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**ON THE IMPORTANCE OF THE SOCIO-CULTURAL AND
 HUMANITARIAN ORIENTATION OF THE DEVELOPMENT OF
 FLEXIBLE DIGITAL PRODUCTION FOR THE MANUFACTURE OF
 AFFORDABLE AND DEMANDED PRODUCTS BY CONSUMERS IN THE
 REGIONS OF THE SOUTHERN FEDERAL DISTRICT AND THE
 NORTH CAUCASUS FEDERAL DISTRICT**

Abstract: *in the article the authors analyzed the possibilities of the enterprise's policy and goals in the field of quality within the framework of the QMS in order to fight for defect-free production, for reducing rejects and guaranteeing consumers a high quality of manufactured products. The use of software to assess the validity of the choice of innovative technological solutions for the production of import-substituting products by domestic enterprises creates the preconditions for its demand and competitiveness not only in the domestic market, but, which is especially important, in its export. The need to improve the quality management system at domestic enterprises is due to the following important reasons. Firstly, this is an increase in the confidence of potential consumers in the products that will be produced by domestic enterprises. Secondly, this is an opportunity to significantly strengthen its position in existing markets, as well as significantly expand the spheres of influence by entering new domestic and foreign markets. And thirdly, this is a significant increase in labor productivity of any industrial enterprise, which is supposed to introduce QMS with the use of effective management.*

The choice of light industry enterprises as an object for assessing the effectiveness of the socio-psychological factor in the implementation of QMS is due to the fact that these enterprises are characterized by the presence of highly qualified workers and specialists. Thus, the Policy of goals and objectives of the QMS will be implemented much more professionally and at lower costs due to three main aspects: employee involvement, process approach and systematic approach. In addition, the personnel of light industry enterprises are more efficiently able to implement the goals and objectives of the QMS also because control activities are more professionally provided for the implementation of the following situations: persuasion, execution of delegated powers, creation of conditions for increasing productive work and effective use of the business qualities of employees.

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Introduction

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

A special place in this struggle, you cannot call it any other way, is occupied by the attitude of self-awareness, the system-forming factor of which is professional culture. If human capital determines the growth of production, then the quality of education lays the foundation for human capital. Competencies are not effective in themselves, they are valid when they are formed as the needs of a person, developed in many ways and in harmony with his own, national and universal interests.

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

Where are the reasons for this abnormality, what? Is this connected with objective factors, we

have not yet been able to overcome the resistance of whose forces, or are the braking forces of an inertial nature, have we inherited, introduced in the order of modernization and we are able to fight them, and not with the consumer in the market? What are our reserves?

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

In economics and politics, many phenomena are known that contradict the nature and functions of these spheres of public life. Practical development does not always coincide with historical logic. History, in spite of its reasonable basis, - the history of the implementation of the activity of Homo sapiens, often drives the reflection of reason into a dead end. In this connection, a problem arises: if the history of the socio-cultural activity of a "reasonable man" should be, at least, no less reasonable and logical than the individual mind of a person subject to randomness is incomparably greater than the socialized mind of mankind, then how to explain the presence of social anomalies, a kind of "jams"?

They are historical dead ends from which we must regularly get out, or the product of the costs of the underdevelopment of the organization of social relations and management, including here a limited knowledge of historical laws. In other words, we have before us the riddle of history and we should determine where to look for the keys to its solution - in consciousness or in objective reality? What exactly should you focus on? We do not have an answer that could be reasoned enough. Moreover, it seems to us that it would be more legitimate to study the nature of this problem in parallel - both in social life and in public consciousness.

The reasonableness of the history of human activity could not fail to lay down a logically expressed picture, but the absence of extra-logical processes in real history would look as if the scenario

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of history had been written in advance by someone and the one who invented it continues to orchestrate the course of the historical movement. N.G. Chernyshevsky compared history with Nevsky Prospekt, laid along a ruler. He did this to emphasize that historical consistency requires specific awareness. History is comparable to the order of movement in the physical space of being, but it is located in it nonlinearly.

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

The twentieth century has confirmed the idea of historical materialism in its Marxist interpretation. The development of social life is based on the movement of material production, the connecting element of which was originally a rational-active person. Human history grew out of labor, but the current state of labor became possible only at the stage of homo sapiens, which means the following: production serves as the basis of social progress when it finds its expression in human rationality. To be a real force, production must correspond to the needs of people, needs - to be manifested in thoughts, thoughts to capture feelings, to become a conviction.

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

In Japan, China and other countries of the East, one can find examples of moral disorder, but they do not so much indicate a socio-cultural reorientation in the national format, but rather about the historical costs of the development of national culture. There, the overwhelming majority of the population continues to listen to the words and reasoning of teachers. "Wealth and nobility, explained Confucius, are the subject of human desires, but a noble husband

does not use them if they got it illegally ..." How can a noble man bear such a high name if he has lost his philanthropy? A noble husband does not part with philanthropy for an hour, it will certainly be with him: both in trouble and in worldly vanity. "

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

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

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

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

Charles Darwin said: nature does not like jumps and explained, because everything consists of them. J. Cuvier, on the contrary, tried to understand the variability of species as a result of terrestrial cataclysms. The life of nature tells us that we should be afraid of logical linearity in thinking. It is effective when something is actual to bring to perfection in its

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traditional manifestation. For example, in the case of improving the existing assortment, achieving a rational balance of customer requirements for a well-known attractive product, its quality and price. But everything comes to an edge, improvement is no exception, therefore, you need to look in advance for options for an interesting perspective development of the product line, think not about what, in principle, already exist, improve what is available, but try to fantasize systematically, outstripping demand with innovations.

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

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

This is where the features of Aristotelian logic, aimed at the invariability of the conditions of inference, came in handy. If commodity production is the only universal reality of an objective historical process in a developed society, then history itself is destined to be carried out with dignity exclusively in the form of a bourgeois organization. Thus, the consumer's thinking, also tuned in general to a formally logical type of action, leads to the final

conclusion: the period preceding capitalism was prehistoric, just becoming. The true history of commodity production is taking place in bourgeois form. Objective reality was embodied in an absolute, that is, ahistorical form.

The power of logic is in the ability to build an internally consistent theory, but the truth of any theory is verified by more than one of its sequences. Here, the correspondence of the consequences of the theory to the realities of life is of particular importance. Economic theory is being tested on a massive scale, because its results affect everyone directly. People may or may not be producers, but they consume the products of production, and everyone wants to make consumption consistently of high quality and corresponding to the ability to pay.

Beginning with handicraft work and the guild form of its organization, the quality of the goods pushed all other signs of production into the background. While the division of labor wore a guild form, and inside the guild, everyone produced goods up to the final marketable form and fully guaranteed the quality with their brand, the quality of production and the quality of the goods remained in the unity of existence, and the problem of the quality of the goods was simplified, boiling down to the observance of the technological standard of production. Production was a way of life support for the manufacturer, so the relevance of the quality of the goods was removed by the specifics of his attitude to production.

On the market, the goods were of high quality, the only thing to be feared was falsification, which did not have the current scale and was resolutely suppressed both by the state and by the self-regulation of trade. For mass production, which was the main consequence of the industrial revolution, the problem of the manufacturer's interest in the quality of goods among the socially significant was not noted. It undoubtedly existed, but the nature of production did not allow it to leave the sphere of private consciousness and materialize in the assortment of goods.

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

An emerging market required a variety of products. We needed goods within the framework of the differences in the purchasing power of consumers. Factory - factory production, based on a technical base, opened up the prospect of varying the quality of goods. The harsh production restrictions that

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characterized the shop floor have receded. Products of different quality appeared on the market. In the British philosophy of the Enlightenment, the very concept of quality was actively discussed. J. Locke proposed a version of the combination in determining the quality of the objective properties of objects and their subjective perception by consciousness.

In the division of quality attributes into "primary" and "secondary" there was a rational principle associated with the specifics of the "second nature" - things transformed from the natural state by human labor. The "primary" qualities of a product or its raw materials are determined by natural reality and are completely independent of man. "Secondary" features, on the other hand, are dependent on human labor. It is labor that reveals them, or creates them, therefore, the quality of objects transformed by labor should be determined with human assessment. The inclusion of a person as a factor in the production of the quality of goods enhances the influence of the subject of labor on the quality of production and the quality of the goods produced. In this connection, the load on the control process increases.

Management is subordinate to the solution of the problem of sustainable production of a quality product. As in any task, it is necessary here:

- clearly define what is "quality"?
- understand what is specific to the quality of the product?
 - to understand how the "quality" of commodity production and its mass production are related, to trace the mechanism of interaction of qualitative changes with quantitative ones.
 - to reveal the systemic position of the problem of the quality of mass production in the context of a developing economy.

Only after receiving answers to the listed questions, we will be able to productively investigate the problem: "How realistic is our desire to give a mass producer the need for quality product results", in other words, "is it possible to sufficiently motivate obtaining a quality product from within mass production?" So far, unfortunately, quality management is carried out by introducing ideas into production that were developed not in it, but in "pure" management theory.

Such a quality management mechanism raises the significance of scientific analysis, defining the role of an auxiliary, experimental farm in the self-propelled production towards quality. A retrospective look at the history of understanding how to manage the quality of production in general, demonstrates clearly that this story is very similar to the movement of thought on the principle of "trial and error". Each subsequent "theory" after S. Colt (1870s), - G. Lalande, G. Ford, A. Fayol, M. Weber, F. Taylor, V. Schukhert, E. Deming, I. Ishikawa, I. Jurana, F. Crosby, A. Feigenbaum invariably resembled a way out of the impasse into which her predecessor led,

until in the end they replaced the key concept of SK with QMS - "Quality Management System".

Comparison of QMS with SK allows us to consider the trend of movement - the desire, while developing a new approach to quality management, to overcome the narrow technological view of quality as a kind of standard limited by the production process outside the conditions of consumption.

The interpretation of the quality of a product that has developed under the influence of economic rationality does not reflect the socio-cultural status of a product, at least of a consumer product. It is advisable to look for a qualitative characteristic of a product intended for mass consumption at the junction of its production, economic - household and socio-cultural merits. Moreover, it is desirable that the product not only satisfy existing needs, but also stimulate their cultural development, serve as a tool for the development of the consumer's personality. Human capital participates in the creation of a product of production, and production is designed to contribute to the improvement of the individual. There is no other way to overcome alienation in the conditions of the absolutization of private property and its distribution disproportionate to labor. Only imparting creativity to work and a reward corresponding to creativity can be "removed", expressed in terms of Hegelian philosophy, the tension of alienation. The quality of a product in a broad sense can be viewed as a factor of social progress and as a test of socio-cultural achievements of social development.

In defining quality, the most common flaw is the lack of consistency. Quality is defined as a set of essential properties. The usual method of selecting such is the method of pyramidal arrangement of the properties of an object. Important, but not defining ones, remain at the base, and as we ascend to the top, a hierarchy of the remaining properties is formed. At the top, we get the sum of the main properties, which are included in the definition of the quality of the object. G. Hegel in his time cleverly defined quality from the opposite - "quality is that, losing that, the object ceases to be itself."

Following the example of the great thinker, let us define "shoes" as "clothes for the feet." How correct is this definition? For shoes, probably yes. For the quality of the shoe it is unlikely. If you deprive the shoes of the ability to be "clothes of the feet," then they really will not be shoes. If the shoe only retains its inherent ability, then the required quality of the product will be uncertain. "Footwear" can be dangerous due to the toxicity of the material, the means of fastening, and the structure that is inconvenient for movement. The formally built requirement for an item does not coincide with the quality of the item. It is significant as a prerequisite for the qualitative determination of a product. The

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definition of the quality of a product should be based on its functional purpose.

The legs, for which clothes are sewn in the form of shoes, represent part of a living organism. These are not pads or limbs of a corpse, also designed for specific clothing. Clothes for the feet will not be shoes until they receive sufficient evidence of their safety - hygienic, ergonomic, industrial, household and household. Quality is not a set of essential properties of a product; it is their system, the system-forming feature of which is indeed the ability to perform some formally most significant function. It is put into the basis for determining the quality of a product by "growing" then the system itself, as a pearl in a shell is grown from a random grain of sand or the Periodic Table of Chemical Elements from atomic weight.

G. Hegel was right in his definition of quality, it is always better to start with what is "in sight", then to build up the definition. There is an electron shell around the nucleus of an atom, and together they define an atom. We put quality in the definition, revealing it later in the aggregate of concretizing properties.

From a philosophical point of view, the quality of an object, reflecting the diversity of the world, reproduces in itself this objectively existing object difference. The quality of a product, especially for mass direct human consumption, requires additional clarification associated with the manufacturer's responsibility for the safety of using the product. The quality of consumer goods is more complexly structured. Its definition includes the systemic arrangement of the main competencies of technical and humanitarian significance.

