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	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

SOI: 1.1/TAS DOI: 10.15863/TAS

International Scientific Journal

Theoretical & Applied Science

p-ISSN: 2308-4944 (print) **e-ISSN:** 2409-0085 (online)

Year: 2022 **Issue:** 04 **Volume:** 108

Published: 11.04.2022 **http://T-Science.org**

Issue Article

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CONSENSUS OMNIUM - THE BASIS FOR THE PRODUCTION OF PREFERRED AND PRIORITY PRODUCTS FOR CONSUMERS IN THE REGIONS OF THE SOUTHERN FEDERAL DISTRICT AND THE SCF

Abstract: *in the article, the authors argue that production management, including standardization, must be carefully prepared with maximum reliance on the reserves of the professional culture of specialists, but it is advisable to entrust the dynamics of running production management to technical programs and tools. So everything will be more reliable. But technical management has its weaknesses. Among them: a high level of energy dependence, computer security is not absolute, the requirements for the personal abilities of specialists in conditions of personal and team responsibility are increased, sometimes even exclusive. Problems in production are usually created by people, but it is in the absence of qualified specialists that the most serious problems arise. Technical standardized management is not a panacea.*

The authors formulated the rules of standardization. There are two main ones, in their opinion. First: standardization should be carried out in three directions, linking them into a complex - to determine the standard of the product within its functional purpose, taking into account a broad understanding of the safety of use; regulate the production process and form a consumer attitude to the product. The consumer is a full-fledged participant in standardization. Without the consumer's due interest in the product, the product will not be in demand on the scale necessary for its sustainable production and sale.

Key words: *production management, technical management, standardization, digital production, identified and production management, consumer, product, assortment, quality, economic development.*

Language: *English*

Citation: Shcherbakov, D. S., Tikhonov, A. A., Prokhorov, V. T., & Volkova, G. Y. (2022). Consensus omnium - the basis for the production of preferred and priority products for consumers in the regions of the Southern Federal District and the SCF. *ISJ Theoretical & Applied Science, 04 (108)*, 244-281.

Soi: http://s-o-i.org/1.1/TAS-04-108-33 ***Doi***: crossref https://dx.doi.org/10.15863/TAS.2022.04.108.33

Scopus ASCC: *2000.*

Introduction

UDC685.43:519.65

The destruction of small towns, which is observed in the regions of the Southern Federal District and the North Caucasus Federal District, is also characteristic of other regions of Russia. Migration, lack of jobs, social problems provoke a deepening crisis and the federal authorities urgently need to change this attitude towards their regions, forming a new economic and geographical approach to their strategic management, highlighting three vectors of priority development for such regions, namely;

- leveling (due to the redistribution of resources to equalize the living standards of the population, especially in small towns);
- stimulating (creation of conditions in the regions with specific advantages of the formation of social living conditions);
- geo-economic (providing security through the costly development of these regions, taking into account border and strategically important ties with other regions).

Planning belongs to the fundamental features of the history of human life, characterizes the essence of rationality in the form of consciousness. Man, in order to become homo sapiens, has gone through an evolutionary path of 2.5 million years. Our ancestors were homo habilis, homo erectus, immediate predecessors who failed to take advantage of intelligence, African homo sapiens, non-Ardeltans, Cro-Magnons, the Altaic form of homo sapiens, and probably many other forms.

Reasonableness is not only the main sign of the quality of modern man, it indicates the vector of development of the species. Labor, sociality arose in the process of natural changes, so it is not surprising that once upon a time "skillful people" lived, who were replaced by "upright people" who assimilated the stable characteristics of "skillful people" is not necessary. The merit of homo sapiens lies in the fact that, by developing his rationality, he was able to give the development of labor the form of labor activity, and social ties the quality of social life. Labor activity has become the basis of human history, society - the form of its organization, rationality - the driving force.

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

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

The necessity of science is conditioned by developing labor. Labor in the world of living beings of prehuman formation remains unchanged and is regulated by instincts, conditioned reflexes. The highest achievement of knowledge at this level is ingenuity. Understanding, which opens access to knowledge of the laws of relationships and changes, has become relevant with the possibility of sustainable transformation of the habitat. Science ensures the effectiveness and safety of human participation in the development of reality, both natural and social. Together with philosophy, it is called upon to build human reality into the logic of world development.

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

We define a general phenomenon not directly, but indirectly through the concept created by consciousness. The concept is revealed with the help of words. The significance of the verbal instrument in scientific knowledge prompted well-known thinkers in the 1920s and 1930s to organize a special study of the possibilities of the word as a way of formalizing scientific understanding. The linguistic direction in positivism could not solve the stated problem, but made it possible to comprehend its significance for science. The transformation of science into a direct productive force in the process of scientific and technological revolution of the mid-twentieth century showed that the correct interpretation of the content of the concept in words is also significant for managing the practical application of scientific creativity in economic activity.

The 21st century has sharpened the scientific, philosophical and practical interest in competition. The scale, content, forms and significance of competition have put it among the global problems of

human development with one important clarification: it is not humanity itself that benefits from achievements in the competitive struggle, but individual subjects of human activity, starting with the personality of the performer and manager, and up to those states in whose interests they work. Therefore, the organization of effective participation in competition should be considered as a leading indicator of professional competence, spiritual maturity and political consciousness, bearing in mind, of course, economic policy.

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

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

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

The success of critics of the Soviet system of management of the national economy, on the wave of which they tried to put an end to socialist gains in the field of planning, was largely the result of elementary pseudoscientific speculation in the content of basic concepts, successfully superimposed on the provoked objective difficulties and the low level of mass economic and political thinking - the habit of waiting " instructions from above", hopes for the prudence of statesmen. The 1990s will go down in national history not only as a time of another political turmoil, a socio-economic crisis, but also as a test of national self-consciousness, a harsh time of its purification from various kinds of temptations. You need to rely solely on yourself. Everyone who is in the West, East, South of Russia should have the status of partners in solving global challenges, it is not reasonable to ignore the experience of others, but you need to follow the common path in your own way. You can only believe in yourself, regularly checking the achievements with the direction and development plans, this is the strategic postulate.

As for the practical course of implementing the political strategy, the situation has also become clearer here. Without planning, there is no sustainability in development. It is necessary to understand the multidimensionality and scope of planning. The organization of production in all its scales requires planning. Socialism and capitalism should not be seen as alternatives to social progress, but as different systems for planning socio-economic development.

