the following:

- division of labor based on functional specialization;
- a well-defined hierarchical distribution of power;
- a system of rules and regulations that define the rights and obligations of employees;
- a system of rules and procedures for behavior in specific situations;
- lack of a personal beginning in interpersonal relationships;
- admission to the enterprise based on the competence and needs of the enterprise;
- career advancement based on the competence and wide knowledge of enterprises that come with seniority;
- strategy for lifetime employment;
- a clear career system that provides upward mobility for skilled workers;

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• management of administrative activities consists in the development and establishment of thorough written instructions in enterprises.

"Synthetic" doctrines of management

For "synthetic" teachings, a view of management as a multifaceted, complex and changing phenomenon, associated with many connections with the internal and external environment of the enterprise, is characteristic. The first successes of such understanding of management took shape as a systematic approach to the enterprise. The possibility of deep penetration into the system of internal and external relations and multivariate analysis of both the object and the subject of management activity has opened up.

Undoubtedly, one of the most prominent theorists of our time in the field of a systematic view of management should be considered Peter Drucker. The center of Drucker's ideas about management is a systematic doctrine of management as a professional activity and the manager as a profession. This made it possible to organize the study of management in educational institutions and open the training of managers.

One of Drucker's most famous theoretical propositions is his concept of management by objectives. Drucker's idea that management should begin with the development of goals and then move on to the formation of functions, interaction systems and processes, radically turned the logic of management upside down.

Among the "synthetic" doctrines of management, situational theories occupy a prominent place. Situational theories provide guidance on how to manage in specific situations. At the same time, a step-by-step algorithm for solving problems is recommended. Firstly, it is necessary to carefully analyze the specific situation, highlighting what requirements the situation imposes on the enterprise and what is characteristic of the situation. Secondly, an appropriate management approach must be chosen. Thirdly, management must create the capacity in the enterprise and the necessary flexibility in order to be able to move to a new management style appropriate to the situation. Fourth, management must make appropriate changes to adjust to the situation.

One of the most popular system management concepts is the "7-S" theory, developed in the 80s. (USA). It was noted that an effective organization, as a rule, is formed on the meringue of seven interrelated components, a change in each of which necessarily requires a corresponding change in the other six. These key ingredients are as follows:

- *strategy* - plans and directions of action that determine the distribution of resources, fixing the circumstances for the implementation of certain actions in time to achieve the goals;

- *structure* - the internal composition of the enterprise, reflecting the mutual position of

organizational units, the hierarchical subordination of these units and the distribution of power between them;

- *systems*- procedures and routine processes occurring at the enterprise;

- *state*- key groups of personnel existing at the enterprise and characterized by age, gender, education, etc.;

- *style*- the way in which managers manage the enterprise, including organizational culture;

- *qualification*- the distinctive capabilities of key people in the enterprise;

- *shared values*- the meaning and content of the main activities that the company brings to its members.

In 1981, an American, William Ouchi, based on Japanese management experience, put forward the theory of "Z", as if supplementing and developing McGregor's ideas and leveling the provisions of situational theories. The starting point of the Ouchi concept is the position that a person is the basis of any enterprise and the success of the enterprise depends primarily on him. Based on this, Ouchi formulated the basic provisions and rules for effective people management.

The ideas of the "Z" theory in a condensed form are as follows:

- long-term recruitment;
- group decision making;
- individual responsibility;
- slow differentiated assessment of personnel and their moderate step-by-step promotion;
- indirect, informal control by clear and formalized methods;
- non-specialized career;
- comprehensive care for employees.

This review of the doctrines of management shows that practice constantly highlights more and more problematic facets of managing joint activities that arise during its progressive development. Science, in turn, responds promptly and effectively to the demands of practice, while putting forward a kind of benchmarks that are very useful for practitioners, guided by a four-step model for achieving success, namely:

1. Decide what you want (formulate and set a goal).
2. Do something.
3. See what happens.
4. If necessary, change the approach until you achieve what you want.

Setting the right goals means being able to "correctly formulate the result."

Basic principles for the formation and selection of your goals:

1. Choose goals that deserve to be achieved.
2. Choose a goal that you can achieve on your own.

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3. Formulate your goal in affirmative terms.
4. Express your goal accurately, in sensory terms.
5. Relate your goal to the context (situation).
6. Soberly evaluate the consequences of achieving your goal.

The subconscious mind plays an important role in everything we do. Business and organizational methods of achieving goals (formalized) usually omit this factor. The same applies to individual goals chosen in a logical, systematic way, by the "left hemisphere". [16]

Thinking in the affirmative is the principle of the correct formulation of the result.

With regret, usually focus on trying to avoid the unwanted instead of thinking about what you want and getting what you want. They develop an "aggressive-defensive", "denying" character instead of an "affirming" one. The "denying person" experiences, in the end, the scenario that he would like to avoid, because it is he who is strategically fixed and implemented. We can call such a system of "avoidance" prudence, realism, prudence, and so on. It manifests itself most effectively when achieving internal goals, but when it comes to conscious goals "...? ..", it often leads to blunders that are incomprehensible at first glance. Therefore, the first principle of a correctly formulated result is: "I express my goal in affirmative terms."

Principles of balanced self-renewal

Perhaps we have begun to understand that if we want to change something, then we must begin the change with ourselves. And in order to change ourselves effectively, we must first change our perception.

The principles of NLP (Neuro-Linguistic Programming) involve taking into account all four dimensions. This means that we must regularly and consistently develop them in the most reasonable and balanced way. Spending time on self-renewal requires us to be proactive.

