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## METHODOLOGICAL ASPECTS OF STABILIZATION OF THE MANUFACTURER'S ACTIVITY IN THE MANUFACTURE OF PRODUCTS THAT ARE PREFERRED BY CONSUMERS IN THE REGIONS

**Abstract:** *in the article, the authors, on the basis of the research carried out, formulated the so-called "recipes" for creating conditions under which shoe enterprises in the regions of the Southern Federal District and the North Caucasus Federal District would be able to manufacture competitive and demanded products. Such a solution is possible if the heads of enterprises and regional branches of government of these regions combine their efforts through the use of innovative technological processes based on universal and multifunctional equipment to provide production with mobility, flexibility and the ability to maneuver the price of products that will be in demand not only in domestic markets with unstable demand, but also in demand abroad. We believe that the article is not only of scientific interest, but what is especially important.*

**Key words:** *enterprises, consumers, regions, assortment, assortment policy, competence, preference, production management, product quality, demand, competitiveness, stable financial position, stable TPP, demand, profit, innovation, quality, means.*

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### Introduction

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The nature of the new competition in the modern world economy, due to the processes of globalization,

sets high demands on manufacturers to increase the competitiveness of goods and enterprises. Increasing the competitiveness of enterprises and industries is one of the most important areas of real economic growth, both in Russia and in the regions of the

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Southern Federal District and the North Caucasus Federal District, which is reflected in the program document, namely, in the strategy for the development of light industry in Russia for the period up to 2025.

In this regard, the problem of the competitiveness of domestic footwear requires the development of conceptual foundations of theoretical, methodological and practical recommendations adequate to the forthcoming changes in the organizational and economic mechanism of the functioning of the entire industrial complex of the country.

In modern conditions of market relations, a competitive environment and direct interaction of Russian and foreign manufacturers, solving the problem of combining state and market mechanisms for managing competitiveness is becoming a strategic resource for the economy of the regions of the Southern Federal District and the North Caucasus Federal District. In the world economy, the place of price competitiveness was taken by the competitiveness of quality levels, which increased its relevance with Russia's accession to the WTO. An increase in the quality factor of the results of the production of domestic footwear in the strategy of competition in world markets is a long-term trend.

The task of increasing competitiveness is especially urgent for shoe enterprises, which, due to external factors (increased competition due to globalization, the global financial crisis) and internal (ineffective management), have lost their competitive positions in the domestic and foreign markets. In response to negative processes in the external environment, the processes of regionalization and the creation of various network structures are intensified, one of which is the union of commodity producers and the state.

Today, in the volume of sales of light industry goods in the Russian market, only 23.2% falls on the share of domestic manufacturers, on official imports - 27.1%, and the remaining 49.7% are goods of shadow production or illegally imported into the territory of Russia, mainly Chinese. and Turkish production. Almost 650 billion rubles are being withdrawn from taxes. Thus, the Russian market for light industry products is semi-criminal in nature.

"Competing" with smuggled and counterfeit products, Russian manufacturers today are deliberately in a losing position. In these conditions, the priority of the state industrial policy in the light industry should be the consistent implementation of a set of measures in order to oust counterfeit and contraband products from the market and stimulate the organization of modern commodity distribution networks instead of the opaque, and sometimes criminal, unorganized trade in the clothing markets.

Russian producers are almost completely ousted from the cheap sector of the market, and the supplied cheap imported goods, which are successfully sold by

trade, are not always safe for human health. In general, the contribution of light industry to industrial production in Russia has decreased since 1990 by more than 10 times and today is just over 1%. Hundreds of enterprises went bankrupt and ceased to exist, including city-forming ones, on which the fate of residents of small towns depends. If the prevailing trends in the industry continue, according to international experts, in 5-10 years the Russian light industry may cease to exist.

More than 80% of those working in the light industry are women. During the period from 1990 to 2020, the number of workers employed in light industry decreased from 1,932 thousand people. up to 202.3 thousand people. The age structure of the labor contingent is extremely unfavorable. The level of wages in the light industry is still significantly lower (almost 2 times) than the average wages in the manufacturing industries and amounts to a little more than 9750 rubles per month.

This gives rise to a whole tangle of social and industrial problems. Their solution is hindered by the tense financial and economic situation of the enterprises of the industry. The profit of enterprises, light industry in 2020 decreased by 29.3% and amounted to 2.933 billion rubles, the loss of unprofitable organizations increased by 56.3%. In addition, the share of wages, with its minimum absolute value, in the cost of light industry products is quite large, and a simple increase in wages will cause a radical decrease in the competitiveness of products. A common problem of light industry enterprises is the use of morally and physically obsolete technological equipment. According to Rosstat, at the beginning of 2021 the share of equipment operated up to 5 years was 1.8%, 6-10 years - 33.5%, 11-20 years - 55.0%, over 20 years - 9.7% ... This not only prevents the production of a modern range of competitive products, but also leads to unsatisfactory working conditions and increased industrial injuries. It is impossible to rectify the situation without a radical technological re-equipment of the industry and tightening state control over the observance of legislation in the field of labor protection.

Of course, the decisive factor in relation to light industry is the competitiveness of products in the context of virtually global competition in all markets. In order not to disappear, Russian companies must take into account and fit into the global trends in the development of light industry, namely:

- unbundling of enterprises and the predominance in the structure of production of small enterprises with up to 300 people, capable of quickly responding to market demands;

- unification of industry enterprises into holdings with a closed production cycle, associations and unions that develop common approaches to solving industry problems;

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– orientation of the light industry to the tastes and needs of specific segments of the population, the age of consumers, climatic conditions, etc.

As the analysis shows, in fact, the only way to solve both economic and social problems associated with light industry, including improving the standard of living and social protection of its workers, is the accelerated modernization of the industry and its supporting infrastructures.

An increase in the standard of living and social protection of workers in the light industry should be based on the innovative development of the industry, through the introduction of highly efficient technological equipment into production, which allows saving labor, material and energy costs. The second direction of development is to increase the efficiency of the results of the light industry enterprises, which can be achieved through the use of more efficient technological processes, including through "horizontal" and "vertical" cooperation and integration of enterprises.

A balanced increase in the level of wages is possible only with an increase in labor productivity and an improvement in the quality of materials and products, which will make it possible to bring its average level to 30.0 thousand rubles. Thus, the modernization of the enterprise will increase the productivity of equipment and labor by 2.5 - 3 times.

In addition, the replacement of outdated equipment will lead not only to an increase in labor productivity, but also to an increase in production automation, ultimately to a decrease in the intensity and monotony of labor, which will positively affect the health and motivation of workers in the industry.

A positive factor and feature of the light industry is the quick return on investment. The high mobility of production and the technological capabilities of enterprises allow for a quick change in the assortment of products and not reduce the volume of its output and, consequently, the volume of sales and tax deductions in the event of changes in market conditions associated with seasonal changes in demand and changes in fashion. The turnover in the industry, despite the actual absence of wholesale trade, occurs 2-4 times a year. The large share of final products sold in the retail network provides a quick return on investment, which makes it possible to effectively use borrowed and subsidized funds. Each additional 100 million rubles of working capital provides an increase in production volume for the year in the amount of 350-500 million rubles depending on the turnover rate. Light industry is one of the most natural spheres for the establishment and development of small businesses. Small businesses today are concentrated in the retail area. Meanwhile, as world practice shows, the margin of safety of private entrepreneurial activity cannot be based solely on trade. Sewing and shoe production can be effectively

organized with less than 100 employees and very modest start-up investments.

In our Russian conditions, the gap in prices of producers and sellers of certain groups of light industry products diverges several times (from 2 to 4 times). Thus, not only the consumer suffers due to the increase in prices, but all the profits obtained mainly remain in trade, while manufacturers, working at the lower limit of profitability, do not have the means to develop production and increase competitiveness their products. This discriminatory distribution of profits leads to a monopoly of sellers and seriously hinders the development of the domestic processing industry.

The Ministry of Economic Development and Trade of the Russian Federation developed and adopted the Concept of long-term socio-economic development of Russia before 2020 year., but unfortunately, in the document prepared by the Ministry of Economic Development and Trade of the Russian Federation, along with many serious studies, there is no integral concept of state policy aimed at developing the country's industry, which would ensure Russia's breakthrough into the number of highly developed post-industrial powers and a decent standard of living population. This is possible if the components of Russia's development strategy until 2025 are implemented, namely:

– to develop and legislatively consolidate the foundations of an effective state industrial policy as a system of agreed goals, priorities and actions of state bodies, business and science to improve the efficiency of industry, ensure high competitiveness of products, goods and services and a steady growth of production. In its formation, provide for outrunning growth in all sectors of high-tech products with an increase in its share in the total volume of industrial production by 2020 at least 50%, equality of subjects of industrial policy, guarantees of property rights;

– by ensuring the implementation of special measures to support priority high-tech industries (growth points) such as the aviation industry and engine building, rocket and space, radio-electronic, shipbuilding, nuclear energy, information and communication, create conditions for the effective development of the entire industry in Russia. In order to increase the volume of investments, create economic and legal prerequisites for the introduction and use of high technologies and new materials, primarily developed in Russia: to legislatively consolidate the foundations of the national innovation system in the Russian Federation; to establish a multiplying factor for R&D expenses included in the cost price; reduce VAT to 12%; to exempt from taxation the profits of enterprises invested in production; to create institutions of long-term crediting of modernization and technical re-equipment of industry at a low interest rate; to improve the system of VAT administration, to change the procedure and terms for paying taxes to replenish

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their own working capital by industrial enterprises; make the transition to a differentiated tax rate for the extraction of minerals depending on natural conditions, the degree of depletion of deposits, etc.; to develop a competitive environment, develop and implement measures to combat price monopoly, to stabilize tariffs for the services of natural monopolies, to prepare and adopt a federal law "On Pricing and Tariff Policy"; to promote the creation and promotion of domestic national, regional and corporate brands of domestic products; in order to create competitive products, ensure the introduction of quality systems, promote the implementation of programs aimed at identifying, independent assessment of the quality and promotion of domestic products, intensify work on standardization, including the cost of research in this area to develop new and adjust existing national standards; to create conditions for the massive introduction of advanced technologies and equipment, to normatively fix the transition from the conciliation regime to the declarative one in most cases, with the exception of those necessary to ensure the safety of citizens and the country; including the cost of research in this area to develop new and adjust existing national standards; to create conditions for the massive introduction of advanced technologies and equipment, to normatively fix the transition from the conciliation regime to the declarative one in most cases, with the exception of those necessary to ensure the safety of citizens and the country; including the cost of research in this area to develop new and adjust existing national standards; to create conditions for the massive introduction of advanced technologies and equipment, to normatively fix the transition from the conciliation regime to the declarative one in most cases, with the exception of those necessary to ensure the safety of citizens and the country;

– Considering that mechanical engineering is a backbone complex, ensure its modernization in a short time and restore the technological basis of the national mechanical engineering complex - machine tool industry. To this end, use both domestic developments and the purchase of foreign equipment and technologies, using the international division of labor, and use the leasing mechanism more broadly. In addition to general measures to support industry, it is necessary to additionally prepare and adopt a state strategy for the development of the machine tool industry for the period up to 2025, including the implementation of special targeted programs aimed at financing promising scientific developments; modify the size and procedure for levying customs duties to stimulate the import of the latest technological equipment while promoting the revival of domestic production of such equipment, in particular, abolish customs duties and VAT on the import of new imported technological equipment not produced in the country; to develop and adopt a set of special measures to provide mechanical engineering and

machine-tool building with scientific and engineering personnel, highly qualified workers, especially in the field of scientific research and applied developments, to form a system of employment of young specialists; develop and adopt amendments to the Tax Code (Chapter 25), establishing regimes of accelerated depreciation and preferences (premiums), allowing the amortization of the active part of fixed assets in the amount, exceeding their book value; to take measures to stimulate the system of state and commercial leasing of technological equipment for the purpose of technical re-equipment of the engineering industries; consider the possibility of a preliminary 100% payment from the federal budget for the cost of deliveries to enterprises of unique imported equipment, including on a lease basis, necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which will make it possible to have objective data on the state of the machine tool park of machine-building enterprises; to take measures to stimulate the system of state and commercial leasing of technological equipment for the purpose of technical re-equipment of the engineering industries; consider the possibility of a preliminary 100% payment from the federal budget for the cost of deliveries to enterprises of unique imported equipment, including on a lease basis, necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which will make it possible to have objective data on the state of the machine tool park of machine-building enterprises; to take measures to stimulate the system of state and commercial leasing of technological equipment for the purpose of technical re-equipment of the engineering industries; consider the possibility of a preliminary 100% payment from the federal budget for the cost of deliveries to enterprises of unique imported equipment, including on a lease basis, necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which will make it possible to have objective data on the state of the machine tool park of machine-building enterprises; to take measures to stimulate the system of state and commercial leasing of technological equipment for the purpose of technical re-equipment of the engineering industries; consider the possibility of a preliminary 100% payment from the federal budget for the cost of deliveries to enterprises of unique imported equipment, including on a lease basis, necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which will make it possible to have objective data on the state of the machine tool park of machine-building enterprises; necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which will make it possible to have objective data on the state of the machine tool park of machine-building enterprises; necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which will make it possible to have objective data on the state of the machine tool park of machine-building enterprises; necessary for the purposes of technical re-equipment of machine building and machine tool building; to introduce into practice the conduct of a systematic all-Russian census of metalworking equipment, which



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will make it possible to have objective data on the state of the machine tool park of machine-building enterprises;

- to develop and implement a set of measures to solve the problem of a shortage of qualified personnel in industry, to improve the quality of training in higher educational institutions, to provide young specialists with housing on preferential terms, to introduce into practice the training of specialists under the state order, to provide modern equipment and dormitories of vocational schools, allow enterprises to allocate funds spent on personnel training to production costs in full, adopt special legislative and regulatory documents aimed at ensuring the industrial development of Siberia and the Far East;

- develop and legislate a set of measures to ensure the interest of business entities in actively participating in projects to improve resource and energy efficiency, including elements of monetary policy, currency and investment regulation, subsidy mechanisms, special tax and depreciation regimes;

- to implement a set of measures aimed at the massive development of small and medium-sized enterprises in industrial production, innovation and services, primarily in terms of providing small and medium-sized enterprises with access to production facilities, purchasing equipment, including on a lease basis, development of microfinance and credit cooperation;

- to take measures to create the Russian processing industry of equal competitive conditions with importers, to accelerate the development and adoption of the federal law "On Trade" and accompanying regulations on the organization of the effective functioning of the Russian wholesale and retail trade;

- develop a strategy for regional industrial development of the constituent entities of the Russian Federation, including the territorial distribution of productive forces in the long term, link the development of regional infrastructure with the location of industrial facilities;

- clearly define the system for the implementation of the fundamental goals of the state industrial policy, ensuring the solution of systemic

problems of the real sector of the economy, to correlate the need for investment, sources of investment and actually achievable socio-economic results.

In conclusion, I would like to once again draw your attention to the fact that all this will become a reality if one condition is fulfilled, namely, the products of the light industry will be produced of high quality.

As can be seen from Figure 1, the quality of products produced and supplied to the market is formed in the process of its production as a result of measures to improve production, improve the quality of products and services carried out by the quality service and quality management units, the purposeful actions of which, in turn, are determined by the results of product assessment in the process of competitions.

Thus, in an unconventional way, we came to the traditional conclusion about the need to expand the work on the implementation of the quality management system at the enterprises of the region.

Quality is the most ancient value of humanity. And it is precisely in the quality of Russian goods and services, in the quality of management that we are losing in global competition. Have you seen sophisticated products with the inscription made in Russia anywhere in the world? We, too. Long hoped for a worldwide ISO system. Alas, in Russian conditions it slipped into a crisis. Sorry, dear colleagues from the world of quality certification, but it's time to publicly list what it has become and what is almost recognized among themselves:

- an immense number of documents, in which there is no strength to navigate;

- the senselessness of many of them (for example, according to the terms of ISO, job descriptions are required, and everyone rushes to sketch something on the go, and then they forget them without a trace);

- one entrepreneur once said, "We are ISO certified." And then he added: "Do not think, we were certified by such and such a Norwegian company." Can you guess what this is about? Yes, selling certificates. Not everyone sells, of course, but reputation is never accidental.

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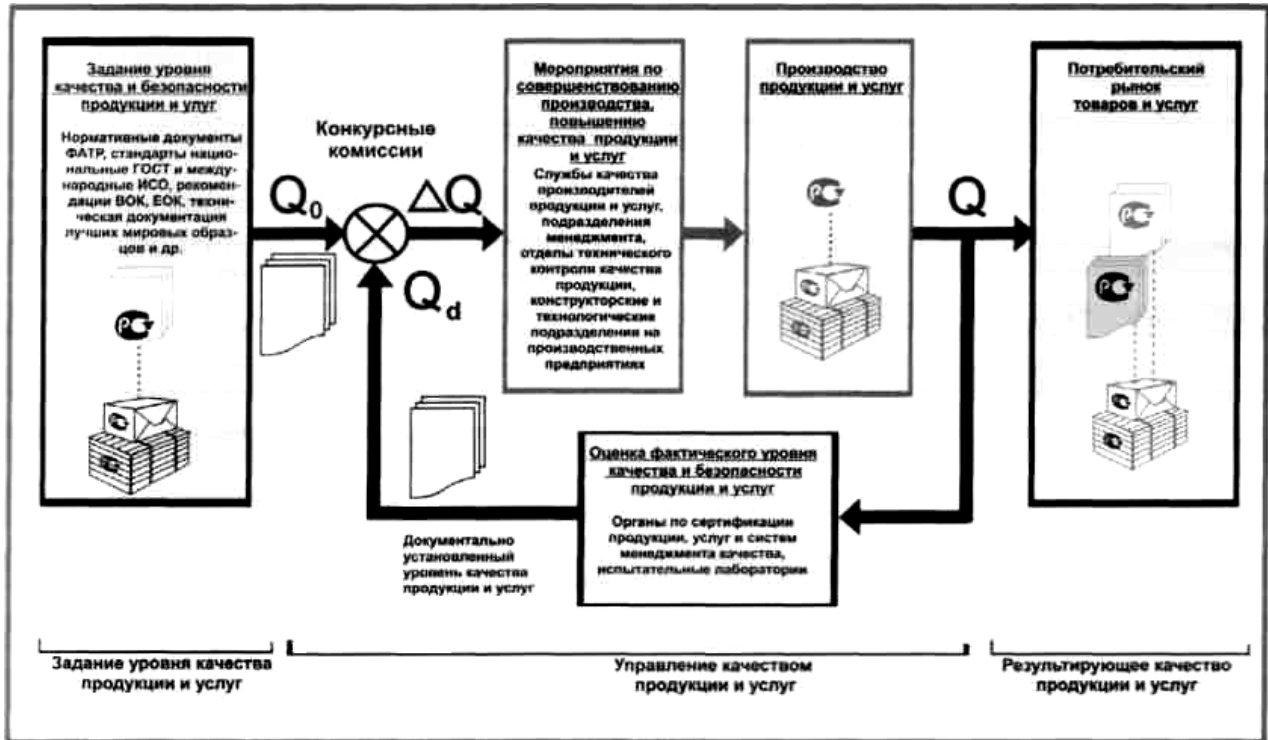


Figure 1. Scheme of the production of quality products.

