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ABOUT THE FEATURES OF INDUSTRIAL POLICY OF PRODUCING QUALITY AND AFFORDABLE PRODUCTS TO CONSUMERS IN THE REGIONS OF SFD AND NCFD

Abstract: *The article reflects the author's belief that the conflict of interests around the importance of planning in the organization of production, in a certain world, is associated with the crisis of self-economic thinking. The domination of one-sidedness and the absolutization of quantitative methods inevitably lead researchers to empiricism and utilitarianism, to an unjustified measure of simplification required by the method of mathematical calculations. Opinion supersedes knowledge, subjectivity and objectivity. The planning format should correspond to the specific social status of the economy. Its goal is to create favorable conditions for human development, therefore, planning must perceive the person as the main capital, the goal of the movement, and not only and not so much its factor. It is futile to make planning dependent on market exposure. The market must be planned as part of total planning. Neoliberalism is dangerous in its desire to separate the subjects of production and distribution. The system-forming factor of social development is ensuring high-quality growth of consumption, and all the forces of society should be equally interested in this : the owner of the means of production, the consumer and the state. The state to effectively manage, you need control over production, the question is, what should it be? Special attention is paid to the management methodology and the socio-cultural aspect of planning.*

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Key words: competitiveness, demand, quality, availability, innovation, digital technology, economic policy, industrial policy, Union of Federal, regional and municipal branches of government, quality growth, consumption, domestic and international markets, socio-cultural aspects, planning, profitability, profit, financial stability, stability, purchasing power.

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Introduction

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Planning belongs to the fundamental features of the history of human life, characterizes the essence of rationality in the form of consciousness. Man, to become homosapiens, went through the evolutionary path of 2.5 million years. Our ancestors were homohabilis, homoerectus, direct predecessors who failed to take advantage of intelligence, African homosapiens, non-ardelans, Cro-Magnons, the Altai form of homosapiens, and possibly many other forms.

Reasonableness is not only the main feature of the quality of a modern person, it indicates the vector of development of the species. Labor, sociality arose in the process of natural changes, therefore, one should not be surprised that once upon a time there were "skillful people" who were replaced by "upright people" who assimilated the stable characteristics of "skillful people". The merit of homosapiens is that, developing his rationality, he was able to give the development of labor the form of labor activity, and the quality of social life to social ties. Labor activity has become the basis of human history, society - a form of its organization, rationality - a driving force.

It is not enough to be reasonable, one must realize the total significance of the mind as the ability to cognize and control activity. All crises in history are a product of the crisis of the rationality of consciousness, its cognitive ability and social responsibility. The concepts of "consciousness" and "intelligence" are different. Reasonableness is a sign of a species, consciousness is a sign of a social subject, which can be a person, community - marriage, family, social group, historical form of community. At the same time, consciousness and rationality differ exclusively within the framework of their historically established unity, they define the dualism of human nature, protect man as a product of evolution and serve as an instrument for his further development.

In rationality, the power of our knowledge, consciousness is a means of knowledge management, it directs and limits activity in the mutual interests of social subjects and natural conditions for the implementation of activities, therefore science is both a special form of knowledge and a social means of regulating the possibilities of applying knowledge.

The need for science is due to developing labor. Labor in the world of living beings before the human formation remains unchanged and is regulated by instincts, conditioned reflexes. The highest achievement of knowledge at this level is intelligence. Understanding, which opens access to knowledge of the laws of relations and changes, has gained relevance with the possibility of sustainable transformation of the environment. Science ensures the effectiveness and safety of human participation in the development of reality, both natural and social. Together with philosophy, it is designed to embed human reality into the logic of world development.

Activity management is an initial requirement for the sustainability of human existence in the developing world. Scheduling is a versatile activity management function. Conflicts in understanding the importance of planning activities are explained by the interpretation of the concept itself, and are primarily of verbal origin. Even Plato and Aristotle realized the epistemological peculiarity of the concept as a form of human knowledge. The concept, in contrast to figurative thinking - intelligence - generalizes a range of specific phenomena, therefore it also presupposes its own characteristic expressiveness. Only a word can form a concept. It is with the verbal expression of the concept that numerous difficulties in achieving understanding are associated.

We define a general phenomenon not directly, but indirectly through the concept created by consciousness. The concept is revealed with the help of words. The importance of the verbal tool in scientific cognition prompted famous thinkers in the 1920s and 30s to organize a special study of the possibilities of the word as a way to formulate scientific understanding. The linguistic trend in the positivism of the stated problem could not be solved, but it made it possible to comprehend its significance for science. The transformation of science in the process of scientific and technological revolution in the middle of the twentieth century into a direct productive force has shown that the correct interpretation of the content of a concept in words is also significant for managing the practical application of scientific creativity in economic activity.