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

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

Competition in the field of activity is a refined form of the struggle for survival. It is regulated by law, but the moral value of the social organization of human life is suppressed in it. Competition in the absence of dominance in solidarity relations inevitably leads to disunity, conflict and, as a result, to the strengthening of the functions of law due to the weakening of the position of morality.

Physics recognizes four forces: electromagnetic, gravitational, strong and weak interaction. By analogy with nature in modern social life, one can also

distinguish between strong and weak interactions. Strong - provides morality.

The fact that moral interaction is really strong is confirmed by the way it is maintained - self-control of the consciousness of the individual and all group subjects that form society. The weakness of the legal interaction of social subjects among themselves and with society as a whole requires the organization and functioning of a special state institution. Neanderthal man, like the Cro-Magnon man, was already intelligent and socialized, moreover, in physical status he had more strength, but he could not stand the competition and died out. One of the versions of anthropologists claims that the weak link of the Neanderthal was his lack of communication skills. Social relations should serve the greatest possible realization of the potential of homo sapiens. Competition in the economy reproduces subjective originality, in particular, the originality of personality, and, in a certain sense,

All outstanding scientific economists of the 19th century were noted in the history of philosophical thought. This fact is indicative. It illustrates the specifics of economic science. Its subject is the processes on which the personal and social life of a person is based. The attempts of liberal economists to isolate economic activity and oppose it to political activity are nothing but the desire to take capitalism beyond the limits of their own understanding of social progress in the recent past - to stop social history at its bourgeois level.

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

It is easy to see that propaganda uses the terms “capitalism”, “bourgeois society” less and less often, replacing them with “industrial”, “new industrial”, “post-industrial”, “technotronic”, “information” societies. The concept of "mode of production" is simplified in liberal interests to a "form of organization of production", and political economy is minimized into economics. The purpose of such a transformation is to transfer economic thinking to the level of technical concepts, which will simplify economic methodology, limiting ourselves to mathematical calculations and models.

The main thing is to remove the burden of political responsibility from economic theory, to separate economic reflection from state concerns. Relations of ownership and distribution are camouflaged, their disproportions are transferred to the section of technical problems. The meaning of the outstanding achievements of economic science is distorted. Thus, A. Smith's substantiation of the need for freedom for subjects of production activity boils down to freedom of competition, while the Scottish scientist also had in mind the freedom of cooperation for producers, which is especially significant in relation to small and medium-sized commodity production. Cooperation develops economic planning.

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

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

The problem here is not at all Hamletian: “to be or not to be!?” Problem: how to plan? At a time when the producers were artisans and guild organizations, production was characterized by piecework, so everyone planned according to their capabilities, planning was not among the urgent problems. The situation changed radically with the Industrial Revolution. Production has become mass, the time has come for a competitive struggle for the market for raw materials, sales, and labor.

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

Even before the latest crises, critical researchers were uncomfortable, they came close to understanding that economic recessions, recessions that significantly hinder social progress, are not caused by external factors: financial adventures, political and military conflicts, infectious pandemics. Their reasons are in the contradictions of the production itself, in particular, the inefficiency of management, opportunism caused by political

considerations that run counter to the laws of the economy. An unmeasured number of Nobel laureates among economists, approaching the number of physicists who have developed a modern scientific picture of nature, only once again convinces of the stability of the crisis in economic theory.

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

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

The German specialist drew attention to an important change in the vector of movement of scientific and philosophical knowledge. In the initial period of the history of science and philosophy, when a scientist and philosopher most often acted in one person, there was a belief that the subject of study were objects of interest, or that knowledge about them that had already been obtained in experience - ideas, images, concepts. With Berkeley, Hume came a new interpretation: in order to achieve the objectivity and significance of knowledge, it is necessary to investigate not thoughts, opinions, views, but logical signs of judgments, statements and sentences. K. Popper commented on this shift of interest as follows: "I am ready to admit that this replacement of Locke's "new method of ideas" with the "new method of words" was an undeniable progress, and it was urgently needed in its time." However K. Popper refused to recognize the "new method of ideas" as the main method of epistemology, explaining his opinion by the one-sidedness and vulnerability of its use. We were forced to recall the thoughts of K. Popper by the following consideration: the classics of political economy began with a real-life subject, trying to discover its stable characteristics, developed concepts that reflected these features, tried to "glue" them into a system that describes the change in the state of the object of study, ran into contradictions of ideas and reality, discussed, based on the real practice of the analyzed phenomenon. They were contemporaries of the Industrial Revolution and the revolutionary potential of classical capitalism. the classics of political economy began with a real-life subject, seeking to discover its stable characteristics, developed concepts that reflected these features, tried to "glue" them together into a system that describes the change in the state of the object of study, ran into contradictions between ideas and reality, discussed based on the real practice of the analyzed phenomenon. They were contemporaries of the Industrial Revolution and the revolutionary potential of classical capitalism. the classics of political economy began with a real-life subject, seeking to discover its stable characteristics, developed concepts that reflected these features, tried to "glue" them together into a system that describes the change in the state of the object of study, ran into contradictions between ideas and reality, discussed based on the real practice of the analyzed phenomenon. They were contemporaries of the Industrial Revolution and the revolutionary potential of classical capitalism.

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

Economic theory, which is connected with the activities of social subjects, began to lose the need for objectivity and therefore moved from the position of analyzing ideas to analyzing the forms of their expression. The methodological equipment of economic analysis has also changed. Quantitative analysis has supplanted the quality of scientific synthesis of primary information. Conceptual analysis has been replaced by linguistic exercises and semantic studies under the plausible pretext of overcoming the ambiguity of concepts. In no science has so many new terms appeared as in economic theory.

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

concretized, but blurred, complicating the understanding of the subject.

The concept of "planning" generalizes the functioning of economic entities, the scale of its movement, and much more. Planning can be within a single enterprise, then it is not a political element of control - it is determined by management based on the economic situation; branch, on this scale it already has signs of a political phenomenon. Planning is divided into directive - mandatory and indicative, that is, conditional, allowing you to count on preferences. Distinguish between current and long-term planning. But, regardless of the nature, planning is a universal management tool in the systemic organization of activities - cognitive, practical, synthetic.

F. de P. Hanika - Professor at the University of Khartoum, taught a course at Cambridge. In the book "New Ideas in Management", using the example of financial estimates, he identifies three main points in resource management, and in all planning comes first. Moreover, he begins the final chapter "Analysis of operations" with "Improving control technology" and concludes: "A group of new methods based on network analysis and applied in the planning and control of complex projects is developing rapidly."