So now, you say, don't you want to deal with quality? No, you just need to understand that the light has not converged like a wedge at ISO. Let's agree on terms. What is quality? Compliance with standards, most will answer. Of course, where standards are possible, they are. Although the standards have tolerances. And the difference between the upper and lower divisions in these tolerances can be significant. And there are also limits to standardization. Let's say customer contact. Everyone knows that the quality of such a contact is critically important for the success of a business, when prices, assortment, terms are aligned under the pressure of competition. A certain set of friendly words, dress code, etc. can be considered a standard. Although we know very well what is covered by them. The current passion for describing business processes is also gradually approaching absurdity. And somewhere it already reached him: at different firms, we already meet a rigid description of the interview, not only when applying for a job, but even the standard for meeting and negotiating. Now a different approach appears: quality is compliance with the needs of the client, the user. Whoever buys is the one who evaluates. It is only necessary to understand more precisely what exactly he values. If you hit it - here it is, the required quality, that is, the degree of customer satisfaction with the properties of the product.

But this approach is also limited and stretches from the last century. Then the formula was considered indisputable: the buyer is always right. In our time, another imperative is much more true: the

buyer does not know our capabilities. Where are we heading? The understanding of quality as conformity (to a standard, a need) is outdated. Today, understanding it as a comparison is becoming much more capacious - with another product or with the same, but the same one. Comparison gives superiority of product over product, service over service, specialist over specialist, organization over organization. Comparison with a standard or need does not imply superiority. Only equality is possible there. The standard and the need indicate the minimum. And for whom is the minimum enough? Few. But superiority is interesting to everyone, because the law of increasing needs is inexorable. In practice, this means switching the quality assessment system to levels. For instance:

A. Sufficient quality, below which the defect goes, that is, the minimum acceptable, the use of which will not cause damage.

B. Reference quality - according to the principle of conformity to the reference, that is, the best available. A standard can appear from a standard, but any sample can serve as it: from what we have live in our company, from competitors, or at least somewhere in the form we know.

B. Avant-garde quality - something that is achieved for the first time, surpasses the standards, but can count on effective demand and an exit to profitability immediately or in the future.

This is the vertical of quality. She may admit more degrees. And one more thing: it's time to give up the idea that any quality can be measured. You can

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evaluate everything, but little that is important to us lends itself to measurement. Russia has entered the World Trade Organization and should be ready to accept its rules and regulations in order to remove technical barriers in trade and economic relations with other countries and in order to increase the competitiveness of its production. The analysis shows that one of the reasons for the low competitiveness of many sectors of the Russian economy is precisely the preservation of outdated state standards (GOSTs), which no longer contribute to the achievement of modern requirements for the quality of goods and services, technical and technological modernization of production. Under the system of state standardization existing in the Russian Federation, the manufacturer (entrepreneur) is actually excluded from the decision-making process to update the standards that determine quality, technical level and, ultimately, competitiveness.

With the low international rating of the competitiveness of the Russian economy, an urgent need arose to reform the existing system of standardization and certification, the basis of which was formed back in Soviet times in the conditions of undeveloped market relations.

### Main part

The perspective of the evolution of "Homo sapiens" is considered. Evolution from revolution, as a leap, discontinuity in movement, differs in the time of implementation - it is long and includes various states of movement in the presence of the stability of the vector of change. The vector of evolution is laid down in its initial moment. For homo sapiens, the vector was "rationality", that is, already in the extremely lower essence of this movement, the ascent to rationality, and then rationality itself, was laid. It is logically and historically correct to recognize the social form of its movement as a system-forming factor in the evolution of man into "Homo sapiens". It is in sociality that one must look for the reasons for all human evolutionary changes, both positive and negative.

After the Age of Enlightenment and some time conditioned by the triumph of rationality, when philosophy focused on reason as the source of creative power, raising rationality to the absolute of world order, the time has come for a recession - in economics it is called "correction". Correction in the interpretation of the significance of rationality for human evolution and its social way of realization turned out to be a very serious test for understanding the essence of rationality. The contradictory understanding of the subject of research itself is associated with the collisions of the social movement: disunity in the structure of society, the struggle for leadership in politics, economics, and social hierarchy. The history of social life throughout the entire period has rather hidden the rationality of the

original social subject, and in recent centuries, society seemed to have fallen into turbulence. Can't calm down in any way.

- The evolution of homo sapiens is mainly hindered by the increased social egoism, which manifests itself in political, economic and national forms, and activates the individual status of egoism, that is, along with economic, political and socio-historical forces, there are forces that deform morality - a qualitative indicator of the personality.

- The real ability to bring the social factor in line with the vector of evolution lies in the improvement of education, which is most effective in an integrated form with an emphasis on fostering civic responsibility of the individual. "Competence model" has an exclusively applied value in the context of a personal one.

- In the course of the evolution of a Homo sapiens, the vector shifts from the general direction to the improvement of the mind in the historically - concrete - to form a "prudent man."

- A fundamental restructuring of the used methodological basis of research is required, a rethinking of the philosophical heritage, especially the conceptually important idea of Hegel to distinguish between two dialectically related statuses of the existing: to be reality and to be reality.

Unlike politics, science continues to prove its high efficiency at the global level of activity. Politicians entered the third millennium with two most important conclusions of scientific knowledge. First, scientists have proved that there is still no systemic ecological crisis, but the parameters that characterize what is happening in world politics are such that the development of the natural factor of human life with increasing acceleration is approaching the loss of stability and the transition to turbulence. If in politics, where the role of subjective factors is significant, discussion of the possibility of "controlled chaos" is allowed, then the crisis of the natural order of organization of the natural environment will naturally turn into a total crisis, putting humanity on the edge of existence. It is definitely necessary, at least, remove the extraordinary load on natural living conditions and, for a start, slow down the acceleration of crisis phenomena in nature, which is still realistic. The International Commission on Environment and Development (ICED) report, led by respected expert Gro Harlem Brundthland, which laid the foundation for the concept of sustainable development, emphasizes that unsustainable economic policies and an uncritical attitude to new technologies have led to the emergence of trends that affect the planet nor its population will be able to withstand for long. The problem is compounded by the fact that total competition does not allow counting on a transition to sustainability without significant mutual concessions. Members of the Club of Rome A. King and B. Schneider consider the achievement of sustainable

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development in the current conditions a utopia. "A sustainable society, they argue,

Secondly, politicians need to mobilize and remember their professional responsibility for the fate of homo sapiens, to transfer economic policy from the path of absolutizing the competitive struggle for profit to the path of compromises and cooperation, which makes it possible to realize the scientific conclusion about the need to achieve sustainability of social development in conditions of growing dynamic imbalance.

The noosphere, about which Leroy and Vernadsky wrote, is formed in the interaction of natural and socio - economic processes, its configuration is not set a priori by the human mind. "Reason" and "rationality" are not identical. "Reasonableness" can be similar to "Absolute mind", but in no way is the total mind of homo sapiens. Even the creation of "Divine Reason" was not flawless, let us recall the text of the classic work of the famous scientist and orthodox Christian I. Goethe. Faust questioned the creator's tool of creation, replacing: "In the beginning was the word", with: "In the beginning was the deed." The content of the fragment of the book also testifies to the position of the author himself, his logic of thought, it is built on the priority of "deeds" that come into conflict with rationality.

I. Goethe, thanks to his special attitude to activity, anticipated the problems of our modern times. A contemporary of I. Kant, G. Hegel, F. Schelling, a foreign member of St. Petersburg A.N., by logically structured thinking, realized that the word, despite its higher function of being a form of manifestation of conceptual thinking, itself becomes the activity of the mind, confirming the system-forming place of business in relationships man with Nature. It is within the framework of the subject of action that a person must prove the reasonableness of the vector of his evolution. The author of the article about Goethe in the Soviet (!) Encyclopedic Dictionary had grounds for the conclusion: "Goethe embodied the search for the meaning of life in action."

The history of mankind throughout its entire length was based on practical activity, on the one hand, and found its final expression in the practical form of the creativity of the spirit, on the other. Freedom of creativity without the sufficiency of practical equipment is the lot of a separately taken subjective reality, it is finite in itself and is doomed to be a fantasy. The strength of the spirit is determined not so much by the spirit itself as by the strength of the potential for practical objectification of the creative process. Freedom of creativity is a condition for its strength, which, in turn, is conditioned by practical activity. ON THE. Berdyaev, in his search for the true direction of social progress, believed that humanity was still mastering the "lowlands" of its existence, therefore, its main tool remains force. Reasonableness is expressed in consistency, laying a

route to the true direction of movement, that which Confucius and Lao Tzu sacred called "The Way". This logic also reveals the meaning of the Christian understanding of the measure of activity: "Strength in truth!"

Ideas N.A. Berdyaev deserves attention, but they should be taken critically. K. Jaspers did not agree with Berdyaev's opinion, believing that humanity was able to rise spiritually high in the "Axial time" of Antiquity, realizing the unity of the transnational movement. Practical life is also an argument against Berdyaev's assertion. In the 20th century, despite all its contradictions, the understanding of the importance of the social - democratic content of political programs, the relevance of transnational relations for solving the most important problems of social development, responsibility for a common history with nature has grown.

Supporting the essence of the conclusion of the authors of the monograph "The Concept of the Quality of Life": "The time has come for vertical ascent along the steps of the spirit", let us clarify that we are talking more about the need to accelerate this ascent, because it was in the historical past that it was prepared and started, and in modern times began to slip.

Two hundred years ago, G. Hegel instructed: "Thoughtful consideration of the world already distinguishes between what in the vast kingdom of external and internal existence is only a transitory and insignificant, only a phenomenon, and what truly deserves the name of reality in itself. Since philosophy differs only in form from other types of awareness of this content, it is necessary that it be consistent with reality and experience. You can even consider this consistency at least as an external touchstone of the truth of philosophical doctrine, while the highest ultimate goal of science is the resulting knowledge of this consistency of reconciliation of the self-conscious mind with the existing mind, with reality." In the preface to The Philosophy of Law, Hegel formulated the essence of his reflections in two well-known positions:

In Western Europe, thinkers are in vogue today, whose reflection bears little resemblance to the philosophical desire to separate the rational and the real from the accidental and short-term in development, to reveal the methodological significance of Hegel's desire to understand the relationship between the historical and the logical in development. The democratic credo: "Freedom of everyone is a necessary prerequisite for universal freedom" - was made absolute on the basis of individual rights, subordinating to the private requirements for the right to ensure the progress of the social movement towards progressive changes.

The special status of the individual in history is indisputable. The history of civilization in Europe began with the rights of the individual to freedom of



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feeling of thoughts and actions, the individual is the initial subject of social life and the ultimate goal of social progress. However, the special status of an individual is determined by the social context. The Robinsons are able to survive on their own, but they are powerless to make history. Demands to ensure individual rights are reasonable and valid only within the framework of strengthening a democratically built social system within a democratically organized social order and the protected status of the state as a product of the free will of the majority.

The main events of history have always been determined by the ratio of the total private awareness and the really reasonable in the dynamics of social progress. To which it should be added that as social progress along the path of development, the presence of two large-scale factors in the movement increased: first of all, the importance of integration processes and, secondly, the ambiguous inclusion of natural conditions that lost their ability to normal reproduction under the irrational influence of economic policy

Formally - logically, from the recognition of social progress as the content of human history, two conclusions follow: about the positive dynamics of the progress of rationality of thinking in its mass expression, one, and the displacement of delusions from the political support of social renewal, two. So it would probably be, if history was the realization of the ascent of the rationality laid down in it by G. Hegel. The real history is not on the head - the carriers of reason, but on the fact that thanks to which man went from Homo habilis and Homo erectus to Homo sapiens - the activity of reproducing rationality socialized in the development of the human race. Hence the contradictions between the historical movement and its interpretation at the level of rationality, as evidenced by the contradictions between philosophical assessments and political construction,

Kant's distinction in the rationality of "pure" and "practical" forms of activity, undertaken by I. Kant, can be a key to understanding the noted contradictions in the interpretation of social movement. "Pure" mind, according to I. Kant, is the ability for unconditional thinking. With a "pure" mind, thinking is born and, thanks to a "pure" mind, all people think in equal conditions, similarly, a basis is created for the possibility of a consistent, identical perception of the world. However, with such thinking, the content tends to an infinitely small value, therefore G. Hegel called "pure reason" "empty reason".

The principle of activity of "pure" reason is consistency, which is convenient from the point of view of the technology of thinking, but not very productive for achieving mutual understanding divided by the common history of mankind, since it presupposes a high filling of thinking with differing knowledge combined with opinions. It is difficult to

build a common platform for cooperation on a "pure" mind, due to its extreme abstractness, but it is thanks to "pure" mind that such a prospect really exists. I. Kant found a mental basis for achieving mutual understanding: "The first step, he explained, taken by us outside the sensibly perceived world, forces us to begin our new knowledge with the study of an absolutely necessary essence and from its concepts to deduce concepts of all things, since they are purely intelligible ". Mutual understanding is possible as mutual knowledge. "Any human knowledge, clarified I. Kant, begins with contemplation, passes from them to concepts and ends with ideas."

The "road map" is also characteristic of productive cognition. The movement of knowledge in a general direction and along a common path inevitably contributes to the convergence and understanding of the order of movement. I. Kant represented "practical" mind as "thinking" will. It is intended to indicate what "should be done" in the context of the conflicting existence of right and duty. In the universality of formally organized thinking, it is advisable to see an abstract prerequisite for the possibility of achieving consistency in understanding what is happening in the world and the consequences of the development of existing being. Despite the fact that "pure" reason is essentially removed from the content of the world movement, because it is consistent, and it is torn apart by contradictions, it would be unprofessional to underestimate the practical value of the reality of the universal ordering of human speculation.

Attempts to question the universality of the organization of thinking of homo sapiens have been provoked by antihuman and anti-scientific ideologies. They are officially condemned by the international community. All natural numbers consist of ones. In the limit, the unit is comparable to an infinitely small value that can be neglected, nevertheless, Pythagoras raised the unit and took it outside the natural series. For him, the unit was more than just a number; it was the backbone of the series. Without one, there weren't all other numbers. "O" (zero) in the abstract with respect to objective content sense is deprived of meaning altogether, however, even in such a crisis status it retains its existence. Why? Because "O" is potentially significant. "O", placed in a certain row, already acquires an objective expression - it determines the real possibility of what characterizes this series. According to "O" we cannot give a quantitative equivalent of the phenomenon, but its quality, albeit purely nominal, is already defined in "O". Abstraction, for which objectivity tends to "O" can be compared with the calculus of infinitesimal quantities. Two or three centuries ago, infinitesimal values were not interesting to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with the Kantian idea of "pure" reason, the time for the meaning of the fact of "pure"

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thinking comes. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for first the world must exist before it can be united." We see something similar in the idea of "pure" reason by I. Kant. albeit purely nominal, it is already defined in "O". Abstraction, for which objectivity tends to "O" can be compared with the calculus of infinitesimal quantities. Two or three centuries ago, infinitesimal values were not interesting to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with the Kantian idea of "pure" reason, the time for the meaning of the fact of "pure" thinking comes. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for first the world must exist before it can be united." We see something similar in the idea of "pure" reason by I. Kant. albeit purely nominal, it is already defined in "O". Abstraction, for which objectivity tends to "O" can be compared with the calculus of infinitesimal quantities. Two or three centuries ago, infinitesimal values were not interesting to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with the Kantian idea of "pure" reason, the time for the meaning of the fact of "pure" thinking comes. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for first the world must exist before it can be united." We see something similar in the idea of "pure" reason by I. Kant. Two or three centuries ago, infinitesimal values were not interesting to practical thinking. Nowadays, much is concentrated on them in science and practice. So it is with the Kantian idea of "pure" reason, the time for the meaning of the fact of "pure" thinking comes. Anticipating such a time, F. Engels noted: "The unity of the world does not consist in its being, although its being is its prerequisite for its unity, for first the world must exist before it can be united." We see something similar in the idea of "pure" reason by I. Kant. for the world must first exist before it can be one. " We see something similar in the idea of "pure" reason by I. Kant. for the world must first exist before it can be one. " We see something similar in the idea of "pure" reason by I. Kant.

In G. Hegel's criticism of "pure" and "practical" reason, there is undoubtedly a "rational kernel". I.

Kant opposed form and content, was unable to reveal the dialectics of their connection, simplified contradictions to antinomies, divided the latter according to different realities, at the same time I. Kant brilliantly pointed out the natural-historical basis for resolving the contradictions of specific configurations of thinking. He did this in an abstract form, hardly conscious of the historical perspective, but it was he who, from the height of philosophical generalization, discovered something without which it would be inappropriate even to discuss the solution of global problems in the modern world community divided by the national format.

When humanity becomes reasonable, the individual rationality of homo sapiens will acquire the social form of the reality of rationality, the vector of contradictions will change, the dominant will become not competition, but participation, the great German thinker I. Kant will be remembered as a discoverer, and Hegel as a pilot of movement in the contradictions of real history.

The dialectical materialism of K. Marx and F. Engels stood on the "shoulders" of these giants of thoughts. The underestimation and, to some extent, oblivion of the contribution of German classical philosophy to the analysis of social movement is the result of a change in historical eras. I. Kant and G. Hegel created when the need of the bourgeoisie for radical social changes was urgent, it took the place of the locomotive of progress and needed those who saw the path of history and spiritually paved the way for capitalism. It is not important how to understand the struggle of socially formed forces in society, the main thing is to realize that the change of the social subject that states in politics is the beginning of the end of what he did as a historically creative force. Plato accepted democracy only because he did not see an alternative to it, even in an ideal state.