Effective skills are well-learned principles and behaviors. To turn something in your life into a skill, you need three components: Knowledge, Skill, Desire.

Knowledge is a theoretical paradigm that defines what to do and why. Skill determines

how to do. And desire is motivation - I want to do it.

If one day we believe that from now on our behavior depends on our decisions, and not on the surrounding conditions, then the very first skill necessary for the beginning of self-development of a personality is about activity. Proactivity should be understood as a fact that by initiating what is happening, subordinating feelings to our values, we are responsible for our actions (and, above all, to ourselves). The behavior of an active person is a product of his own choice, he does not look for

"guilty" for his actions and for their results. In this case, he asks himself, and looks for the answer in himself. Despite the fundamental differences between these concepts discussed above, they nevertheless have something in common at their core, which reflects a certain commonality in the motivation of a person to act.

The named concepts of Maslow, Alderfer, McClelland, Herzberg allow us to conclude that there is no canonized doctrine explaining what underlies human motivation and what determines motivation. Each of these theories has a certain fundamental difference.

Thus, each of the theories has something special, distinctive, which made it possible for it to be widely recognized by theorists and practitioners and make a significant contribution to the development of knowledge about motivation. However, despite the fundamental differences, all four of the above theories have something in common that allows us to establish certain parallels between them. A characteristic feature of all four theories is that they study needs and give a classification of needs that allows drawing some conclusions about the mechanism of human motivation. Comparing the classifications of all four theories, it can be noted that the groups of needs identified in different theories quite definitely correspond to each other.

Much depends on the organizational culture and management of the staff of light industry enterprises.

An enterprise is a complex organism, the basis of the life potential of which is organizational culture: that for which people became members of the enterprise; how the relationship between them is built; what stable norms and principles of life and activity of the enterprise do they share; what, in their opinion, is good and what is bad, and many other things that relate to values and norms. All this not only distinguishes one organization from another, but also significantly determines the success of the functioning and survival of the enterprise in the long term. Organizational culture is not so clearly manifested on the surface, it is difficult to "feel" it. If we can say that an enterprise has a "soul", then this soul is the organizational culture.

People are the carriers of organizational culture. However, in enterprises with a well-established organizational culture, they seem to be separated from people and become an attribute of the enterprise, a part of it that has an active influence on the members of the enterprise, modifying their behavior in accordance with the norms and values that form its basis.

Since culture plays a very important role in the life of an enterprise, it should be the subject of close attention from management. Management not only corresponds to the organizational culture and is highly dependent on it, but can in turn influence the formation and development of organizational culture. To do this, managers must be able to analyze

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organizational culture and influence its formation and change in the desired direction.

In modern literature, there are both very narrow and very broad interpretations of what constitutes an enterprise culture.

Most often, organizational culture is interpreted as the philosophy and ideology of management accepted by the majority of the enterprise, assumptions, value orientations, beliefs, expectations, dispositions and norms that underlie relationships and interactions both within the enterprise and beyond.

Using the common that is inherent in many definitions, we can understand organizational culture as follows. Organizational culture is a set of the most important assumptions accepted by the enterprise team and expressed in the values declared by the enterprise, which give people guidelines for their behavior and actions. These value orientations are transmitted to individuals through the "symbolic" means of the spiritual and material intraorganizational environment.

Basic Assumptions. This is what the team of the enterprise adheres to in their behavior and actions. These assumptions are often associated with the vision of the environment surrounding the individual (groups, enterprises of society, the world) and the variables regulating it (nature, space, time, work, relationships, etc.). It is often difficult to formulate this vision in relation to the enterprise.

Values (or value orientations) guide the individual in what behavior should be considered acceptable or unacceptable. So, in some enterprises it is believed that "the client is always right", therefore it is unacceptable to blame the client for failure in the work of the enterprise team. In others, it may be the other way around. However, in both cases, the accepted value helps the individual understand how he should act in a particular situation.

"Symbolism" it is that by means of which value orientations are "transferred" to the collective of the enterprise. Many enterprises have special documents intended for all, in which they describe in detail their value orientations. However, the content and significance of the latter are most fully revealed to workers through "walking" stories, legends and myths. They are told, retelled, interpreted. As a result, they sometimes have a greater impact on individuals than the values that are written in the advertising booklet of the enterprise.

Organizational culture has a certain structure. The latter can be considered as a three-level one.

The first, "superficial" or "symbolic" level. Includes such visible external facts as applied technology and architecture, use of space and time, observed behavior, language, slogans, etc., or everything that can be felt and perceived through the known five senses of a person (see, hear, feel taste and smell, touch). At this level, things and phenomena are

easy to detect, but they can not always be deciphered and interpreted in terms of organizational culture.

Second, subsurface level. At this level, the values and beliefs shared by the enterprise team are revealed, in accordance with the extent to which these values are reflected in symbols and language. The perception of values and beliefs is conscious and depends on the desire of people.

Third, "deep" level. Includes basic assumptions that are difficult to realize even by the enterprise team itself without special focus on this issue. These hidden and taken for granted assumptions guide people's behavior, helping them to perceive the attributes that characterize organizational culture.

According to which of these levels are studied, there is a division of organizational cultures into subjective and objective.