By its definition, footwear should ensure the interaction of two fundamental competencies - safety and comfort during operation. The aesthetic properties of shoes are subordinated to them and are packed in them. With their help, the producer "lures" the consumer, like the flowers of plants that call on insects, which, through consumption, produce the work of pollination.

It is wrong to simplify the cultural value of a product to the level of the aesthetic value of the product. The cultural status of a product synthesizes in itself both the culture of performance and the culture of consciousness of the manufacturer, who decides what materials to use, in whose interests to act - the profitability of production or the needs of the consumer who trusts the manufacturer. Ascending, we can easily ascend to the very top - the culture of social consciousness. In some countries they do not steal, they consider deception to be meanness, but in others everything is built on these vices, they are legalized, because they have grown into the national mentality.

The replacement of the philosophical understanding of the quality of a product with an economic one is natural for an economy aimed primarily at making a profit, increasing capital in

private interests. The economic dominant in the quality characteristic has an ideological basis. The desire to separate the economy from socio-cultural development should be considered in the same context. The idea that the economic movement should be absolutely independent of political oversight and humanitarian functions, everything non-economic is provided by taxes from the economy, is gaining strength, and most importantly it is supported by the authorities.

Attempts to oppose this logic with the common sense of social development as the progress of the individual and interpersonal relations within the framework of the social organization of the historical process are ineffective. They are assigned the role of local public opinion, which has never been distinguished by special solidarity. A philosophical systematic analysis of quality and defects in its interpretation remains the domain of professional reflection.

It would seem that we are faced with a purely theoretical problem: what to call the actual quality of the product and what does the system of qualitative properties look like in the characteristics of the product? In fact, when applied in practice, it grows into an ideological problem: how it is permissible to see the quality of a product in the contemporary concrete historical circumstances of social cultural development.

Simplifying the understanding of the quality of a product by reducing it to its properties that ensure the profitability of production makes production, and not the consumer, a system-forming factor in obtaining the "quality" of the product, which contradicts the quality of the developed economy of the "post-industrial", "new industrial" and even "industrial" society. At the dawn of humanity, the consumer rejoiced at everything that he could produce. Manufacturing was the defining aspect of the relationship with the consumer. Today the market is considered the driving force behind the development of production. In the market, the initiative belongs to the buyer. Transition to the principle: "The buyer is always right!" assumes that the quality of the product is determined by its consumer.

The economic dominant in the characteristics of the quality of the goods is clearly not modern in the philosophical sense, but it expresses the essence of the bourgeois basis of the existing economy, therefore, both politically and ideologically, it will be defended. Moreover, in a certain sense it is interesting, in particular, for solving the problem of mobilizing production potential for obtaining a demanded product in significant volumes, although the very quality of such a product will be conditional, "economic". The concept of "economy class" was officially recognized as a development of the concept "produced for sale in Russia."

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We have already emphasized that for 130 years, bourgeois economists have been creating models for the efficient production of high-quality goods demanded by the market, focusing on the economic content of quality. Having driven the movement of production to a dead end with economic models of quality, top managers, together with theorists - economists, who separated the profile of their scientific interest from the socio-cultural goals of the production of material goods, were forced to recognize the consumer not as a market anti-subject, but as a partner, an accomplice of the production process.

Recognizing a consumer as a companion is tantamount to including him in the production policy development team, however, formally, because he remains in the same position as a counterparty. To change the understanding of quality, it is necessary to start improving production with the interests of the consumer, reflect them in the properties of the product, and then think about how to optimize the organization of its mass production.

Ultimately, in the beginning, a compromise solution is also acceptable, justified by the capabilities of production and the need to move by expanding these capabilities. Now the buyer basically remains a slave with the manufacturer - the master and the political protectorate of the interests of big business. The interests of the mass consumer are promoted by the footsteps of Japanese women, while the dominance in production of the interests of companies is propelled by the parade of the winners. The pace of movement is not comparable, there is no noticeable advantage in promoting consumer interests and is not yet expected.

The consumer with his interest in the quality of the product is not theoretically excluded from the development of strategy, tactics and advertising. Let's refer to B.S. Aleshina et al: "For the quality strategy to be successful, both internal and external consumers must not only be satisfied and involved in the process that ensures this satisfaction, but also take a direct part in the continuous improvement of the quality of this process", to this end, improved the Kaizyo system; replacing it with a new edition of Kaizen. Changes in the organization of quality management revealed the advantages of those countries where the mass consumer - he and the production worker - feels more comfortable, feels his complicity in the development of production. In the second half of the 1980s, Japanese companies received 40 times (!) more proposals for improving the production process from their employees than US companies (40 million versus 1 million). It is also significant that over 90 percent of the proposals, one way or another, were used.

The ideology of quality is being rebuilt to a new one - consumer orientation is extremely reluctant and half-hearted. The quality management system ISO

9000 (in the Russian Federation - GOST R ISO 9000-2011) was introduced into world practice 30 years ago. Its starting position (No. 1): "Product quality is a characteristic controlled object" sets the general direction in the understanding of quality. Quality is a product of production. Clause 2 specifies the places of the participants influencing the quality of the product: "the purpose of quality management is to create products of such a level of quality that meets certain established requirements and needs." To make it clear whose requirements and needs we are talking about, at the end of the paragraph we read, separated by commas - "consumer requests".

The interests of the consumer are taken into account, but on a leftover basis. They are remembered last of all, "if production reserves allow." In scientific and popular sources, one can find an explanation for this alignment of interests - technically complex products and their improvement are the lot of specialists. One gets the impression that specialists are not consumers.

In ISO 9000-2015, for the first time, the consumer appears at the very top of the list. The first principle of the QMS states: "Customer orientation". It is the consumer who declares the properties of quality. The status of the enterprise depends on how the quality of the offered product meets the quality demands of buyers. The company must understand their current and future needs, fulfill their requirements and strive to exceed their expectations.

But one should not rush to rejoice at the changes that have taken place. The quality management mechanism is still set to develop the quality of production technology, rather than to obtain a quality product. The quality of the enterprise, as before, is tested for maintaining the quality of the organization of production. The interests of the consumer remain "for later." All leading international quality management quality registrars are represented in the Russian Federation: Veritas, British Standards Institute, Lloyd's Registrar, Supervision Society (TUV). In addition to them, in the quality management market, numerous home-grown and joint companies are offering their services, which are related to the certification of the quality of production and products. The problem is not in finding the desired organization, but in the fact that they are all "sharpened" for a production or product out of context with the interests of consumers.

The dialectic of the market that unites the producer and the consumer is simple - they are opposites that exist exclusively in unity, therefore, it is necessary to seek a balance of interests of both subjects in order to give the production of quality goods a stable character that serves as protection against recessions and crises. Overproduction crises - classic for capitalism in the 19th and first half of the 20th centuries - have become history. They were replaced by financial systemic shocks. Experts are

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looking for a panacea in a high-quality, smart, lean production economy. "Historical experience shows that with an increase in attention to quality, a way out of crisis situations began in many countries. The large-scale crises in Japan and Germany in the late 1940s were overcome with the help of government policies aimed at improving quality.

In solidarity with the above analysis of the economic history of the second half of the XX - first two decades of the XXI centuries, we express our surprise at how it happened that when defining the latest social development through quality, the very approach to understanding quality was not radically modernized. The totality of the meaning of quality presupposes a revision of the content of the concept of "quality" and a new look at the factors that ensure the actual quality of activity and its product. The system-forming position of the quality factor in social progress also determines a new political attitude to quality. An orientation of the development of production towards internal - not introduced messages is required.

Quality management must come from need. It is in it, and not in rewarding for quality work in the form of rewards, that the true beginning of a new economic policy. Promotion, of course, no one is going to cancel, they are swapped with motivation. Today, encouragement encourages the required quality of action, tomorrow the culture of a professional attitude to work will be completed with incentives. Movement is most productive precisely in the form of self-movement. External motivation is less effective. The remuneration should correspond to the quality of work and sustainably motivate work.

The change in the qualitative strategy of economic policy from the incentive for high-quality production to the formation of the need for a quality product is not another attempt to revive economic romanticism and not communist nostalgia for the need of a cultured person for work, as it might seem to those specialists who have reorganized from political economy to economics, reducing dialectical analysis to statistical, adapted to the volatility of modern production. We are talking about the solution of the system-forming problem of history - about the attitude of the individual to society and society to the individual, to whom which side of the given contradiction impresses more, but in principle this is just a double spiral of social progress. A developed society is tested as a condition for personality development.

The formal logical conclusion from the interdependence of the individual and society is obvious: it is necessary to build their relationship in harmony, on the basis of an awareness of mutual interest, bringing interests to the degree of a naturally necessary need (according to Epicurus' classification) in each other. Now we are going through the historical stage of a formally abstract awareness of the basic

contradiction of development by the individual and the subjects that determine the policy. The individual and society seem to be grinding themselves in motion, looking for points of mutual growth. Partly successful, there are many examples - mass production, freedom of access to education, sources of cultural development, political democracy, promotion of a culture of environmental management, solidarity in the fight against extremist aspirations, joint use of scientific and technological achievements, strengthening the authority of the idea of tolerance.

A special place in this list should be taken by striving for a high-quality economy. The bottom line is this: opposites, by definition, are mutually alienated. Dialectical opposites, to which the individual and society belong, are distinguished favorably by the fact that the unity in their relations is laid down at the origin. It only needs to be brought to its general position by ascending from a formally necessary stage to an absolutely necessary one, loading the process with real content, demonstrating the advantages of interaction in detail. There is no other way of overcoming alienation, objectively inherent in the relationship between the opposites of the individual and society. Through the quality of activity - to the quality of social improvement. It is unnatural to alienate what is the real condition of your development. Under the conditions of classical capitalism, alienation was a prerequisite for the attainment of the power of capital, and the very political organization of society was openly adapted to the provision of the bourgeois state. Democracy has been adapted to the bourgeois social order.

The revolution of 1917 in Russia and the subsequent history of the USSR should be assessed not so much as national achievements, but as a turning point in the history of classical capitalism, the transition to the post-classical one. The domination of private property and the advantages of capital remained intact, but significant changes took place in the social superstructure. Class antagonism gave way to social partnership. Access to capital has led to the emergence of various forms of associative use of it in production. Cultural progress was accompanied by an interest in the quality of life, a change in this very concept. World cataclysms, no doubt, did not just frighten the peoples of Europe and Asia. They pushed the consciousness away from the abyss of extreme interests in resolving contradictions.

The alienation of the individual in work has not been overcome, but development objectively (society) and subjectively (personality) was carried out through interaction. There are certain conditions for the removal of alienation. And the new approach to quality-consumer-production is a milestone on the way of convergence of the main subjects of social life. It will force us to make adjustments to economic policy, return a systemic understanding of society, limiting the desire to sort social life "on the shelves".

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The qualitative vector of economic development, of course, will require additional costs, but that is what the state and its economic instruments will need to try to compensate for them. And the market will surely react positively to a quality product with its activity.

In our view, the very existence of private property in the variety of forms of its implementation is not a sufficient basis for alienation in the work of the individual. K. Marx, developing the idea of alienation of G. Hegel, apparently had in mind a certain way of organizing labor associated with the absolutization of the domination of private property. Private property serves as a potential economic base for exploitation. But exploitation is not an immanent feature of it. Private property alone is not enough for exploitation. As for the opposite public (public) private property, which is controlled by the state and serves as a real subject of ownership, it also does not contain economic guarantees for overcoming alienation, which is not difficult to be convinced of by the experience of domestic state monopolists.

One gets the impression that the economic grounds for alienation should be sought not in property, but in distribution. Economic contradictions are insurmountable, but they allow management, the task of which is to control the nature of contradictions, to keep them within the limits of insignificant, acceptable differences that do not test the existing unity of production for historical expediency.

It is appropriate to recall one more observation of G. Hegel, recognized by F. Engels as the most important in understanding the dialectics of development: "Everything that is rational is real, everything that is real is rational." G. Hegel was able to discover the grounds for the need for systemic transformations of social relations, including economic ones.

In development, there are two states that are perceived in the form of existence, but differ within the general status of their manifestation - "real existence" - "reality" and "real existence" - "reality". These forms of existence are fundamentally different in basis. "Really existing" is based on the need to be in its own form, it represents an evolving reality. "Really existing" has passed the stage of its necessity, has ceased to be a factor of development, has lost its relevance. It slows down the development process. Since Hegel understood the development of thinking and society in the form of a movement towards absolute rationality, he identified the necessity of the real with reality.

You can, of course, squeeze every last ruble out of the developed assortment and well-established production technology. The question is: do I need to do this? Time moves forward in a certain mode, "in its own way", objectively tailored to the "schedule". You will not get into the rhythm, you will lag behind, you will no longer meet the changed requirements. The art

of management - production management is no exception, it consists in the ability not to "fall out" of the present, then you will always do it in accordance with rationality. Reasonableness will protect you from most problems. "Seven deadly diseases" by E. Deming will fit into one - not to fall out of the time cycle with the definition of goods and the organization of production.