The solution of the dialectical contradiction between the particular and the general in social progress remains the most difficult problem for ideology, politics and morality. It is here that various kinds of speculation dominate, hence the nature of spiritual evolution in the last two centuries. Reasonableness is simplified to situational prudence, the role of the subconscious is actualized, mysticism, theosophy, utilitarian thinking flourish, thinking is replaced by the ability to look for ready-made solutions, the productive potential of rationality is supplanted by the consumer. Even the quality of life is determined on the basis of the ability to meet needs. Rarely does anyone remember that it is precisely in the needs that the interdependence of a living organism and the environment of its existence lies.

Biological evolution was a natural mechanism for the weakening and partial overcoming of the subordination of a living creature to natural conditions. An interesting commentary by F. Engels to Hegel's understanding of the origin and

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development of thinking: "When Hegel, as F. given organic life, then it must develop through the development of generations to a breed of thinking creatures. In the biological history of species, the prerequisites for subsequent subjectivity at high levels of development were formed. "... It goes without saying, F. Engels explained, that we do not intend to deny the ability of animals to systematically deliberate actions. On the contrary, a planned way of action exists in the embryo already always, where protoplasm, a living protein exists. But all the planned actions of all animals failed to impose the stamp of their will on nature. Only a person could do this. In short, the animal only makes use of external nature and makes changes in it simply by virtue of its presence; man, by the changes he makes, makes her serve his purposes, dominates her. On the margins of the manuscript, F. Engels specified: "Ennobles". F. Engels's systems thinking was not content with the one-sidedness of man's "domination" over nature. The beginnings of the ideas of Leroy and Vernadsky must be sought already in the 1870s. Biological history contains part of the answer to the question: why was the "plan" inherent in the tendency of movement not fully realized? It did not work to realize it in most of human history,

In order for an evolutionary transition to take place, which allows one to obtain the subjective form of the reality of a living being, it was necessary to form a more effective mechanism of cognition as the ability to discover stable, necessary and general relationships in living conditions and to be an instrument for controlling changes in relations with the environment. What was needed was the rationality of thinking, allowing the subject to think responsibly in the "subject-object" system.

The transition to Homo sapiens is not the last in human evolution. Simplifying, Homo sapiens became a semi-finished product of that form of subjectivity, which is called upon to replace "practical criticism" of natural circumstances with "practical co-creation" with the natural environment, to make it out of the object of activity "object - subject". At the new stage of evolution, a "reasonable man" should be formed. The rise of critical thinking and a critical attitude towards the very ability to think coincided with a crisis in society - its critical state. This coincidence is not accidental. The critical characters of modernism and postmodernism differ significantly. Postmodernism critically rethinks the mechanism and conditions of critical thinking, tries to adapt the critical potential to the changed circumstances of life.

The criticism of the criticism looks clearly less convincing. D. Hume, B. Pascal, I. Kant, G. Hegel, K. Marx and F. Engels, if they did not manage to understand all aspects of the system of conceptual thinking, the problems were formulated and methodological approaches to the description of the phenomena under study were formulated. They

identified the critical moments of organizing the abstract component of thinking.

Returning to the idea of "pure" reason and its critical analysis, let us, to illustrate the practical value of this achievement, allow a parallel with the actualization in the second half of the 20th century and the first decades of the current concept of "quality" of life. There is no more methodological and practical significance in the concept of "quality" of life than in the Kantian proposal to single out "pure" reason. For what part of humanity is the concept of "quality of life" methodologically and vitally relevant? Even the "golden" billion for a large part see this kind of life in the movies, on TV and behind a high fence with security. The overwhelming part of the world's population still survives. the richest began to realize their involvement in the contradictions of development, to create charitable foundations, but no amount of charity will change the critical state of the situation.

It is necessary to change the worldview and methodological approaches to understanding life on Earth, that is, to start with the most abstract and simple - understanding the commonality of human nature and the absence of an alternative to cooperation. Only in a common formation, armed with a single method of organizing thinking, people are able to stay on the path of development.

The power of social subjectivity, starting with the personality, is in the mental ability, and it should be developed first of all. The diversity of languages hides the universality of the organization of thinking; differences in culture and methods of management indicate that, in a common historical way, peoples move in their own way, depending on the specific circumstances of the action. In plain sight of the phenomena of history, behind their national originality, it is not always easy to discern the logic of the community of movement.

It is also necessary to understand that historical logic is formed as dialectical, it fundamentally does not coincide with the matrix of formal thinking. We have already noted that the logic of the process of movement not loaded with specific content reflects the final states in change and is based on the principle of consistency, it has more simplicity and clarity, which is natural for any initial state of movement. Historical logic, on the other hand, is designed to regulate not the relative final states of movement, but the movement itself. Dialectical logic fixes the order of self-movement, built on the unity of the opposite, it is the logic of the contradictory nature of movement, inherent in its primary state - the dialectic of the individual, the particular and the universal.

What exists in the movement of history turns into truly historical, "unreasonable" - into "reasonable", using Hegelian terminology, naturally, and dialectical logic reveals the contradictions in the laws of historical development. The dialectical logic of social

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progress emphasizes its natural development, which serves as the basis for asserting the fundamental knowability of the sought-after phenomenon.

Historical knowledge is complicated not so much by the contradictions of the real process as by the state of the initial ideologized positions of the researchers. In physics, there are the concepts of "observer", "frame of reference", "reference point". Something similar formally exists in historical knowledge, only here it is conceptually subjective - it continues ideological reflection in politics.

Politics actively intervenes in historical analysis, objective dialectics is replaced by sophistry, eclecticism. Not surprisingly, history is often rewritten. Ideological and political obstacles to cognition prevent the achievement of intersubjectivity in understanding the past. The distortion of the past entails the formation of a subjective historical experience, on the basis of which a tendentious understanding of the present and development prospects is built.

Ideological delusions are very dangerous, they smoothly develop into self-deception, disorient political activity, lead to social crises, which V.V. Putin at the St. Petersburg International Economic Forum 2021, answering questions from the heads of the world's largest news agencies about the reasons for the collapse of the superpowers.

There is a minimum of hope for a constructive ideological compromise of grounds, but in ideology, in addition to its core, which determines the fundamental interest of a social subject in the historical movement, there is also a periphery that contains views on infrastructural problems. It is here that it is realistic to count on the fact that the ideological cover of the basic interest provides for a certain backlash - the admission of totally significant agreements in solving problems that are urgent for humanity, mainly in the social sector of transformations.

It is immediately important to determine the prospect of such changes within the framework of the forms of opportunity. The modern world will not support openly negative scenarios, therefore ideologies make plans for the future, using the ambiguity of the concept of "opportunity" opposed to the concept of "impossibility". Ideological manipulators speculate on the difference between "formal" and "real" possibilities. Opportunity in ideological programs is presented outside of its concrete status, which contradicts the requirement for the concreteness of historical presentation.

The desire to put the achievement of the "quality" of life, politics, and "high-quality" ecology on the main path of social progress looks tempting. However, to what extent is all this feasible in a regulated perspective? It is not legitimate to put abstract possibility in a series of practical actions. It should be "in the mind", serve as an abstract vector of

politics, and politics should solve those problems that have matured as a "real" opportunity. In the "real" possibilities, the conditions of the "abstract" ripen. Having embodied in reality, having become the reality of being, "real" possibility simultaneously makes the "abstract" possibility "real", opens up the prospect for it to become reality, to acquire "rationality".

The idea of "quality" of life now and in the near future is practically irrelevant as a global political problem. Moreover, the pursuit of "quality" of life will deepen social contradictions within the aggregate humanity. First, it is necessary to ensure a relatively high-quality right of people to life within the framework of the elementary requirements of civilized development. A task that requires the accumulation of considerable forces. Moreover, the very concept of "quality" of life is defined in an overly abstract manner. "Conceptually, the authors of the monograph "The Concept of the Quality of Life" justly write about the problems of the quality of life, it is possible, if we proceed from the unity of mankind, to regulate relations with the biosphere, increase the role of science, the priority value of wisdom and spirituality ...".

The unity of mankind is still purely formal in nature, due to the commonality of the planet; attitude to the biosphere, more precisely, to the biosphere, since human activity is partially included in it, remains at the level of the "force-reaction" system, and not symbiosis; investment in science still depends on its ability to be a direct productive force, which clearly does not correspond to the actual status of science, its rationality. Wisdom and spirituality are products of a person's education and the ability to rationally participate in social life. As the classical paradigm for the development of education is replaced by a "competence" model, the improvement of thinking, feeling and the need for the activity of an individual is in real danger of remaining an advantage of the previous generations who managed to receive education before modernization.

Objectively critical specialists, in search of overcoming the "one-dimensionality" of personal formation under the influence of modernization caused by the Industrial Revolution and its consequences, spoke out in favor of changing the nature of industrial production in the middle of the last century, drawing public attention to the need not to make science and education dependent on the needs of mass production, but to make the development of production dependent on the activities of scientists and teachers.

"With the modernization of society, we read in Britannic (e), the importance of the individual becomes more and more important, gradually ousting such units of society as the family, community or professional group ...". The rise in the role of individuality, along with the strengthening of specialization in production and the weakening of the



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functioning of such traditional factors of socialization as family, professional ties, dooms the individual to an independent search for self-expression.

Robinson Crusoe was alone in the absence of people, and modernization created the conditions for the individual to be Robinson among people. The one-dimensionality of labor, due to the nature of the source of life of the individual - production, amplified by the specifics of education, which is organized to serve production, exacerbated by the loss of family values and a decrease in the influence of the professional community, literally kicks the individual out of the system of stable social ties. She can only hope for her own potential and luck in casual relationships.

The interpersonal distance is increasing. In chemical reactions, electrons located in distant orbits "fly away", something similar happens in social life. The weaker the significance of social interaction, the more homogeneous and one-dimensional the personality is formed. Knowledge and skills are supplanting thinking. In such a situation, extraordinary abilities and willpower are needed, which cannot be a massive gift. Economic crises are being built on by sociocultural stagnation. Researchers record the crisis in the system of social relations already in the titles of monographs. Culture is deprived of its traditional spiritual basis. The entertainment industry is not nearly as harmless, especially when induced to undermine spiritual cultural foundations. The scheme is well worked out: entertainment is available for its simplicity and natural need for unloading after hard work, but one thing, when entertainment takes its rightful place in the structure of a person's life, and another, when entertainment replaces the creative potential of a person. Modern "Oblomovs" do not always lie on sofas, but the end awaits them just as sad because of the inevitability of personality deformation. Times change, the patterns of social change are stable over time.

British sociologist W. Beck called modern society a "risk society", paying special attention to changes in the system of social and individual values. The individual loses the socio-cultural landmarks of life, becomes "not rooted". Similar changes were predicted by K. Jaspers, A. Toynbee, N. Berdyaev, J.P. Sartre. U. Beck's compatriot E. Bauman is convinced that the individual in modern society is nominally social. In fact, he feels like he is among people as if he was "in an uninhabited world" or in an inhabited and extremely difficult for life. The prerequisites for the transition from the real world to the virtual are being created. The essence of the problem facing humanity, A. Peccei believes, "lies precisely in the fact that people do not have time to adapt their culture in accordance with the changes that they themselves make to this world, and the source of this crisis lies within.

Western researchers prefer to describe the tendencies of the social movement, leaving out of the analysis brackets the deep forces leading to the changes manifested. Revealing the causal factors of crisis phenomena requires an answer to a very painful question: what is the way out of the described situations? Unlike sociologists and culturologists who think in generalizing concepts, really acting politicians do not abandon attempts, if not to overcome negative changes in society, then at least to slow them down by improving cultural factors, especially education. The "Bologna Protocols" were formally signed only by our politicians, who in the 1990s did not feel their political responsibility and did not feel a sense of duty associated with conscience.

Europe has suffered through the practical and spiritual experience enshrined in them. This experience and its outcome were not ideal, but they turned out to be a way out in a difficult historical situation. In the modern world, there are two seemingly incompatible trends. On the one hand, centripetal processes are intensifying in national relations, integration occurs, accompanied by synergistic effects, for example, thanks to the standardization of education, trust is strengthened, the social space for free movement is expanding, without which all-round personal development is impossible. On the other hand, as studies show, the "anatomization" of the personality continues, "the transition of the personality to peripheral social orbits", which leads to the instability of its position, the weakening of social ties - "unrootedness".

In reality, everything is connected, trends exist as the realization of opportunities, they, in principle, are controlled and controlled politically. One of the most effective tools is education policy. There are unique findings in the European experience of integrating education.

The history of this process has shown that integration should be guided by professionals, not officials; education can in no way be an economically determined activity; the development of education should combine the transnational with the national; the formation of professional competencies must be subordinated to the formation of a citizen's personality. The modern industrial society has exhausted the resources of its historical rationality, it already in the middle of the twentieth century evoked a critical mood of prominent politicians and scientists. The aspiration to qualitatively change the industrial system became the evidence of the depth of the crisis phenomena. In the foreseeable future, society is unlikely to be able to develop without improving the industrial mode of production, but it is capable of significantly restructuring the production industry, and most importantly, it can reshuffle the relationship of socio-cultural practice with industrial production. Realizing that history has not yet emerged from the evolution of industrial production, the authoritative

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economist, diplomat J. Galbraith, at the end of the 1960s, published his work "New Industrial Society" (1967). Fifty years later many ideas of the American researcher have acquired even greater urgency, especially his desire to substantiate the historical necessity of renewing the concept of capitalism by converging with the achievements of socialist management. Contrary to the desire of domestic liberals to bury socialism as an alternative to a market economy, a production system, history with the need to objectify the reality of the rational forces a critical review of the socialist experience of the industrial development of society and its criticism by ideologically engaged critics. Concerned about the limitations in preparing an individual for social realities in the system of socially organized education in the United States, J. Galbraith wrote: especially higher ... higher education is now widely adapted to the needs of the industrial system. " The teaching staff of universities and colleges must have a decisive influence on the nature of the education that young people receive and the content of scientific research. The needs of the industrial system should be of secondary importance in comparison with the tasks of general spiritual and intellectual development, the author of the concept of the New Industrial Society stated "as a result of critical analysis." ". And so that no one had any doubts about what exactly he was talking about, J. Galbright clarified: "He (the teacher) must realize this and exercise his power not in the interests of the industrial system, but in the interests of the all-round development of the human personality." It was not socialism that made the human personality a "cog", but the industrial system, common to socialism, and for capitalism. The problems of improving education are universal for social development in the conditions of an industrial nature of production. The difference exists mainly in the attitude to such problems on the part of the state. In the USSR, striving to build a socialist system of industrialization, the state acted as the political regulator of the development of education, expressing the program ideas of the CPSU. Formally, there is no official regulator in the United States, but there are omnipotent industrial groups and vigorous lobbying of their interests by parties in the struggle for political leadership in the power system. The quality of education in the USSR was subordinated to the formation of the personality in the process of vocational training, which was often accompanied by costs in a special aspect. In this connection, the state introduced the status of a "young specialist" - a kind of "transitional" period for graduates in mastering a profession in real production. In the USA, graduates are "fine-tuned" by the companies themselves, depending on their own needs and capabilities, with an emphasis not on civil status, but on competence.

For clarity, let us note a fact that is very uncomfortable for the domestic interpretation of

competencies - Americans distinguish between competencies and sociocultural characteristics of an individual. They understand that it will not be possible to decompose the content of the concept of "personality" into competencies without a solid and especially significant remainder, of course, if they do not speculate and juggle this concept. In what range of competencies should we place courage, courage, dedication, loyalty to duty, honor, patriotism, love, friendship, mercy?

J. Galbright was not alone in criticizing the danger of one-sided vocational training in universities. Complementing the vices of adapting education to the specifics of industrialization created by standardization, E. Fromm, the leader of the Frankfurt School of Sociologists, has repeatedly noted the substitution of the understanding of cognition as a process of creativity in the production of knowledge by mastering ready-made technologies for consuming existing knowledge. "If it is true, we read from Fromm that an intelligent person is, first of all, one who is able to be surprised, then this statement is a sad commentary on the mind of a modern person. For all the virtues of our high literacy and universal education, we have lost this gift - the ability to wonder. It is believed that everything is already known - if not to ourselves, then to some specialist who is supposed to know what we do not know. We think, what is most important is to find the correct answer (among the ready-made -...), and asking the correct question is not so essential. Orientation towards learning, the ability to consume the accumulated bank of knowledge makes the initial state of a person's activity dependent not on her abilities, but on circumstances external to her. "Industrialization" of education leads to oppression of individuality, suppresses the need for self-expression in cognitive activity. From the standpoint of humanism, E. Fromm put forward a project to create, in particular in the United States, a harmonious, "healthy society" on the basis of psychoanalytic "social and individual" "therapy". K. Jaspere also resonates with the thoughts of J. Galbraith and E. Fromm, explaining: "The value of each individual person will be inviolable only then, when specific people are no longer seen as interchangeable material for the formation of a universal measure. The social and professional type that we are approaching, we accept only as our role in the world. " The individuality of a person is initially created by the activity of his mind, which corresponds to both the biological and social understanding of a person, therefore, the emphasis of education at all levels and in all forms should be unchanged - placed on the development of thinking. Already Heraclitus realized that "knowledge does not teach much the mind," therefore, you need to learn to activate thinking as a technology for the production of knowledge. Aristotle was convinced that "it is necessary to teach to think,

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not to think." Confucius taught: "Teaching without reflection is useless ...". "The study of wisdom, according to Ya. Kamensky, elevates and makes us strong and generous." The founder of didactics explained: "The mind illuminates the path to the will, and the will commands the actions." The well-known wise expression of D. Descartes: "I think, therefore I am." Little has changed in the interpretation of the essence of education for two and a half thousand years, let us refer to our compatriot P. Sorokin: "... The essence, he wrote, of the social process is thought, the world of concepts ... and it is the main initial factor of social evolution. All the main types of social life (world outlook, art, practice) are conditioned by knowledge (science) or, which is also a modification of this factor. All social relationships are ultimately conditioned by thought. This, in particular, is confirmed by De Roberti's "law of retardation". Modernization of national education is a product of politics, focused on one-sided reflection of the experience of Western Europe and North America. It is not our plan to explore the reasons why interesting experiences have been ideologically filtered out. Systemic assessments of the Europeans and Americans themselves, the very instructive monitoring of educational policy since 1953, as well as the thoughts of outstanding specialists and simply experienced teachers, for example, Bel Kaufman, were selectively excluded from it. B. Kaufman's book "Up the stairs leading down" was very popular in the Soviet Union, but after 1989 it was not republished ... Perhaps because of the frankness of the judgment of a person who sincerely experienced the educational crisis in the United States. Inviting the reader to name three reasons for what is happening, she added a fourth to them, about which "it is not customary to talk - the moral climate in which we live. Is learning highly valued in America? The bookworm and the crammer make everyone laugh, and what could be more ridiculous than an absent-minded eccentric professor? Material well-being, money is at the forefront of our work; the very word "success" refers not to the achievements of the mind and spirit, but to financial prosperity. But the main thing is to provide the Americans with concrete results and as soon as possible. And the mastery of knowledge is not a product, but a process that continues as long as we are alive ... We, the author sums up his reflections, neglect the need to learn and learn ... ". Since the 1960s, the United States has been looking for ways to solve the problems in education that arose in connection with the obvious enthusiasm of politicians for the social and practical function of the school. The absolutization of utilitarianism inevitably led to the one-dimensionality of personal development - "technological slavery." Americans, feeling a stalemate, made a kind of maneuver. They divided the movement to higher education into two parallel tracks, relatively speaking, with a normal gauge and a narrow

gauge. Colleges differ from universities mainly in that they do not imply academic experience in the program. University students are required to participate in the scientific work of the organization.