Subjective organizational culture comes from the patterns of assumptions, beliefs and expectations shared by employees, as well as from the group perception of the organizational environment with its values, norms and roles that exist outside the individual. This includes a number of elements of "symbolism", especially its "spiritual" part: the heroes of the enterprise, myths, stories about the enterprise and its leaders, organizational taboos, rites and rituals, the perception of the language of communication and slogans. Subjective organizational culture serves as the basis for the formation of managerial culture, i.e. leadership styles and problem solving by leaders, their behavior in general. This creates a distinction between seemingly similar organizational cultures. For example, two businesses may claim to provide quality service to their customers. But the end result will largely depend on.

Objective organizational culture is usually associated with the physical environment created by the enterprise: the building itself and its design, locations, equipment and furniture, colors and amount of space, amenities, cafeteria, reception rooms, parking lots and cars themselves. All this, to one degree or another, reflects the values that the company's staff adheres to. Although both aspects of organizational culture are important, however, the subjective aspect creates more opportunities for finding both similarities and differences between people and between enterprises.

Content of organizational culture

A specific organizational culture can be considered based on ten characteristics:

- awareness of oneself and one's place in the enterprise (some cultures value the concealment of their internal moods by the employee, others encourage their external manifestation; in some cases, independence and creativity is manifested through cooperation, and in others through individualism);

- communication system and language of communication (the use of oral, written, non-verbal communication, "telephone law" and openness of

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communication varies from group to group, from enterprise to enterprise; jargon, abbreviations, gestures vary depending on the industry, functional and territorial affiliation of enterprises);

- appearance, clothing and presentation of oneself at work (a variety of uniforms and overalls, business styles, neatness, cosmetics, hairstyle, etc. confirm the presence of many micro-cultures);

- what and how people eat, habits and traditions in this area (organization of meals for employees, including the presence or absence of such places in the enterprise; people bring food with them or visit the cafeteria inside or outside the enterprise; food subsidies; the frequency and duration of meals; whether employees eat different levels together or separately, etc.);

- awareness of time, attitude to it and its use (the degree of accuracy and relativity of time among employees; compliance with the time schedule and encouragement for it; mono-chronic or poly-chronic use of time);

- relationships between people (by age and gender, status and power, wisdom and intelligence, experience and knowledge, rank and protocol, religion and citizenship, etc.; degree of formalization of relations, support received, ways to resolve conflicts);

- values (as a set of guidelines in what is good and what is bad) and norms (as a set of assumptions and expectations regarding a certain type of behavior) - what people value in their organizational life (their position, titles or work itself, etc. .) and how these values are preserved;

- belief in something and attitude or disposition towards something (belief in leadership, success, in one's own strength, in mutual assistance, in ethical behavior, in justice, etc.; attitude towards colleagues, clients and competitors, towards evil and violence, aggression, etc., the influence of religion and morality);

- worker development process and learning (thoughtless or conscious performance of work; rely on intelligence or strength; procedures for informing workers; recognition or rejection of the primacy of logic in reasoning and actions; abstraction and conceptualization in thinking or memorization; approaches to explaining the reasons);

- work ethic and motivation (attitude towards work and responsibility at work; division and substitution of work; cleanliness of the workplace; quality of work; work habits; work evaluation and remuneration; man-machine relationships; individual or group work; promotion at work) .

The above characteristics of enterprise culture, taken together, reflect and give meaning to the concept of organizational culture.

Members of the enterprise, sharing faith and expectations, create their own physical environment, develop a language of communication, perform actions that are adequately perceived by others and

show feelings and emotions that are understood by everyone. All this, being perceived by employees, helps them to understand and interpret the culture of the enterprise, i.e. give meaning to events and actions and make sense of your work environment. The behavior of individuals and groups within an enterprise team is strongly bound by the norms derived from these shared beliefs, expectations, and actions.

The content of organizational culture affects the direction of behavior and is determined not by a simple sum of assumptions, but by how they are interconnected and how they form certain patterns of behavior. What distinguishes a culture is the relative order in which the underlying assumptions that form it are arranged, indicating which policies and principles should prevail in the event of conflict between different sets of career planning assumptions.

The impact of culture on organizational performance.

There are two ways in which culture influences organizational life. First, culture and behavior mutually influence each other. Second, culture influences not so much what people do as how they do it. There are various approaches to identifying a set of variables through which the influence of culture on the enterprise can be traced.

Sate model. The influence of culture on organizational life V. Sate considers through seven processes:

- cooperation between individuals and parts of the enterprise;
- control;
- communications;
- enterprise dedication;
- perception of the organizational environment;
- justification for their behavior.

At the same time, the first three processes correspond with the first, superficial level of organizational culture or patterns of organizational behavior, and the next four - with the second, subsurface level, which has a "value" basis. The efficiency of the enterprise depends on how these processes proceed.

Cooperation as a model of behavior in an enterprise cannot be established only with the help of formal management measures, since it is impossible to foresee all possible cases. The extent to which people actually cooperate in collectives of enterprises depends on the assumptions they share in this area. In some enterprises, teamwork is the highest value, in others internal competition. In other words, it all depends on which philosophy prevails: individualist or collectivist.

The influence of culture on decision-making is carried out through shared beliefs and values that form a stable set of basic assumptions and preferences among members of the organization. Since

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organizational culture can help minimize contention, the process decision making becomes more efficient.

The essence of the control process is to stimulate actions towards the achievement of the set goals. In the nature of governance, there are three mechanisms of control: the market, administration, clan. Usually, in the collectives of enterprises, all three mechanisms are present at once, but to varying degrees. Under the market mechanism of control, they rely mainly on prices. The underlying assumption is that changing prices and payments should stimulate the necessary changes in the enterprise.