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

The reflections of J. Galbraith are still interesting and relevant, therefore, in the context of our preface, we will give fragments of his text selectively, but relatively completely. J. Galbraith stated: “Of all the words in the businessman's lexicon, such words as planning, state support and socialism are the least pleasing to his ear. A discussion of the likelihood of these phenomena occurring in the future would lead to the realization of the amazing extent to which they have already become facts. It would also not go without stating the fact that these terrible things arose at least with the tacit consent of the industrial system or as a result of the fact that she herself needed them.

J. Galbraith sees the future not in confrontation, but in convergence: “Thinking about the future, the scientist wrote, one would also reveal the importance of the trend towards convergence of industrial societies, no matter how different their national or ideological claims may be. We mean convergence due to a roughly similar system of planning and organization. Convergence is associated, first of all, with the large scale of modern production, with large capital investments, advanced technology and complex organization as the most important consequence of these factors. All this requires control over prices and, as far as possible, control over what is bought at these prices. In other words, the market must be replaced by planning.... Large-scale industrial production requires so that the supreme power of the market and the consumer be largely eliminated.” Further, J. Galbraith makes an even more imperative conclusion: “The ability to regulate aggregate demand is not inherent in the industrial system - the ability to provide purchasing power sufficient to absorb everything that it produces. Therefore, it relies on the state in this area.” The economic policy of the government of Boris N. Yeltsin was determined not by the international experience of political and economic reforms, but by the circle of liberal advisers from the United States who went bankrupt in their own country. Anyone who happened to listen to Gaidar's speeches in justification of the economic redistribution of society was steadily surprised by their terminological richness and obscure effect. Gaidar was aware of the adventurism of the economic program, its grave consequences for the people and national history.

It was no coincidence that J. Galbraith devoted a separate chapter to education and emancipation, reminding university professors of their professional responsibility for the social consequences of their inaction. Vocational education, by its systemic position, should form in specialists an understanding of the essence of economic and political processes. It is dangerous to replace education with enlightenment and training, it is designed to create conditions for the formation of a person’s worldview position: “Not a single intellectual, not a single artist, not a single teacher, not a single scientist has the right to afford the luxury of doubting his responsibility. No one, except for them, can take on the protection of goals that are essential for our time, ”concluded the American politician, who is concerned about the fate of the world.

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

Two centuries ago, the French sociologist and economist Proudhon decided to look into the origins and causes, and at the same time into the minds of the disadvantaged under conditions of capitalist accumulation. He outlined his thoughts in the book The Philosophy of Poverty, to which K. Marx responded with his monograph The Poverty of Philosophy, which was pretty much forgotten. Marx showed the dependence of socio-economic research on the philosophical maturity of analysts. By that time, K. Marx and F. Engels were actively introducing a new view of philosophy, which was already stated in K. Marx's "Theses" on L. Feuerbach. Philosophy cannot be only a form of a contemplative worldview, philosophical reflection should serve as a tool for understanding the worldview and methodological foundations of human activity in its entire spectrum from cognition to the transformation of reality.

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

Planning has an ideological scale; it is a function of intelligence, which has taken shape in human consciousness. We repeat: such fundamental features of consciousness as the ability to abstract and generalize, combined with the anticipatory reflection of changes in reality, intersect precisely in the need to plan activities. Otherwise, the knowledge of the patterns of change, the delayed effect of the actual action lose their meaning.

Planning can also be understood as the realization of freedom of activity. The question: what kind of planning ensures the effectiveness of activities is solved in theory, but the reality of planning is determined by politics, and politics only partially coincides with logical necessity. If politicians really strive to make the development of production high-quality and efficient, then they must expand planning on a total scale, find a balance in the structure of investments, thinking, first of all, about activating human potential. In order for human capital to work and become profitable, its corresponding accumulations are needed. This is the law of normal capitalism. There are examples of the implementation of an economic policy focused on the systematic development of the human factor. Let us refer to the Chinese modification of the principle of inclusiveness developed by D. Acemoglu and J. Robinson. The Chinese concretized the ideas of the authors of the project in ways to achieve common goals: putting forward the development of human resources as a priority; focus on achieving full employment; professional development of employees, social security and sustainability of promotion, which guarantees small towns in the regions of the Southern Federal District and the North Caucasus Federal District to reduce the migration of the population located in these regions, we consider it justified to focus on the analysis of planning experience, the reasons and conditions for the efficiency of production development, depending on which planning should be a locomotive progress in the real sector of the economy of these enterprises located in small towns. Theoretical research is combined with a critical analysis of specific practical results.

Main part

The history of the market has evolved as the relationship of two movements. One of them determined the spread of the market, the other - its development. Both acted in a common direction - they gave stability to the market, ensuring through the stability of the market the progress of production. The growth of the market was a consequence of the division of labor and an increase in its productivity, which led to a decrease in cost, prices and opened up the availability of goods to consumers. The development of the market went at the expense of the quality of goods and eventually found its continuation in the policy of production quality management through the improvement of organization and standardization.

After, saving capitalism, economic science abandoned its political function, reduced the methodological and ontological base, trying to get out by activating the mathematical apparatus, the fundamental concepts that support scientific knowledge ended up in the economic archive.

The modern history of economics began in the minds of well-known thinkers of a philosophical cast. Classical political economy was developed not so much by economists as by philosophers: Sismondi, Smith, Ricardo, Hume, Marx, Mill. They adhered to different philosophical concepts, but were unanimous in understanding that the birth of science, the quality of scientific knowledge is primarily due to methodology - general scientific and specific to each science due to its ontological originality.

The rejection of the political component in economic theory is explained by the need to achieve true freedom in cognition, independence of scientific thinking. The truth is that through political analysis,

and only in this way, it is possible to give economic analysis a system-historical character. History shows that social progress was carried out on an economic basis, thanks to a regular change in the methods of production.

When the time came for the bourgeois method to replace the feudal, permanent market, to replace the seasonal fairs, making them their private form, the freedom fighters began to glorify democracy in unison, to prove the historical legitimacy of the arrival of a new economic, social and political order. Now, the natural process of changing the economic order has been silently silenced. On the contrary, attempts are being made to turn the historicism of development back into the past, presenting the recognition of its truth as limited in time, valid only until the period of the formation of capitalism. The reserves of capitalism are quite sufficient to overcome time limits.

In order to perpetuate capitalism, it was divided on a particular basis - the industrial form of production. Even under capitalism, history enters a post-industrial formation, which will remain forever, and all other manipulations with its definitions will not go beyond the post-industrial stage of history, whatever you call it, a technotronic society, information, general welfare, digital.