The idea is conceptually interesting, it can be adapted to domestic education at universities, clearly setting out the content of training bachelors and defining the advantages of the professional status of a specialist. A similar practice took place in the history of Russia. In St. Petersburg, from the middle of the 19th century, the Institute of the Corps of Railway Engineers with a full cycle of professional engineering training and the Technological Institute with a shortened program of scientific knowledge worked in parallel. Graduates of these universities, of course, had different status both in the profession and in society.

At the same time, the desire to turn universities into research organizations by reducing the general professional training of specialists looks doubtful. Firstly, in this way the status of postgraduate studies is being replaced, and secondly, a real danger is created to nullify the education of a professional culture and a responsible attitude to national identity.

Having mastered the required knowledge, research skills and a foreign language at the expense of the domestic taxpayer, many graduates of such universities, even before completing their studies, are actively looking for a profitable application of their capital outside the homeland. Liberal ideologists are satisfied with this outcome of the process, and regulators are obliged to think: how right is it to work for "colleagues - competitors" who are looking for any reason to limit our opportunities with regular sanctions. In leading firms in the West, in leadership positions, according to S.P. Kapitsa, today more than 30 percent of specialists are from the Russian Federation, while Russian production, according to G. Gref's speech at the St. Petersburg International Economic Forum 2021, is experiencing a growing shortage of specialists. Reflecting objective trends in public life, the growing potential of a person's personal participation in them with his unique rationality, German classical idealism, in the form characteristic of idealism, has raised rationality up to its absolutization beyond the limits of human rationality. But, in addition to the system developed by G. Hegel, there was also the universal and most perfect dialectical way of thinking that he discovered, thanks to which his worldview system worked for some time. The dialectical approach made it possible to interpret the ideas of the author in a different way, to understand them quite rationally, and to use them in practical politics. First of all, we mean the idea of distinguishing between "real" and "real" in social life, to be aware of the natural - historical perspective of their mutual transition. Politics is built on a combination of experience,

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In the story of A. P. Chekhov, "The Intruder," a fisherman caught loosening the nut that secures the rail to the sleepers explains to the investigator that he could not do without it. The hook should be located close to the bottom, fish trifle floats on the top, which no one needs. The large fish that you want to catch is at the bottom. The integration taking place in the world is the regularity and rationality of its development. It is necessary to learn to integrate into it, filtering the existing reality so as to have something from it that has the potential to transform into reality, to pass from the real to the rational.

The historical spiral is still spinning around the axis of human intelligence. Only in our time it becomes more relevant to think not about the essence of rationality, but about the perspective of its evolution into rationality. The future belongs to the "prudent man." Prudence is able to resolve the contradictions of reality: to find a balance of national and universal interests; guarantees the harmony of social needs and the preservation of natural order; needs and rational organization of production; personal and social. It elevates culture as the primary essential force; defines scientific knowledge as a systemic socially oriented activity; values education as a basic source of humanism and democracy. The formula for prudence is simple: everyone should do what they do best, but always remember that the best awaits him only on condition that the requirements of the historical movement, which is the same for all, are fulfilled. Reason is given to a person in order to create good. "Reality is reasonable", G. Hegel is right, but rationality itself is valid only as a creative good.

The criteria for human prudence are contained in the evolution of homo sapiens. It is advisable to consider the birth of the ability of consciousness to self-awareness of its activity as the highest achievement of the evolution of intelligence. Prudence will come when self-consciousness itself acquires a stably rational form of activity aimed at a consistently rational systemic solution of the above-named contradictions of social progress. In the religious aspect, the prudence of a person will reveal in the full spectrum his likeness to the creator. The "prudent man" will become a truly creative social subject. The control function of conscience will be completed by the responsibility of the individual not only for himself, but also for everything that happens - "I am responsible for everything!" Awareness of personal responsibility will ensure the balance of the singular with the general. Personality as always

Experienced acquisitions of the integration of European higher education would be very useful for our implementation. It turned out the opposite. Our modernization was designed like a European one with a killer leftover funding amendment. Europeans elevated the improvement of education to the most important direction of social policy, in Russia they sent them to follow the flow of the financial flow,

providing them not with an engine, and not even with a sail, but with an oar and a pole, so that they felt responsible for themselves. In Europe, the management of mass education is the prerogative of professionals, in our country it is the officials, for whom its reality exists in their distant past, therefore, they manage education according to formal reports developed according to the bureaucratic patterns.

The version that the history of man does not end with the formation of homo sapiens, on the contrary, the development of "Homo sapiens" is a kind of necessary introduction to his evolution into "Homo sapiens", the emergence of a new spiral of human progress, which will be characterized by neither adaptation nor the egoistic transformation of the environment, and the universality of cooperation based on the systemically structured activity of a "prudent man" requires clarification of a number of concepts. These concepts have been nominally known for a long time, but during the development time there has not been an agreed definition of their content. Our goal is not to give a new interpretation, we believe it is sufficient, in the situation formed in the knowledge of the situation, to set our priorities.

Separately, we note that since we are talking about the problem of species evolution, it is advisable to analyze it at two levels of cognition: at the level of ideas of mass thinking - "common sense" and within the limits of professional conceptual expression in scientific and philosophical knowledge. R. Descartes called "common sense" "reason from nature", believing that it contains "the ability to correctly judge and distinguish between true and false" in conditions of methodically limited thinking. "Common sense", according to the French scientist and philosopher, people are endowed better than anything else, for everyone assumes so much common sense in himself that even people who are most pretentious in other areas are usually content with the common sense that they possess. Nevertheless, Descartes himself did not like knowledge within the boundaries of "common sense", and he, as you know,

As a predecessor of I. Kant and G. Hegel, R. Descartes tried to define the most general concepts in the theory of knowledge, starting with "thinking". "By the word thinking (cognitatio), he wrote, I mean everything that happens in us in such a way that we perceive it directly by ourselves; and therefore not only to understand, desire, imagine, but also feel means here the same as thinking." R. Descartes divided mental activity into two bases: perception by reason and determination by will. Reason and reason identified. He explained the delusions by the fact that the actions of the will are broader and more significant than reason: "... Although God did not give us all comprehending reason, we should not consider him the culprit of our delusions, the philosopher explained, the created reason is finite, and the finite reason, by its very essence, cannot comprehend everything" ...



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Thinking appeared at the very beginning of human evolution. Man received thinking as an inheritance, thanks to purely natural history, completing and transforming then in his special development. Consciousness has become a product of the evolution of human thinking proper, split into rational and rational activity. Reason realizes thinking within the limits of its consistency. The mind operates within the framework of conflicting thinking. Reason has a dialectical nature. Apparently, the quality of human thinking was formed in the direction of reflecting the dialectics of nature in it. In the light of the idea that we are developing, only dialectical thinking, focused on resolving conflicting knowledge, can be a platform for the ascent to "prudent man."

The logic of human evolution is built in such a way that at any stage of his history a person is forced to change the natural conditions of life, to come into conflict with nature. Another thing is that the contradictions at each stage are specific. Once it was about survival, a person had to prove by any means his right to exist. The survival formula is simple: "either or". Nature rigidly tested a person for strength - the stability of existence, and a person, being in extreme conditions, took from nature, disregarding the consequences that he did not always realize. Rational thinking provided most of human history, but, as the number of species grew and its practical power grew, contradictions intensified, and ecological constants were violated. Social progress was loaded with negative products of its own development, the ascent was accompanied by disruptions. The contradictory nature of the changes in reality weakened the position of rationality in the historical movement. History has tested the very intelligence of man. Reconstruction of thinking was required, the need arose to think, reflecting not the final states of phenomena, but their movement. In movement, thinking discovered self-movement as a change by the force of contradictory relations that form everything that exists. The time has come to put rationality on the main path of thinking, capable of managing inconsistency in knowledge. In movement, thinking discovered self-movement as a change by the force of contradictory relations that form everything that exists. The time has come to put rationality on the main path of thinking, capable of managing inconsistency in knowledge. In movement, thinking discovered self-movement as a change by the force of contradictory relations that form everything that exists. The time has come to put rationality on the main path of thinking, capable of managing inconsistency in knowledge.

Reasonableness of thinking in the era of R. Descartes, B. Spinoza, F. Bacon and G. Leibniz undoubtedly already existed, but it did not yet have the status of relevance, it did not acquire the meaning of reality. Reasonableness acted in the absence of sufficient objective conditioning. Nevertheless, R. Descartes brilliantly guessed the vector of the

direction of human progress towards the dominant development of thinking. Through education, his phrase entered the history of philosophy and mass consciousness: "I think, therefore I exist." It seems to us that the public and partly professional reactions to the above statement of the philosopher are not commensurate with the author's intention. The phrase was "cut out" of the context, and R. Descartes twice on two pages revealed his interpretation of these words. Paragraph 7 of the "Principles of Philosophy" he unambiguously titled: "About that that one cannot doubt without existing and that this is the first reliable knowledge that can be acquired." The author's argument on the formulated thesis ends with the following phrase: "It is so absurd to believe that what thinks as non-existent while it thinks that, despite the most extreme assumptions, we cannot help but believe that there is the first and truest of all conclusions presented to the one who methodically arranges his thoughts." In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the position: I think, therefore I exist, is the first and most reliable, I did not deny the need to know even before that what thinking, reliability, existence, without denying that in order to think, one must exist." The author's argument on the formulated thesis ends with the following phrase: "It is so absurd to believe that what thinks as non-existent while it thinks that, despite the most extreme assumptions, we cannot help but believe that there is the first and truest of all conclusions presented to the one who methodically arranges his thoughts." In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the position: I think, therefore I exist, is the first and most reliable, I did not deny the need to know even before that what thinking, reliability, existence, without denying that in order to think, one must exist." The author's argument on the formulated thesis ends with the following phrase: "It is so absurd to believe that what thinks as non-existent while it thinks that, despite the most extreme assumptions, we cannot help but believe that there is the first and truest of all conclusions presented to the one who methodically arranges his thoughts." In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the position: I think, therefore I exist, is the first and most reliable, I did not deny the need to know even before that what thinking, reliability, existence, without denying that in order to think, one must exist." in spite of the most extreme assumptions, we cannot but believe that there is the first and truest of all conclusions presented to the one who methodically arranges his thoughts." In paragraph 10, R. Descartes corrected the meaning of what was said in paragraph seven: "Having said that the position: I think, therefore I exist, is the first and most reliable, I did not deny the need to know even before that what thinking, reliability, existence,

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Contrary to the widespread interpretation of the content of the thesis, R. Descartes did not give his idea a general outlook format, remaining within the framework of the declared dualism. The philosopher did not seek in it a solution to the problem of the nature of the substance of being. He just tried to understand the nature of man as a "thinking thing", to find out the relationship between "soul" and "body". The concept of "existence" had a local content for him, its scope included both "soul" and "body", it held them together in the same way. For R. Descartes, it was important to find the basis for the "most reliable" recognition of existence, and not all, but exclusively human reality. And he found this argument in thinking: "The concept of our soul or thought precedes that which we have about the body, and this concept is more reliable, since we still doubt whether there are bodies in the world,

While discussing in detail the experience of the thoughts of the French scientist and philosopher, we want to emphasize the very fact of recognizing the priority value of thinking as evidence that the scientific and philosophical awareness of the value of human rationality has come into contact with the religious elevation of human rationality, created "in the pattern and likeness" of divine reason ... Homo sapiens evolved by actively developing their thinking abilities. The use of the concept of "soul" was characteristic of the beginning of the New Age, it synthesized all levels of thinking and more clearly included mental activity, first of all, will. R. Descartes, as it were, prophetically predicted the systemic significance of virtue for the future person, however, in his understanding, virtue did not rise to the heights of conceptual thinking.

R. Descartes approached the idea of prudence of a "reasonable man" from the side of mental responsibility for feelings, thoughts and deeds, but in his consciousness not only prudence, even reason itself remained an abstract concept, for "thinking", an exhaustive manifestation of the soul, was not structured, except for the traditional differentiation into sensory actions and thought forms. The consciousness of R. Descartes largely inherited medieval terms, modernizing the content of those ideas that were "packed" in them. The process of rethinking traditional views on human rationality was still beginning. History did not easily reveal the growing role of the creative potential of thinking in

the life of man and society. The problem of the structural organization of thinking acquired relevance. New concepts appeared,

New time has necessitated a new approach to thinking. The previous interpretation of the freedom of human wisdom, localized within the framework of religious prescriptions, to be an instrument for the implementation of movement along the path indicated by the true creator of all that exists, seriously hampered the development of mental activity, but could only slow down the progress of rationality. The low rate of social movement during the Middle Ages testified to its conditioning on the part of ideological regulation, but at the same time the energy of rationality continued to accumulate. The real power of the mind could be transformed within itself, added, multiplied, striving for a critical mass of action. And, what is especially important, the power of human intelligence was able to begin to actively act with changes in the theory of knowledge.

Philosophy had to make a transition from that type of understanding of thinking to which G. Hegel's expression "barbarism of thinking" is applicable with a certain stretch. But, in order to fulfill its historical mission, philosophy itself had to change, become "critical" and "speculative". "Philosophy, Hegel pointed out, must make thought itself the object of thinking." And further he clarifies what has been said in relation to philosophy as a science: "The only goal and work of science is to achieve the concept of its concept and, thus, to come to its starting point and to its satisfaction." G. Hegel had in mind the specific technology of philosophical knowledge, when the sought concept is determined by developing the describing concepts. Assessing the merit of I. Kant, who critically examined the tools of thinking, their real capabilities, G. Hegel approached thinking as creativity. The "pure" and "practical" reason, "common sense" was replaced by the dialectical triad of Hegel's rationality. In thinking, he identified three levels of activity: "sensitivity", "reason" "and" reason". Thinking was identified with activity, which showed his cognitive and social power. "Since thinking - as active, the philosopher explained, - is taken in relation to objects - as thinking about something - insofar as the universal as a product of his activity has the meaning of the essence of the matter, essential, internal, true." Hegel uses the concept of "spirit", but he opposes "spirit" to "thinking." "Spirit" is a spontaneously organized natural state of consciousness of a person who is directly involved in the world of things, including human society. The spirit "as a sentient and contemplator has as its object the sensuous, as having imagination - images, as a will - goals". "The highest inner essence of the spirit, according to G. Hegel, is thinking." The thinking of the "spirit" is manifested in the forms of rational and rational activity. "Consciousness, the thinker clarified, makes itself ideas about objects earlier than concepts

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about them, and only passing through representations and turning its activity on them, the thinking spirit rises to thinking knowledge and comprehension through concepts." Reason precedes and acts with reason. The lot of rational activity has been and will remain reflection on objects, their relationships. Reason is able to analyze the opposite results arising in cognition, it is not given to resolve the contradictions that characterize the unity of opposites, therefore, reason shares the existence of opposites. Rational activity is dialectical limited, it can bring together and oppose opposites, but it cannot synthesize them: the thesis and antithesis exist, but there is no synthesis of them, which indicates the incompleteness of the technological cycle in cognition. Cognition is inhibited from within. Such were the antinomies of I. Kant, which did not allow him to overcome the barrier of cognizability. Modern quantum mechanics is based on the principle of complementarity, unable to resolve the relationship of opposites. which indicates the incompleteness of the technological cycle in cognition. Cognition is inhibited from within. Such were the antinomies of I. Kant, which did not allow him to overcome the barrier of cognizability. Modern quantum mechanics is based on the principle of complementarity, unable to resolve the relationship of opposites. which indicates the incompleteness of the technological cycle in cognition. Cognition is inhibited from within. Such were the antinomies of I. Kant, which did not allow him to overcome the barrier of cognizability. Modern quantum mechanics is based on the principle of complementarity, unable to resolve the relationship of opposites.

The pinnacle of dialectical thinking in Hegel's philosophy is "reasonable dialectics." Reason rises above reason, but it also presupposes the preparatory work of the latter. G. Hegel's thinking works in the interaction of its ways of manifestation. The dialectic of reason completes the work begun by reason. The entire dialectical way of thinking - the "road map" - consists of the following statements: identity - difference - difference - opposition - contradiction (foundation). "Contradiction is what actually motivates the world and it's ridiculous to say that contradiction cannot be thought" - Hegel summed up his reflections. G. Hegel developed a basic diagram of dialectical thinking, but the main thing is that the dialectical approach to cognition helped him to raise his understanding of reason as a real creative force.

After the philosophical recognition of the creative power of reason, the question of the vector of this power became relevant. As a matter of fact - the vector of development of "Homo sapiens". To apply something, you need to have it. Having completed the ascent from efficiency and upright walking to rationality, man found himself at the beginning of his new history. Philosophy and science, having analyzed the structure of human thinking, having determined its

potential, were able to build an architecture for the manifestation of rationality, to discover the natural nature of thinking in the forms of rational and reasonable activity. Together with rationality and will came the possibility of human freedom with all its individual and social dangers.

Possession of rationality and free will predetermined the need to learn to use the new forces born in evolution. It was necessary to become a tamer of reason, to master the art of giving it the direction that the will, objectified in practice, should and can realize as a tool for resolving contradictions, not mental, but real. The evolution of the rationality of a private state of a person turns into the evolution of rationality for the good of everyone and everything, - into the development of a person's prudence, rationality acquires the scale of universality.

Prudence is the pinnacle of the evolution of human rationality in its modern interpretation. Without this historically built configuration, rationality will remain within the boundaries of its abstract determinateness, for the logical necessity to be reasonable is similar to Kant's "pure reason". The rest, different from the perspective of rationality to become rationality, scenarios about the movement of rationality: the isolation of rationality on itself and not having certainty - deprive the evolution of historicism.