Administrative the control mechanism is based on formal authority. The process itself consists of changing the rules and procedures by issuing directives. This mechanism is based on two assumptions:

- from above it is clearer what measures to achieve the desired result;
- employees obey without question within shared basic assumptions.

Clan the control mechanism is entirely based on shared beliefs and values. It is from them that the members of the enterprise team proceed in the implementation of their actions. It is also assumed that employees are sufficiently committed to the enterprise, they know how to act within the framework of this culture. As the enterprise grows and develops, the clan mechanism is replaced by an administrative one, and then by a market one.

The impact of culture on communication occurs in two ways. The first is that there is no need to communicate in cases where there are shared assumptions. In this case, certain actions are performed as if without words. Second, shared assumptions provide direction and help in the interpretation of messages received. So, if at the enterprise the employee is not considered an appendage of the machine, then the news of the upcoming automation or robotization will not cause shock in him.

The content of culture also influences the content of communication. Some businesses value open communications, while others value it the other way around.

An individual feels committed to an enterprise when he identifies with it and has some emotional connection with it. A strong culture makes strong the individual's identity and feelings towards the enterprise. Also, employees can step up their actions in an effort to help the enterprise.

Perception organizational reality or what he sees is determined to a large extent by what his colleagues say about what he sees, sharing the same experience with him. Culture influences this process by providing the members of the enterprise team with a common interpretation of their experience. In businesses that place a high value on timely customer service, the

perception of a lack of resources to operate will not be interpreted as a need to change an established customer disposition. Otherwise, the client may be seriously harmed.

Culture helps people in the enterprise act meaningfully by providing justification for their behavior. In enterprises where risk is valued, a person takes it, knowing that in case of failure he will not be punished and that lessons will be learned from failure for the future. Actions thus justified reinforce existing behavior, especially when it fits into the situation. This process is a source of funds for changing the culture itself. Because people use culture to justify behavior, it is possible to change culture through change in behavior. However, for this process to be successful, it must be ensured that people cannot justify their new behavior with the "old" culture.

Peters-Waterman model. T. Peters and R. Waterman, the authors of the well-known bestseller "In Search of Successful Management", found a connection between culture and success in the work of an enterprise. Taking successful American firms as a model and describing management practices, they "deduced" a set of beliefs and values of the organizational culture that led these enterprises to success:

- faith in action;
- communication with the consumer;
- encouraging autonomy and entrepreneurship;
- considering people as the main source of productivity and efficiency;
- knowing what you are managing;
- do not do what you do not know;
- simple structure and few management staff;
- simultaneous combination of flexibility and rigidity in the enterprise.

Faith in action. According to this value, decisions are made even in the absence of information. Postponing decisions is tantamount to not making them.

Communication with the consumer. For successful enterprises, the consumer represents the focus in their work, since it is from him that the main information for the enterprise comes. Customer satisfaction for such businesses is at the core of their organizational culture.

Autonomy and entrepreneurship. Enterprises those who struggle with lack of innovation and bureaucracy "divide" into smaller manageable parts and give them, as well as individuals, a certain degree of autonomy necessary for creativity and risk-taking. This cultural norm is maintained through the dissemination of legends and stories about their own Edisons and Fords in the enterprise.

Performance depends on the person. This value proclaims a person the most important asset of enterprises. At the same time, the effectiveness of the enterprise is measured through the satisfaction of its

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members. The belief that treating people with respect and dignity leads to success is at the heart of the culture of these businesses.

Know what you are in control of. In accordance with this deeply rooted cultural norm, successful enterprises are expected “to be managed not from behind the closed doors of executive offices, but through visits by managers to the facilities they manage and through direct contact with subordinates in their places of work.

Don't do what you don't know. This provision belongs to the category of one of the important characteristics of the culture of successfully operating enterprises. These businesses do not accept diversification away from the core business.

Simple structures and few managers. Typical for successful enterprises is the presence of a small number of levels of management and a relatively small staff of managerial employees, especially in the upper echelon. The position of a manager in such enterprises is determined not by the number of his subordinates, but by his influence on the affairs of the enterprise and, most importantly, on its results. According to this cultural value, managers are more focused on the level of performance of their subordinates, rather than on the growth of their staff.

Simultaneous flexibility and rigidity in the enterprise. The paradox of this attribute of the organizational culture of successful enterprises is resolved as follows. High organization in them is achieved due to the fact that all employees understand and believe in the values of the enterprise. This tightly connects and integrates them. Flexibility is ensured by minimizing "management" interventions and minimizing the number of regulations and procedures. This encourages innovation and the desire to take risks. As a result, a rigid structure of shared cultural values makes possible a flexible structure of administrative control.

Parsons model. In a more general form, the relationship between culture and the performance of an enterprise is presented in the model of the American sociologist T. Parsons. The model is developed based on the specification of certain functions that any social system, including an enterprise, must perform in order to survive and succeed. The first letters of the English names of these functions in the abbreviation gave the name of the model - AGIL:

- adaptation;
- achievements of goals;
- integration;
- legitimacy.

The essence of the model is that for its survival and prosperity, any enterprise must be able to adapt to constantly changing environmental conditions, achieve its goals, integrate its parts into a single whole, and, finally, be recognized by people and other enterprises.

This model proceeds from the fact that the values of organizational culture are the most important means or tools for performing the functions of this model. If the beliefs and values shared in the enterprise team help it adapt, achieve goals, unite and prove its usefulness to people and other enterprises, then obviously such a culture will influence the enterprise in the direction of success.