We specifically focused on the analysis of bourgeois philosophical thought, designed to identify the history of the future with the history of bourgeois society, in order to reveal the nature of the replacement of the methodology of economic analysis with statistical and probabilistic calculations, economic science with financial analysis, and show what this substitution leads to. Particular scientific methodology is the most important component of scientific knowledge and creativity, but its significance is revealed in a more general context developed by epistemology. Scientific and scientific-technical creativity is subordinated to the system of philosophical knowledge and design. It is a concretization of the ascent of knowledge from the abstract to the concrete, the process of filling the movement of thought with content that reflects the subject matter of scientific and engineering thinking. It is this mindset that is associated with the concept of quality.

The development of production, the improvement of the market, the organization of distribution and disposal - all this is subject to the solution of the problem of quality. Entering the world market in 1970-80 and striving to win a worthy place for themselves there for the next ascent, Japanese scientists and engineers relied on the total - system - value of quality. They considered quality precisely as a system of the most essential properties of production, requiring the mobilization of the national potential of spirituality: education, upbringing, citizenship, concentration of scientific and engineering thought. Quality has become a symbol of Japan's return to the community of world powers. The Japanese did not look for symbols among historical figures, monuments, nature, creative achievements, they were not tormented by the search for a national idea. They locked their future in quality and won over the course of one to a decade and a half, having squeezed out the most technologically complex sectors of the market from the Americans - automotive, electronics and, to some extent, textiles. Japanese managers understood quality in two perspectives: firstly, as the quality of goods production, and secondly, as a qualitative organization of their sale, including functional support for durable goods. In Japan, chasing competitors, the end of the 2000s was associated with a national movement for the quality of everything created in the country. including functional maintenance of durable goods. In Japan, chasing competitors, the end of the 2000s was associated with a national movement for the quality of everything created in the country. including functional maintenance of durable goods. In Japan, chasing competitors, the end of the 2000s was associated with a national movement for the quality of everything created in the country.

Having correctly understood that quality is a technical problem in the last turn, therefore, it is necessary to start with the philosophy of quality, moving progressively to the scientific development of the concept of quality, then to its technical expression and, further, to the quality of consumption and disposal of quality goods, Japanese specialists won competitions from world giants. Standardization and technical regulation in Japan was determined not instead of and not next to quality, but after quality as products of the development of the doctrine of the quality of production and the importance of a quality economy for improving the structure of national consumption and achieving the authority of Japanese manufacturers in the world.

“Quality”, as well as “quantity”, “measure”, are universal philosophical categories for characterizing the objective world, its knowledge by science and transformation in the practice of industrial, scientific, technical and social creativity. All other concepts used are derived from the understanding of the categories noted above, which is developed in philosophy. It is incorrect neither to identify them with the original concepts, nor to present them as equivalent to them. They are the product of their concretization, so all derived concepts must satisfy certain requirements. There are two main ones: to be developed in the context of philosophical doctrine and to be private-subject-specific - in relation to the basic concepts. Derived from philosophical categories, special concepts such as "standard", "regulation", "technical measure", "technical task", etc., expedient as a necessary simplification of universal concepts, "binding" to practical specifics. Their vital importance for the organization of production policy should not

be in doubt. In terms of solving emerging problems directly in production, they are the most effective tools. This, in particular, is taught by domestic experience - successful and not very good - of import substitution. However, one should always remember the requirement of a systematic approach: particular problems are successfully solved in the light of the general context. There is no need to hope for the general as for God, nor can one replace the general with particular experience. Biblical texts are indicative. They are written mainly not as an edification and indication of the only solution, but as information for reflection in a certain direction. The standard should be a quality standard.

There is a popular saying in the East: "No matter how much you hide donkey ears, they will still come out." Its meaning perfectly characterizes economic science. All efforts to separate economic theory from politics and replace political economy with "pure" economic theory are designed for the simple-minded layman, satisfied with his achievements and confident in his future. Academic economists, acting out of conviction or according to political trends, are concerned about one thing - those who are satisfied with their recommendations become less and less over time, and the mass of critical attitude grows. There is nothing non-political in economic theory, there is only something indirectly connected with politics and openly serving politics. Even the very course of economic thought is built in a political trend.

Take, for example, such an urgent and seemingly completely neutral problem as quality management. Everyone is interested in its optimal solution, with one invariant amendment - everyone pulls the "blanket over himself", hoping to get the maximum. Therefore, in the foreseeable future, the problem will remain, and its relevance will only increase with the availability of quality products. As a commodity, all the real forces involved in production are concentrated; it has been and will be a “bone of contention”, like the new “civilization of quality” promised by economists. The most impressive thing about this is that it is unfair to blame the political regulators for the current situation, unless, of course, they act with an obvious steady shift in someone's direction, that is, unprofessionally. The purpose of production is a product that makes a profit. Without profit, scientists and politicians teach, production cannot be sustainable, developing reproduction. And indeed it is. Only those who teach and govern, with varying degrees of skill, mask the quantitative certainty of quality. As a rule, qualitative certainty is obtained in the values of a given quantity range. And here the measure is already beginning to work. Knowledge of the measure, a sense of proportion is the most important condition for the effectiveness of management. Within the measure there is also a certain freedom of variation, that is, the possibility of a certain expenditure of interests depending on the financial contribution. qualitative certainty is obtained in the values of a given quantity range. And here the measure is already beginning to work. Knowledge of the measure, a sense of proportion is the most important condition for the effectiveness of management. Within the measure there is also a certain freedom of variation, that is, the possibility of a certain expenditure of interests depending on the financial contribution.

Technical regulation, OSTs, GOSTs, ISO and all other systems, born of the desire to take control over the quality of goods, already raise questions with their diversity. The effect is calculated on the action of the name, it is designed to inspire respect, especially when the name contains the authority of the industry, the state, international organizations of specialists concerned about the interests of consumers. The history of improving the ways of controlling the quality of production is analyzed and advertised.

Unfortunately, behind the well-designed façade of the policy of quality control hides somewhat different content, driven by the priority of political interests. When, during the more frequent crises of various etiologies and stagnations that accompany the recovery from crises, the rich invariably get richer and the poor get poorer, the middle class, which is a social pillar, is reduced, doubts are involuntarily born in the sincerity of economic promises and distrust in plans aimed at changing the situation. in the economy for the better.