The need for knowledge of the future is natural for a person, it continues the ability that originated in biological movement - the possibility of anticipatory reflection, described by P. Anokhin. When time pushes its boundaries before a living being, then it is necessary to use this perspective in the interests of development. The famous American writer and philosopher R. Emerson wrote: "Before the face of the universe, let us rejoice that we have reached not a dead end, but an endless ocean. Our life appears not so much as the present, but as a prospect, open to us not so much as petty matters to which it takes, but as a promise of that abundantly flowing vitality. " And he added: "For the most part it is perceived only as a promise, this vitality will still manifest; we know that we must not sell ourselves too cheaply, for we belong to something very great. So forward and again - forward! In light hours, we firmly know that a completely new picture of life and a new understanding of our responsibilities to it are already possible for us. "

R. Emerson is right in presenting the future, in which descendants will find themselves, as a "completely new picture" of life. Prudence is not a simple logical continuation of human rationality, it, despite all its similarity with modern rationality, opposes it. Reasonableness allows a quantitative difference, and this, in turn, the comparability of different states and competitive relations. Prudence is distinguished by its qualitative definiteness. It cannot be less or more. It is not surprising, therefore, that the history of "Homo sapiens" is filled with conflicts

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along the entire perimeter of social relations. And in relations with nature, intelligence has often served as a tool to justify destructive practices. The abstractness of rationality - it determined the method of developing human actions, leaving the object to which these actions were directed as an object. The priority position in the rationality of the subject deformed the systemic construction of a person with the world of relations. Ultimately, the costs were reflected in rationality. The abstractness of the position of rationality was also manifested in its definition. G. Hegel, highlighting contradiction as the quality of thinking at the level of reason, solved the problem within the boundaries of the science of logic, in its most general form, which can be qualified as an introduction to the theory of rationality. Hegel's triadic scheme of tracing the progressiveness of thinking is capable of providing effective assistance to those who met in cognition with opposites in the unity of their existence. However, everything listed here formalizes the technology of intelligent activity, prepares the stages of the movement of thoughts, serves as a "road map" of thinking, which you need to be able to read, calculate and, - the most difficult thing,

If we proceed from the fact that the movement of objects and the ways of their relations are reflected in the structure and history of thinking, then the contradictions of reason reproduce the relations of opposites in objects. But thinking is immaterial, therefore the contradictions of thinking are specific, not mirror-like. The contradictions of objects were formed in the process of their movement, and the contradictions of the mind followed a comparable path. The formation of intelligence was due to the contradictions of being, but thinking could not simply repeat this real experience. Thinking to rise to rationality has gone the hard way. At each stage of the path, it formed the possibility of inconsistency in cognition, starting with the pragmatic and limited logic of identical states (rest), through antinomies to dialectics.

Before L. Levy-Bruhl's studies, presented in his works "Thinking functions in lower societies" (1910), "Primitive thinking" (1930) and other works, anthropology was dominated by the British concept of the identity of the mental mechanism of "primitive" people and modern people. English anthropologists did not reckon with the historicity of the evolution of the thinking of homo sapiens. L. Levy-Bruhl put forward a very important thesis about the existence of a type known to us before the history of logical thinking, having previously called thinking "pralogical" and emphasizing that it is not anti-logical, it is also not illogical. Calling it pralogical, I just want to say that it does not strive first of all, like our thinking, to avoid contradiction. It is subject to the "law of participation. Oriented in this way it does not at all tend to fall into contradictions without any reason (this would make it completely ridiculous for

us), but it does not even think about avoiding contradictions. Most often it treats them with indifference. "

Reason, having determined a new stage of human evolution, turned out to be not so perfect as to complete evolution. The mind of homo sapiens did not raise the resolution of contradictions to the level of realizing the universality of development interests. The concreteness of the particular in the conflict of opposites blocked the development of rationality itself; it submitted to a particular orientation. The evolution of rationality of homo sapiens has reached a dead end of private or "egoistic rationality."

In an abstract form, humanity has realized the historical limitation of the progress of rationality of homo sapiens, even calculated the time of the "red line" of the movement of its private rationality in interaction with the natural condition of life - 2035. It remains to make one transition - to turn the perspective into the actuality of existing being, to give the rationality of knowledge the power of universal will, which turns out to be in an unsolvable contradiction with the rationality of homo sapiens. Humanity at the stage of homo sapiens came to a historical fork.

There are two development options. First: on the historical basis, created over many millennia by homo sapiens, to carry out the transition from the rationality of man to the prudence of mankind and thus continue history with a new content of human activity. The second is to follow the paved path, improving rationality in its traditional expression, when the abstractness of actions is embedded in rationality, and rationality itself is tied to private interests. In other words, the rationality of a species is represented by the sum of the rationality of the species constituting the species, which already in the initial state makes it obvious the reality of a contradiction that inhibits progress.

In rationality, historically and epistemologically, there is what is necessary for the development of a species - the technology of cognizing the contradictions of reality, but in the existing state of rationality there is no general specific vector of direction of rationality. By elevating competition to an absolute instrument of progress, ideology, which expresses the conditional community of reasonable interests, further exacerbated the fluctuation in particular forms of rationality. In addition, today one should be afraid not so much of the uncertainty of the total manifestation of private rationality, as of the aspirations of certain authoritative forces, whose actions are aimed at maintaining real contradictions, by and large, of artificial origin.

Dynamic imbalance is good for the stability of the mechanical movement of bodies, but not for human relations. To what extent has a favorable prospect for the social development of rationality been determined? To have a reason to answer this question



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satisfactorily, it is necessary to investigate the social forces capable of directing individual intelligent actions and controlling their dynamics. The social factor in the development of individual awareness of reality was thoroughly investigated by French sociologists: Durkheim, Galbwachs, Blondel and others. As a rule, they considered society within the limits of social consciousness. They were interested in the spiritual social superstructure: opinions, knowledge, behavior and other manifestations of spiritual activity. The spiritual part of social life was defined by them as "collective representations." The conditionality of the formation of "collective ideas" was mainly outside the brackets of such studies, which can be recognized as a reasonable limitation in the interests of studying the specific problem of the formation and development of the individual's consciousness. It is the sui generis reality that primarily acts directly on the consciousness of the individual.

"Society is a reality sui generis, argued E. Durkheim, it has its own properties that cannot be found at all or in the same form in the rest of the world. Therefore, the ideas that express it have a completely different content, the ideas are purely individual ... ". E. Durkheim formulated the conclusion from the analysis of the study of the problem as follows: "Collective representations are a product of vast, almost immense cooperation, which develops not only in space, but also in time ... Therefore, a very peculiar mental life, infinitely richer and more complex than the mental life of the individual. Hence it is clear why the mind has the ability to go beyond the limits of empirical knowledge.

In this context, the "empirical" is identical with the "individual", "particular" E. Durkheim extended the understanding of "collective representations" to the area of conceptual thinking: , as we have already indicated, does not contain anything that would not be in the particular. If these are primarily collective ideas, then they add to what we have learned from our personal experience, all the wisdom and knowledge that the social group has accumulated and preserved over the centuries. To understand a thing means at the same time, to grasp or define its essential elements and refer them to a certain set of things, for every civilization has an organized system of concepts that characterizes it. "

"Collective consciousness, according to Durkheim, is the highest form of mental life, it is the consciousness of consciousnesses. Being outside and above local and individual accidents, it sees things only from their constant and essential side, which it fixes in the transmitted concepts. Looking down, it sees further to the side. At every given moment, it embraces all available and known reality, and therefore it alone can give the mind a framework suitable for containing the entire aggregate of beings

in them and allowing us to make the object of our thinking out of this aggregate. "

Some of E. Durkheim's statements are controversial, but the logic of his research is important to us. It allows us to trace the movement of the author's thought in a very significant direction, presented in the Hegelian synthesis of the individual and the general. E. Durkheim proves that the concept in its purely abstract form serves as a transitional state of knowledge in concrete - abstract, or concrete - theoretical knowledge, from which there is a way to turn it into a conviction and thereby determine the actions of the will. The understanding of rationality in the philosophy of the Enlightenment and, in part, in its continuation in the following centuries, was overly abstract. The concept of "collective representation" creates the prospect of enriching the content of rationality with a specific meaning and allows us to expect optimistically in the future the rationality of a "prudent man" developed into universality. Truth,

One of these "working" concepts is "wisdom" and its detailed elaboration, for example, in the concept of "wisdom". IN AND. Dahl reported: "Wise, based on good and truth, eminently reasonable and well-meaning." V. I. Dal calls philosophy "wisdom". "The mind of V. I. Dal defines more clearly and understandably: "a spiritual force that can remember (comprehend, cognize), judge "think, apply, compare" and conclude "decide, deduce a consequence," the ability of a correct, consistent cohesion of thoughts, from the cause, the effect of it and to the goal, the end, especially when applied to the case. Reason, meaning, intellectus, verstand, mind, ratio, vernunft. " The spirit of V. I. Dal was traditionally divided into mind and will. He put "understanding" in a common row with "understanding", "reason". Hegel's idea of separating reason and reason by the type of logical thinking, contrasting the formal - logical order of reasoning and the dialectical one, V. I. Dal did not reflect, although he was probably familiar with his main works. Probably he tried to explain the terms as adequately as possible in the interests of the living Great Russian language. In the popular before the revolutions of 1917, "The Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron," the word "wisdom" is absent, "reason" is presented as a set of mental actions that distinguish a person, "reason" is included in the scope of reason. The modern interpretation of wisdom and "reason" in Russian dictionaries is unintelligible. "Wisdom" - deep knowledge, understanding of which "Prudence" - deliberation in actions and deeds, prudence, prudence. " "Mind, mind, reason, the ability to think." although he was probably familiar with his main works. Probably he tried to explain the terms as adequately as possible in the interests of the living Great Russian language. In the popular before the revolutions of 1917, "The Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron," the word "wisdom"

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Summarizing the ideas about the prospects of "Homo sapiens" expressed in different countries, on different continents, at different times, in different directions by experts, one cannot fail to notice one thing in common in their reflections. Each of them, in his own way, is concerned about the contradictory evolution of intelligence. A more specific assessment would be possible if a more definite professional and social understanding of rationality itself and the quality of auxiliary concepts described by it was formed. Unfortunately, as the well-known Russian proverb says: "the shoemaker himself is without boots, and the pastry is without pies."

In the context of our topic, such a situation in cognition confirms the basic thesis that rationality, being the direction of human evolution, taking shape in the history of the predecessors of homo sapiens, could not become the pinnacle of human history. The reason for this is the excessive abstractness of rationality. We have already noted that the "rationality" of homo sapiens is very close in its

epistemological status to the "pure reason" of I. Kant. It is no coincidence that a number of popular scientific publications use a comparison with the Kantian interpretation of reason when interpreting "rationality". The final or, more precisely, localized understanding of the quality of the evolutionary stage can be closed on itself - its own development, however, thereby it limits itself and its history. The "dissolution" of objectivity in its abstractions is inevitable, which is what happened with the rationality of omo sapiens.

The advancement of evolution presupposes the acquisition of concreteness by development, created by the inclusion of object complementarity in it. It is necessary to tell the vector of evolution something that will concentrate the movement. Concretization of rationality can be a lot, as evidenced by the variety of ideas expressed by people concerned about the fate of man.

Judging by the growing misunderstanding; contradictory views on social progress, social and individual values, driving forces of development, ways of resolving conflicts; the stability of nihilism; absolutization of the consumer attitude to life, competition in everything and forever, it is not difficult to come to a pessimistic result in assessing the prospects of the rationality of a modern person.

Historical examples, as well as separate natural facts, cannot be arguments in the proof. This is a general theoretical rule. The theory can be "bit" only by another, more effective theory for explaining the change in facts, that is, from the facts that contradict the existing theory, one should first build an alternative theory in order to then oppose its advantages to the current theory. This is the general order, which always has a special case. By grouping the social practice of the end of the second millennium of a new era and adding to it the practical life of the beginning of the new millennium, we will without a stretch get the sad result of the evolution of rationality.

Having dealt with colonialism, racism, fascism, "reasonable man" created means of universal destruction and experienced their effect on their own kind at a time when circumstances did not require it at all. Our rationality ancestors did not know such a scale of intimidation, and their ancestors were poorly intelligent. The absolutization of competition leads to the suppression of rationality. Competition, like selfishness, manifests itself in two forms: in the form of a struggle for survival and in the form of competition - civilized interaction in the struggle for leadership. For some reason, supporters of the first form of competition calculate only profit, pretending that there are no costs from such competition, or write them off as the inevitability of production development costs. In the press, we did not find even rough data on the wastefulness of irrational competition.

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The covid pandemic exposed the unreasonableness of politics: a low level of political culture, selfishness in politics. But behind everything that science calls political activity, there is the rationality of homo sapiens. The modern rationality of homo sapiens is good alone with oneself, in the individual format of being in existence, providing everything necessary and without force majeure. At the same time, there is no reason not to evaluate the formation of human intelligence as a significant conquest of human evolution and the basis for its continuation.

Our version connects the new history of rationality with the orientation of the mind towards goods in their broad sense. We define "goods" as the fundamental conditions of human existence and development. Some of the benefits are of natural origin, but most of the benefits are created and maintained by human activity itself.

Having a mind is meaningfully abstract, therefore it is not enough to be rational in life. Only by learning to use the power of reason, a person in the interests of all mankind will be worthy of it and will have the right to be called really reasonable. To use reason for the ultimate purpose means to increase the benefits. It is to the blessings that a person owes his birth and all his life. This is what he should always accept with gratitude. Being grateful is the second side of human intelligence, making intelligence concrete. Those who understand human rationality as a tool to create good and to treat them with dignity are not mistaken.

This statement is supported by the very listing of the basic range of human benefits: Nature, Society, Motherland, Family, People who have lived and are living. The great humanist Exepury was asked: what would they do if they were on an unfamiliar planet? Without hesitation, he replied: "shouted -" People, where are you! " When a general realization comes that what is valuable is not what has a price tag indicating the amount, but what is vital, reason will be realized as a characteristic of a person, will fulfill its historical mission - to make a person not formally, but really reasonable.

The basic range of benefits is completed with the tools for its creation and enrichment: responsibility for maintaining the natural environment, its ability to reproduce itself and us normally; participation in the development of public relations; service to the Fatherland, loyalty to duty; love for family, relatives and friendliness in relationships with others like them. At the service of ensuring human well-being are social institutions: environmental protection; health and healthy lifestyle; education; security; improving the production of material goods; protection of vital activity in social reproduction; science, art, physical culture, sports and tourism, transport support for the organization of physical and social space and everything that helps to live more efficiently in time,

All of these benefits have been known to almost everyone for a long time. The problem is to make them from existing alienated phenomena actual values of the human mind, to give them the meaning of reasonable necessity. The initial condition for solving the problem is not a secret - quality and availability of welfare tools are necessary. However, it is only at the level of the current state of rationality that one can naively expect that the quality and availability of welfare tools will automatically transform them into the desired goods in the minds of mass homo sapiens.

Formally, everyone knows that vaccination protects against infection, guarantees health, in extreme cases, not the most difficult course of the disease. The evidence of the good and access to the good are present, there is no awareness of the good. Instead of real reasonable actions, we have endless discussions about the inexpediency of technologies recommended by science and health care to protect the quality of life.

Perhaps, only education is the human mind endowed with the status - the significance of a universal scale and then not so much in the primary meaning - to realize rationality in the interests of the self-development of the individual, but in order to ensure the social and professional advancement of people.

The intelligence of a person is projected in two directions: into his own movement and outside his reality, and the second is dependent on the first. Logic testifies that education is an activity primarily in the interests of personal self-development, it enriches the mental, sensory and practical expression of individuality, creates the prerequisites for interest in the individual in her environment, opens up the prospect of social ascent. Nevertheless, the mass awareness of the obvious logic of self-assertion of the individual through education clearly does not correspond to the standards of rationality. The education by the mind of the majority of modern representatives of homo sapiens is perceived not as a need for spiritual development, but as a necessary measure for solving utilitarian problems. Global statistics on university dropouts show that, less than 2/3 of freshmen make it to the grand graduation. Japan stands apart, where the cult of the educated person is high.

It would be unfair to blame one personal unreasonableness in relation to education. Three social subjects are involved in education: the personality of the student (student), teaching staff and government agencies. To the extent that teachers and administrators with regulators will act as subjects of the process, and not as nominees - organizers and mediators of the implementation of the will of those who really rule and determine the goals of education, education can be viewed through the prism of its personal and social value.

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The history of education as a socially significant institution is closely related to the history of philosophical thought. This was the case in the West and in the East. The concepts of "teacher", "thinker", "philosopher" initially coincided both in status and in personal expression. Pythagoras, Socrates, Plato, Aristotle, Buddha, Lao - tzu, Confucius, Mei - tzu entered history twice: as philosophers of the first wave and as the founders of pedagogical art. What is commonly called pedagogical science is, in fact, a teaching technology, over which the philosophy of education rises, dominating strategically. In pedagogy, two components are distinguished: a philosophical attitude and the art of translating it into the mass consciousness with the help of the skill of a systemically built learning process.

Policy in the field of education is designed to determine and control the balance of ideological, ideological - educational and practical components, so that two forces interact in the educational process - the power of thinking and the power of knowledge. It is necessary to minimize the risks of absolutizing the abstractness of thoughts and utilitarian knowledge.

The well-known Russian historian and teacher V.O. Klyuchevsky wrote about pedagogy: she is "not a nanny, but a morning alarm clock: the word was given to her not to rock someone else's child, to lull her thought, but to wake someone else's". The teacher, they said in Russia, is not the one who teaches, but the one from whom they learn. It is education that has the potential for universal activation of mental activity, reveals the power of rationality to the individual.

Of all the generally significant social institutions, education carries the greatest historical load in promoting social and personal development. This is the main tool for the socialization of the human individual into a personal individuality; the sustainability of the reproduction of social progress, and in the national context - the development of the identity of the nation and the prevention of nationalist egoism.

Improving education is a strategic task, because its solution presupposes the achievement of harmony of national and universal interests in education. Based on the traditions of the national mentality, it is responsible for the formation of universal humanistic and democratic values. In this connection, in the European documents regulating the development of university education, it is clearly stated that the educational business is outside the totality of economic enterprises. J. Galbright also wrote about this, protesting against the industrial pressure on educational activities. A century earlier, J. Galbright, R. Emerson spoke about the socio-economic problems of education in his lectures, explaining their origin by production activity: "The entire current organization of the economy makes me think deeply: After all, she created false relations between people in the sense that I already feel free from the need to show good

manners and nobility in relations with a person whose services I pay for with money. Human relations in such an economy are not determined by rationality. They depend on what is alienated by the ability for intelligent activity from intelligence itself. Meanwhile, R. Emerson summed up: "Society does not acquire anything as long as a person tries to renew the order of things without renewing himself." that is alienated by the ability to intelligent activity from intelligence itself. Meanwhile, R. Emerson summed up: "Society does not acquire anything as long as a person tries to renew the order of things without renewing himself." that is alienated by the ability to intelligent activity from intelligence itself. Meanwhile, R. Emerson summed up: "Society does not acquire anything as long as a person tries to renew the order of things without renewing himself."