This can only be done by those who are able to mobilize human capital, to correctly focus financial and technical resources on solving this problem. Without the ability to control the "pulse" of time - to understand the specific economic and socio-cultural situation, the state of consumer interests, the real possibilities of production, there is no chance of gaining a stable position in the face of increasing competition in the market. Let us add one more addition - to the qualitative orientation of the development of production and the general conclusion will become clear: the path of economic rationality lies through the creation of actual conditions for the formation of the demand for quality products. This need should be tested by the responsibility to the consumer as to himself. Ancient wisdom of Confucius: Treat others the way you wanted them to treat you.

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

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

- a significant increase in purchasing power. Reaching the level that allows you to choose the right product. A quality product cannot, by definition, be cheap, but it can and should be made available through market mechanisms;

- high level of professional training of manufacturers, provided on the basis of the formation of professional culture and national identity. The main thing should be the education of an attitude towards work as a matter that has dedicated its life. Expanded education of consumers, their perception as subjects of a common cause;

- overcoming the feeling of conscious and unconscious alienation of the ability of the individual in work and its products with the help of the following tools;

- a) achieving symmetry between the quality of work and remuneration;

- b) reduction to a reasonable ratio of the difference in the amount of remuneration of managers

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and performers, clarity of the grounds for such proportionality;

c) the dependence of remuneration on the dynamics of advanced training and on participation in the improvement of the production process;

d) all-round involvement of socio-cultural mechanisms for stimulating the individual to general corporate movement, entering the command forms of movement.

e) sustainability of corporate activities;

f) the priority of relationships of the type: "One for all, all for one." Active promotion of the command form of responsibility for labor results;

g) organization of systematic competition for the quality of labor;

h) striving for national and international recognition of the quality and range of products manufactured;

i) the formation of labor dynasties, participation in the distribution of profits;

j) understanding the quality of the product as a comprehensive assessment of the product;

k) awareness of the fact that it is the "little things" that reveal the perfection of quality, therefore, the little things must be treated as a building material of quality

Main part

Currently, enterprises pay great attention to the motivation of employees, since depending on how motivated the employee is, the results of his activities will also be visible. The main task of managers is to fully utilize the full potential of employees in their work. Moreover, managers understand that material incentives do not increase loyalty and commitment to the company. Participatory governance solves this problem. The essence of such management is that under it the employees of the enterprise are included in the management process, participate in the activities of the enterprise, and make decisions on a number of issues. Moreover, if an employee of an enterprise has the right to vote, takes part in the activities of the enterprise, receiving remuneration for this, then he will work better and more productively. An employee whose opinion is considered whose ideas are being implemented, will have a better attitude to the place of their work and will work with full dedication. In participatory management, employees can negotiate with the manager the goals and tasks that he will need to accomplish. Employees of the enterprise can form working groups from those employees with whom it would be pleasant and comfortable for them to work. In addition, employees of the enterprise can put forward their ideas and suggestions for improving the work of the enterprise as a whole. Moreover, for the advancement of ideas, there should also be a reward. Employees of the enterprise can form working groups from those employees with whom it would be pleasant and

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Nevertheless, the participatory approach has its own disadvantages in addition to its advantages. Not all people, by their nature, are ready to participate in the management of an enterprise and put forward ideas and proposals, bearing responsibility for them. Many employees find it much easier to do work as directed by their supervisor. The involvement of employees in the management of the enterprise may not have the best effect on managers, since they may lose their influence on employees. A lot of time will also be spent on discussing problems, while an unambiguous decision may not be made, and time is wasted. Many ideas and suggestions of the company's employees may be irrational and inappropriate due to lack of knowledge. Therefore, the managers of the enterprise need to inform employees about the state of affairs in the enterprise, train staff in order to deepen knowledge and put forward more effective and relevant proposals. The lack of recognition of the employee's idea can cause an ambiguous reaction from the employee putting forward his innovative proposals, thereby demotivating him. Therefore, the heads of the enterprise need to explain why this idea is not suitable in a given situation. Having considered all the pros and cons of participatory management, we can conclude that such management is not a lifesaver for improving business at the enterprise, but it allows you to see the problems of the enterprise from the inside and try to solve them not by the efforts of one person, but by a group of people where everyone can express themselves for the benefit of the enterprise. Regardless of, that the participatory method of personnel management of an enterprise is getting more and more approval every year in most countries with developed and developing economies, Russian enterprises are not yet ready to introduce and fully realize the advantages of this method. This is because HR services prefer to operate according to the established traditional structure.

The majority of Russian enterprises, both long-running and newly established, use a directive management method. At such enterprises, managerial decisions are made individually, career growth is due to "good connections" with the manager, and not their own merits in work, frequent violations of labor laws are commonplace. The reason for the preference of the directive method is the national mentality of our

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country that has developed over many centuries, as well as the Soviet ideology still present in many enterprises. As a result, management in such enterprises is centralized, administrative and formal in nature. No more than half of HR managers can achieve and skillfully use the consistency of the goals set with the capabilities of the enterprise and the interests of employees. Another very important factor preventing the adoption of a participatory method of personnel management at Russian enterprises is the influence of the national culture of Russia. The choice of a strategy for human resource management in the practice of an enterprise depends on this influence. In order to most successfully implement participatory personnel management and prepare employees for a change in the approach to working in a team, first of all, it is necessary to establish measures to encourage individuality in each employee of the enterprise and to eliminate the established inaccessibility of the leader for the lower level.

Life is motion. Already Heraclitus wrote about the universality of movement, coming close to realizing not only the universality of movement in nature, but also its significance as a way of existence of natural phenomena, which also opened up a new perception of cognition. If movement is the essence of the existence of everything, then it was easy to draw the most important conclusion from this: that which moves better has an advantage, it is more adapted and competitive in the struggle for a better place in the movement, that is, it has the right to count on leadership and stability of its position.

Under the conditions of the human reality of being, movement was formed into activity. The main parameters of the activity were its productivity and product quality. The understanding of quality was concretized in the concepts of "ideal" and "sample". This happened, of course, far from immediately, it was necessary for the activity to improve and make it possible to create a certain number of necessary products that exceeded the needs of survival. This surplus has received scientific confirmation in the concept of "added product". Quantitative changes in productive activity revealed a new side - its social and legal side, the continuation of which was the formation of political reality as a way of managing activities and relations that ensure activity. Before the emergence of the surplus product, when the community was struggling to survive, stratification within it, depending on the possibility of alienation from the aggregate product of a special part, it makes no sense to conduct speech. But movement differs not only in that it is a mode of existence, the essence of the very reality of movement is formed by change. At first, it is a change, and it is thanks to its quality that is significant in the change that the movement turned out to be in the sources of development. All concepts that followed the "movement" "change", "development" were already derived from them and

that which reflected their ability to act. For example, the story of our sophisticated concept of "standard", At first, it is a change, and it is thanks to its quality that is significant in the change that the movement turned out to be in the sources of development. All concepts that followed the "movement" "change", "development" were already derived from them and that which reflected their ability to act. For example, the story of our sophisticated concept of "standard", At first, it is a change, and it is thanks to its quality that is significant in the change that the movement found itself in the sources of development. All concepts that followed the "movement" "change", "development" were already derived from them and that which reflected their ability to act. For example, the story of our sophisticated concept of "standard", began as a concretization of the concepts of "quality", "measure", "ideal" and "standard".

The path of cognition to the concept of "standard" is due to the contradictory nature of the concept. The concept of "standard" combines what seemed to not be together - "ideal", "standard" on the one hand, and "sample" - on the other. The first side of the standard testifies to the uniqueness of quality, the second - like a tuning fork for a violin. Having tuned his instrument, the musician sets the sound for the whole ensemble. The second side of the standard was hyperbanized during the development of mass production.

Standardization as typification is considered as the most important factor in improving production, which is quite legitimate. The process of realizing the socio-economic effect that is associated with the formation of the concept of "standard" has gone through two sharp turns of thinking. First of all, it was necessary to remove the "taboo" imposed on uniqueness, that is, uniqueness, from the ideal and allow copying as a normal mass action. After the ideal was "liberated" and from perfection it turned into a "sample" - the "sample" did not become a denial of the uniqueness of perfection, the sample "removed" the uniqueness of the ideal, perhaps even raising it by formalizing the attitude towards it in society, it was necessary to discover, ideally, something ordinary, earthly - its production effect as a model of the economy of production activity. The fate of the standard was difficult and instructive. There are still many mysteries in it, but there are more discoveries. Our research is about them in the broadest context. Liberal, not democratic reforms of the 1990s - the first decade of the 21st century caused not only chaos in the domestic economy, social relations and political governance. They provoked a crisis of philosophical understanding of what is happening and the devaluation of scientific thinking. The reformers were well aware that critical thinking would be the main obstacle to the planned reforms, so they did everything to simplify the perception of what was happening in the mass and professional consciousness.

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"Capitalism" was replaced by "freedom of market relations", "socialism" was presented as a failure of the idea of a "planning factor" in the economy., "Education" was identified with "training", "National mentality" was dissolved in the abstractness of liberal values, the economy was isolated from social values and political goals. To this should be added the arbitrary sequestration of the scale of the systemic status of many other important scientific and philosophical concepts.

The ultimate meaning of the restructuring of the understanding of social changes was obvious, it was necessary to lower the level of activity of thinking from a critical conceptual to a more "accommodating" in the form of ideas. The views are poorly structured, easier to correct in the desired angle. Where concepts have not yet been formed in systemic terms, the scheme of their technotization and localization was used. It is to such a group that the concept of "standard" was attributed. An exception was made in relation to the concept of "quality of life standard". We believe that the reason is simple, this concept is not difficult to model depending on a set of evaluation criteria.

Material losses are always very painful, but they are visible. Awareness manipulations are less obvious and more persistent. If someone really wants to make human life in a given country better, then he or they should heed the advice of Professor Preobrazhensky. Bulgakov's character instructed: the revolution begins in the minds. Without this revision of the newly minted interpretations of concepts, it is hardly realistic to overcome the blockages set up on the path of national history by the liberals at the turn of the century.

The concept of "standard" belongs to the class of universal scientific categories, and has its roots in the philosophical worldview. Based on the systemic position of the concept, we do not have the right to limit ourselves to its purely technical use. Let us once again draw attention to the epistemological danger of simplifying a scientific concept to its original projection in the sphere of representation. "Concept" and "representation" belong to different levels of reflection of reality in thinking, the qualitative difference between them is often stopped in the interests of achieving a practically limited result, forming "technical concepts". They are quite viable within the practice. However, it is no coincidence that "technical sciences" are separated from related basic sciences. The language of science is scientific concepts. The language of technology is a drawing. Technical sciences synthesize the linguistic specifics of science and technology.

So, we are not encroaching on the established practice of using the concept of "standard". Our task is to show the real place of this concept in the system of scientific and philosophical thinking. A wide-ranging view of the concept will help to better

understand the framework of its utilitarian position in professional practice. Consumer practice is supposed to rely on an understanding of the production of what is consumed.

The development of science entered the next stage in the second half of the twentieth century. Classical science with its clearly regulating canons that determine the specifics of scientific knowledge of the world has long gone into the past; ceased to meet modern requirements and the cognitive concept of non-classical science, which supported scientific progress in the conditions of the scientific and technological revolution. The time has come for post-non-classical science.

As for the particular aspect of the development of these stages, everything is more or less clear here. Classical science relied on the specifics of the quality of the fundamental forms of motion of matter. Requests for knowledge, mainly initiated by social practice, each science had the opportunity to satisfy within its naturally limited basis. Neighboring forms of movement were not relevant. Space, time were absolutized in their own state, separate from movement. Aristotelian logic, built on the principle of "identity", "excluded third", denying the unity of opposites, quite suited scientists. They could count on a positive result of their research without any problems, following the rules prescribed in the discovery of the great thinker.

The non-classical science that came to replace the classical science had a common nature with its predecessor, its subjects had the same nature, but in a deeper expression. Scientific knowledge plunged into a new level of complexity and it turned out that scientific and philosophical approaches tested by past experience are not effective. I had to look for another way of thinking - to develop dialectical logic.

The previous ideas about the relations of space, time and motion as autonomous identical phenomena to themselves, the impossibility of the unity of opposites, the sufficiency of formal and logical requirements for determining the truth of knowledge were radically revised. But even these very significant changes in the understanding of the world and the process of its cognition turned out to be not enough for science. Closer to the third millennium, science entered the next round of the spiral of its improvement. Perhaps not as clearly diagnosed, but qualitatively different nonetheless.