The success of the critics of the Soviet system of managing the national economy, on the wave of which they tried to put an end to the socialist gains in

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planning, was largely the result of elementary pseudoscientific speculation in the content of basic concepts, successfully superimposed on the provoked objective difficulties and the low level of mass economic and political thinking - the habit of waiting "instructions from above", hopes for the prudence of statesmen. The 1990s will go down in national history not only as a time of another political turmoil, socio-economic crisis, but also as a test of national identity, a harsh time of its cleansing from various kinds of temptations. You must rely exclusively on yourself. Everyone in the West, East, South of Russia should have the status of partners in solving global challenges, it is not wise to ignore the experience of others, but you need to follow the common path in your own way. You can only believe in yourself, regularly checking your achievements against the direction and plans of development, this is a strategic postulate.

As for the practical course of implementing the political strategy, the situation has also cleared up. Without planning, there is no sustainability in development. You need to understand the multidimensionality and scale of planning. The organization of production in all its scales requires planning. Socialism and capitalism should be viewed not as alternatives to social progress, but as different planning systems for socio - economic development.

Socialism cannot be historically one-dimensional, since it is historically prepared and must absorb the national specifics of development, and capitalism is just as diverse. Socialism and capitalism have a common production platform, they require the industrialization of the economy. K. Marx and F. Engels viewed socialism as a solution to the contradictions of an industrially developed economy. It is possible to deny planning as a tool of socio - economic development only in one case when the content of the concept of "planning" is distorted.

The modern world economy has a global, more precisely, integrated look, thanks to the fact that it has become industrial by the third millennium. Along with industrialization, the inconsistency of the organization of production and the forms of its stability was revealed. Hence the permanence of crisis phenomena. The erection of competition and freedom of the market to an absolute has led to the fact that they ceased to reckon with the magnitude of losses from the struggle of all against all. Japan, having borrowed the specifics of the socialist practice of the Soviet Union, opposed the principle of participatory management to the ideal of competitive struggle for survival. Japanese analysts have rightly identified the advantages of consolidation in creativity over the desire to defeat a competitor at any cost. Participation does not negate the importance of competitiveness, it gives competition a cultural expression.

Competition in the field of activity is a refined form of struggle for survival. It is regulated by law,

but the moral value of the social organization of human life is suppressed in it. Competition in the absence of dominance in the relationship of solidarity inevitably leads to disunity, conflict and, as a result, to the strengthening of the functions of law due to the weakening of the position of morality.

Physics recognizes four forces: electromagnetic, gravitational, strong and weak interactions. By analogy with nature in modern social life, one can also distinguish strong and weak interactions. Strong provides morality.

The fact that moral interaction is really strong confirms the way to maintain it - self-control of the consciousness of the individual and all group subjects that form society. The weakness of the legal interaction of social subjects with each other and with society as a whole requires the organization and functioning of a special state institution. The Neanderthal man, like the Cro-Magnon man, was already intelligent and socialized, moreover, in physical status he possessed greater strength, but he could not stand the competition and died out. One of the versions of anthropologists claims that the Neanderthal's weak link was his lack of communication. Social relationships should serve as much of the realization of the potential of homosapiens. Competition in the economy reproduces subjective originality, in particular, the uniqueness of the individual, and, in a sense.

All the outstanding learned economists of the nineteenth century were noted in the history of philosophical thought. This fact is indicative. It illustrates the specifics of economics. Its subject is the processes on which the personal and social life of a person is based. The attempts of liberal economists to isolate economic activity and oppose it to political activity is nothing more than the desire to bring capitalism beyond their own understanding of social progress in the recent past - to stop social history at its bourgeois level.

Neoliberal ideologues refuse to support the logic of a democratic approach to understanding history. When the democratic movement was formed in England and France, its founders represented capitalism as a way to resolve social and political contradictions. Feudalism has exhausted its historical resources, argued the democrats, and must give way to a social system that is more historically dynamic, capable of meeting social needs to a greater extent. Bourgeois society, following this pattern, will also become obsolete over time, but in the old feudal tradition it will cling to the lost right to represent a social perspective.