Education is directly aimed at the formation of a person's social status. Indirectly, through the socialization of the individual, it contributes to social development. The social platform for the effectiveness of educational activities is subjective rationality, which is realized through all subjects of social life. The orientation towards rationality is a guarantee of educated activity to preserve social progress, and it is also the reason for the uneven implementation of this function. Only a systemically - holistically built education from enlightenment to the limits of vocational training is able to ensure the social advancement of a graduate along the main historical path - the development of civilization, bring the consciousness of students into resonance with rationality, activate their thinking in the direction of creation, to reveal the historical significance of unity in the world outlook of national, transnational and universal values. Otherwise, social progress will lose the power of rationality with the vector of universality of well-being. Reasonableness will lose its essence - to be an instrument of the historical creation of goods. The logic of the development of rationality is valid only in combination with the vector of all-round improvement of reality, the subject of which is an educated person, and the main goal of an educated person is the growth of human well-being.

Hence the high requirements in the organization of public education for its first side - the spiritual development in the educational activity of the student's personality. The history of higher engineering education in Russia began with the St. Petersburg Institute of the Corps of Railway Engineers, the first rectors of which were a Frenchman of Spanish origin A. Bettencourt and a citizen of France and Russia, an authoritative scientist in the field of hydraulic engineering and mechanics P. Bazin. Addressing the graduates of 1832, P. Bazin instructed: "Most of all we strive to instill that in the field of service, so justly called the field of honor, knowledge is only a tool; that the possession of this does not dismiss from the performance of any



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obligation, that even the most extensive information is rendered useless without the behavior of one who is not reproachful, and that one must first be an honest person,

IN. Klyuchevsky clarified: "In upbringing, two things are different: one is the development and adjustment of individual characteristics, personal properties and inclinations of a person, the other is the development of a general type, the inoculation of those social rules, concepts and interests that make up the culture of the time and which make diverse personalities capable to a friendly hostel".

The Covid 2019 pandemic has actualized the challenges of implementing successful education. Interest in the history of education has intensified. Goethe correctly noted: "Everything clever was invented before us. Our task is to reflect on this once again." The history of education, which has a serious impact on the subsequent course of its development, began in the "Axial time" - VI-IV centuries BC. The school came to the aid of family or home education.

The school organization of the educational process, like home organization, began as a search for the optimal form. The search took shape in two directions. The first was dominated by the freedom of student participation in the organization of the educational process. Students migrated from one teacher to another, which was considered normal behavior. "Class" as a phenomenon existed only in phantom. The second was based on the stationary teacher-student relationship. Along with the teacher, the figure of the "teacher" emerged - the one who accompanied the student to school and back, and was also a tutor. The concept of "pedagogy" ("pedagogy") is closer in content to the first status of a teacher. In its content most of all that corresponds to the technical and technological components of the educational business.

The teacher had to prepare the students for movement along the Path of life, help to ascend to this Path and set the indicating semantic landmarks. Confucius, for example, explained to his students: "Strive for the truth, adhere to virtue, rely on humanity and amuse yourself with the free arts."

From the historical experience of organizing education, several fundamental conclusions can be drawn that have universal significance:

First: education is most effective in the forms of school organization. She, in contrast to the home, contributes to the development of the communication potential of the emerging personality. Criticizing Betsky's principle to exclude the family factor from education in order to more effectively implement socially and politically significant attitudes, V.O. Klyuchevsky wrote: "The family will never give up its educational work, it will not want to turn into a simple handicraft workshop, producing pedagogical and recruiting raw materials for the school and barracks." It is necessary to develop education by improving the

school uniform of its organization. It is diverse, which confirms its high functional and evolutionary potential.

Second: the system-forming factor of the school form of education is the activity of the teacher. It is necessary to create conditions for his creativity on the basis of mutual understanding and joint affairs with students. The function of the administration is not to command teachers, but to build optimal conditions for organizing their professional work. The state, which is responsible for the development and security of the country, determines the core of the mission of education and the way of organizing educational institutions: schools, auxiliary institutions. Criticizing the "pedagogical sins, logical blunders and psychological oversights" of Betsky's school education reform program, Klyuchevsky explained that he was ready to forgive him everything for the sequence "demands that educators treat children" with meekness, courtesy and love", always kept a cheerful appearance with them, and they supported "a cheerful spirit and a cheerful disposition." Where this is not there, now there can be no pedagogy, no school. "

Third: education is a source of personal knowledge necessary for the freedom of his creative activity in society, but the main task of education is to learn to reproduce and replenish existing scientific and cultural knowledge, that is, to teach to think within the framework of humanistic and democratic traditions. In the middle of the 19th century, R. Emerson stated with bitterness: "The spirit of irreconcilable criticism is revealed in the desire to reform the education system. The current system is accused of not caring about naturalness or truth. They complain that it does not imply learning practically necessary things. We comprehend one word; for ten or fifteen years they keep us locked up, while college and university follow the school and finally release us, providing information that no one needs - we memorize a lot of words, but we can't do anything at all. The Romans considered useless everything that cannot be learned without sitting at a desk. The British have an old rule: "Spend all summer in the fields, all winter in your study." By the way, Charles Darwin did just that before he discovered the laws of evolution. A hundred years later, B. Kaufman confirmed the danger of extremes in attitudes towards knowledge. Finding a balance between the abstract and the utilitarian in relaying knowledge is not easy. There is only one way out: it is necessary to teach to think, then the student will be able to independently make the necessary-sufficient sample of knowledge. The power of knowledge is made when they go back to the forms of conceptual thinking of the mind through the contradictions in the movement of the student's consciousness. all winter in my office. " By the way, Charles Darwin did just that before he discovered the laws of evolution. A hundred years later, B. Kaufman confirmed the danger of extremes in attitudes towards

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Fourth: the basis for the organization of education should be the cultural support of personality development in school education. The history of the cultural formation of a personality at school is based on the development of the development of national and common human cultures and ends with the formation of a culture of professional activity.

Fifth: the presence of uniqueness in the organization of school education in the West and East, South and North is significant in form, but not essential in its essence. As social progress progressed, formal differences were partially retained, and the significance of their influence on content was minimized. The integration of educational activities has become a leading trend. It is a tendency, since the universalization of education should not be carried out to the detriment of national interests.

Sixth: the competencies that characterize the quality of school preparation of students determine the particular manifestations of the personality, that is, they are an application, development, projections of the unitary personality quality. Personal competencies are conditionally real, they are simply names of individual abilities of a person, "noumena" in the interpretation of medieval "realists". The interpretation of competence in the spirit of "nominalists", attempts to disintegrate the quality of the personality in them without a trace are doomed to an inevitable fiasco. In the competence of the individual, in fact, they renamed what used to be "professionally - important qualities" of the employee.

Seventh: the symbol of the movement of Russia to the steam locomotive was three horses, especially harnessed. N.V. Gogol. The education movement is also carried out by a troika: culture, science, practice. The dynamics of their combination is quite stable. Culture is a guarantee of the quality of an individual; science is an instrument of the effectiveness of professional activity of an individual's activity; practice is the most important guiding goal of the educational process. Education teaches a person to think, science organizes thinking, practice straightens it. This conclusion is confirmed by the history of the growth of universities in Europe in the Middle Ages.

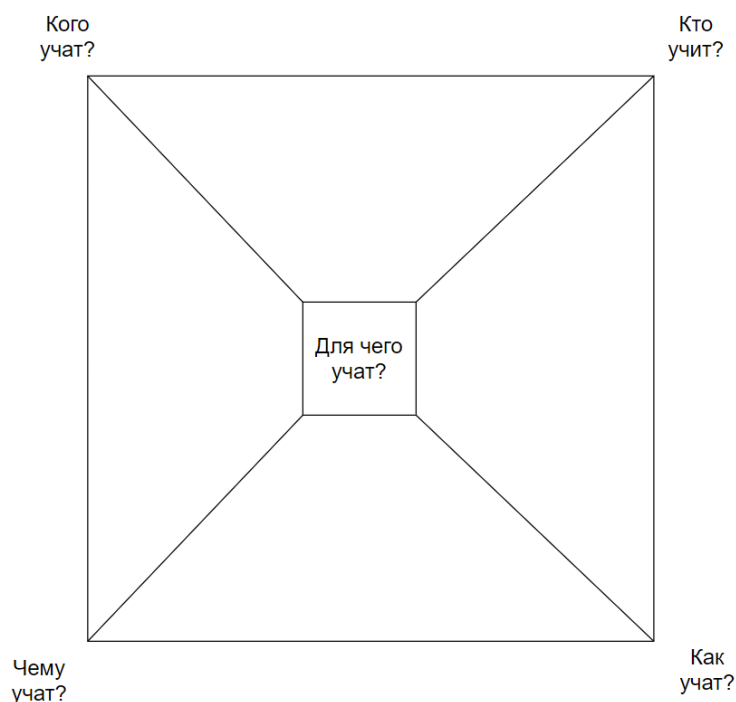
**Table 1.**

Centuries	XIII	XIV	Xv	Xvi
Number of universities	nineteen	44	80	180

The technical organization of educational activities can be graphically represented as a square with active diagonals.

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**Figure 2. Square of active diagonals**

The technology of educational activity is developed by pedagogy, a theory combining philosophical understanding with the art of organizing the implementation of basic attitudes into a practical mass result.

The mission of education is determined by trans professional scientific creativity and the political interests of the state. It is aimed at solving humanitarian, cultural and socio - economic problems of strengthening the democratic institutions of society. Moreover, professional analysis should dominate bureaucratic innovations. Bureaucratic initiatives are dangerous for improving education along its entire perimeter.

The quality of education is measured by its effectiveness, efficiency - by the quality of a person's education, the quality of a person's education - by the activity of its participation in improving professional activities and developing social relations. The criteria for the quality of a person's education are philanthropy, patriotism, democracy, social and business (professional) activity, the need for continuing education.

The economics of education is designed to financially ensure the quality of the organization of educational activities as a fundamental system-forming factor in the future of a single country and humanity as a whole.

Just as a railway train acquires an official status and begins to function only after being put on the main track, so a person becomes a person when he ascends to the path of professional education. Technical school, college, university put graduates on the Path

of life. The railway track (classical) has two rails and the graduate relies on two components of its movement - his personal and professional acquisitions. The rational interpretation of the described reveals the concept of "socialization" - the embedding of the individual in the process of social movement. School is a universal institution of socialization, and in order for both sides - the individual and society - to benefit from socialization, school education must be spiritually - practical. Any sustained deviation from the spiritual and practical course of school education is fraught with serious costs both for the individual and for society. The virtual nature of practice and spirituality formalizes them, they lose their real power in the cultural and professional formation of the personality.

We have summarized a number of rules for the effective organization of educational activities. They are quite simple and, as R. Descartes argued, therefore, do not need comments.

These rules are as follows:

1. "Knowledge does not teach the mind much" (Heraclitus)
2. "You should not teach thoughts, but think" (Aristotle)
3. Learning "eye to eye", "eye to screen" is a surrogate option when education is simplified to learning. Spirituality is a monopoly of subjective relations.
4. Everyone learns, both the one who teaches and the one who is taught. Teaching is a sure way to learn, too.

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5. There is only one way to learn - to learn by yourself with the help of everything else.

6. A person is born, a personality is born in education, it is also deformed by education.

7. School is the way to life. Education has a beginning, but no end other than the natural.

8. The school is a temple of education, but each temple is located on the street, it also participates in education.

9. The teacher is a way of life, the student is their reflection.

10. Optimally organized education is the highest of the arts.

11. Don't skimp on improving your education.

12. Knowledge without understanding is like a "dry thunderstorm" - there is little benefit, but there can be a lot of troubles.

Education is the most important institution for the sustainability of reproduction and development of homo sapiens. With the help of education, social experience is preserved and improved, work is going on in generations on mistakes in overcoming natural and artificial contradictions. The epistemological basis of education is the developing thinking of the individual - the ability of the student's mind to perceive and process knowledge. The main value of education is a reasonable capacity, its potential, the main problem is to create optimal organizational conditions for the manifestation of reasonable principles in all subjects of educational activity.

The structure of education and the consistency of relations in education are determined by the organization of thinking and should reflect the needs of social progress. The system-forming factor of the functioning of education is the relationship between upbringing and training, which clearly demonstrates their purpose. Education is designed to ensure the preservation of the values acquired by the previous development of a private, national, universal and professional scale. Knowledge - to orient a person and social subjects of her life - family, social group, national formation and community in the labyrinths of contradictions of natural - historical movement.

In the technical aspect, the improvement of education is built into two related tasks: first, to optimize the ratio of education and training, taking into account the dominant position of education in order to preserve species identity; secondly, to update knowledge in order to increase the sustainability of the development of the species. The second task is being realized in social generations. The very concept of "social generation" owes its relevance to the organization of the reproduction of a species through education. Upbringing is a condition for the optimal adaptation of a species to the environment of existence, and learning is a "navigation mechanism" for inclusion in the universal system of relations between society and nature. Reasonableness is a specific human platform of education, the

organization of which should be aimed at developing its mental and moral base.

In the development of all living things, the factor of complementarity acts, giving the development the efficiency and stability of the state of movement. The essence of this factor connects the ability to act and the attitude towards it. The ability to think, including reasonably, does not in itself create a definite direction of activity. A steam locomotive is an instrument of movement, it was created this way, but in exceptional cases it can also be used as a steam generator, to warm people, animals, to maintain production conditions, which is what responsible leaders did in the 1990s, understanding rationality not as an advantage in thinking, but as a way to create good. The intelligence of homo sapiens is his ability to create culture, without which social progress loses its human value.

According to the religious worldview, the rationality of a person is the embodiment of his likeness to the Creator. But even the Creator, possessing absolute capabilities, failed to give human rationality the universal power to do only good, to unite the rationality of man and the universality of good deeds. "Homo sapiens" did not at the same time become "wise men." Hence two versions are entitled to be. First, intelligence acts by itself; charity also exists separately. They are able to cross over privately. Second, there are two types of intelligence, reflecting the levels of social progress of humanity. The rationality of homo sapiens is a platform for the continuation of his evolution, during which single manifestations of the unity of rationality and goodwill are transformed into a new type of human reality - prudence. A "reasonable man" is being replaced by a "reasonable man" capable of solving those development problems that were clearly beyond the power of his predecessor. "Prudence" becomes a necessary feature of the species. Formalization of the content of a concept, as a rule, is associated with giving some convention to the content itself. But such a logical procedure contributes to the advancement of knowledge, so the technique is quite common. We will also use it to better understand what is prudent. Let us first recall that the development of rationality finds its expression in "prudence". is associated with giving some convention to the content itself. But such a logical procedure contributes to the advancement of knowledge, so the technique is quite common. We will also use it to better understand what is prudent. Let us first recall that the development of rationality finds its expression in "prudence". is associated with giving some convention to the content itself. But such a logical procedure contributes to the advancement of knowledge, so the technique is quite common. We will also use it to better understand what is prudent. Let us first recall that the development of rationality finds its expression in "prudence".

The formula of "prudence" is triune, it includes the interaction of three links of a single action in



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nature: "knowledge of the truth", "truthfulness as personal responsibility for knowing the truth in words and deeds", "sequence of activities to objectify true knowledge." The secret of "prudence" is simple, difficult to implement. "Prudence" is valid only on the scale of socially significant actions. This is a kind of analogue of "herd immunity". The difficulty in achieving such a result is due to the contradictions in the relationship between two dialectical opposites - "individual" and "general".

In society, this complexity is exacerbated by the unevenness of social progress and the associated disproportionate distribution of its products. This is why modern society needs the abstract intelligence of homo sapiens. In a single reality, the harmony of personal and social interest is achievable in any configuration of social relations. On a general scale, such consistency can be obtained exclusively by changing the socio-economic basis that determines public consciousness. A natural basis for prudence has been formed. Changes are required in the mouths of public life - a transition from bourgeois-democratic egoism to social-democratic collectivism and participation in the management of socially significant actions.

As a rule, thinking is analyzed as a tool of cognition, we tried to consider thinking as a tool for the development of consciousness, and as a result, the person himself.

General conclusion. Consciousness of a modern person is defined as intelligent activity and this corresponds to an abstract understanding of intelligence. Our current rationality is largely potential, which is convincing and evidenced by the attitude of thinking to opposites. We either do not fully appreciate them, or we consider them in the traditions of the Kite understanding as an antinomy, that is, recognizing the opposites, we do not ascend to the realization of their dialectical unity. The dominant position in modern rationality is still occupied by reason, whose activity is limited to the separation of opposites, giving them the status of their own reality and analyzing the finiteness of their state. Explosion as an outstanding tool for analyzing objects of reality and controlling the behavior of homo sapiens within the limits of their existence. Reason is very conservative in solving the problem of turning an object into a subject of interaction, which makes reason a highly specialized way of knowing. It is more convenient for the mind to show its abilities "here and now", to separate objects and subjects forever, to emphasize the finiteness of their reality. Perspective thinking, Recognizing dialectical transitions, the unity of subjects and objects in development, aggravates the analytical ability of the mind. The modern rationality of thinking is therefore conditional and can only be recognized as an evolutionary stage with the need to precede the actual rationality of a "prudent man." Intelligence must be revealed and become the

dominant state of consciousness. The history of rationality is moving in the direction of its dialectical essence. Dialectic ability is embedded in the mind. It is necessary to improve the dialectics of thinking - the achievement in dialectical thinking of the unity of the form of thoughts, their actual content and expression in the will, which ensures the process of objectifying true knowledge, combining the understanding of existing reality in the context of systemic changes. In a single expression, this unity has already been achieved. Now it is not theoretical proofs that are relevant, but the need to transform individual manifestations of the reality of rationality into universal achievements. The modern rational person is faced with the transition to thinking that subordinates the solutions to development problems in a historical perspective. Then what seems utopian to us today will become really possible, because the understanding of development will change. Thinking within the finite reality of objects will be replaced by the awareness of changes in the final states of things as a pattern of dialectics of development. Thinking at the level of prudence creates real foundations for the identity of thinking with being. Apparently, the most effective social tool for the next evolution of a person from homo sapiens into a prudent person should be education, the effectiveness of which is directly dependent on the quality of politics and the will of politicians.