Classical science divided scientists into directions, non-classical science launched the mechanism of centripetal motion, and the time for "throwing stones" has passed. The time has come to "collect" them. Dialectics with its main ideas of "the unity of the qualitative diversity of the world" and "the unity of opposites" as a source of self-movement in the world of all things gave the development of science a general vector of movement. Postnonclassical science found itself without its own

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logic, however, even at this stage, the core of the quality of scientific progress was indisputably manifested - the dependence of the scientific trajectory on methodological equipment. The history of science since modern times began with the methodological projects of F. Bacon and R. Descartes. They brilliantly deciphered the codes of scientific knowledge of the world, moving towards each other. One - with the theory of induction, the second - with deduction.

Post non-classical science, making its initial acquisitions, had the fate of bringing into a systemic form the "rational seeds" of the logical foundations of the classical and non-classical concepts of cognition. All the necessary clues in this direction have been formulated, in connection with which it is appropriate to recall Goethe's valuable remark: "everything clever has already been expressed, we just need to rethink it".

If the development of natural science confidently follows an objectively set course, then economics, perhaps closest to the natural basis of social movement, studies the laws and conditions of production of the material basis of human life, is clearly experiencing difficulties. And the complexity of the historical trajectory of economic science is directly related, firstly, to the loss of objectivity, and secondly, to methodological demobilization. The drift of economic science towards the separation of macro - and microeconomics, and, ultimately, towards economics, reflects not the logic of scientific cognition in the post-nonclassical stage, but the replacement of the scientific approach with a scientific one in the interests of liberal politics.

Fulfilling political recommendations, the overwhelming majority of Russian universities hastened to rename the subject of "political economy" to "economic theory." Neo-liberals renounced the political vector of economic activity, returning, as if, to the purity of their origins. A. Smith really could not, based on the logic of the economic movement, understand why workers' remuneration does not increase in proportion to the result of labor. He believed the reason for this was the immoral behavior of the owner. But already D. Ricardo revealed the economic connection with political interests and the conditionality of economic contradictions by political actions, and K. Marx, using Hegel's idea, showed the objectivity of the alienation of labor in the organization of production under capitalism. Separating economic activity from political activity is just as absurd, how to talk about the "digital economy". Everything that is closed on dynamics, the state of the people, is politics. And the essence of all political activity is economic policy. The well-being of the people and the security of the state depend on the quality of economic policy.

The current stage in the development of science requires a systematic analysis of the concepts that form the framework of scientific knowledge. At the

same time, it should be borne in mind that the basic concepts of this science can be of a more general systemic class, which is easy to see in the analysis of the specifics of economic cognition. The conceptual apparatus of economic science was laid by the works of D. Hume, A. Smith, J. Sismondi, D. Ricardo, K. Marx, J. Mill, G. Spencer. They were all primarily philosophers. Of course, their belonging cannot be the basis for asserting that the birth of economic science is due to philosophy. The connection between economic and philosophical research convinces us of something else: the development of economic theory - not private knowledge, namely, their theoretical systemic generalization, is possible only on the basis of the most perfect methodological base built in philosophy.

Economic dependencies should be established by economists, "to each - his own", but the explanation of such discoveries and giving them a systematic image of a scientific concept is possible only through the use of a methodology of a more general order. The current "advanced" economists, actively ousting political economists from science, are not accidentally looking for a mathematical refuge for their scientific acquisitions.

Mathematics has its own subject, which gives it an image of objective knowledge, its own methods of describing objects, it has the ability to dynamically predict. Math will help you unravel the access code to Aladdin's cave. However, the main special problems are: what to do with wealth and how to do it in such a way as to increase it, in whose interests to use it? She won't decide. These problems are too specific and subjective for mathematics. The content of tasks must be loaded with specifics, given a vector composition of relevance, and included in the systemic relations of social progress.

The classics of political economy and the founders of economic science A. Smith, D. Ricardo, K. Marx are recognized for their unique ability to look at the root of the economic movement. Their economic research was not like the current one, mathematically and technically equipped, but the knowledge of cognitive technologies and the ideological scale of the approach allowed them to discern the essence of the economy. No less significant is the fact that the labor theory of value has set fundamental milestones on the path of transforming knowledge into scientific knowledge. No matter how sophisticated economics and its fellow travelers may be, no matter how generous the Nobel Committee is in distributing prizes for mathematical achievements to economists, the donkey ears of defenders of the liberal interpretation of freedom of economic activity cannot be hidden behind all this. The absolutization of finance capital is the path of degradation of capitalism, in the same way, anyone who is really interested in the development of economic science on the basis of continuity should be

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ready to recognize the requirement of dialectical logic about the ascent of knowledge by immersing thought in the concrete manifestation of the essence of the process. To make it clearer, let us explain: the transition from the n-order essence to the n + 1 order essence should be considered not as a rejection of what was, but as a "removal" of the order n-order essence by the n + 1 order essence.

The main movement of cognition in the form of "removing" the essence is supplemented by accompanying and deploying knowledge in space and time of relations generated by movements. Basic relationships in motion are expressed in terms that form systems. The system-forming factors are concepts that are equivalent to those that reflect the essential movement of a more general level.

The categories describing the dialectics of self-movement belong to philosophical knowledge. They have an equivalent in scientific knowledge, a repetition of the name is possible, but the need for a different level of concreteness of understanding will necessarily require the deployment of such concepts in concepts specific to this knowledge.

Economic science operates with the concepts of "quality" and "quantity", which, by definition, belong to philosophy. Hegel's authority in philosophy was recognized by everyone, including those who did not follow the Hegelian path and criticized him both "from the left" and "from the right." Hegel was able to reveal the limitations of the dualistic solution to the problem of being in Aristotle and Descartes, finding an original move within idealism. Having identified being with the subjective idea in the context of the dialectical development of the latter, he presented nature as the other being of the Idea. The idea is forced to reveal itself in Nature through alienation. opposing nature in this way. The idea provided a sufficient condition for its own development. You can feel the advantages of clothes, shoes, hats not in advertising, but only by experiencing them, first putting on and then taking them off. In the East, there is a saying: ... how many do not say halva.

The idea could not evaluate its real advantages except through discussion, moreover, it did not have an alternative development option. The monism of the Hegelian anthology was idealistic, but in the system the idealistic principle was no longer decisive, which allowed K. Marx to assert: "Hegel's philosophy is materialism turned on its head."

Unlike Aristotle, who began the characterization of being from the categories "matter" and "form", and Descartes, who was convinced of the primacy of "extension" and "spirit", Hegel built a system of anthological concepts from the categories "quality", "quantity" and "measure" ... Being, Hegel wrote, "contains three stages: quality, quantity, measure." Further, Hegel gives definitions to these concepts. They are so relevant not only for a philosophical anthology, but also for professional engineering

reflection that we decided to cite the fragment in full: Quantity is, on the contrary, external to being, certainty indifferent to it. So, for example, the house remains what it is, whether it is more or less, and red remains red, be it lighter or darker. ") (It is a little offensive that Hegel did not show interest in the shoe business, if he, like another original German philosopher I. Dietzgen, began as a shoemaker, then the examples would not be construction, but shoe art, and professionals would receive important information to reflection ", and the reflection itself acquired a more natural form, reducing the cost of imagination on a given topic to an acceptable minimum). The third stage of being, measure, is the unity of the first two, a qualitative quantity. All things have their own measure, that is, quantitative definiteness, and it makes no difference to them whether they are more or less great; but at the same time, this indifference also has its limit ...) as another original German philosopher I. Dietzgen, started out as a shoemaker, then the examples would include not construction, but shoe art, and professionals would receive important "information for reflection" a given topic). The third stage of being, measure, is the unity of the first two, a qualitative quantity. All things have their own measure, that is, quantitative definiteness, and it makes no difference to them whether they are more or less great; but at the same time, this indifference also has its limit ...) as another original German philosopher I. Dietzgen, started out as a shoemaker, then the examples would include not construction, but shoe art, and professionals would receive important "information for reflection" a given topic). The third stage of being, measure, is the unity of the first two, a qualitative quantity. All things have their own measure, that is, quantitative definiteness, and it makes no difference to them whether they are more or less great; but at the same time, this indifference also has its limit ...) The third stage of being, measure, is the unity of the first two, a qualitative quantity. All things have their own measure, that is, quantitative definiteness, and it makes no difference to them whether they are more or less great; but at the same time, this indifference also has its limit ...)

The focus of economic policy on the advanced development of "digital production" is a justified and timely measure. It is only important to keep within the limits of the measure regulating the movement of technical progress. The transition to a digital organization of production is intended to resolve the overgrowth of contradictions between the technical equipment of the production process and the possibilities of managing modern technologies as

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before, that is, due to the potential of the subjective factor. The "subjective factor" can be encrypted in any way, called "human factor", "human capital", and essentially nothing will change. The essence of the concept of invariant and it is reduced to the reserves of thinking and its psychological accompaniment. It is useless to hope for beyond the possibility of a mass-scale manifestation of the subject's competence. The limits are determined by human nature; education, enlightenment - supporting factors, to give stability to personal actions, to help follow a given course of movement. Unfortunately, the tendencies of modernization of education and subordination to the commercial interests of education steadily reduce their complicity in the development of production activities. The situation in production after the scientific and technological revolution of the second half of the twentieth century has simplified - a person is being forced out of direct production more and more actively, his routine functions are no longer necessary. The milestones of the dynamics are as follows: the "subject of labor" as a factor imparting coherence to production, accepting and organizing the execution of decisions is transformed into an ordinary link in production, the functions of which are steadily simplified in the course of technical progress. "Subject of labor" becomes "technical person", "one-dimensional person", "A specialist with one-sided development similar to a gumboil" (K. Prutkov). The vector of production development has been determined. Neither society, nor production, nor oneself need a "technical man". Humanists sound the alarm - homo sapiens - is in crisis.

There is no crisis for homo sapiens, he is still the most perfect work of dialectics of development. There are objective tendencies in the development of material reality, part of which is the production of vital goods created by man together with nature. And, as always, there are cognitive costs used by ideology in the interests of the subjects of the social movement. Real humanism counts its origin from Socrates and his eastern contemporaries - Confucius, Buddha. The system-forming factor of the classically interpreted humanism was the idea of a "creative person". To live up to his status, homo sapiens must be a creative subject himself.

History unambiguously testifies that the "second nature" or "transformed nature", of which society is a part, owes to human creativity. The creative essence of a person is the core of his qualitative certainty, it is realized in three hypostases:

firstly, man is the beginning of a qualitatively new history of the forward movement of nature;

secondly, man is a creative force that ensured the development of something in nature that was beyond her powers;

thirdly, man appeared as the goal of history, giving the historical process a meaning, which was not previously the case in the development of nature.

Man is an extraordinary phenomenon in nature, with his creative activity he inscribed his reality into the system of natural movement. There are events in history, there are a great many of them and they are different, history is filled with them. Next to them there are historical events, those from which the logic of history is sewn together. According to this difference in philosophy, the concepts of "historical" and "logical" have developed.

The task of historical knowledge is to restore the chronicle of events in the past. Most of the sciences, their tasks have the knowledge of the logic of the development of what is defined as their subject of research. Hence the special significance of the laws governing the movement of science itself. Only through logic can you explain what is happening and prove the truth of your judgments. And only thanks to the establishment of a regular order of changes, one can count on the effectiveness of traffic control.

The way of learning the patterns of movement looks standard. It corresponds to the dialectic of the ascent from the abstract to the concrete. The movement begins with the "development" of basic - universal - concepts. The law of conservation of mass was discovered much later than the scientific understanding of mass was found, and the scientific understanding of mass was based on the concept of matter, which goes back to the even more general philosophical concept of "matter". At the same time, having discovered that the transformation of mass does not change its constant value, M.V. Lomonosov scientifically proved the truth of the materialist doctrine of the primacy of matter. When physicists lost mass at the turn of the 19th and 20th centuries, philosophers gave them back a foothold, reminding them that mass is indestructible. Over time, physicists figured out the situation and realized that mass has two forms: rest and motion. So, in the interaction of the abstract and the concrete.

The main conclusion from the above: each science is obliged to learn to think and act on the basis of the concepts itself produced, not to borrow philosophical concepts in a ready-made form, but to concretize within the certainty of its subject. Philosophical concepts are indisputably concrete, but their concreteness corresponds to the functions of philosophical cognition, therefore, philosophical concreteness is significant for any other cognition only as a supporting abstraction, the premise that guides and protects cognition from dead-end routes.

Economic science investigates the laws governing the movement of production relations. Production relations are a form of development of productive forces and, at the same time, the basis for improving social life as a whole. Property relations are recognized as the system-forming factor of the economic basis. They concentrate the quality of social progress, determine the nature of the interaction of three forms of reality - the being of nature, the being

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of man and the being of society. Hence the political essence of economics.

On the basis of economic science or political economy, a whole cluster of its applications is being developed, starting with macro - and microeconomics, the theory of finance, marketing, management, etc. The general acquires concreteness, the special, the abstract is loaded with objective definiteness. Thoughts from abstract reasoning are made substantively meaningful. Cognition is transformed from theoretical activity into practical construction. The human mind, revealing the natural order of the objective world, is included in the process of the development of being through practical activity.