Talking about the class nature of economic policy is recognized as bad form - it is not modern. Modern history is the era of social partnership, globalization, which requires mutual understanding. The world is tired of wars, revolutions, violence. Mankind is worthy of a way of life that corresponds to its reasonable status and to those social guidelines that have been formed historically. One should not underestimate the psychological need for a better life and the hope of being a part of it not once, but in the real future. The psychological attitude is able to reduce the criticality of the mental reaction, to block the analytical approach. How much objective information is in promotional products? The question is clearly rhetorical. A business will be successful if the interests of the success of the business are under the fifth margin. So it was at the dawn of capitalism and so it will be, K. Marx put forward and substantiated the idea of the basic status of the economy in social progress. Then everything was as always: K. Marx did not leave his brains, but only an idea, a thought in a more or less systematic

presentation. If he had managed to add the same amount to the four volumes of Capital, all the same, nothing essentially changed. Each person has their own thinking head. The recognition of K. Marx as right in the analysis of capitalism and the understanding of capitalism, as it was with K. Marx himself, are two very big differences.

The most serious delusion, which was noted by his ideological and closest comrade F. Engels, to whom the world is indebted for deciphering the drafts and texts of "Capital", preparing them for publication, lies in the so-called "economic materialism". Simplified it looks in the absolutization of the importance of the economic factor in social development. Society builds its structure not freely, guided by needs and in accordance with an abstract meaning. Real social creativity is conditioned by economic opportunities, which implies that the reality of social reforms is concrete - historical in nature.

You can dream about anything and anything, but only those plans have a chance to come true that are able to withstand the economic foundation. Nevertheless, we are not talking about a rigid and one-version program of social transformations. There is a historical backlash in development and the possibility of implementing one of the social dominants - the social orientation of sustainable development (1) and stakes on economic development, coupled with a focus on maximizing profits, allegedly necessary for accelerating the subsequent social progress. K. Marx wrote about the economic basis, not the economic foundation. The economic basis, unlike the economic foundation, is mobile and its mobility can be used. Question: in whose interests?

99.9 percent of the time of its existence, mankind did not think about any socially significant systems for controlling the quality of goods. There were no goods themselves, production and consumption were combined within the boundaries of a common subject. Ate, dressed, shod what he himself did. Quality control had an ideal form, closed on the manufacturer, who had the maximum family size. During this time, decisive events in the fate of man took place: the ascent to the top of homo sapiens; proof of viability in the process of natural selection; creation of a cultural environment and cultural self-development; gaining stability of social progress.

Human history can be compared to weaving. It has the same two combined types of movement - the warp and ducks. Warp - construction, weft - resistance to forward movement. Only knowing the history of mankind as a complex and contradictory process, a single person is able to become an optimist. Our misfortune, like donkey ears, crawled out in the 1990s and, to some extent, in the following decades. Its essence is that we snatch individual periods from history and undertake to judge everything by them. It is not given to anyone to judge history; it is reasonable to draw historical lessons from history, and then in the form of "information for thought."

Progress in agricultural production was due to knowledge and improvement of technical means. The success of the use of technology in the processing of agricultural products, which increased the need for construction, transportation, and the improvement of the culture of life, stimulated handicraft activities. Someone could work perfectly independently, like H. Huygens, who designed the pendulum clock, due to the fact that he was both a great mechanic and an outstanding mathematician. In the Renaissance, there were many lone masters and they moved the technical side of production progress, relying on scientific knowledge. However, they could not move production, they needed those who, with intelligence and industrial ingenuity, turned unique things into series.

The objective regularity of the development of production split the creator and the master, raising the question of guaranteeing the quality of the reproduction of products. There is a version of Huygens' conversation with the King of France, to whom he presented the constructed watch. The king asked the learned mechanic: "How long will he enjoy the gift and how accurately will the clock show the time?" H. Huygens replied: "This watch will serve your successors." What kind of public quality control could be judged if professional reputation was at stake. The stigma of the master meant at the level to be a master or not to be. The quality was identical to the case, and the craftsmen put all the best they could into the product.

The problem of product quality and the need in the interests of consumers to control the quality of products began to appear at the end of the late Middle Ages, closer to the XII-XIII centuries. The number of craftsmen grew, and along with the increase in the mass of marketable products, the distinction between craftsmen also became actual. A person is unique in everything - in feelings, skills, needs, interests, attitude to mentality. People's differences are reflected in activities and their products. In addition, the increase in production, in connection with the formation of a stable market with transnational, transregional elements, suggested the importance of comparing products. It required the development of general mandatory requirements for manufacturers. In turn, manufacturers have realized the benefits of joint action.

In the most economically developed countries of Western Europe - Italy, France, England, Germany in the XII century, associations of artisans by profession - workshops appeared. The workshops mainly operated where there was a demand for their products - in cities, some of which had state status. It was convenient for everyone. Some had the opportunity to learn from experience, to bring their work to perfection, others received control over the activities of organizations producing goods, and others received

certain guarantees that they would purchase a quality product. The workshops quickly multiplied and strengthened their position both in the market and in society.

In most European cities, there were workshops of blacksmiths, gunsmiths, weavers, fullers, bakers, and carpenters. Later they were joined by guild organizations of brewers, winemakers, and manufacturers of leather goods. Each workshop had to have a charter, agreed with the city authorities, an emblem, a seal, a cash desk. The statutes prescribed the working conditions of masters, apprentices, requirements for the quality of raw materials, production technology, conditions for the purchase of raw materials, organization of sales of products, and even apprenticeship conditions. In fact, it is precisely from the organization of workshops that the time of public control over the quality of the production of consumer goods can be counted.

The transformation of seasonal fairs into sustainable markets has boosted demand, and demand has boosted and diversified supply. The increase in the number of manufacturers required increased control over the quality of goods. The local authorities took control of a number of key parameters of workshop activity, and the state joined in after the local authorities. History has not matured before GOSTs, and OST history, one might say, began with the charters of workshops. Technical regulation started precisely with the organization of shop production, and at that time it was really effective, since the main interests of all market participants, including self-government bodies, coincided in it. The workshop order was the best guarantor of quality, so self-control could then be counted on. The workers watched each other and each of them started with himself,

Of course, the knowledge of the Late Middle Ages, the Renaissance and the New Age, which replaced the Renaissance, is difficult to compare with the achievements of the 20th and 21st centuries. In those eras, the birth of modern scientific knowledge began, scientific knowledge was intertwined with religious dogmas, myths, everyday knowledge of “common sense”. The statutory canons of the workshops reflected the originality of the time, the prevailing worldview, they were, as we now believe, imperfect. At the same time, they were not pressured by the specifics of the capitalism of the developed period, sharpened by margin at any cost. There was a sincere desire of the manufacturer, the regulator to ensure the legal rights of the consumer for a quality product at its real price. The consumer was protected from the arbitrariness of the manufacturer to the best of his ability - cognitive, technological, hygienic, aesthetic. And in this regard, objectivity dominated relations in the market. Apparently, even then there were separate attempts to deceive, but they only confirmed the assessment of the ability to control quality by defining technical and technological regulations.