The characteristic features of the modern world economy are unstable production and unstable demand. Traditionally, it is believed that the former is determined by the latter. This formed the "cornerstone" in the foundation of economic theory, which replaced classical political economy. According to the dominant economic concepts of the 20th century, the locomotive of development is the demand for goods, i.e. it is not production but the market that drives the economy. The famous formula of K. Marx - one of the pillars of classical political economy -  $T - D - T$  today is perceived locally, as it looks in final terms: the sale of goods depends on the amount of money circulating in the market, in other words, the real purchasing power of consumers. From the proceeds received by the seller, in turn, the quantity and quality of the new batch of goods - the prospect of production - depends. The market must strive to be self-sufficient. It requires maximum freedom to function properly. The idea of the founder of classical political economy, A. Smith, about the need for freedom of activity of the producer of goods in the newest non-classical economic theory was transformed into a provision on freedom of the market in accordance with the shift of ideological priorities from production to distribution.

A. Smith was undoubtedly right in the struggle for the freedom of the commodity producer, while the freedom of the market is far from identical with the freedom of the one who creates the real wealth of

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mankind. In conditions of complete freedom, the self-movement of the market, starting from the scale of the region, is doomed to instability. Unlike manufacturers who have the opportunity to enter into real cooperative relations and regulate the production of goods by assortment, quantity, price range and other parameters, sellers, most of whom are resellers, intermediaries, speculators, are not heavily burdened with production interests. They have long become professional sellers, resellers. They don't care what to sell, the main thing is to get good and quick money. The future of specific production does not bother them at all.

The viciousness of the market we are dealing with in Russia is as follows: instead of providing normal opportunities for interaction between the buyer and the manufacturer (through the product and demonstration of the culture of its production), our market "breeds" the main market actors, making the figure of an intermediary absolute, usually uninterested in the fate of the manufacturer. One gets the impression that the market exists, so that the buyer is not "steamed" by the interests and real culture of a particular manufacturer, the existence of a merchant is quite enough, by the way, in essence, he has little responsibility for anything.

"Freedom of the producer" and "freedom of organizing commercial activities" (formal legal, financial and narrowly organizational control instruments of the latter have nothing to do with our problem; they do not significantly affect the achievement of production stability, stabilization of financial flows, mutual satisfaction of the producer and the consumer) - freedom of a fundamentally different order. The state should not consider the market only as a source of tax revenues, a condition for a healthy lifestyle and safety of consumption. The market is a link in the normal development of regional and national production. It is this function of the market that should be recorded as the first line in all documents of state economic policy. The very same economic activity must be built in the form of politics, aimed at consistently protecting the interests of manufacturers, and not so much from foreign competitors, as from fellow countrymen-officials and all kinds of officials who have adapted to the practice, legalized with the help of officials, criminal organizations who have replaced crimson jackets and gold chains for couturier suits and pectoral crosses, not hiding on "raspberries", since no one is going to look for them - they are well known, occupy their "legitimate" niche in the structure of administrative and financial mechanisms. Our laws allow them to legally earn more than on the "hop-stop". The fantasy of the restless comrade Bender was limited to the four hundredth way to get around the articles of the criminal code. How many such methods are now, hardly anyone will undertake to count. The saddest thing is that today Ostop Ibragimovich's extraordinary

creative abilities are not needed, and therefore there are much more fraudsters than manufacturers of goods. The anti-hero Ilf and Petrov understood the futility of being a millionaire in his country, fled to Romania and lost a million at the border. For today's millionaires, the episode with the crossing of the border and the robbery of the enterprising "son" of Lieutenant Schmidt is the funniest passage in the novel. Historical parallels are arbitrary, but instructive. It is senseless to repeat history, it is reasonable to draw lessons from history, to learn from historical experience, mainly national, without disdaining the past practice of other peoples. As never before, the experience of Peter I is relevant in the 21st century. Peter received the addition "Great", resolving an equally difficult situation that had developed in the country by the end of the 17th century. therefore, there are much more fraudsters than manufacturers of goods. The anti-hero Ilf and Petrov understood the futility of being a millionaire in his country, fled to Romania and lost a million at the border. For today's millionaires, the episode with the crossing of the border and the robbery of the enterprising "son" of Lieutenant Schmidt is the funniest passage in the novel. Historical parallels are arbitrary, but instructive. It is senseless to repeat history, it is reasonable to draw lessons from history, to learn from historical experience, mainly national, without disdaining the past practice of other peoples. As never before, the experience of Peter I is relevant in the 21st century. Peter received the addition "Great", resolving an equally difficult situation that had developed in the country by the end of the 17th century. therefore, there are much more fraudsters than manufacturers of goods. The anti-hero Ilf and Petrov understood the futility of being a millionaire in his country, fled to Romania and lost a million at the border. For today's millionaires, the episode with the crossing of the border and the robbery of the enterprising "son" of Lieutenant Schmidt is the funniest passage in the novel. Historical parallels are arbitrary, but instructive. It is senseless to repeat history, it is reasonable to draw lessons from history, to learn from historical experience, mainly national, without disdaining the past practice of other

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The western borders of Russia, for the Europeans of that era, were the borderline where civilization ended and barbarism began. Something like this, two thousand years earlier, the Greeks and Romans considered their borders in the north, west and east. Almost everything was in decline: education, education, science, industry, agriculture, construction. The arguments of the church leaders, who suggested that the fate of Russia to be the "third Rome", spoke to few people about something. And to be the "third Rome", having inherited the faded greatness of Byzantium, did not seem to be a very tempting prospect. Byzantium became an ordinary stronghold of Orthodoxy and, under the influence of the Church, was selective about the scientific and philosophical

acquisitions of Antiquity. In the culture of Byzantium, the ideas of Aristotle, medieval patristism and scholasticism were mixed. Understanding science, formed in Western Europe in the XVI-XVII centuries, the Byzantine heirs strongly rejected. Orientation towards Byzantium was reasonable in the VIII-X centuries. The adoption of Christianity and the alliance with a powerful patron contributed to the integration of the Slavs, the formation of Russia as a single state. At that time, such an alliance was progressive in all aspects of cultural development.

Peter accepted Russia in a state of extreme backwardness, Europe was accelerating forward, leaving Russia with an Asian fate. The greatness of Peter, in contrast to contemporary politicians and spiritual leaders, manifested itself not in greater suffering and prayers, but in the ability to understand the intricacies of real life, to identify and take under personal control the nodal links of the socio-economic chain of events - past and present. He correctly assessed the situation, focusing his efforts on the economic revival of the country, and in essence began to build a new economy. Economic construction showed him a lack of enlightenment and education, a general cultural component. Peter launched a cultural "revolution".

The church did not like radical cultural innovations. Peter showed character here too. He did not try to persuade anyone and to adapt to anyone. The tsar entrusted himself with the rank of patriarch. Politics cannot be effective if it only adapts to the specifics of the economy and culture. Politics in everything should be a locomotive, act ahead, guide. It is deadly for politics to accompany a socio-economic movement.

Western ideologists are cunning, portraying the state as an intermediary between production and consumption. They argue that the task of politics is to ensure social justice in the distribution of national wealth, the state should not interfere in the economic movement - it is self-sufficient. The lies of such lobbying concepts become apparent in times of crisis. As soon as a recession begins, a decline in production, debts grow, a shortage of liquidity arises, producers, especially financial intermediaries, go directly to the state for help and are the first to receive it.

Peter ruled the country with decrees. As a rule, he wrote the text of the decrees himself, necessarily explaining what exactly the purpose of this decree has, how it should be carried out and what awaits those who do not. A.S. Pushkin, who studied the archive of Peter I, noticed that the decrees were often not fully thought out, the fruit of an impromptu. The great poet and thinker is right in his own way, with the proviso that Pushkin was not a great sovereign. Peter was forced to be operatively cruel. He was responsible for the fate of the Fatherland. Anyone who has taken upon himself such a fate should not constantly look back at

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the laws in force and be afraid not to fit into their letter.

The historical routes are not laid by God, they are not developed a priori, they have to be laid, mastering a new historical space. The professional traveler does not hide behind the laws of nature while exploring unknown. And politics should be innovative, improve the legal order of things. Laws are not absolute, they reflect reality generalized in legal terms. Politics, on the other hand, is the art of managing a historically concrete reality that changes over time. Situational, problem thinking is important here. Realizing that it was impossible to build a new industry, to activate agricultural production without free access to sea transportation, the first Russian emperor resorted to extreme measures. In our time, there is no such need - thanks to Peter I - that makes the fate of politicians easier, without reducing the level of responsibility of actions and their innovativeness.

The easiest way to write off the crisis of traditional Russian industries on instability and economic transition. The transitional period, which has clearly been prolonged due to vague politics, will come to an end someday. As far as instability is concerned, politicians will be disappointed. In all likelihood, the cyclical crises discovered and explained by Karl Marx have been left behind by capitalism. Modern crises testify not so much to the peculiarities of the dynamics of industrially developed countries as to the crisis of the system of the bourgeois mode of production itself and the weakness of the social superstructure to take control of the growing negative trends. The separation of finance from real production, the absolutization of the freedom of financial capital, the concentration of financial flows lead development to a dead end, cause anarchy provoked by stock market speculations. Instability becomes a stable, general sign and it is time to talk about the nature of instability, which, like everything else, is changeable, to hope that instability will not gallop. A significant part of the traditional Russian crafts has developed in the Non-Black Earth Region, primarily around Moscow. The geography of the history of light industry is understandable. There was a stable sales market and there was no shortage of workers, and the Lord did not deprive the Russians of talent. For twenty years of returning to capitalism for centuries, the perfected production is either already lost, or survives, having lost hope. The geography of the history of light industry is understandable. There was a stable sales market and there was no shortage of workers, and the Lord did not deprive the Russians of

talent. For twenty years of returning to capitalism for centuries, the perfected production is either already lost, or survives, having lost hope.

None of the politicians "ring the bells" that it is not factories, workshops, workshops that are dying, but that a layer of national labor culture is crumbling. Kuznetsov porcelain, Ivanovo textiles, Kostroma lace, Palekh, Mstera, Kholui, Fedoskino, Zhostkovo, Gus-Khrustalny, Dymkovo, Khokhloma - all this made us Russians. What is being done by politicians to save and stabilize the economic situation? Former assistant Yu.M. Luzhkova, Resin, who changed the office of an official to a place in the State Duma of the Russian Federation, reports to the whole country: a plan has been approved for the construction of 200 (!) Churches in the capital, so that the temple is within walking distance for Muscovites. The explanation that the project will not require budgetary money is a lie. They may not take money from the Moscow budget, but the Russians will still have to pay. Why not invest in the salvation of the Russian national industry (there was such a concept as "local industry"), villages, old towns - the mainstay, among other things, of Orthodox culture. Tourists will not go to typical temple buildings, but the lack of world-famous products of local industry will cause them deep disappointment. Shoes can be sewn anywhere, for example, in China, clothes - in Kyrgyzstan and in the same China. But there are many household products that have grown into the culture of the people who invented them. Their originality is unique. clothes - in Kyrgyzstan and in the same China. But there are many household products that have grown into the culture of the people who invented them. Their originality is unique. clothes - in Kyrgyzstan and in the same China. But there are many household products that have grown into the culture of the people who invented them. Their originality is unique.

Talk about cheap labor in China is yet another myth. In non-capital Russia, they earn no more than ordinary citizens in China. The essence is in the organization of production, in economic policy. In the People's Republic of China, the interests of the people and the country really come first. Economic activity in China has a clear and political landmark. In the Russian Federation, economic benefit is elevated to an absolute criterion, which is absurd, because the economy is not the goal of social development, it is just a means of this development. In China, the manufacturer is maximally protected from "assaults", the law serves as a "roof" for him; the procedure for communicating with the buyer (customer) is extremely simplified, which significantly reduces the time of the transaction and the execution of the order, minimizes non-production costs; relations in the market are close to the normal conditions of its functioning. Russian laws regulate the market space. The market space is a legally formalized reality, conventionally built according to the formula "this is



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how it should be”, and this does not mean at all that it is and will be so.

The actual market reality is built as an environment for the interdependent coexistence of the producer, the seller (if the producer does not act as such) and the buyer - consumer (the inclusion of a reseller is highly undesirable). The liberals-market leaders, led by E. Gaidar, created an imaginary market, an ideal object outside the historical context, therefore they did not reform, but ruined the country's economy. Yeltsin and his company legalized looting. The economy that did not fall victim to the shock was thrown like a bone from the master's table to ordinary bandits, thieves and swindlers. Only those who reckoned with the law and conscience least of all came out of the economic hell of the 1990s. That is why the economic collapse was followed by a spiritual crisis that continues to this day.

Russia has always been strong in the spirit of its provinces. The capitals accumulate the spiritual forces of the outskirts. It is these forces, like springs and small rivers, that give birth to large ones. The current flourishing of Moscow and St. Petersburg should not be misleading. Real life continues in the vastness of the country. 130 million Russians still live and work where our real power of the people is concentrated. What is encouraging? Strength of character of people. J.I. Alferov's foreign colleagues-scientists asked: "Are you an optimist?" He replied: "Yes, and my optimism is invincible." "Why?" - was the next question. "Because, the famous physicist explained, there are more and more optimists around me. Pessimists have moved to your countries. With which I congratulate you. "

The authorities do not want to see the specifics of the Russian model of unstable demand for consumer goods: footwear, clothing, food, furniture, and household items. In Europe, the USA, Canada, during the crisis, the purchasing power of the bulk of the population decreases and, accordingly, the prices of goods go down, compensating, at least in part, for the satisfaction of essential living needs. The dynamics of prices for consumer goods in our country is always directed in one direction - increasing. Oscillations, of course, are observed, they are only noticeable in the official statistics. A normal market cannot change regardless of the state of production and consumption.

The Russian market reacts to changes in the exchange rate, but again only in terms of price increases. One gets the impression that the market is being run by "puppeteers". The version is not indisputable, nevertheless, it is logically quite admissible. The authorities do not show activity, explaining that the desire to use regulatory mechanisms will inevitably lead to the impoverishment of the market and a shortage of goods. The natural question is: where will they go? No answer. Indeed, try to explain where the Chinese,

Turkish, Latin American goods, products of Poland, Hungary, Ukraine, Moldova, Azerbaijan, Uzbekistan, the Baltic states will go from the Russian market? Who else needs them? We need the protection of our own producers, who feed us, put on shoes, and clothe us. Russians in the last decade of the last century understood the advantages of domestic food products. The next step is the quality of light industry goods. And the state can promote their sustainable appearance on store shelves. What needs to be done for this? Develop a specific program and strictly monitor its implementation by officials. The program for the return of Russian manufacturers to the market should provide for reciprocal steps by the state and enterprises. Going back to what and how they sewed before is pointless. An internal restructuring of production is required, and the market begins to feel it. Shoe and garment enterprises have appeared in Russia, supplying products that are quite competitive. The buyer, however, is still more surprised to find such products. Nevertheless, the process has begun and it needs to be promoted. What needs to be done for this? Develop a specific program and strictly monitor its implementation by officials. The program for the return of Russian manufacturers to the market should provide for reciprocal steps by the state and enterprises. Going back to what and how they sewed before is pointless. An internal restructuring of production is required, and the market begins to feel it. Shoe and garment enterprises have appeared in Russia, supplying products that are quite competitive. The buyer, however, is still more surprised to find such products. Nevertheless, the process has begun and it needs to be promoted. What needs to be done for this? Develop a specific program and strictly monitor its implementation by officials. The program for the return of Russian manufacturers to the market should provide for reciprocal steps by the state and enterprises. Going back to what and how they sewed before is pointless. An internal restructuring of production is required, and the market begins to feel it. Shoe and garment enterprises have appeared in Russia, supplying products that are quite competitive. The buyer, however, is still more surprised to find such products. Nevertheless, the process has begun and it needs to be promoted. meaningless. An internal restructuring of production is required, and the market begins to feel it. Shoe and garment enterprises have appeared in Russia, supplying products that are quite competitive. The buyer, however, is still more surprised to find such products. Nevertheless, the process has begun and it needs to be promoted.

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Of course, we are not talking about additional funding for the industry. "Industry" is a collective concept that does not generalize not achievements in assortment, design art, quality, color. All manufacturers of certain products fall under the general concept. Both those who seek to modernize production and those who do not rely on their own strength are accustomed to asking for help from the state. Only innovators deserve additional financial assistance; it is effective in targeted implementation. We must help preserve traditional folk crafts. They are technically and technologically conservative, with limited innovation.

The government responded to the appeal for help from VAZ, St. Petersburg, Ural, Far Eastern enterprises, referring to their city-forming and national importance. Everything is correct, except for one thing - what kind of patriotism, what national pride can we talk about if a Russian is dressed and shod with foreign manufacturers, and foreigners will also feed and water him. A great power starts small - with the realization that we can do everyday things ourselves, no worse than anyone else. We are surrounded by little things, they are in everything, and their meaning is not always fully visible, but it is they that create our mood.

Outdated VAZ products were exchanged for new cars, the state subsidized the exchange. An old suit cannot be returned in exchange for a new one, and shoes that fail to meet the requirements cannot be taken back to the factory. There is another option - the state is able to compensate the buyer of domestic clothing and footwear products, say, 15-20 percent of the price. This particular form of protectionism will turn the buyer towards domestic goods and help speed up the sale of products.

It is no secret that the Russian consumer of footwear, unlike the manufacturer, expects to carry the purchased goods for more than one or two seasons. Products will need updating, repair. Why not, following the example of branded service stations, organize a branded network to support the operation of footwear and clothing. The repair would be cheaper and better. Equally important, such service would enhance the manufacturer's reputation. The average buyer, purchasing domestic shoes for 1500-2000 rubles, naturally thinks that he will wear them for a long time. His choice of repair addresses is small: to do it yourself, to go to a shoemaker-handicraftsman or to a company workshop. It is advisable to make workshops consolidated, so it will be less costly.

The state should take upon itself the lion's share of the costs of organizing the economic and industrial educational program. Branded foreign shoes are not worth the declared price, so sellers easily carry out various promotions and markdowns. The buyer, who is not privy to the intricacies of the market, naively believes that the difference in price is proportional to the difference in the quality of the goods and saves

money, takes out a loan in order not to make a mistake with the choice, advertising constantly reminds him - "the miser pays twice!" Next to branded shoes there are fashionable, made of genuine leather, tastefully finished Russian products, the price of which is one and a half to two times lower, but who would explain that they are of the same quality. On the contrary, advertising policies paid by branded companies

The program "Habitat" was launched on television, debunking myths about the usefulness of foreign products. We need a similar program dedicated to the quality of light industry products. Rospotrebnadzor regularly restricts the import of food products into the country due to exceeding the maximum permissible levels of ingredients that are harmful or hazardous to health. The dangers of shoes and clothing made in China are reported in Turkey sporadically in connection with any high-profile incidents. The suspicion of the strangeness of such a policy involuntarily arises. Someone benefits from shielding the main competitors of domestic manufacturers. And, after all, you will not find fault. Lobbying in Russia is legalized and has become a good business for officials hiding behind world practice.