The effectiveness of practical inclusion is due to many factors, but all of them are located on the path of transforming the abstract into concrete objective knowledge, and the latter into a sensually objective transformation of material reality in the interests of human development and human relations - to oneself, to others, to nature.

In those areas of scientific knowledge, where the objectively established order of knowledge of the world is followed, significant achievements are obvious. On the contrary, where they go "their own way", they lose continuity, stagnation and crisis are no less noticeable. For a quarter of a century, a comparable number of physicists and economists have become Nobel laureates. At the same time, physics has retained its traditional leadership in scientific progress, is successfully developing a standard model for describing the behavior of elementary particles. Economics is clearly not in the interest of social progress.

The 2008 global crisis was not only the result of market forces. The market element is not nearly as chaotic as some imagine. The economy is driven from within and from the outside. Before doing anything, entrepreneurs think, read, study, consult, discuss upcoming moves with scientists. Three out of five Nobel laureates have turned economic development towards crisis. Naturally, thinking to get the opposite result.

Physicists have convincingly confirmed the idea of optimism in the theory of knowledge. In nature, there are no boundaries to human cognition. Nature determined the practical dependence of man on the order of natural relations, but in response man showed the power of cognition of reason. At the same time, the history of physical achievements once again reminded of the importance of methodological equipment in cognition. Without improving the methodology for obtaining and comprehending knowledge, it is naive to count on the development of a scientific understanding of the subject. Objectivity, consistency, continuity, independence and consistency should be prioritized in the approach to the object of research. Modern economic methodology has largely lost the ability of objective,

independent analysis. Formally distancing himself from politics, researchers practically carry out political orders within the vector of the liberal political credo. The quality of economic analysis is always directly proportional to the quality of the methodological apparatus used in the study and inversely proportional to the level of political dependence.

When K. Marx called economic science a political economy, he meant that an objective analysis of the contradictions of economic development will inevitably lead researchers to the questions: why is this and what is required to resolve the established contradictions?

The questions must be posed by science, it must also indicate the direction in which they can be resolved, and at the same time overcome the contradictions that are incapacitated as factors of development. The political character of economic research is not imparted by science, but by its social function - to serve social progress. The surge of interest in Europe in the economic research of Karl Marx is easy to explain. Those who really manage the economy and solve political problems in economic dynamics realized that their favorite pastime to make politics with the help of controlled chaos does not give the desired product, and controlled chaos grew into uncontrollable in 2008, they are dissatisfied with the efforts of the Nobel laureates, they are more interested in Marx's analysis capital. K. Marx was not the attending physician of capitalism, he was a diagnostician of the capitalist disease. Its main strength was in the advantages of dialectical methodology. "Capital" by Karl Marx is an example of dialectical thinking in relation to the movement of a real object. Anyone who has studied Capital knows that the author came to political conclusions at the end after a comprehensive and systematic analysis of capitalist production. Karl Marx's work contains a lot of statistics and mathematical calculations, but they did not replace the specifics of the methodological study of economic processes for him. Mathematics only helped Karl Marx to weave the laces of the dialectical understanding of the phenomenon under study. Being a mathematician is difficult, but it is even more difficult to understand the clues of calculus. There are two options here: the first, which is very common among today's economists, is to use the potential of mathematics to formulate a previously prepared concept; second, In the context of the transformation of science into a direct productive force, the importance of not only and not so much the digitalization of production increases, but the ability to understand how to optimize scientific potential based on the development of modern technological capabilities. With hindsight, officials are allowed to think, scientists, by their professional status, are obliged to look ahead, to direct. The initial condition for "lookouts" has always been the attainment of a

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deep and comprehensive knowledge of the source material. In our example, this is the correct understanding of "standards" and "standardization".

Historical and informational information: in the famous Explanatory Dictionary of V.I. Dahl's terms are absent, which can be qualified as the fact of their irrelevance in the public consciousness. Half a century later, they appear in the "Encyclopedic Dictionary" by F.A. Brockhaus and I.A. Efron, but in a peculiar way. The authors of the dictionary, referring to English sources, explain: "standard" is a legalized measure, then a sample. There is a separate concretization - "Standart of life" - the level of life or needs ... "There are reasons to interpret the beginning of the use of the term not in the production sense, on the contrary, as a consumer reflection in the consciousness of reality. In the Explanatory Dictionary of the Modern Russian Language, a detailed explanation is given - 1) a typical sample that things, objects, phenomena must satisfy in size, shape, quality ..., 2) a single typical form of organization, implementation of something ..., 3) something that does not contain anything original - a template, a stencil. The term "standard" is complemented by its derivative "standardize" - to create standards in the first two meanings. The history of the term allows us to analyze the concept behind the name. Monitoring the content of the concept "standard" shows that over time, the concept is updated by scientific awareness of the dynamics of being and in practical thinking. An approach to the phenomenon reflected in the concept is being developed. The concept is loaded with the concreteness of objectivity, the scope of its use expands, and its social significance grows. As a consequence, the question arises about the organization of the relationship of features that make up the content of the concept of "standard". In literary sources, disagreements are outlined in the definition of the "center of gravity" in the system of signs.

In the newest re-edition of Britannicu, the term standard is absent. It is replaced by the articles "standardization" and "standard model". The author of the first explanation clearly directs the reader to the limited application of the "standard" to the technological organization of production. With a certain stretch, the concept of "standard", following the logic of the British Encyclopedia, can be limited not even to the economic sphere, but exclusively to the technical one, to make it a kind of indicator of the progress of the technical base of technology and the technical aspect of ensuring the production process. In the system of industrial relations - property, distribution and exchange, the "standard" is given a modest place in organizing the improvement of exchange. Britannicu's "standard" is clearly not a branded economic concept.

To avoid criticism for unnecessary costs in the analysis, we present the full article: "standardization (standardization), in industry, the development and

application of standards that make it possible to produce a large number of interchangeable parts. Standardization can focus on design standards such as material properties, compliance and tolerances, drawing requirements; or product standards that detail the properties of the items produced and are embodied in forms, descriptions, images or models. Applying standards makes it easier for businesses to communicate with suppliers. The standards are also applied within selected industries to prevent conflict and duplication of effort." Explanations are coming to an end, as befits British experts, practical recommendations: "Government departments, trade associations and technical associations are helping the implementation of standards in various industries." By the way, the compilers of the Great Illustrated Encyclopedia have reprinted the given text in 32 volumes without reference, so it is easier to turn, if necessary, to home-grown "sources" of scientific knowledge.

In Russia, they were convinced: "the free-will, the blessed - paradise." No one has the right to condemn anyone, but no one has disputed the right to judge on the basis of publicly stated judgments. We will use this logic. There is a backlash in the interpretation of the concept of "standard", the size of which clearly violates the boundaries of the measure. The reason for the fluctuation of thinking, in our opinion, is the neglect of the requirements of the methodology of scientific knowledge. The possibilities of the methodological organization of cognition and understanding of knowledge used in all the above cases indicate an underestimation of the most important factor of scientific thinking. Our conclusions are confirmed.

There are two main flaws, and both run counter to the requirements of the post-nonclassical stage in the development of science.

First, the dialectics' requirement, which has been proven by knowledge and practice, about the need for a comprehensive analysis of the subject on the basis of continuity in improving knowledge is violated. The classics of political economy did not discover the absolute truth, their merits are historically specific, that is, they were locally relevant, but they, along with concrete historical achievements, turned out to be capable of systemic discoveries that have a stable value in the increment of scientific understanding. A. Smith, D. Ricardo, K., Marx, explaining the movement of the economy of their time, were able to reveal the essential basis of this process. History flows and changes, which is absolute truth, therefore each next generation of scientists steadily strives to show their abilities, however, like any dialectical process,

There is logic in the economic movement that organizes the process. Historical concreteness is a way of realizing the logical definiteness of development. Hence the requirement for scientific analysis - to look for a logical explanation for the description, "to look

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at the root", as K. Prutkov taught. The trend of modern academic economists has become the concentration of thinking on the description of the phenomenon. Hence the absolutization of the mathematical apparatus. In essence, the described phenomenon analysts are in no hurry (or are afraid to fall out of favor with customers) to dive, it is possible that they have forgotten how to think analytically systematically.

Secondly, modern times require a systematic approach to the study of the subject. A simple enumeration of the features of a concept included in its content and an indication of their functional load is clearly not enough. Moreover, such a simplification can be difficult to understand. Why did the Britannica authors omit the term "standard". It seemed that they had to start with it and only then explain what was formed on the basis of the concept of "standard".? We are not sure of the absolute correctness of our explanations, but the following suggests itself the most appropriate: they or he could not come to a one-dimensional definition of that link in the chain of features of the standard that would help them connect all the other features - to single out the system-forming feature of the concept. Eventually? in the text there were many purposes of the phenomenon reflected in the concept.

Some positive results have been received. The concept was given a new level of concreteness by applying it to subject definiteness, closed on the characteristics of the technical equipment of the technological support of production. Having arbitrarily sequestered its actual functions in cognizing reality and constructing the desired continuation of it. One involuntarily recalls Hegel, who warned that being is initially determined by quality, quantity and measure. Measure, according to Hegel, connects quality with quantity, its purpose is to be "quality quantity". In the qualitative quantity, there are limits and the optimal position of quality within the quantitative boundaries, when the unity of quality and quantity in the characteristic of the phenomenon (and the corresponding concept) turns out to be of the highest quality with the smallest required quantity.

Nature does not move according to plan, but saving resources. Human activities should also be economical. Reason serves as an instrument for the economy of our development. At the same time, movement through activities is aimed at development and presupposes the presence of quality models in moving along the path of progress. The quality of scientific knowledge is only ultimately determined by the practical efficiency of the knowledge produced, and the initial practical result is conditionally indicative. Here, to be sure of success, you need to get the stability of the result. Naturally, science is required to minimize the costs of achieving the practical usefulness of knowledge. And all reserves have a similar ability. An indicator of the correct path of

cognition to the goal is a sign of its systemic organization.

The desire to build a cognitive process on the basis of a system presupposes the presence of a certain stock of knowledge that reflects the essential organization of the phenomenon under study. In addition, the systemic approach itself acts as a continuation and concretization of a more general methodological concept. There are many such concepts in philosophy, but they are rooted either in dialectics, or in its antithesis, which is generally defined as metaphysics.

In its "pure" form, dialectics has a place to be. There is Hegel's dialectical concept, the core of which is recognized as the synthesis of opposites, it is relatively opposed by Marxist dialectics, which asserts that opposites are not synthesized, but are resolved on the basis of the continuity of development. Neither K. Marx, nor F. Engels, nor V.I. Lenin did not hide the importance of Hegel's ideas in the development of materialist dialectics. In a quantitative aspect, the difference between Marxist dialectics lies in its universality, it characterizes both thinking and nature with society. Hegel recognized only thinking as dialectical. In a qualitative "sense", Hegelian dialectics absolutizes unity in the relationship of opposites, while Marxist dialectics relies on struggle as a way of resolving contradictions.

In practical management, the differences between these concepts within dialectics are hardly significant. They are mainly significant in the general theory of development and the relationship between the phenomena of reality, and are relevant for determining political strategy. However, it is useful to keep both approaches in mind in direct production management.

There is no metaphysical methodology as an independent phenomenon. This is a collective image. It concentrates the shortcomings of all non-dialectical approaches to understanding development and interconnection in the world, as well as in thinking. The main flaw of non-dialectical concepts is their one-sidedness. Trying to achieve a result, they simplify the requirements for thinking, omit something, believing it to be something that can be neglected in the interests of the final result. The technique is well known in mathematics and natural science. It is very convenient for economists dealing with a multifactorial process to simplify, especially since economic planning has long been working "off the bat", or in fact. The sum of metaphysics is made up of indeterminism, eclecticism, conditionalism, dogmatism, reductionism, evolutionism. The list could be continued, but it makes no sense. The experts do not always have an understanding of the methodological limitations, and the essence of the miscalculations is not in the name. She is in politics and management practice.

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Earlier, we have already noted the special methodological significance of the dialectical conclusion about the movement of cognition as a process of ascent from the abstract to the concrete. The difficulty here is that such an ascent is, in essence, immersion in the essence of the matter. To take a new step towards the essence, you need to expand the circle of knowledge. Qualitative movement requires quantitative increment. On the one hand, with the help of new knowledge within the reached horizon of the essence, we achieve greater concreteness, on the other hand, we have new problems that cannot be solved by the horizon of the essence of their production. It is necessary to plunge into the depths of the essential horizons, to go to the level of essence $n + 1$ order. This is how the ascent of knowledge from relative truth to absolute as to the synthesis of relative knowledge takes place. And the main tool in such a movement of cognition is the acquisition of systematically structured knowledge. Any system of scientific knowledge, logically reasonably built, combines the achievement of some goal and the demonstration of the limited result. The system is both a sign of perfection and evidence of its subject limitations. Knowledge systems are a kind of rung on the ladder of the ascent of scientific and philosophical knowledge to true knowledge.