Quinn-Rohrbach model. The ideas of T. Parsons were developed and concretized by R. Quinn and J. Rohrbach in their model "Competing Values and Organizational Efficiency", which explains the influence of certain groups of values on organizational efficiency. In the development of the AGIL model, it was proposed to consider this influence not in one, but in three dimensions. Therefore, the model of so-called "competing values" was used.

This model includes the following three dimensions:

integration- differentiation: refers to the design of works and the enterprise as a whole. This dimension indicates the degree to which the company's team emphasizes either control (preferring stability, order and predictability) or flexibility (preferring innovation, adaptation and change);

inner focus- external focus, this dimension reflects the predominance of interest in the enterprise team either in the organization of its internal affairs (coordination and satisfaction of employees), or in strengthening the position of the enterprise as a whole in the external environment;

means/tools- results/indicators: the measurement in the model demonstrates the difference in the focus, on the one hand, on processes and procedures (planning, goal setting, etc.), and on the other hand, on the final results and indicators of their measurements (productivity, efficiency and etc.). These three dimensions “give birth” to four different approaches to models of organizational effectiveness: quadrant 1 - the “human relations” approach, reflecting the state of maintaining a system of social relations, people's obligations, decentralization and differentiation through the development of cohesion and qualification skills among employees; quadrant 2 - "open system" approach, reflecting the state of decentralization and differentiation, growth and adaptation, quadrant 3 - the “rational-target” approach, reflecting the strengthening of the competitive position of the enterprise as a whole, maximizing results, centralization and integration through an emphasis on planning, efficiency and productivity; Quadrant 4 - the approach of "internal processes", reflecting the state of centralization and integration, consolidation and succession, maintaining a system of social relations through the distribution of information and strengthening stability and order.

This general model describes the values of enterprise culture in relation to each individual approach to performance measurement and compares

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the perspective of one approach with all others. Competing values are measured in the Quinn-Popbach model using "scaled" questionnaires. Therefore, the model can be used as an effective organizational diagnostic tool. Unlike one-dimensional models, in this case it is impossible to get the "only correct answer" about the efficiency of the enterprise. The model reveals shortcomings in all four of its parts to the extent that they are present in the activities of the enterprise.

For management practice, it is important to get an answer to two questions from theory: what do you need to know about national culture in order to take into account its impact on the effectiveness of team management, and is it possible to "splice" elements of different national cultures within one enterprise?

Systems approach. The entire "color" of the national culture of the society in which the enterprise operates takes part in the formation of organizational culture.

Systematization, as orderliness in the relationships between parts, contributes to the direction of analysis and taking into account the level of influence of individual elements of the whole. And they stand out as follows: the family system, the education system, the economic system, the systems - political, religious, socialization, health, recreation.

The family system is family relations and the way in which people reproduce, educate and introduce their children into society. In the family, for the first time, children develop patterns of behavior that they need to fulfill various roles in the enterprise team in the future (for example, relationships by status, age, gender, etc.)

The education system is how young and new members of society are provided with information, knowledge, skills and values. So, for example, in some cultures they teach more through what not to do, while in others it is the other way around.

An economic system is the way in which a society produces and distributes goods and services. At the same time, there are group, collective and individual approaches.

The political system is what is predominantly used to maintain order and existing power. These may be attributes of a tribal and even generic approach, or they may be elements of a developed democracy.

A religious system is a non-material, spiritual means of providing meaning and motivation to people's actions. This system determines the morality and prevailing values in society, which are guided by the enterprises operating in this society.

The system of socialization is the network and principles of social grouping created by people in a given society.

The health system is the way in which a culture prevents and heals disease and cares for the victims of disasters and incidents.

The recreation system is a way of socializing people and using their free time. Some cultures pay significant attention to people's sports, various types of outdoor activities are cultivated. In a number of cultures, there is an emphasis on folk dancing and singing, visiting spectacles, etc. during the holidays.

Hofstede model. The most popular approach to the study of the national in organizational culture, developed by G. Hofstede and based on five variables:

- *power distance;*
- *individualism;*
- *masculinity;*
- *the desire to avoid uncertainty;*
- *long-term orientation.*

Power distance is the degree of inequality between people that the population of a given country considers acceptable or normal. At the same time, a low degree is characterized by relative equality in society, and a high degree is vice versa.

Individualism is the degree to which the people of a given country prefer to act as individuals rather than as members of a group. A high degree of this variable implies that a person, being in conditions of free social ties in society, takes care of himself and his loved ones in the family, as well as bears full responsibility for all his actions. The same variable is characterized as collectivism (or a low degree of individualism). In collectivist societies, people are taught from childhood to respect the groups to which they belong, usually family, clan, clan, or organization. There is no distinction between members of the group and those outside the group. Group members expect the group to protect them and be held accountable for them if they get into trouble. For this, they are obliged to pay loyalty to their group throughout their lives. In individualistic societies, we are taught from childhood to think of ourselves in terms of "I" and not part of "Us." It is expected that, once on his feet, the individual will no longer receive protection from his group, and she will not be responsible for him. Therefore, he should not show strong loyalty to the group.

The third variable also has two poles: masculinity and femininity, reflecting how people of this culture relate to values such as "perseverance" and "self-confidence", "high level of work", "success and competition", which are associated almost everywhere to a greater extent with the role of a man. These values are different from the "tender" values such as "life's comforts", "maintaining warm personal relationships", "caring for the weak and solidarity" associated predominantly with the role of a woman. We are talking about the predominance in society of patterns of behavior inherent in either males or females. The role of a woman is different from the role of a man in all countries, not in "hard" societies this difference is greater than in "gentle".