The history of standardization was a continuation of the policy of regulation of shop activities. The initial technical regulation fully corresponded to the level of development of economic institutions. The workshops did not unite in associations in order to unify production and produce the same product. Standardization of goods was carried out with an eye on the quality of the product. The basis of production was still "company secrets", "know-how" developed in the depths of family histories, carefully guarded technological recipes.

In Western Europe, the guild organization of production activities has long since sunk into oblivion, and popular consumer products, in particular, beer, wine, tobacco, certain types of shoes, clothing, some fruits, and vegetable products, retain the stamp of those guild times. Consumers prefer them, regardless of the market expanse of offers.

The market masquerade could surprise us, Russians, at the end of the 20th century, when consumer goods poured into the country from the West and from the East; they brought everything that was not in demand locally. Who then remembered the quality and quality control tools, and if he had thought, then he would have had his memory blown out along with his brains by frisky reformers. During the period of "shock therapy" it is proportionate to think not about quality, but about how to survive with the hope that later life will be better. Native Europeans react poorly to a variety of goods, most of them are conservatives, brought up by traditional family preferences. There is a healthy beginning in conservatism; conservatives do not run the risk of being tempted by innovations. They trust experience and experience justifies their choice due to the time-tested quality of the product. Naturally, being a conservative is not cheap.

In this discussion, we are more interested not in the moral side of the matter, but in the organizational one, in particular, the question of the possibilities and limits of standards in the regulation of production. Thinking and conscious of the measure of their own responsibility for what they invented, they understand that standardization, no matter how perfect it is, will remain conditional, expressing the objective and subjective circumstances of the action - concrete historical reality. Standardization is a systemic phenomenon itself and at the same time it is an integral part of the overall political and economic system. It necessarily has a systemic conditionality, both internal and external. It is naive to believe that standardization is developed in the interests of all equally:

First, everyone who has sufficient financial resources for freedom of choice does not need to be standardized for most of the necessary goods. They are in direct contact with trusted manufacturers.

Secondly, standards have long been determined

by non-manufacturers, which does not mean objectivity, as they want to convince us of this.

The most democratic government and the most impartial organizations authorized to draft standards are not as objective as they might seem. Politics will lose its effectiveness if it refuses to participate in such a case without its own interest. Politics is driven by the economy and serves the economy.

In the systems of standards, the objectivity of the calculation bases is determined by the minimum values. Otherwise, production will sag and a crisis will come, or prices on the market will exceed the real possibilities of buying so much, due to increased costs for producers, that the market will freeze.

In domestic luxury supermarkets, the fabulous wealth of the assortment is by no means due to gourmet whims. The reason here is just the opposite - the low level of solvent demand of the mass buyer. By and large, with their wallet there is nothing to choose from. A set of mass buyers does not yet require an assortment. It's time to turn to standard sets of goods produced to minimum standards to make it cheaper. Sanpins are a wonderful thing, but they are also due not only to the danger of excess for health. They contain the time of action, socio-cultural, economic, political factors. Let those who do not believe this monitor the sanpins, compare and see the results.

The high values of subjectivity in the definition of standards can be judged by the standardization of time. "Standard time" is the official local time for a country or region. A region may be part of a country, and conversely, a number of countries may constitute an overall region. There is one invariant feature in the definition of standard time: it must be the same for all points on the same meridian. Local mean solar time depends on longitude; rises to the East with each degree for 4 minutes. The Earth is conditionally divided into 24 standard time zones, each of which is equal to ≈15° of longitude. It is here that the administrative initiative of local authorities is manifested. The boundaries of the zones are determined by them and in many cases deviate significantly from the normative 15 °, which should not be qualified as arbitrariness. The noted costs are related to the administrative division, production activity. Time in different (adjacent) zones differ by 1 hour, minutes and seconds do not change.

Standardization is associated with limitations, therefore, personal and public perception of standards are superimposed on the worldview background, which is very important for the functioning of standards. The worldview that dominates historical time serves differently. It can be “black earth”, fertile soil – stick a branch and do not hesitate – it will take root, but the worldview can also slow down when, rolled out under the absolutization of freedoms by liberals, it forms a militant attitude towards any kind of restrictions.

The easiest way to put standards into practice was in the Middle Ages. Mythology and religion are reflected in various prohibitions and taboos. Medieval consciousness treated limitations calmly, with an understanding of necessity. In the statutory standards of handicraft workshops, restrictions were introduced not so much to simplify technology, to make production more technologically advanced, but to preserve the developed concept of production, conserve it and facilitate continuity in the development of production.

The workshop was interested in the quality of its goods in the first place. The regulator tried more to ensure that innovations were not introduced into production that could, under various pretexts, worsen the result. This became especially relevant with the growth of production and the division of labor. The increase in labor productivity often threatened the quality of goods. The negative scenario in the development of production was held back by the traditions of workshop activities. The history of the workshop emphasized its social and economic position. Zëch - "association, company". At the beginning of the workshop, class associations were represented, emphasizing the special position in society of the persons included in the workshop. The development of the Middle Ages found expression in the change in the social status of the shop. The workshop was historically concretized and appeared already as a union of artisans of a general specialty.

We have a widely simplified idea of workshops. In fact, due to their social origin, the craftsmen were, as a rule, culturally formed individuals who possessed related knowledge and skills. The conditions of the workshop organization required a high level of creative attitude to work. Becoming a member of the guild association was not easy. For example, painters entered the guild of doctors and pharmacists as junior members, since they used paints that were prepared as medicines in pharmacies. Sculptors worked in a common workshop with masons, masons with carpenters. Under the terms of the Charter, which standardized relations, the master could be a member of only one workshop, but most masters sought to master different crafts. The owner of a large workshop, Florentine L. Ghiberti, who carried out orders for bronze casting, chased and jewelry work, was a sculptor, jeweler, foundry worker, draftsman and painter. Outstanding representatives of the Italian Renaissance studied in his bottega (workshop): Donatello, Michelozzo, Uccello, Filarete, Finichuerra. To receive the title of a master, apprentices had to complete their own work according to an approved model at the end of the training period. The very fact that the name of the work for the title of master was “masterpiece” can be judged on the qualifications of the performer.