F. de P. Hanik - Professor of the College. Churchill (Cambridge - England) and the University of Khartoum, a specialist in the management of complex systems, became famous as the head of a large British company. His book "New Ideas in the Field of Management" was at one time a great success, was translated and published in the USSR with a foreword by a later prominent figure in Demreforms, the Mayor of Moscow, Doctor of Economics, Professor G.Kh. Popov. Hanika argued: "Management, which to one degree or another should use the synthesis of technical, mathematical and social sciences, is now trying to replace the empiricism that it was widely used in the past with modern scientific thinking."

Summarizing the experience of the scientific achievements of N. Wiener, K. Boulding, L. von Bertalanffy, Hanika concludes: is given to the dynamic nature of management. Organizations, actions subject to coordination and regulation, as well as people participating in them, are considered as systems within a single whole - a firm, which in turn represents one of the elements of the nation's economic, technical and social system. "

In 1969, G. Popov was a devout statesman and, like the rest of the reformers of the 1990s, actively expressed the party attitude, excessively and zealously criticizing the author of the book for the "formal analysis of aspects of governance", reliance on mathematics and computers. "Unfair, Gavril Kharitonovich !!! Khanika was not a bourgeois scientist, he strove to develop the advantages of a new

step in the methodological support of management, and, unlike you, G.H., Gaidar and the campaign of like-minded people, came to a clear understanding of the need for a comprehensive solution to management problems with the involvement of a social and humanitarian context.

The systematic approach has become a brand phenomenon, since it best of all concretized the dialectical methodology, which can be traced through the analysis of the status of the concept of "standard" and its derivatives. We will try to imagine what the process of birth and the real methodological history of the concept of "standard" looks like, along the way to explain why economists of the management direction prefer to arbitrarily introduce concepts into economic analysis.

1. In the history of the concept of "standard" there is a hidden part, it can be called "before history", or "history of formation" of the concept. The fact that the concept of "standard" is relatively young gives grounds to associate its appearance with the concept of "quality" not directly, but conditioned. The concept of "standard" is based on a certain level of quality. There was a time when the concept of "quality" coincided with the concept of "product" or "object". It was necessary to learn how to produce a certain number of products, moreover, by different craftsmen, so that it would be relevant to compare the final products on the basis of their practical application. Surely not even the products themselves were compared, but their individual properties. Consequently, there is reason to talk about the initial understanding of quality as a generalized characteristic of a number of comparable products.

Statistical control of product quality is an element of the mechanism for managing product quality and regulating the relationship between the supplier and the consumer, while the verification of a group or batch of products is carried out before and after the process, and not during the process. The main purpose of using statistical methods is to regulate the process of creating a high quality product at all stages from marketing to maintenance with lower economic costs and high efficiency. Statistical methods provide for the collection, systematization and mathematical processing of the results of production activities, analysis of information for taking corrective and preventive measures, further research of the control object to achieve an acceptable (optimal) level of quality. The implementation of the quality system is a complex of works, which affects various aspects of the organization and its subsystem, the strategic management subsystem, the production subsystem, the logistics subsystem, personnel management, internal communications, document flow, etc. In this regard, the implementation of the quality system is a rather difficult, lengthy and time-consuming task. The solution to this problem, as a rule, takes place in several stages. Improving the QMS makes sense only

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if the enterprise team has a desire to achieve significant results in the struggle for the quality of its products, but all this should provoke the team's desire to reach new heights, move forward and guarantee itself and its enterprise stable results of its activities. To implement the formulated procedures - wishes, the following activities must be performed, namely:

- step 1: awareness of the top management of the goal of creating and implementing the QMS at the enterprise;
- step 2: establishing the needs and expectations of customers and other interested parties;
- step 3: formation of the management strategy, policy and quality objectives;
- step 4: organization of quality training for all employees;
- step 5: planning of work on the implementation of the QMS;
- step 6: implementation of the QMS with the formation of a team consisting of various specialists;
- step 7: establishing a system of processes, their coordinated relationship and interaction, highlighting the key processes necessary to achieve quality objectives;
- step 8: documenting the QMS (to the extent and degree of specification required specifically for your organization - not forgetting about the obligation of some documentation in accordance with the requirements of ISO 9001-2015);
- step 9: internal audits;
- step 10: revision of the QMS documentation and elimination of comments based on the results of internal audits and testing during the implementation of the developed regulatory documentation;
- step 11: certification of the QMS;
- step 12: further development of the QMS.

Philosophical interest in quality in the public mind was formed due to the combination of the concepts of "substance" and "activity". Substance and activity reveal the value of a phenomenon in the world and for a person, in particular. Hegel reasonably characterized quality as that, the absence of which means the absence of the phenomenon itself.

The transition from the concept of "quality" to understanding the degree of manifestation of quality was a matter of activity - cognitive and practical. Apparently, it was at this time that interest in the concept arises, which concretizes the special position of the quality that is better than other expressions of quality.

The concept of "standard" has two fundamental interpretations: to be a quality standard for something and to be a model for mass production. Standardization and its advantages were realized in the context of the development of mass production. These derivatives of the "standard" were products of industrialization.

So, the first conclusion, which retains its methodological and theoretical relevance in the

practice of managing production, exchange and sales of goods: to concretize quality in the concept of "standard", or rather, "quality standard", it was not enough to have a developed concept of quality. It remained a privilege of the worldview until social progress reached a sufficiently high level - the production of the material foundations of life, socio-economic and political relations developed. The concept of "standard" owes its appearance to social and practical relevance. Epistemological and methodological searches for projections of "quality" on the real being of a person were a prerequisite and factor in the formation of the concept of "standard". From which follows the basic methodological conclusion for scientific knowledge - the development of the concept of "standard" should be within the framework of a systematic approach and have a complex scientific and philosophical character. If "standardization" can still be legitimately simplified to the point of improving the technical component of industrially developed production, then the content of the concept "standard" includes signs of various aspects of social development.

The entire history is present here in a filmed form - modified -: the experience of the world process, attitude to nature, the specifics of the national mentality, spiritual and material traditions, political and cultural activity of the people. Let us recall that the concept of "standard" is used in two directions: defining the standard of something - and as a universal model in the organization of activities, the use of which increases its efficiency and makes it easier to obtain a result. The first has a significant socio-cultural scale, one can qualify it as objectification of the cultural maturity of the consciousness of the people, of humanity. Christian commandments, deeds of those whom religion recognized as saints, public etiquette, norms of secular ethics, statutory norms, etc. were converted into standards. Liberal fears that the standards of attitudes and behavior will limit the possibilities of free personal development are unfounded. The overwhelming majority of standards summarize the experience of individual destiny, which has become a socially significant value.

The second meaning is more utilitarian, restricting the interpretation of the standard mainly in relation to the narrowly professional side of human life. It emphasizes the importance of universality, highlights the technical aspect and technological rationality, which is also important, but the scale here is clearly inferior to the first.

2. The development of the idea of quality in the concept of "standard" is carried out in accordance with the peculiarities of dialectical logic. The concept that concretizes quality is formed on the basis of selective continuity. The new concept does not repeat itself, namely, the features of the previous one are concretized. It is obliged to continue the nature of the relationship of the characteristics of the basic concept.

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Without going into a long and not always relevant discussion regarding the definition of quality, let us note the essence. The dispute over the interpretation of quality is conducted mainly outside of what forms the core of the concept's content. A lot of interesting things have been written, said and printed. Only behind the particulars the sought-after often turns out to be hidden. Quality is not a collection of essential features of the phenomenon under study. Quality is a system of these attributes. Therefore, it is important first of all to find the system-forming factor. The factor may be a trait such as the discovery of D.I. Mendeleev of the Periodic Law, or K. Marx of the inconsistency of goods, but a certain combination of signs can also be a factor. Apparently the concept of "standard" was formed as a system of signs. Hanika wisely emphasized the need to consider the system of a combination of factors. The liberal reformers of the 1990s rushed to cleanse the economy of all non-economic, taking the US economic model as a model. They were not alarmed by how and under what conditions it was formed. As a result, from the 1990s, there was a shock and a difficult process of clearing debris from standards developed contrary to the rules. Schematically, the process of the epistemological ascent of the concept of "standard" can be represented as follows (figure). Marx of the inconsistency of the product, but a certain combination of signs can also be a factor. Apparently the concept of "standard" was formed as a system of signs. Hanika wisely emphasized the need to take into account the system of a combination of factors. The liberal reformers of the 1990s rushed to cleanse the economy of all non-economic, taking the US economic model as a model. They were not alarmed by how and under what conditions it was formed. As a result, from the 1990s, there was a shock and a difficult process of clearing debris from standards developed contrary to the rules. Schematically, the process of the epistemological ascent of the concept of "standard" can be represented as follows (figure). Marx of the inconsistency of the product, but a certain combination of signs can also be a factor. Apparently the concept of "standard" was formed as a system of signs. Hanika wisely emphasized the need to consider the system of a combination of factors. The liberal reformers of the 1990s rushed to cleanse the economy of all non-economic, taking the US economic model as a model.

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Unlike a number of philosophical and some scientific concepts, the standard is directly determined by a variety of objectively established factors of material and non-material nature. Hence the time limits of all standards, with the exception of a number of universal prescriptions that are of particular importance for human existence and characterize the essence of a person's relationship to himself, his own kind and conditions of development, therefore it is important to classify standards, to distinguish them depending on the defining circumstances. In the available literature, we did not find systematic attempts to classify standards. In this connection, we cannot consider the proposed system of standards in the context of a comparative analysis. It is advisable to take the systemic contradiction of the concept of "standard" as the basis for the classification of standards. Standard, as a dialectically formed concept.

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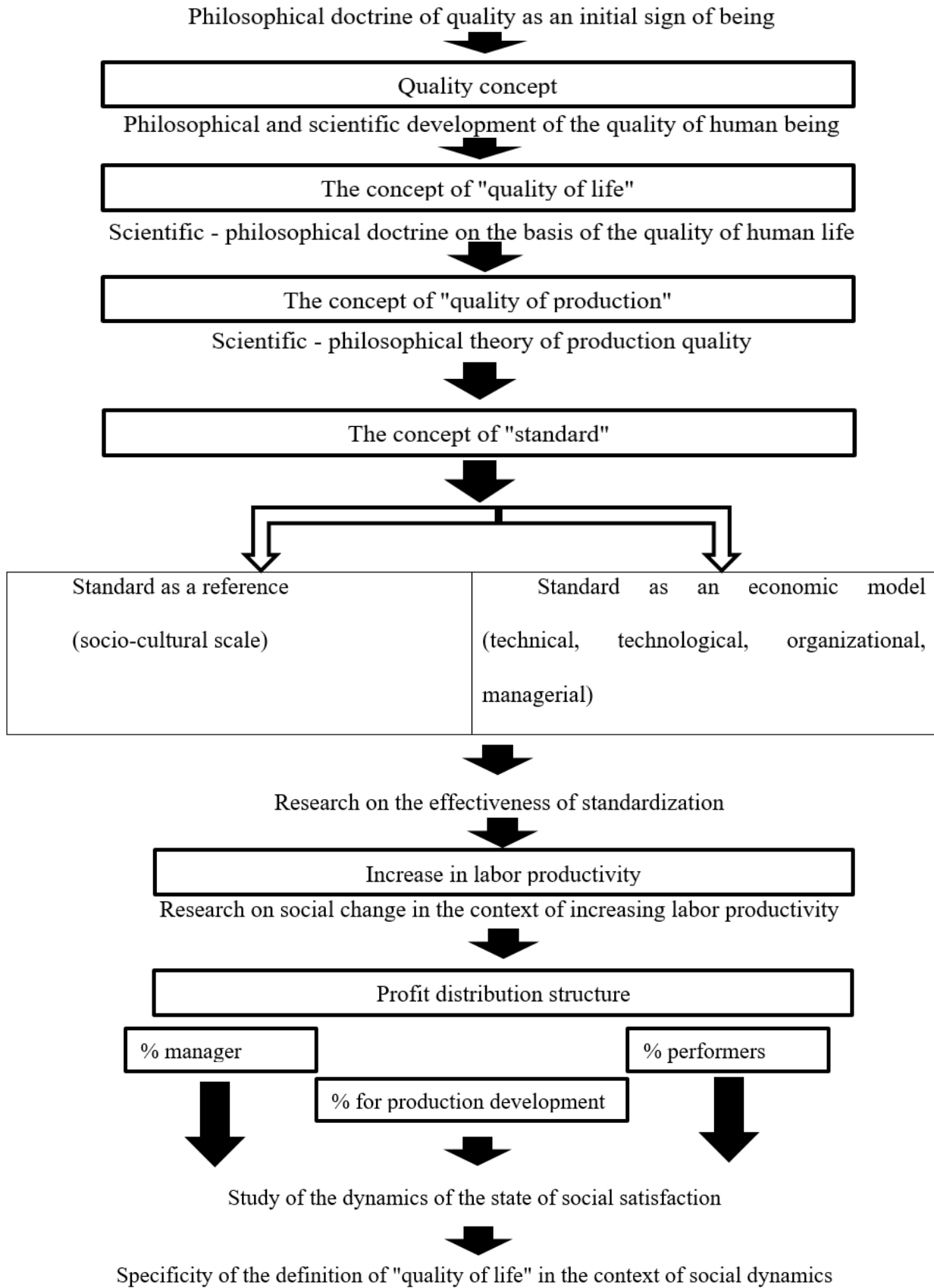


Figure 1 Diagram of the process of the epistemological ascent of the concept of "standard" from the abstract to the concrete.