The fourth variable received, the name "uncertainty avoidance" can be defined as the degree

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to which the people of a given country prefer structured situations as opposed to unstructured ones. Structured situations are situations with clear and precise rules for how to behave. These rules can be formalized, or they can be supported by traditions. In countries with a high degree of uncertainty avoidance, people tend to be highly agitated and restless, feverish at work, or rushed. In the opposite case, people behave and work more calmly and systematically. In countries with a high degree of desire to avoid uncertainty, the prevailing opinion is that everything "not ours and unusual" is dangerous.

The fifth variable is measured by long-term or short-term orientation in the behavior of members of society. Long-term orientation is characterized by a look to the future and is manifested in the desire for savings and accumulation, in perseverance and perseverance in achieving goals. Short-term orientation is characterized by a look into the past and the present and is manifested through respect for traditions and heritage, through the fulfillment of social obligations.

Model Lane and Distefano. The influence of the national on organizational culture is based on six variables, defined as the problems that a society has faced throughout its history. Anthropologists have found that different societies deal with these problems in different ways. In the model, these different paths are called "variations in value orientations."

The six variables of the model under consideration include:

- *relation of man to nature;*
- *orientation in time;*
- *belief about human nature;*
- *activity orientation;*
- *relationship between people;*
- *orientation in space.*

The model assumes that each of these variables and its "national" variation are directly related to certain characteristics and variations of their condition within the organizational culture that prevails in a given society.

Thus, faith about the nature of man does not consist in understanding how one individual thinks of another, but in what an individual believes in considering the possibilities of a person. For example, is it possible to change a person or not. Or whether people are inherently bad, good, or both.

In an organization, value orientations in relation to human nature can, according to the model, be measured through the following characteristics: control system; management style; organizational climate.

The most obvious, in terms of the impact of human nature on organizational performance, is the control system. Orientation to the inherently "bad" in human nature serves as the basis for a rigid control system that implies a suspicious attitude towards people. Other orientations ("neutral" and "good") in

relation to human nature will reproduce correspondingly more flexible systems of control.

Ouchi model. W. Ouchi's well-known "Z" organization today is an attempt to show how the combination of the advantages of two quite different cultures (Japanese and American) "gives birth" to an effective version of the culture of the American business enterprise. U. Ouchi built his research on a comparative analysis of seven organizational culture variables:

- *obligations of the enterprise in relation to its members;*
- *performance evaluation;*
- *career planning;*
- *control system;*
- *making decisions;*
- *level of responsibility;*
- *interest in the person.*

Obligations towards employees. According to W. Ouchi, all three types of enterprises highly value low employee turnover. Dismissals apply only in a stalemate. However, how this cultural value is maintained distinguishes these three types of enterprises. While in Japan the system of lifetime employment is more often used for this purpose, American firms traditionally focus on short-term employment, giving the individual freedom of choice. Although in practice, most American workers and employees build their life career by changing a small number of enterprises.

Evaluation of work performance. All three types of enterprises carry out this work using both quantitative and qualitative measures. However, the time lag and its impact on careers are different. Thus, in a "purely" American enterprise, rapid progress is valued, based on the evaluation of work using a variety of quantitative meters.

Career planning. The number of functions performed in the process of passing a career significantly distinguishes Japanese and American managers. The "third" path offers to diversify the manager's career within three to five functions.

Control system. Not a single enterprise can do without control. However, each company decides this in its own way. If a typical American enterprise has a clear, clear and fairly formal reporting system, then for the "ideal" model, a mainly Japanese approach is proposed, when control is exercised through informal and less structured mechanisms. One of the most effective mechanisms is organizational culture.

Making decisions. Preference is given to the Japanese version, when decisions in the collective of the enterprise are made at the group level and on a consensus basis (everyone basically agrees and makes decisions for execution).

Responsibility level. In contrast to the advantages of a group consensus decision, W. Ouchi's model suggests that for an American Z-type firm, responsibility should be maintained at the individual

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level. In this case, it is assumed that two different cultural values (group decision and individual responsibility) must coexist with each other. This is solved in many cases through the mechanism of participation in management, which traditionally keeps the last word in the decision for the manager. The American individuality does not suffer.

Interest in a person. Following the Japanese approach, U. Ouchi proposes in the “Z” option to consider a person in the enterprise team more than just an employee, to show interest in his home life, hobbies, faith, desires, fears and inspiration. The typical American approach to see only an employee in an individual limits the ability to manage a person in an enterprise team.

U. Ouchi's model was put into practice at a number of Japanese automobile factories of the Toyota and Nissan firms in the USA. Where enterprises have systematically invested in their employees and their work over a long period of time, gradual and significant improvements have been observed.

The main groups of culture maintenance methods are as follows.

Objects and objects of attention, evaluation, control by / managers. This is one of the most powerful methods of maintaining culture in the enterprise team, as the manager lets employees know what is important and what is expected of them through repeated actions.

Leadership response to critical situations and organizational crises.

In these situations, managers and their subordinates discover organizational culture to a degree that they never imagined. The depth and scope of the crisis may require the enterprise to either strengthen the existing culture or introduce new values and norms that change it to some extent. For example, in the event of a sharp decline in demand for manufactured products, the organization has two alternatives: to dismiss some of the employees or to partially reduce working hours with the same number of employees. In enterprises where a person is declared as the value of "number one", apparently, they will accept the second option. Such an act of management will turn over time into organizational folklore, which will undoubtedly strengthen this aspect of the culture in the company.