On the one hand, it was very difficult to standardize workshop production, since it was about high performing skills and traditions that were

established on the basis of respect for the cause you serve. On the other hand, it was easy, because the standards were produced by shop workers, there could not be random people in the shop, the organization did not allow it.

In the bowels of the standardization of workshop production, two trends have developed: the first is deepening, tightening the requirements for the organization of production and the quality of goods; the second, expanding the requirements, which eventually led to a change in the shop organization of production to large-scale production of marketable products. The workshops were replaced by manufactories. The main reasons for the decline of the guild organization of production and the change from guilds to manufactories are to be found in politics and economics. In the 16th and 17th centuries, centripetal processes intensified in Europe, the main states took shape in their modern form, wealth was concentrated. Along with capital, the needs of those in power grew.

Huge incomes were given by the colonies, from which unique materials for construction and decoration came. Luxury has become a symbol of power. The workshops guaranteed the highest quality and, in turn, did not require much effort and money to control the quality of work. However, under the conditions of the new scale of the quantity of goods, the desire to have everything as quickly as possible, the shops were clearly losing. The time has come for modernization in the organization of economic activity.

Manufactory, from a technical and technological point of view, did not differ significantly from workshops, but quantity is associated with a change in quality - such is the law of development. Quantity in itself, of course, does not turn into quality, it creates by increasing or decreasing the conditions in which the existing quality loses its qualitative status. To maintain the quality characteristics of the product, additional measures are needed.

The size of the workshops, despite the variety of work performed, remained limited. And only on this scale did they satisfy the demand. However, such a clear increase in demand, as happened at the very beginning of the New Age, the workshops could no longer provide. At the same time, at the end of the 16th - beginning of the 17th centuries, the technical prerequisites for the Industrial Revolution had not yet taken shape. The most painful was the question of the energy source of production work. In essence, they did not know how to use the energy of the sun, the power of wind and water was not reliable. It was impossible to order the wind, the water, especially in Central and Northern Europe, froze. The interest of science and technology in the energy of steam, which emerged long before the New Age, has not yet promised the required results.

The manufactory was required to provide the required volume of assortment as quickly as possible without technical and technological re-equipment. It is not surprising that the formation of manufactories not only took place on the basis of workshop production, but also with the preservation of basically the same working conditions. Perhaps someone understood the auxiliary role of manufactory, its historical futility, only such an understanding of the real history itself did little to help. When a society does not have a fundamental recipe for solving a problem that has arisen, it always looks for reserves in what is already there, trying to stay in motion until the time when the desired solution is found.

Manufactories appeared as new scales of old workshops. The workshop has ceased to be quantitatively - in terms of performers, technical and technological equipment, the number of products - the necessary producing institutions, its inherent internal mechanisms for organizing quality activities have lost their strength. Shops have exhausted their quality reserves, focused on the limited demand for goods. Manufactories, of course, for a certain time maintained quality through the achievements of shop practices, but an increase in the production of goods inevitably reduced the quality of the product.

The solution to the problem came: to divide the quality into ranks. It was a kind of knight's move. Privileged customers could count on high quality, the rest got worse quality products. And here the need for intervention in the affairs of manufactories by an external regulator became actual. It's time to standardize the new order. The standardization function has evolved.

Public standardization duplicated the main internal one, inscribed in the shop charters. The manufacturing form of production has outgrown the potential for self-regulation and has necessitated intervention in quality control from outside production, no longer formally, but in fact. The workshops regulated production cycles, established production rules, work schedules, distributed orders, controlling the quality of products. Manufactories, in terms of production volume, could no longer rely on the internal system of organization.

Large manufactories originated in the South of Europe, first in Italy, then in France. They arose on the initiative of the ducal courts, were located in the same places, in the neighborhood. Basically, manufactories produced expensive products: tapestries, furniture, utensils, jewelry. The products of manufactories were predominantly akin to works of art. An illustration of what has been said can be the first European furniture manufactories in Vaux-le-Vicomte (1658) and in Paris (1662), which served the needs of the Bourbons. At the turn of the 17th-18th centuries tapestry, bronze casting, and phase manufactories were added to them. In 1710 In Meissen, a manufactory was built that produced the famous Meissen porcelain. The absence of machines and conveyors in manufactories made the quantity and quality of products dependent on the

quality and quantity of manual labor.

With regard to quality, it was not difficult to bring together skilled craftsmen in one place. It was more difficult with quantity. There were not enough such masters, and orders had to be executed. The order of workshop training of craftsmen was violated. As a result, it was necessary to increase the control function on the part of public institutions, taking into account the highest state status of product customers. The quality had to match their position.

The workshops and manufactories had a common essence, but what distinguished them was the scale of its expression in the phenomenon. And in the workshops and manufactories, masters of their craft worked; labor was mostly manual, mechanisms provided manual labor; the performer knew the fate of his product and she was unlikely to upset him. The products of workshops and manufactories adorned the best buildings and their interiors, causing constant public delight. The time for the manifestation of alienation in the work of the personality of the performer has not yet come, although the process of alienation itself was underway with the growth of production. For the essence of alienation to become apparent, it was necessary to realize the division of labor within production at the microeconomic level. Manual labor became obsolete under technical pressure. Along with this, the attitude of the master to work also changed.

"Skill", like any concept, evolves. In the workshop, the master created a masterpiece, a unique work, and understood that he objectified his feelings, thoughts and skills in it. In manufactories, the relationship between the craftsman and the product changed. They retained their creativity, but with the expansion of the scale of manufactories, it turned out to be dependent on the number of products. Quantity crushed quality, reduced interest in creativity. Creativity turned out to be subordinated to production plans. The responsibility of the artist, the creator receded from the former dominant position.

The initial idea of standardization was formed during the latent form of the manifestation of the phenomenon of alienation in the labor of the creative abilities of the performer of the work. The art of the master still remained, according to sensations, free, and the continuity of creative work removed the contradictions of production. The master alienated the product, but among the sensations accompanying the alienation there was no sense of social injustice. The product was created for consumption by others, for which the master received a reward, part of which was the opportunity to continue to reveal his creative potential while working in the workshop or at the manufactory.