It is easy to see that less and less propaganda uses the terms "capitalism", "bourgeois society", replacing them with "industrial", "new industrial", "post-industrial", "technotronic", "information" societies. The concept of "mode of production" is simplified in liberal interests to "form of organization of

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production", and political economy is minimized into economics. The goal of such a transformation is to transfer economic thinking to the level of technical concepts, which will simplify economic methodology, limiting itself to mathematical calculations and models.

The main thing is to remove the burden of political responsibility from economic theory, to separate economic reflection from state concerns. Property relations and distributions are camouflaged, their disparities are transferred to the section of technical problems. The meaning of the outstanding achievements of economics is distorted. So, A. Smith's justification of the need for freedom for subjects of production activity is reduced to freedom of competition, while the Scottish scientist also had in mind freedom of cooperation for producers, which is especially significant in relation to small and medium-sized production. Cooperation develops economic planning.

In light of the current tensions in international relations, the projection of political constraints on economic relations seems to be an extremely significant measure to understand the concepts of "governance", "organization" and "planning". It is on them that the revision of the classical political and economic scientific heritage is focused.

Control theory in general form was formed by the end of the 1950s, when, after numerous experiments using differential equations and the calculus of variations, modifications of classical theories and methods, it was found that the seemingly different problems of engineering activity and economic change have a common mathematical description. Management as a specific subject-oriented activity presupposes the need for a high level of organization of the process, which is impossible without the inclusion of planning, built on scientific calculations, in the activity.

The problem here is not at all Hamlet's: "to be or not to be !?" Problem: what kind of planning should be? At a time when the producers were artisans and guild organizations, production was very small, so everyone planned according to their possibilities, planning was not among the urgent problems. The situation changed radically with the Industrial Revolution. Production has become massive, the time has come for competition for the market for raw materials, sales, and labor.

Reflecting the changes that have taken place, planning has changed in all its modes of action and forms of manifestation. Hence the differences in the attitude to planning among producers and in economic theory, which is going through a difficult time in its history. Bulgakov's professor Preobrazhensky taught: revolutions, in order to be successful, must begin and ripen in the minds of people. The writer's observations confirmed the events of the crises of the 21st century.

Critical researchers were uncomfortable even before the newest crises; they came close to understanding that economic recessions, recessions that significantly hinder social progress, are not caused by external factors: financial adventures, political and military conflicts, infectious pandemics. Their reasons are in the contradictions of production itself, in particular, the ineffectiveness of management, the conjuncture caused by political considerations that run counter to the laws governing the movement of the economy. The immeasurable number of Nobel laureates among economists, approaching the number of physicists who have developed a modern scientific picture of nature, only once again convinces of the stability of the crisis of economic theory.

The manifold increased interest in Europe in K. Marx's "Capital" demonstrates disappointment in the research talent of contemporary economists. Europeans are not embarrassed that the scientific analysis of A. Smith, D. Ricardo, K. Marx, J. St. Mill, was carried out within the limits of the requirements of the classical period of the history of science, which replaced the non-classical, giving way to the post-non-classical. The essence is not in the names, it is in the changing ideas about the specifics of scientific knowledge.

Scientific knowledge is fixed in theory, but not every theory has the quality of scientific character. The development of science is, from a methodological and epistemological point of view, a change in the rules for achieving the quality of the cognitive process. "... The growth of scientific knowledge, wrote one of the most authoritative experts in the field of epistemology, K. Popper, is the most important and interesting example of the growth of knowledge. In considering this question, it should be remembered that almost all problems in traditional epistemology are associated with the problem of the growth of knowledge. I am inclined to state even more: from Plato to Descartes, Leibniz, Kant, Duhem and Poincaré, from Bacon, Hobbes and Locke to Hume, Mill and Russell, the development of the theory of knowledge was inspired by the hope that it would help us not only to learn something about knowledge, but also to make a certain contribution to the progress of knowledge.

The German specialist drew attention to an important change in the vector of movement of scientific and philosophical knowledge. In the initial period of the history of science and philosophy, when a scientist and a philosopher most often acted as one person, there was a conviction that the subject of study was objects of interest, or the knowledge about them that had already been obtained in experience - ideas, images, concepts. A new interpretation came from Berkeley, Hume: it is necessary, in the name of achieving objectivity and the significance of knowledge, to investigate not thoughts, opinions,

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views, but logical signs of judgments, statements and proposals.