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The standard in the meaning of a masterpiece of creativity is absolute. It contains timeless perfection. Standards are masterpieces, having emerged, over time they only become more and more important. Perfection has crystallized in them, they do not age. The only thing that can be relative in them is the national flavor. Such a perfect abstraction from real development, in which there would be national sterility, is hardly possible. It is impossible to prove this thought logically, but the experience of the development of monotonistic religion indirectly testifies in favor of our judgment. The parallelism of the existence of Judaism, Christianity, Islam, Buddhism, Confucianism, Taoism is due to national development, but differences do not prevent believers from striving for such ideals. The main standards are common for everyone, and the differences are in the specifics of historically specific conditions of life,

As for the standards of science, the level of abstraction in them is higher than anything else, higher than national originality, but they are determined by the level of scientific knowledge and those spheres of practice that determine the direction of scientific progress. Physical standards and technical standards are changing, reflecting the demand for scientific knowledge by the progress in the production of material and spiritual goods. Scientific knowledge is in constant flux. Standards of science - a concrete phenomenon - historical, they are historically specified. An example is the evolutionary theory of Charles Darwin, the atomistic theory, the teachings of I. Newton, which were considered absolute knowledge for almost two centuries until physicists and astrophysicists understood the three-layer structure of the world.

The current standards describing the material world of nature divide it into micro, macro and mega levels, and the genesis of the expanding universe is associated with the Big Bang of the primordially existing superdense matter.

In theoretical natural science, the term "standard" is used, but most often in combination with the term "model". Naturalists are in constantly changing knowledge, being all the time on the horizon of knowledge, therefore it is more convenient for them to operate with those elements, knowledge that allow modernization. In modern natural science, only three knowledge are recognized as reference: the law of conservation of mass, the law of conservation of energy and the law of conservation of momentum. It is strictly forbidden to encroach on these standards. Thanks to such reference standards, the sustainability of the development of scientific knowledge is maintained, continuity in development is achieved, and science itself looks like an integral system, despite revolutionary discoveries of various scales. The presence in public knowledge of parameters that are resistant to changes in the standards of thinking, can be considered as highlighting "standards - canons".

They have a fundamental function, they are the pillar of the human reality of being.

If all standards were canons, then instead of development we would get stagnation. The canons are necessary precisely in their quality and in their quantity. We are equal to them in theory and practice, since the movement loses its effectiveness outside a clearly defined vector and support positions. The main value of movement lies in change, and F. Engels defined the essence of the movement of everything and in everything as change. Proceeding from the fact that movement is a way of life, and development is the highest form of movement, in their mass manifestation, standards have a non-canonical form.

The practice divided the less status standards public consciousness into directive and indicative, objective and subjective. Directive standards strictly require adherence to the algorithm for the production and distribution of the result determined by the task. In a number of concepts for managing the quality of production of the twentieth century, special maps and schemes of actions for performers of all levels and stages were developed.

This practice is justified in specific production conditions, for example, where workers with disabilities are employed. The Japanese experience has convincingly shown that it is impossible to extend such experience from private practice to production as a whole, since this leads to directly opposite results. Meanwhile, ignoring international observations, domestic bureaucrats, having failed in the production of industrial products, extrapolated vicious practices into general education, designed to communicate and consolidate knowledge.

The actions of officials are understandable, they are not capable of producing a real product, they report back by circulars. There is no rational explanation for politicians who are responsible for the real result of economic activity and who are entitled to give adequate assessments for the attempts of officials to become judges and standard-producers in a professional business - to teach teachers. This, of course, is completely absurd.

In the old days, the party dictated the standards of professional and educational activities, however, it did the instructions carefully, localizing the interference with a set of disciplines, in addition, a highly qualified Department of Science worked in the Central Committee of the CPSU with a staff of specialists and freelance consultants - leading scientists of the USSR Academy of Sciences. Even JV Stalin, according to the documents, did not sign a resolution without a visa for an academic referent.

In modern times, quite remote from the real educational experience, officials who have subordinated the method of unification to themselves, who have placed academic freedoms of educational institutions under total control, openly dictate what, how, when and to whom to do it. The standards

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defined in the non-professional space are a clear example of the transformation of the values of a phenomenon (concept) into the opposite effect.

The technology of such a transformation is simple: unprofessional development initially deforms the content of the concept. The "standard" is constructed arbitrarily, takes on a "pseudo systemic form", becomes absurd, failing both control and the possibility of modernizing what was the subject of the beginning of action. The most curious thing is that, having included the factor of self-preservation in the technology of constructing the standard, the bureaucrats send themselves and the expediency of their caste to Golgotha. The dialectic of progress will survive the bureaucratic art of juggling the content of concepts and their names, but our living space is measured by time. And the most important indicator of social progress in everything is the effectiveness of the time of use. And the calf has a chance to win if the oak is rotten. A calf can grow into a bull, and a rotten oak is doomed to destruction.

Indicative standards have become widespread throughout the world - in developed, developing and stagnating countries. They are distinguished by non-binding, lack of tight control and loyalty to the content.

In such Western European states as the Federal Republic of Germany, France, Italy, Austria governments with the help of indicative standards carry out sufficient effective management of the directions of development of various industries. The development of the standards themselves and the mechanism for their implementation are carried out within the framework of the economic characteristics of the market. The state does not encroach on the orders of market relations, but it quite clearly shows who is the real "master of the house". LN Tolstoy could afford to start a famous novel with the lines: "Everything was confused in the Oblonskys' house." A state respecting itself and respected by its citizens is obliged to direct the flows of public life. Somewhere to do their job harshly, relying on laws and the need to comply with them, in other areas - to obtain preferences or the tradition of national identity. "Standard" is a concept as significant in the reproduction of social life as "point" is in mathematics, "particle" in physics, "core" in mechanics. The originality of the "standard" lies in the combination of opposites in it. The "standard" can be extremely elastic and obligatory, or it can, within a certain limit, indicate only some dominants of the choice from the set. An example of a type II standard is high fashion, however, and general fashion belongs to the same class of standard.

General fashion is a product of a historical process that, like any evolution, selects something most effective and viable. It ideally combines regional, national and transnational; naturalness, due to the geographical environment, with socio-cultural

acquisitions, traditions and innovations. This fashion is extremely democratic, responds to the mass feeling of beauty, is utilitarian and accessible to consumer demand. Haute couture, no matter how it may be masked, is a phenomenon of professionally conscious action. It has many advantages, but no less negative. The glossy nature of high fashion initially opposes the mass consciousness, provoking tension in the contradictions of being. It's not even about limited availability. The main thing is to demonstrate social inequality. The standards are designed to improve the "climate" of public relations, our time is to "collect stones" and not to scatter them. "Standards" only seem to be outside of politics. Policy, in a sense, is about defining and maintaining the relevance of standards.

In the current century, the concept of "soft power" is gaining strength in the public consciousness. Without the use of force, the reality that has lost its historical significance and has become a brake on social progress cannot be eliminated. Humanity is tired of destructive forms of violent resolution of conflicts, and is looking for a replacement for them. The process of reorientation to "soft power" is complicated and contradictory, but there is no other alternative to wars and one has to accept "soft power" as it is so far, with the hope and belief that over time the situation will change in the desired direction.

The forms of "soft power" include cultural contacts, the synthesis of cultural interests, public diplomacy, contacts of veterans, the construction of professional interethnic relations. Efficiency of "soft power". is not high, but the vector of movement testifies in its favor. It combines the main advantages of the human reality of being - humanity and democracy. It seems to us that many standards are quite consistent with the operation of "soft power". Indicativeness of standards. agrees well with the nature of movement under the sign of soft power. They are not categorical, everyone can find their own application, there would only be a desire. At the same time, they give the movement certain goals. "Standards - goals" have always been very promising, another thing is that they did not always find mass sympathy, without which it is impossible to be a social force.

Standards in the modern world are multiplying, diversifying, and their relevance is growing rapidly. Standards are transformed from private material with limited effect into a large-scale factor of social progress. Despite the national and transnational specifics - the standards of the EU, the USA, the Russian Federation, standards play an important role in world integration, serve as a tool for reaching agreement based on the objective nature of human history.

In order to give scientific and philosophical reflection on the concept of "standard" of practical significance, let us pay attention to the initiative of

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"Komsomolskaya Pravda" - to organize a public discussion of Rosstandart's statement on the imminent abolition of 10,000 state standards of the Soviet era ("KP", No. 12 dated 06/19/19). Traditionally, the stuffing of information in the media was accompanied by formal comments that did not make much intelligible, leaving more questions than certainties. We will not analyze the special aspect of bureaucratic work - it is not our business, but we will try to reveal the political essence.

From a philosophical and scientific and technical standpoint, the modernization of standards is a completely justified measure: it is necessary to think and act adequately to a specific time, this requirement is especially relevant when the movement of history takes on the character of radical transformations. In the 1990s, a counter-revolution took place. The politicians who came to power even changed the symbols of the Fatherland. Another flag, another sign on the flag, another Constitution, for a while there was another anthem. Such a socio-economic, political and ideological rift could not fail to draw standards into the maelstrom of events. Still, the standards, despite some conventions, are intended to serve as equivalents of the quality of reality in all its manifestations.

The current initiative of Rosstandart has little resemblance to the initiative, it was undertaken as an escort action, in pursuit of the realities of life. As they say in Russia: "Better late than never." Production in the 1990s changed not only owners, it changed its character. The call of the first President of the Russian Federation addressed to the national leaders: "Take as much freedom as you can swallow !!!" The market loves the strong, the quick-witted, all the more so when the consumer's demand for goods was rapidly approaching zero, provided with finances, and the insurance reserve in the form of goods for direct exchange was initially small. At that counterrevolutionary time, it was indecent to even think about standards. When the liberal fluctuation began to decline, they tried to bring it out of its chaotic state. The irregularity of movement continued, however, signs of a tendency of stability appeared.

Usually the democrats of the liberal wing associate the continuation of the crisis in the 2000s with politics, this is partly true. The politicians acted according to the situation. At the same time, without harming the merits of politicians, it should be noted that arbitrariness in history, the "time of troubles" cannot be dimensionless. Both in nature and in social life, the element calms down, the movement returns to its previous channel. This is what happened here in the 21st century. The market has stabilized, and production has begun to strengthen its positions. They stopped living as before, "what God will give". The assortment, on the one hand, and the increased reasonable purchasing opportunities, on the other, met in the market in a different way. The quality of goods has become a relevant indicator of their market

demand. The consumer, as opposed to the producer, turned his gaze to the state, the guarantor of its civil liberties and rights, with demands for protection from market arbitrariness. The legal and economic functions of the state are laid down in GOSTs.

Throughout the analysis we tried to carry out the main idea: "standard" only in its final part is the concept of technical regulation of production, distribution and consumption. The essence of the "standard" is political and in its political quality it is nationally colored. The sign of the standard should be on the background of the flag, so that everyone can always see: it is protected by the state, if you break it, you will deal not only with the market, but also with the state.

Concluding the general part of the analysis, I would like to once again recall Hegel's warning about the importance of measure in cognition and management of the organization of activity. "Standard" is the equivalent of quality. Quality has different levels - "quality states", so the status of a "standard" should also be different depending on its own place. Presidents have standards, but they don't wave them all over the place. The authority of standards is an attribute of the state, its "statehood", that is, the national attitude towards the state. Standards must be quantified, then they will be honored qualitatively. "God - God, Caesar - Caesar", along with the standards of the state sample (GOST) are required developed, according to the system characteristics of OSTs, TU. At the same time, one must not allow the smearing of the criterial quality characteristics defined in GOSTs.

There is information in the media about 170 thousand GOSTs in the USSR, which undoubtedly devalued the quality of GOSTs. Even the sign "Don't get in - it will kill!" was regulated by GOST. It is not surprising that in the USSR they were forced to additionally introduce the concept of "Quality Mark" with a corresponding symbol. From a logical point of view, such a measure was not flawless. GOST is a quality mark. In the standards, political and socio-cultural components compete on equal terms with scientific and technical characteristics. There is every reason to consider standards in the context of the highest achievements in the development of social practice, scientific knowledge, technical and technological creativity.