Scattered and still weak enterprises find it difficult to resist a large-scale, well-developed policy that facilitates the occupation of the Russian market by foreign manufacturers. This is also facilitated by the abolition of the mandatory certification of goods. The measure is probably appropriate for Western Europe with its culture of consumption, but not for Russia, which is littered with counterfeit products of the most problematic manufacturers. There is no need to wait for a decline in market tension in order to win a place in the market, to gain stability, you need to act assertively and comprehensively, to revive the former Soviet experience in organizing work with a potential consumer. Fortunately, the development of the economy opens up prospects for this kind of activity.

Practice is effective when theory sanctifies its path. At first glance, turning to theory amid anarchy in the marketplace is not entirely timely. On a fire, you need to extinguish, not reason. It depends on what the fire is. Sometimes it is important to think about how to act, develop a plan, and determine possible plots for the development of the process. As for the conquest of the market, there is no way to act without a systematic understanding of the situation. It will turn out to be too primitive and ineffective. The economy of the 20th century developed as a mass production economy. The organization of mass production was an outstanding achievement that provided access to material benefits for a significant part of humanity - there were a lot of goods, they became cheap. But mass production made the quality problem of the manufactured goods actual.

The growth of prosperity, the development of education, cultural progress, the increasing technical

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range of products naturally shifted the interest of consumers in the direction of the quality of products offered on the market. The problem of quality has been transformed from a purely production problem into a socio-economic and political one. "The large-scale crises in Japan and Germany in the late 1940s were overcome with the help of government policies focused on improving quality. The crisis situations in the US and European markets that arose in the late 80s - early 90s forced not only individual corporations, but entire countries - Sweden, Great Britain, the United States - to pay attention to quality improvement as the only means of helping national economy to resist the onslaught of competitors. "

Quality is a systemic characteristic of a product, in which the product appears in its holistic expression. In its most general form, "quality" is "what Hegel wrote, losing that, the phenomenon ceases to be itself." It is reasonable to assume that the understanding of quality is due to the nature of the phenomenon. Phenomena of natural origin, that is, arising without human participation, are entirely objective and the quality of such phenomena is an exceptional result of their self-movement.

The phenomena associated with the origin of human activities are also objectively qualitative, but the objectivity of the quality of these phenomena is dualistic. An objectified part is added to the natural basis of a commodity produced by a person, as a rule, a reified expression of the creative component of labor - knowledge, considerations, feelings, skills, in a word, what in the aggregate appears in the concept of the qualifying contribution of the subject of labor to the process of creating a commodity from an object.

The quality of an object turned into a commodity is formed by the interaction of the natural, humanitarian and social. As a result, a person has a natural right to see the quality of a product in the system of his, human, values. From this we get the opportunity to draw a very important conclusion: the quality of natural phenomena is given, the quality of created goods (products) is built simultaneously with

the formation of the ability to feel quality. The upbringing of high-quality ideas can be spontaneous, incidental, or directed, modulated. Once the famous French artist E. Delacroix was asked if he could paint a portrait of Madonna with mud? Yes, he replied, only I need an appropriate background. Consumer education is not only a matter of the consumer himself. It is also an opportunity for a manufacturer to have a permanent customer.

Investigating the problem of the characteristics of the quality of goods, we did not find works devoted to the system analysis of quality - considering it in a system that links production, market and consumption, namely, it contains the opportunity to find an answer to the fundamental question: how to achieve a stable position in an unstable environment of existence. The literature mainly deals with the quality of production of goods. And in this direction, the theory has reached the state of development that is required for practical progress in quality management. But this is clearly not enough to manage the activities of enterprises, taking into account the volatility of market dynamics. The solution to the problem of the quality of goods, which is really key in the modern economy, must be approached: innovatively, combining the sequence of analysis with its comprehensiveness, as shown in Figure 3.

The demand for goods produced at enterprises of the light and food industries (and not only!) Is due not only to an expert assessment of the quality made by the production or at its request. The fate of a product is decided at the crossroads of interests and financial capabilities of three subjects: the manufacturer, the consumer and the market that connects the first two. In concrete terms, it looks like this: everyone solves his own problem, but should not absolutize his status, remembering his systemic position, which obliges him to act with an eye to the potential of "partners" - whether they are ready for the proposed solution to the problem. That is why it is so important today to stay ahead of practical steps with balanced assessments of the current situation.

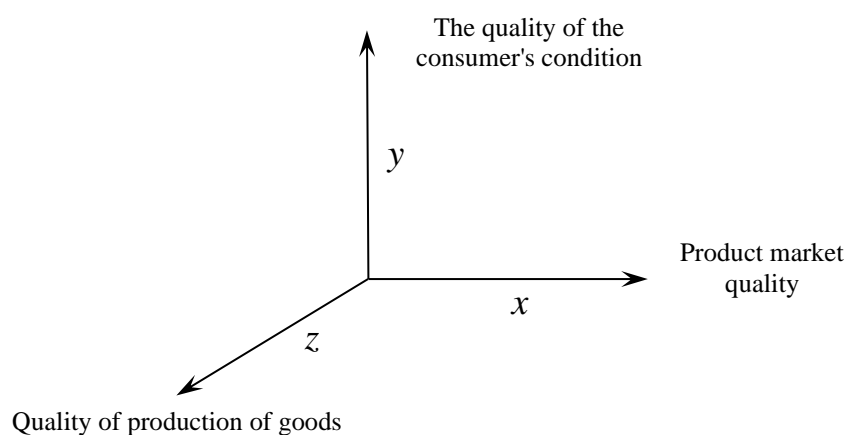


Figure 3. Scheme of quality management of goods.

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The manufacturer is traditionally preoccupied with thinking about how to ensure the maximum possible conformity of commercial products to model samples. In the conditions of mass production, such a problem is quite costly, since it requires the organization of a special detailed service, and most importantly, where to find a significant number of qualified workers. The Japanese, faced with the problem of providing production with qualified performers, were forced to solve it in a very peculiar way - the most advanced equipment was supplied to their enterprises located in neighboring states: Malaysia, Thailand, Singapore, Indonesia in order to minimize manual labor. Not everyone is ready to follow Japan's example. The linear development of the economy would surely lead to a dead end - mass production would become extremely costly over time. No comprehensive mechanization and automation helped. Firstly, the reduction in personnel would cause an increase in unemployment with all the ensuing social negativities, and secondly, qualified workers would still be needed in large numbers.

Salvation came from the nonlinearity inherent in the dialectic of progress. The economy of mass production has exhausted its resource and, like the next stage of a rocket, has lost the need for existence. The economic paradigm has changed. Irrational in various aspects - environmental, humanitarian, economic, mass production has given way to "lean economy" (lean production). Manufacturing fundamentally changes its purpose. The traditional task of manufacturing a large number of products of the same type that meet the requirements of regulatory documents, from which the consumer is asked to choose the most suitable ones, is replaced by the task of manufacturing exactly such a product that is needed by this consumer and exactly in the required volume and at a certain time. The "lean" (sparing) economy draws the attention of the producer to the state of consumer sentiment. A manufacturer needs to study demand, look for a niche in consumer demand, "educate" through advertising, educational work, and the organization of customer service.

The new economic philosophy brings the producer and the consumer closer together, emphasizes the dialectic nature of their relationship - they are opposites, but such that exist only in unity. Initially, the producer and the consumer were generally in one person. The division of labor and the increase in its productivity physically separated one from the other, but the essence of the relationship did not change. They are naturally attached to each other, should be mutually close. The market opposed them, strives to further distance them, complicating the system of spatial relations with intermediary, transport and other tools. The task that unites the producer and the consumer is not to lose sight of each other, to clean up market superstructures, to make

ourselves direct financial partners, reducing the financial burden on production.

At the same time, the manufacturer and the consumer in the system of market relations generated by the commodity economy are opposed to each other, therefore their understanding of the quality of production, goods partially coincide, which is also important to consider when setting up a presence on the market, hoping to gain a foothold there for the rest of their lives. Common signs of the quality of a product for a manufacturer and a consumer will be its usefulness, convenience, hygiene, ergonomics, resistance to deformation, ease of use, compliance with fashion. The consumer, in contrast to the manufacturer, is of little interest in the quality of the production of the goods, although the "promoted", that is, the enlightened consumer should not, according to the logic of changing things, completely ignore the technology, the organization of production. The relationship between product quality and production quality is causal.

For its part, the manufacturer runs the risk of being out of work if he underestimates the specifics of consumers' ideas about the quality of goods. E. Deming - the author of the classification of "fatal diseases" for the manufacturer - among the seven deaths named under No. 1 "orientation of production to such goods that are not in demand in the market", that is, are not in demand by the consumer; # 2 - "focus on short-term profits and short-term benefits." In both cases, the producer commits the same methodological error - he removes his activity from the system of relationships, makes "his area" universal, for which he pays in full measure. The consumer's idea of the quality of the consumer goods is less objective, in comparison with the producer's understanding. Conscientious manufacturer, assuming professional commitment, attracts scientific knowledge, independent expertise, etc. The consumer, as opposed to the professional producer, is in the general mass an "amateur". His views on the quality of goods, to put it simply, philistine, are based not on scientific knowledge, but on common sense. They are dominated by a pragmatic approach, a subjective assessment. In theory, the manufacturer should always be right; practically - then there would be no normal market, so everyone knows the opposite statement: the buyer is always right.

The dominance of a pragmatic approach to the quality of a product from a consumer is a kind of cost in relations between the main market actors. We have to put up with this, otherwise, apparently, it is impossible to build a system-forming link in market practice. The consumer, as a buyer, is limited by his ability to pay. The manufacturer has certain theoretical resources, for example, to increase sales, working capital, cut costs, etc. The consumer-buyer has no real reserves - loans will only increase his expenses, and in the Russian Federation it is very



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significant. Based on his situation, the consumer looks at the quality of the goods through the sight of the amount of rubles set by the seller as the equivalent of quality. To the above we add the skepticism that awakens in the mind of the buyer the annoying repetition: "the price corresponds to the quality." The price can be equivalent to the quality only in a special case. A pack of middlemen feeds on the market.

"Quality" and "price" are basic concepts for both the producer and the consumer, but they are woven into systemic considerations in different ways, depending on the opposite of the market situation. Each of the subjects measures the quality of the goods based on their own status.

The third subject of relations between the producer and the consumer, and one more "evaluator" of the quality of the goods, is the market, which is a tool for regulating the relations between the producer and the consumer. The role of the market has historically strengthened with the development of national economies and the creation of transnational companies. The market from an episodic limited in time instrument, has become a completely independent economic phenomenon. The growth of the market was accompanied by its structural evolution; it eventually built up into a complex pyramid of direct, indirect participation; retail trade completed wholesale; transactions from the present have gone into the future. A leader has emerged on the market - the financial transactions market, which should be considered as a symptom, because the financial market, by definition, is remote from the subject and quality is presented here in a generalized, conditional way.

"Product quality", from the point of view of the market, is conventionally specific. This is a sign of the liquidity of the product. The product is not stale, therefore, the desired quality has been achieved. The market does not care if the quality of the product really satisfies the consumer. In the market, the "king" is not the buyer, but the seller, and the quality criterion is the time of sale of the goods. What will happen next? - the seller does not really care. That is why such a "deadly disease" as striving for immediate results is so widespread. Nevertheless, the "market theory" of quality takes place and must be reckoned with when determining economic policy.

Production, consumption and the market, which turned out to be the subject of their relations, are cultural phenomena, their historical concreteness is determined by time, national and regional characteristics of development. The word combinations "culture of production" and "culture of consumption" have long and firmly entered the professional vocabulary, which cannot be said about the "culture of the market". The difference is not difficult to explain. Production and modern consumption are based on scientific knowledge that

reflects the objective order of things, it is easy to trace the influence of cultural traditions in them.

The history of the market is not so long and the attitude to the market is somewhat different in culture. The markets of the 20th century and the new century undoubtedly absorbed elements of culture, but turned out to be the very activity that does not have fundamental cultural values. The motto of Russian merchants: "Our goal is profit, but honor is higher!" took root thanks to the inherent and culturally designed guile. Honest and conscientious sellers in the market have never lingered - not their place. If the art of deceiving is counted among the totality of cultural phenomena, then the market is a form of reality of mass culturally shaped deception. They deceive everyone, always and in every way. And there is no less deception in the art market than in the theater, where, in their own way, they deceive too.

Subjective, with unstable, multidirectional dynamics of movement, the market is poorly predictable. The attempts that are made in predicting the behavior of the market are unproductive precisely because of the lack of objective indicators of the systemic type. So the market reserves, as an area of real quality management, are small, especially in the absence of the state's desire to actively intervene in the architectonics of market relations.

For a specific enterprise (better than an association, a group of enterprises), the prospects for promoting marketable products to the market are associated with the development of resources for understanding quality in the coordinates of production - looking for a quality compromise, and educating its consumer.

It is easier for European and North American manufacturers to settle in the market with their products. The experience of communicating with the consumer has been accumulated over the course of two or three centuries, the consumer has dealt with the producers, found "his own" according to his interests and pocket; the market has balanced, adjusted to the requirements of the legislation; the state does not put pressure on the market, the manufacturer and the buyer, but where it is present, it does it toughly. Corruption, arrivals, monopoly claims are not over, but the struggle is real, not decorative, fake, which greatly facilitates the availability of the market, unifies the conditions of competition.

Satisfaction with the quality of consumer goods is among the main problems of European theorists and practitioners. The problem, in schematic terms, is simple - it is necessary to qualitatively satisfy the end customer's need for a product. On closer analysis, simplicity turns out to be conditional - composite, in order to obtain the desired result, it will be necessary to build an ensemble on the market from the value of the product (1), price (2) and the consumer's purchasing power. In this sense, the market really acquires a key value for economic development, with

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the clarification that it is not so much the market in general as the market status of the consumer of the product. This emphasis of the economic policy of producers can explain the concentration of interests on the consumer. It is not important to wait for the consumer, he must be actively sought and "converted".

In foreign analytical reviews, information appeared that avant-garde marketers representing large companies producing mass-market goods propose to significantly expand the format of participation with product consumers up to discussing the recommended price for an economy-class product. The idea is quite reasonable and practically feasible at no special cost. Buyer's conferences are not realistic here, but the detailed practice of holding promotions, advertising actions with a device for displaying goods, communicating the estimated price and asking for a consumer assessment of the plans are quite promising and can be effective. One should not underestimate the modern buyer, his financial readiness, just as one

should not force him to pay for the unqualified policy of the manufacturer with overstating the price. The agreed prices are also not fatal for the enterprise. There are always unused resources: materials science, technological, organizational, activating which the manufacturer makes the process profitable. There is a price to pay for a stable market position in the face of increased competition and volatility. Perhaps it makes sense to rationally modernize what is called "bargaining" on a "market" such as a bazaar.

The quality of a product, in practical consciousness, is determined through its ability to meet the needs and expectations of a particular consumer. The quality of a product consists of many useful properties. Figure 4 highlights the main qualitative properties of the product.

New for economic theory, the concept of "product value" is defined as "a set of quality parameters expected by the consumer for the product he needs." From the concept of "product value", the "Consumer Satisfaction Tree" was "grown".

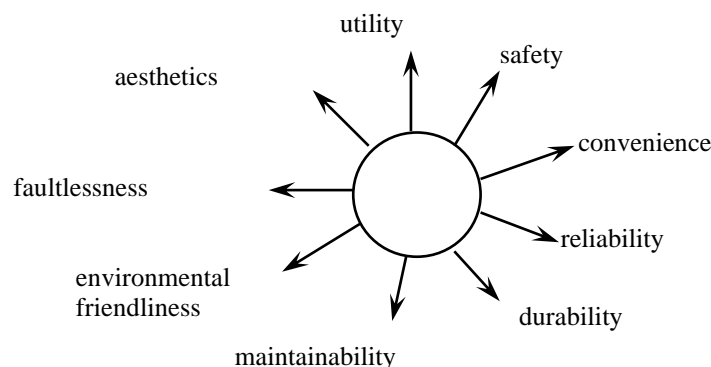


Figure 4 - The main quality properties of the goods

The value of a product consists of the degree of necessity for its consumer and the level of quality (the presence of the required characteristics of the product). The purchasing decision is also influenced by:

- the buyer's confidence in the supplier;
- trust in the manufacturer;
- information from other consumers;
- accumulated experience of using a similar product.

The consumer makes a purchase decision by weighing the ratio of the proposed price of the product to the estimated cost. The higher the level of customer satisfaction, the more opportunities for business development, the more stable its market position.

### Conclusion

So, in order to increase the competitiveness of the studied enterprises, based on the theory of stakeholders, it is proposed to introduce a mechanism for the formation of interaction with stakeholders based on the Stakeholder Interaction Standard, create

a database of partners using CRM technologies, use the methods of trade marketing activities for target stakeholders.

Thus, the theory of stakeholders is becoming relevant today, therefore, taking into account the significance of this factor, a methodology for assessing the competitiveness of an enterprise has been developed, taking into account a new paradigm - the theory of stakeholders. The developed methodology for assessing and analyzing the competitiveness of an enterprise based on the theory of stakeholders allows an in-depth analysis of the competitiveness of enterprises, taking into account an important factor of competitive advantages in a networked economy - the quality and level of development of partnerships. As the main unique aspects of the formation of the competitive advantage of the organization based on the theory-oriented stakeholders, one can single out:

- creation and permanent expansion of a database of key stakeholders of the organization;

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 3.939  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

- formation of the necessary technical base (computers, peripherals and software);
- organization of the activities of the unit and individual managers for managing relationships with stakeholders;
- development and adjustment of plans for interaction with key customers, taking into account their business and personal characteristics;
- regular audit of the activities of managers for customer relationship management in the context of assessing the following indicators: the number of

meetings with customers, the number of prepared commercial proposals, the number of contracts concluded, the dynamics of the volume of supplies of products accounted for by each client;

- regular marketing research within the client base in order to identify changes in the structure and nature of the preferences of key customers.

Thus, the above aspects, with the proper level of their elaboration, can allow an enterprise to form a unique competitive advantage - a system of relationships with stakeholders.

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