K. Popper commented on this shift of interest in the following way: "I am ready to admit that this replacement of Locke's" new method of ideas "with a" new method of words "was undoubted progress, and it was urgently needed at the time." However, K. Popper refused to recognize the "new method of ideas" as the main method of epistemology, explaining his opinion by the one-sidedness and vulnerability of its use. We were forced to recall the thoughts of K. Popper by the following consideration: the classics of political economy began with a real-life subject, trying to discover its stable characteristics, developed concepts that reflect these signs, tried to "glue" them into a system describing a change in the state of the object of research, rested against the contradictions of ideas and reality, they discussed, relying on the real practice of the analyzed phenomenon.

Capital was then industrial capital. Financial capital was just being formalized into an independent system. Political economy did not reflect speculation, but virtual phenomena; it served the real movement. The vector of industrial and economic progress coincided with the ideology of those who were interested in it. The transformation of victorious capitalism turned out to be in the interests not so much of society as a whole, but of a certain part of it, by the way, also torn apart by the specifics of interests.

Economic theory, which has a connection with the activities of social subjects, began to lose the need for objectivity and therefore moved from the position of analyzing ideas to analyzing the forms of their expression. The methodological equipment of economic analysis has also changed. Quantitative analysis has supplanted the quality of the scientific synthesis of primary information. Conceptual analysis was replaced by linguistic exercises and semantic research under the plausible pretext of overcoming the ambiguity of concepts. Not a single science has appeared as many new terms as in economic theory.

The formation of new words is a natural phenomenon for science, but in each case, the legitimacy of neologisms is needed. Physicists, mathematicians, chemists, as a rule, make do with the accumulated stock of verbal expression of concepts. In economic theory, there is a kind of competition - who will come up with a new word more and faster, so the description of real phenomena is not concretized, but blurred, complicating the understanding of the subject.

The concept of "planning" generalizes the functioning of subjects of economic activity, the scale of its movement and much more. Planning can be within a single enterprise, then it is not a political element of management - it is determined by the management based on the economic situation; sectoral, on this scale it already has signs of a political phenomenon. Planning is divided into directive -

mandatory for execution and indicative, that is, conditional, allowing you to count on preferences. Distinguish between current and long-term planning. But, regardless of its nature, planning is a universal management tool in the systemic organization of activity - cognitive, practical, synthetic.

F. de P. Hanika - professor at the University of Khartoum, gave a course in Cambridge. In the book "New ideas in the field of management" on the example of drawing up financial estimates, he identifies three main points in resource management and in all planning comes first. Moreover, he begins the final chapter "Operations Analysis" with "Improving Management Technology" and concludes: "A group of new methods based on network analysis and used in the planning and regulation of complex projects is rapidly evolving."

On the crest of the scientific and technological revolution wave in 1967 in the USA, the well-known analyst and government official J. Galbraith publishes the monograph "New Industrial Society". Interest in the views of a specialist is evidenced by a rare fact: just two years later, Galbraith's book was translated and republished in the USSR with a foreword by N.N. Inozemtseva, CM. Menshikov and A.G. Mileikovskiy.

The reflections of J. Galbraith are still interesting and relevant, therefore, in the context of our preface, we cite fragments of his text selectively, but relatively completely. J. Galbraith asserted: "Of all the words in the lexicon of a businessman, words such as planning, government support and socialism are least pleasing to his ear. Discussion of the likelihood of these phenomena occurring in the future would lead to the realization of the amazing extent to which they have already become facts. It would also not have been without a statement of the fact that these terrible things arose at least with the tacit consent of the industrial system or as a result of the fact that it itself needed them."

J. Galbraith sees the future not in confrontation, but in convergence: "Thinking about the future, the scientist wrote, would also reveal the importance of the trend towards convergence of industrial societies, no matter how different their national or ideological claims may be. We mean convergence due to approximately similar planning and organization systems. Convergence is associated, first of all, with the large scale of modern production, with large investments of capital, perfect technology and with a complex organization as the most important consequence of these factors. All of this requires control over prices and, as much as possible, control over what is being bought at those prices. In other words, the market must be replaced by planning. Large-scale industrial production requires so that the sovereignty of the market and the consumer is largely eliminated." Further, J. Galbraith makes an even more imperative conclusion: "The industrial system does not have the ability to regulate aggregate demand - the

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ability to provide purchasing power sufficient to absorb everything it produces. Therefore, she relies on the state in this area. " The economic policy of the government of Boris N. Yeltsin was determined not by the international experience of political and economic reforms, but by the circle of liberal advisers from the United States, who went bankrupt in their own country. Those who had a chance to listen to Gaidar's speeches in the substantiation of the economic redistribution of society were constantly surprised at their terminological richness and unintelligible effect. Gaidar was aware of the adventurism of the economic program, its grave consequences for the people and national history.