In the standards, specialists are able to see the actual position of the country in the world, its conquests and problems. In relation to the development of standards and ensuring their implementation, it is legitimate to determine the quality of the internal policy of the state, the maturity of the economic strategy. What the state and its economic activities were at the turn of the 20th and 21st centuries, so was the attitude of the state to standards.

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In the 1990s, standards were forgotten to provide the conditions for the "greatest success" for the reformers, when they did their liberal work - the country declared a default. Formally, the standards have not been canceled - after all, they are a management mechanism. GOSTs in 2003 were deprived of the obligatory status, that is, (according to Hegel) they were deprived of that, without which they cannot be what they should be.

By that time, politicians were no longer interested in philosophy and logic; it was necessary to somehow make ends meet in the collapsed economy. The place of GOSTs was taken by "technical regulations" containing minimum, rather, scanty requirements. Politics recognized and perpetuated the economic crisis. "GOST" was replaced by "GOST R". The exceptions were standards for defense products, nuclear power, road safety and what is associated with special purpose information. Since 1991, more than 12 thousand new standards have been developed, about 15 thousand have been updated, consider it to be minimized. The remaining one and a half hundred thousand GOSTs are taken out of the production brackets due to their convention. The question involuntarily arises: how legitimate is it to plan the modernization of production in the absence of normal standardization? Where there are no beacons sailors are traditionally guided by the stars. What about those who on earth are called upon to practically solve national problems, when the old standards are irrelevant, and there is little that can be done qualitatively with the new ones? Answers to the "eternal" questions: "Who is to blame?" and "What to do?" coincided. Politics, as it should have, locked itself in on the regulator.

Economic activity, freed from political leadership and sociocultural responsibility, continues on the course set by the liberals of the 1990s. It is time to return to the economic classics - political economy, to think not according to the situation and outside of production practice, but systematically for the development perspective foreseeable by reason. The market should be free, but freedom outside of government activity is nonsense. There can be no dual power in society. The market was given power thirty years ago.

The effectiveness of design and digital production of products depends not only on the equipment and software used, but also on the qualifications and professionalism of the personnel in the design office. It is necessary to introduce information on a way to minimize production defects. First step. Draw up a table describing all cases of marriage at the enterprise. For indicative statistics, it is recommended to analyze the data for at least a year. Second step. Combine similar reasons for manufacturing defects into a common group. By identifying a group of similar causes of marriage, it will be possible to calculate the number of cases for

the period, as well as losses from them and ways to eliminate them. Third step. Analysis. Usually, after grouping, it turns out that only a few of the same reasons are regularly repeated, leading to the main share of manufacturing defects. They are the ones that deserve priority attention. Fourth step. Determine the cause of the marriage at the enterprise with the maximum number of cases and the greatest losses. Fifth step. Reduce or eliminate the likelihood of recurrence of common causes of manufacturing defects. In lean manufacturing, there is the term "poka-yoke" (Japanese for error protection). This term implies that in order to prevent a production defect in the future, it is necessary to ensure such conditions when it is physically impossible to repeat the defect, so that the employee does not have the possibility of a second mistake, etc. Before solving the problem, our management often blamed subordinates, citing the problem of the human factor. However, the improvement of the production process made it possible to radically reduce the likelihood of error at the enterprise - less operations began to be performed in the mind, responsibility was delegated between different employees, and it was possible to improve favorable working conditions. Lean Manufacturing: System and Examples.

Sixth step. Development and implementation of a personnel motivation system focused on reducing production defects. Among the possible measures, one can note a certain amount of bonuses to an employee for the release of each ton of goods with defects, or in case of mistakes. Bonuses can also be paid for reducing the proportion of defects to the established standard, individual indicators of employees can be placed on stands - this will stimulate the desire of employees to reduce the level of defects.

Seventh step. Organization of a continuous quality improvement process. Individual quality indicators need to be determined for each employee. As a rule, 1-3 indicators are sufficient, within the framework of participatory management.

The concept of "standard" should be considered in a broad social and humanitarian format as a concretization of the worldview categories of "quality", "quantity" and "measure". Any attempt to simplify the understanding of the standard in various kinds of private interests inevitably leads to deformation of the content of the concept.

As any concept "standard" has not only a historical past, it reflects the current time by its content and a reserve of perspective changes is formed in it. In this connection, it is always important in the development of the specific content of the concept of "standard" to take under special control the potential for improving the quality of the product. Traditionally, scientific and technological progress is concentrated on the military-industrial direction and it is no coincidence. Here, a product across the entire spectrum of production, starting with equipment -

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clothes for arms, legs, head, torso, face and, ending with painting the unit, must satisfy extreme operating conditions. Compliance with specially developed standards is an absolute prerequisite for quality. Exemplary adherence to standards is ensured by a special acceptance, carried out in the order of control at all technological stages of the manufacture of the product. It is hardly advisable to replicate such a rigid quality control practice, but it contains significant "information for thought." The standard is intended to resolve the basic technological contradiction between the readiness of production for mass production of products and the quality of the product at the output. It is necessary to overcome the "scissors" that form between the ratio of quantity and quality. The dependence of quantitative and qualitative changes is objectively incorporated into the movement of nature in the form of a universal law. But one should correctly interpret the mechanism of action of this law of dialectics of development. Quantity directly, that is, it does not go over into quality itself. The new quality arises from the previous one and cannot be otherwise. Quantitative changes create the conditions for such a transition, the conditions are transformed into factors that are involved in qualitative changes. The decrease in the quality of products within the limits allowed by the standard is associated with a number of reasons, both technical and technological, and of a human nature. The main one among them is the level of organization of quality control, which, again, is conditioned by the degree of responsibility. In other words, all outside human and human actions, limiting the standardization of production, ultimately run into the standard of the human factor, or whoever likes it, "human capital", which corresponds to the historical mechanism of social progress in it, the subject of activity is the main acting factor. The decrease in the quality of products within the limits allowed by the standard is associated with a number of reasons, both technical and technological, and of a human nature. The main one among them is the level of organization of quality control, which, again, is conditioned by the degree of responsibility. In other words, all outside human and human actions, limiting the standardization of production, ultimately run into the standard of the human factor, or whoever likes it, "human capital", which corresponds to the historical mechanism of social progress in it, the subject of activity is the main acting factor. The decrease in the quality of products within the limits allowed by the standard is associated with a number of reasons, both technical and technological, and of a human nature. The main one among them is the level of organization of quality control, which, again, is conditioned by the degree of responsibility. In other words, all outside human and human actions, limiting the standardization of production, ultimately run into the standard of the human factor, or whoever likes it, "human capital", which corresponds to the historical

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Concretization of the concept of "standard" should be carried out in accordance with the objective status of quality. Quality has a certain dynamism, which is expressed in the degree of its expression. When developing standards both in the form of samples and universal, typical products, product elements, one should be guided by the optimal balance of production quality requirements and the implementation of essential features of product quality. The standard allows maneuvering within the bounds determined by the quality.

The presence of concepts competing with the "standard" in its full and verified volume, "industry standards", "technical conditions", "technical regulations" - in principle, a normal market phenomenon. They contain ontologically the qualitative characteristics of the product, but unlike the "standard", they are not presented in optimal condition, or their combination is not optimized. To a certain extent, these concepts reveal the flaws of market freedom. The market does not severely restrict manufacturers across the entire line of product quality compliance. Only the safety parameter of the product is regulated. The rest is regulated by the fatal disease No. 1, according to E. Deming's classification, - demand. The manufacturer directly, or through intermediaries, presents the goods produced, based on its capabilities in the calculation of making a profit according to the formula "the more, the better." The quality of such goods is often the ultimate minimum of what must necessarily be in order for the product to correspond to its subject status and, logically, to its name. In products regulated by OST, TU, etc., the standard is available in a truncated form due to the hypertrophied interest of the manufacturer and the limited production conditions. Hence the right of TU and OST to be on a par with GOST or EU. In the EU, goods that are not labeled with a single standard are in demand due to a significant difference in price, and violations of safety requirements, draconianly, are rightly suppressed. In the Russian market, which remains a large bazaar, the order is like a fence of a bad owner. Here you can run into everything, even if

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you have a piece of paper with a seal, which, however, is not the basis for skepticism in relation to the above-named concepts. They reflect the objectively established order in the development of production on a global scale. Many people remember how in the 1990s and in the "zero years" the EU produced goods labeled "only for Russia", and the US flooded our market with substandard chicken meat - "Bush's legs".

We bought it in small wholesale without asking for a certificate of conformity, but there must have been some documents.

It follows from the fact that the objective conditionality of the standard makes the standard dependent on the improvement of scientific knowledge, technical progress and the development of economic activity: the organization of production, the state of market relations, changes in the solvency of the mass consumer. The "Standard" is the last technical policy tool. It captures the state of public life in a "filmed" form. Along with the normalization of the state of the economy, the felt changes in culture in education, in education, in health care, relations with the natural environment, the attitude towards consumer standards will also change - not only those who go to shops. The political perception of standards will also be forced to rebuild. He leads the understanding of the social and cultural value of the standard as a kind of link connecting scientific and technological progress, the balance of production development, the natural and logically derived requirements of the people, with the interests of politicians. The politicians and their economic advisers have two options: either to reconstruct the economic and socio-cultural, especially in the field of education, politics, that is, to take the initiative in solving the accumulated problems; or the initiative will be taken by production workers with consumers, and in this case there will be a different policy. In both versions, the end is the same - the history of the standard will take another height, and people will become wiser. Wisdom is the support of life for all times. The politicians and their economic advisers have two options: either to reconstruct the economic and socio-cultural, especially in the field of education, politics, that is, to take the initiative in solving the accumulated problems; or the initiative will be taken by production workers with consumers, and in this case there will be a different policy. In both versions, the end is the same - the history of the standard will take another height,

and people will become wiser. Wisdom is the support of life for all times.

To solve all kinds of problems associated with the appearance of defects, equipment malfunctions, an increase in the time from the release of a batch of products to its sale, the presence of unsold products in the warehouse, the receipt of complaints, it is necessary to use the Pareto diagram.

The Pareto chart allows you to distribute efforts to resolve emerging problems and establish the main factors with which you need to start to act in order to overcome emerging problems, using the advantages of participatory management, namely: increasing staff motivation; team building; increasing employee loyalty to the company; accelerating the development and implementation of innovations; improving the image of the enterprise; increasing the efficiency of economic activity.

And the success of the enterprise team will be guaranteed.

Conclusion

The authors of most of the studies justifiably paid attention to solving the problem of combining state and market mechanisms for managing competitiveness because it becomes a strategic resource for the economy of these regions. Today, and even more so tomorrow, in the world economy, the place of price competitiveness will be taken by the competitiveness of quality levels, which has widely increased its importance in connection with Russia's accession to the WTO and the need to use ISO 9000 series, in this regard, an increase in the quality factor of the results of the domestic light industry in the strategy Competition in global markets is a long-term trend.

The task of increasing competitiveness is especially urgent for those enterprises that, 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.

The authors in their sections of the collective monograph showed ways to solve this problem through the use of innovative technological solutions, the development of an assortment policy taking into account the specifics of these regions, and a reduction in production costs due to efficient technological solutions with more frequent changes in the assortment while maintaining minimal costs for re-arrangement of the technological process. and the formation of a pricing policy that creates competitive advantages in markets with unstable demand.

The authors have developed software that allows you to track the flow of funds from the result of

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marketing policy in order to guarantee the company a warning from bankruptcy. The collective monograph provides examples of calculating the main technical and economic indicators that allow enterprise managers to make the only right decisions that create economic stability for them.

The cultural peculiarities of Russian entrepreneurs, according to the majority of researchers who used a systematic approach, include dependence on the team and the norms of behavior formed by it, the desire for trusting relationships, and avoiding irresponsibility. Personal qualities of an employee are often given priority over their success in performing their work; personal and business relationships are mixed. Also, our Russian reality has noticed a tendency of entrepreneurs and their employees to bribery, concealment of income from the tax service, forgery of documents, disregard for ethical standards in relation to competitors. There is a gap in communication between the manager and the employee; in another way, we can say that the head of the enterprise is not available to lower-level employees. It is also noticed.

As a result of all of the above, the conclusion suggests itself that in Russia the enterprise and the management of personnel management are formed ineffectively and there are practically no working collective ties. Enterprises devote all their attention to fulfilling the conditions set before them by employees of the state bureaucratic apparatus, and not to fulfilling responsibility to consumers and society. Therefore, there is a difficulty in introducing progressive foreign management methods into Russian practice.

In order to most successfully implement participatory personnel management and prepare employees for a change in the approach to working in a team, first of all, it is necessary to establish measures to encourage individuality in each employee of the enterprise and eliminate the established inaccessibility of the leader for the lower level. It is important to create a high-quality and effective system of motivation and continuous professional development so that personnel become a source of competitiveness of the enterprise, meet modern requirements for human resource management, guaranteeing them social security.

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