Aspects of organizational culture are learned by subordinates through how they should perform their roles. Managers can deliberately build important "cultural" signals into training programs and daily assistance to subordinates at work. So, an educational film can focus on the cleanliness of the workplace. The manager himself can also demonstrate to subordinates, for example, a certain attitude towards customers or the ability to listen to others. By constantly focusing on these points, the manager helps

to maintain certain aspects of the organizational culture.

Culture in an organization can be learned through a system of rewards and privileges. The latter are usually tied to certain patterns of behavior and thus set priorities for employees and indicate values that are more important for individual managers and the enterprise as a whole. The system of status positions in the enterprise team works in the same direction. Thus, the distribution of privileges (a good office, a secretary, a car, etc.) indicates the roles and behavior that are more valued by the enterprise. At the same time, practice shows that this method is often not used in full and not systematically.

This is one of the main ways to maintain culture in the enterprise team. What the enterprise and its management proceed from, regulating the entire personnel process, quickly becomes known to its members by the movement of employees within the enterprise. Criteria for personnel decisions can help or even hinder the strengthening of the cultural bodies existing in the team of the enterprise. Thus, the turnover of personnel on assembly lines inherent in conveyor production has prompted many enterprises to switch to either a group approach to work, or to the transition to “trolley” assembly as part of an integrated team.

Many of the beliefs and values that underlie the culture of the enterprise are expressed not only through legends and sagas that become part of organizational folklore, but also through various rituals, rites, traditions and ceremonies. Rituals include standard and repetitive team events held at a set time and on a special occasion to influence the behavior and understanding of employees of the organizational environment. Rituals are a system of rituals. Even certain managerial decisions can become organizational rituals that employees interpret as part of the organizational culture. Such rites act as organized and planned actions of great "cultural" significance. Observance of rituals, rites and ceremonies enhances self-determination

The culture of the enterprise team includes three levels: symbols; values and beliefs; basic assumptions. The question arises about the possibility of manipulating culture through the implementation of changes at each of these levels.

There is a position that regardless of the stage of development at which the enterprise is located, its top management can manage culture in two ways. The first is like a vision from above, which should arouse enthusiasm among the majority of the members of the enterprise team. The leader-leader inspires and implements the basic values of the enterprise. This presupposes that the leader has an obvious and sincere personal commitment to the values he believes in.

The application of the second method starts from the other end of the enterprise, from its lower levels. In this case, much attention is paid to the details of real

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life in the enterprise team. Managers must track throughout the enterprise what is happening with them, while trying to manage the culture of the enterprise step by step.

It is known that a number of managers confidently adhere to certain values and beliefs, but do not transfer them to other members of the enterprise team. In such a situation, they lose the opportunity to influence the culture of the enterprise. Managers - "recluses" can comprehend all the "technical" secrets of management, but they cannot influence the culture of the enterprise, remaining "invisible". It follows that the first way can be implemented through public statements, speeches and personal example, indicating a consistent interest in the values being introduced. Leaders are encouraged to appear in print, radio, and television as often as possible, preaching the values they set. The latter should not be an enterprise secret. The second way requires an understanding of the importance of culture in the daily life of the enterprise. At the same time, effective means can be the manipulation of symbols and things of the material world of the enterprise, the creation and development of patterns of behavior, the introduction step by step of the conditions for interaction. Culture management implies the ability to influence the subsurface level through the constant manipulation of attributes of the surface level, up to the change of basic assumptions. If the daily actions of managers in the enterprise team are in line with the values they declare, then this, of course, contributes to the development of culture and its strengthening. Culture management implies the ability to influence the subsurface level through the constant manipulation of attributes of the surface level, up to the change of basic assumptions. If the daily actions of managers in the enterprise team are in line with the values they declare, then this, of course, contributes to the development of culture and its strengthening. Culture management implies the ability to influence the subsurface level through the constant manipulation of attributes of the surface level, up to the change of basic assumptions. If the daily actions of managers in the enterprise team are in line with the values they declare, then this, of course, contributes to the development of culture and its strengthening.

Obviously, managing organizational culture is not easy. Value orientations should not only be declared, but also become an integral part of the inner life of top management and be transferred to the lower levels of the enterprise in all its details.

When managing culture, keep in mind that it can serve as a kind of "glue" that holds the parts of the enterprise together. However, it must be remembered that if the parts are bad, then even the best "glue" in the world will not make the whole strong enough. The unification of Values and the daily work of managers to "implement" them in life can lead the enterprise to success.

Crop management is a rather lengthy process and bears little resemblance to quick fixes. The basic assumptions that lie deep in the minds, beliefs and behavior of the members of an organization cannot be changed in a short time. This process provides for the constant socialization of new members of the enterprise, the endless clarification of what they believe in and what they value in the team of the enterprise, tireless attention to both the general abstract view of things and the specific details of the life of the enterprise, and, finally, the correct planning of all this work. The recommendations discussed below can help managers to improve the effectiveness of managing culture in the enterprise team.

Pay special attention to the intangible, outwardly unperceivable aspects of the organizational environment. Deeply ingrained assumptions and value orientations in people may require long and difficult changes in the system and structure of management. Culture is the path that helps to understand the organizational "Through the Looking Glass".

Be skeptical of proposals calling for rapid transplantation or crop transformation.

Try to understand the importance of important organizational symbols (company name, logo, slogans).