It was not by chance that J. Galbraith devoted a separate chapter to education and emancipation, reminding university professors of their professional responsibility for the social consequences of their inaction. Professional education, by its systemic position, should form an understanding of the essence of economic and political processes among specialists. It is dangerous to replace education with enlightenment and training, it is designed to create conditions for the formation of the worldview position of the individual: "Not a single intellectual, not a single artist, not a single teacher, not a single scientist has the right to allow himself the luxury of doubting his responsibility. Nobody, except them, can take upon themselves the defense of the goals that are essential for our time, "concluded the American politician, concerned about the fate of the world.

Social and cultural aspects of planning run through the entire history of improving the quality management system for production and manufactured goods. It is easy to trace how the scale of the approach to quality planning changed from the first experiments of F. Taylor, A. Fayol, G. Ford Jr. and A. Sloan through the research of A. Maslow's needs, V. Shuhart's proposals, E. Deming's management program, K. Ishikawa's addition to I. Juran's recommendations, F. Crosby, A. Feigenbaum and the achievements of Soviet specialists. In the history of quality management, the importance of two factors has become clearer than in the rest: firstly, the dependence of quality on planning excellence, and secondly, the need to consider planning not only in the technological aspect, but also in a broad socio-cultural aspect, in order to involve all spiritually in production activities. -the physical potential of the individual.

Two centuries ago, the French sociologist and economist Proudhon decided to understand the origins and causes, and at the same time in the minds of the disadvantaged under the conditions of capitalist accumulation. He expounded his thoughts in the book "The Philosophy of Poverty", to which K. Marx responded with his monograph "The Poverty of Philosophy", which was pretty much forgotten. Marx showed the dependence of socio - economic research on the philosophical maturity of analysts. By that

time, K. Marx and F. Engels were actively introducing a new view of philosophy, declared in K. Marx's "Theses" about L. Feuerbach. Philosophy cannot be only a form of contemplative worldview, philosophical reflection should serve as a tool for understanding the worldview and methodological foundations of human activity in its entire spectrum from cognition to transforming reality.

We have already noted the stable connection between leading political economists and philosophy at a time of intensive bourgeois progress. This progress was contradictory, unevenly distributed, but it was, because there was a philosophy of bourgeois development. Economic science relied on philosophical methodology and scientific discoveries. The leader of progress was industrial capital, focused on the construction of real production facilities, the use of scientific and technological achievements. In the twentieth century, capitalism has changed significantly, its ideologues have lost their former confidence in a prosperous future. Empiricism supplanted rational thought, and with it came utilitarianism in its most primitive expression. The reorientation resulted in a spiritual crisis noted by all outstanding thinkers - K. Jaspers, M. Heidegger, Z. Freud, P. Sorokin, K. Popper, B. Russell, J.-P Sartre.

Planning has a world outlook scale, it is a function of rationality, which took shape in human consciousness. Let us repeat: such fundamental signs of consciousness as the ability to abstract and generalize in combination with anticipatory reflection of changes in reality intersect precisely in the need to plan activities. Otherwise, the knowledge of the laws of change, the delayed effect of actual action loses its meaning.

Planning can also be understood as the realization of freedom of action. The question: what kind of planning ensures the effectiveness of activity is solved in theory, but the reality of planning is determined by politics, and politics only partly coincides with logical necessity. If politicians really strive to make the development of production high-quality and efficient, then they must expand planning to a total scale, find a balance in the structure of investments, thinking, first of all, about enhancing human potential. In order for human capital to work and become profitable, it needs corresponding accumulations. This is the law of normal capitalism. There are examples of the implementation of economic policy focused on the planned development of the human factor. Let's refer to the Chinese modification of the principle of inclusiveness developed by D. Acemoglu and J. Robinson. The Chinese concretized the ideas of the authors of the project in ways of achieving common goals: by putting human resources development as a priority; a focus on achieving full employment; professional development of employees, social security and sustainable promotion.

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In the proposed monograph, the authors concentrated on the analysis of the planning experience, the reasons and conditions for the efficiency of production development, depending on which planning should be the locomotive of progress in the real sector of the economy. Theoretical research is combined with critical analysis of specific practical

results. In the established tradition, the materials of the monograph represent various political ideologies and economic positions, and the form of presentation is designed to make the content "information for thought", to awaken a creative attitude to what is read.

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