Listen to the stories told within the enterprise team, analyze who their heroes are, and what these stories reflect in the culture of the organization.

Introduce organizational rites periodically to transmit basic ideals and enhance culture.

Practice abstract ideals directly and directly in your daily activities. The manager is required to understand what ideals he should adhere to and what actions should take these ideals down the levels of the enterprise.

Organizational culture is a set of the most important assumptions, values and symbols shared by the members of the enterprise team. There are different levels of organizational culture: superficial, subsurface, deep.

Depending on the predominance of elements of one or another level, subjective and objective culture is distinguished in the enterprise team. The first is the basis for the formation of a managerial culture or leadership style.

Organizational culture is not a monolith, but consists of the dominant culture, group subcultures, and countercultures that reinforce or weaken the culture of the organization as a whole. The strength of culture depends on the extent and separability of its main attributes to the members of the enterprise team, as well as on the clarity of its priorities.

Development organizational culture involves its formation, maintenance and change. The formation of culture takes place in the conditions of solving two important problems by the enterprise: external - adaptation and internal - integration. The formation of

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culture in the team of the enterprise is influenced by the culture of the society / people within which the enterprise operates.

Organizational culture is supported by what attention is paid to, how the activities of members of the enterprise team are evaluated and controlled, ways of responding to critical situations - role modeling and staff training, motivation criteria, as well as criteria in personnel work. Compliance with rituals, rituals and traditions also contributes to the maintenance of organizational culture.

Changing organizational culture is, to a certain extent, the opposite action in relation to its maintenance. Changes in behavior can lead to changes in the culture of the enterprise team, and vice versa. Three combinations of changes in behavior and culture in the enterprise team are possible: 1) culture change without behavior change; 2) changing behavior without changing culture; 3) change in behavior and culture.

The study of the influence of culture on organizational performance is associated with the choice of approach and variables. Each of the existing models of cultural influence uses its own criterion for the formation of a set of organizational variables; So, for V. Sathe, these are organizational processes, for Peter and Waterman, value orientations, for T. Parsons, the functions of the social system, and for Quinn and Rohrbach, the system of competing values.

Success in business implies a high degree of compatibility of strategy and culture in the enterprise team. The following situations may arise: a culture is ignored that strongly impedes the effective implementation of the chosen strategy; the management system adjusts to the existing culture in the enterprise team; an attempt is made to change the culture in accordance with the chosen strategy; the strategy adjusts to the existing culture.

Conclusion

The influence of the national in the organizational culture is great. When studying the national in organizational culture, two questions are solved: what you need to know about national culture in order to foresee its impact on the culture of the enterprise; Is it possible to "splice" the best of different national cultures within the framework of one enterprise team in order to increase its efficiency?

When answering the first question, various models are used: J. Miller - a systematic approach; G. Hofstede - variables of national culture; Lane and Distefano are variables of national culture and variations in their change, correlated with certain variations in organizational variables. For these purposes, groups of elements that form the state of a given society can also be studied: territory, nature and climate; language, faith, morality and law; family, upbringing and education; forms of socialization of people's lives; way of doing business, economics and

business; politics, history and government. Ouchi's "Z" theory attempts to answer the second question about the synergy of different cultures. The model uses a comparative analysis of seven organizational variables in refraction to national characteristics and, based on its results, a "Z" type culture is formed.

1. To the Government of the Russian Federation:

a) provide for, when drafting the federal budget for 2023 and for the planning period of 2024 and 2025, the provision of state support to light industry enterprises annually in volumes not lower than the level of 2022.

b) provide for, within the framework of the State Program for the Development of Agriculture and the Regulation of Agricultural Products, Raw Materials and Food Markets for 2018-2025, the formation of a subprogram aimed at providing light industry with high-quality agricultural raw materials, as well as the implementation of anti-epizootic measures in order to eliminate hypodermatitis in cattle.

c) to consider the issue of establishing at the federal level incentives for corporate property tax in relation to movable property in order to stimulate the modernization of production and ensure that appropriate changes are made to the legislation of the Russian Federation;

d) take measures to mitigate, within the framework of bilateral international agreements with the central veterinary authorities of foreign countries, veterinary requirements for raw hides imported into the territory of the Russian Federation;

e) determine the sale of fine and semi-fine wool, long flax fiber to processing enterprises located on the territory of the Russian Federation, as a prerequisite for the provision of state support to agricultural producers engaged in the production of these products, and ensure that appropriate changes are made to regulatory legal acts;

f) provide for the introduction of amendments to the legislation of the Russian Federation aimed at developing a system for ensuring the traceability of the turnover of light industry goods;

g) to consider the issue of the expediency of introducing a recycling fee for footwear;

h) jointly with the Russian Export Center joint-stock company, submit proposals to promote the development of exports of Russian light industry products, including by compensating for the costs associated with the entry of these products to foreign markets.

Thus, today, and even more so tomorrow, there are all the prerequisites for the light industry to get out of the stall and re-assert itself as an industry capable of successfully implementing import substitution for most demanded goods, endowing them with competitiveness and, at the same time, maintaining such a price niche, which would be accessible to all segments of the population of the regions of the Southern Federal District and the North Caucasus

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Federal District, but this is possible only in an alliance between manufacturers and all branches of government - federal, regional and municipal. It is gratifying that both the President and the head of government understand this, which inspires hope for the successful implementation of the strategy for the

development of light industry approved by them until 2025, and we will strive for its implementation.

I am glad that they are supposed to be implemented in full and on time, understanding the responsibility of the named persons and their motivation to act.

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