The standards were intended not to unify the product, its parts, production conditions, technological structure. Their goal was to conserve the achieved creative results. In the standards of the period of the workshop and manufactory organization of production, the interests of producers, consumers and regulators coincided, which resulted in the effectiveness of their action and insignificant maintenance costs.

Authoritative reference publications omit the presented part of the history of standardization, apparently believing that it has nothing to do with standardization. One can agree with such an interpretation only if one returns to the Aristotelian approach to concepts. After Hegel substantiated the historicism of concepts, such a retreat looks like a very unfortunate step into the past. In the theory of art, the "standard" is identified with the "stereotype" - a form that is repeated without changes, independent of conditions (English standard - "accepted", "approved"). The "stereotype", writes V. Vlasov, is an artificial formation, therefore it differs both from the archetype and from creative thinking. Limiting creative participation in production, the Charters of shops and manufactories did not encroach on creativity as a creative force. The regulation protected the quality of products, which matched the pattern. The problem of samples - standards, was solved organically. In those areas where improvement was required for products already recognized as quality, the development of new standards was allowed.

The organizers were forced to spin in the truest sense of the word in search of a rational solution to the contradiction between conservatism in production and the need to move on. The brewers had more conservatism, the craftsmen who made shoes, harness, saddles - less. No matter how slowly life flowed in the Middle Ages, there was movement and changes took place along with it. New materials appeared, tastes changed. All significant changes in public moods and views had to be monitored and reflected in the products of production.

The fact that, until the 18th century, a slightly different idea was put into the content of the concepts of “standard”, “standardization”, is not a sufficient reason to carry out an audit aimed at denying the corresponding policy. Standardization is rooted precisely in the Medieval period, by the time when the history of mobile artels of masters ended. Artels acquired a stationary form, enlarged and eventually transformed into workshops. The workshops have strengthened the position of the creative component of the production of products for the commodity market and thus necessitated control over creativity so that the desire for something new does not damage the traditions of high-quality production.

Genius and control are not compatible, but workshops, like manufactory, were forms of relatively mass production, for which the stability of the assortment and the quality of the goods are especially important. Workshops and manufactories were part of public life and in this status they demanded control over their activities. Control, taking into account the

specifics of workshop and manufactory production. Skill in guardianship is not particularly needed. Folk wisdom says: "to teach the master, only to harm the cause", but in the production of approved samples, a strict order is necessary, which was the subject of the standard approach. Certificate received, kindly act according to the regulations. Standardization was more like regulation, but from this it was not something that did not fit into the understanding of the essence of standardization.

We have a classic demonstration, on the one hand, of the connection between essence and phenomenon, and on the other hand, a misunderstanding of the historicity of the phenomena of social development. "... Nowhere: neither in heaven, nor on earth, nor in the spiritual world, nor in the world of nature is there that abstract "either or", which is affirmed by reason, Hegel explained. Everything that exists somewhere is something concrete and, consequently, something different and opposite in itself. The finitude of things consists precisely in the fact that their immediate existence does not correspond to what they are in themselves.

The thinking of homo sapiens has two types - rational and reasonable. The division was introduced by Hegel in his characteristic linguistic manner. F. Engels translated Hegel's thoughts and expressed them in a linguistic form understandable for non-philosophers who prefer to choose and use simpler and more practical thinking, referring to "common sense", which serves as a navigator in knowledge. "Sound human reason," wrote Engels, a very respectable companion within the four walls of his household, experiences the most amazing adventures, as soon as he dares to enter the wide expanse of research. Metaphysical - (common sense - m) way of understanding, although it is legitimate and even necessary in certain areas, more or less extensive, depending on the nature of the subject, sooner or later reaches the limit beyond which it becomes one-sided.

To make our reflection clear, we will refer to another authoritative source - the Encyclopedia "Britannica": "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 the properties of materials , their compliance and tolerances, requirements for the implementation of drawings or product standards that describe in detail the properties of manufactured items and are embodied in formulas, descriptions, images or models ... "We turned to Britannice, because other information publications actively use its materials.

The author of the article in Britannice summarizes the understanding of standardization in our time. Britannica is modernized when reissued. Without much mental effort, one can single out the main considerations: about the essence and purpose of standardization. We have already written about the essence of standardization, that is, about its social significance. Standards and control over their observance are the most important conditions for the socialization of production. Production exists as a way to meet social needs. The function of the state, no matter how the liberal economists who advocate the absolute freedom of producers from political control, has always been to stimulate production, to act not only in their own interests.

The class nature of power does not mean that it openly and directly defends the interests of the class that dominates the economy. Democracy is a historically polished mechanism of political activity of the state, creating the impression of its neutrality. Politics is the art of lobbying certain economic interests. Standardization is one of the technologies of such a policy. The British are the founders of European democracy in modern times. They have long mastered the technologies of political participation in public life. Representing standardization from a purely industrial side, the British experts are clearly disingenuous. All that can be learned by reading the article from Britannici, however, there is no slyness here. It is behind the text, it was simply not included, either because it was considered redundant or inappropriate.

"Standard" is the basic concept of standardization, a concept not so much of a technical and technological order as of a political economy one. Having abandoned political economy, replacing political economy with macro and microeconomics, having slid down to economics, one should try to recall the history of economic science and its philosophical roots as little as possible. A. Smith, D. Hume, J.-C. Sismondi, K. Marx, K-A. Saint Simon, G. Spencer, J. St. Mill, economic theory was developed in a broad socio-political and historical context. Before becoming a technical and technological concept, the concept of "standard" was intended to regulate a certain level of product quality. And then there were technical characteristics in it, but they had an auxiliary value. Without historical analysis, it is futile to understand the essence of the basic categories.

Tools for managing economic phenomena, depending on their scale and subject specificity, can be within the economic - industrial competence, or have a socio - economic scale of action. The second option requires analyzing them already within the boundaries of social development, as a factor of social progress.

Standardization belongs from the beginning to the second kind of management.

Moreover, it was in the original time that its social purpose was especially noticeable and manifested itself both class and universal. The standards for brewing beer, making wines, household items, clothing, and footwear were designed for public consumption, they were a kind of protection for the interests of the general population. Furniture

production, jewelry, was mainly addressed to the upper class. In both cases, we see the participation of the state, municipal authorities in protecting the interests of consumers by forcing manufacturers to do quality work. The standard was taken as a quality criterion. At the same time, in the initial standardization, it is easy to discern the lack of petty tutelage of manufacturers, which is explained not by the sentimental approach of the regulator, but by the quality of craftsmanship and professional responsibility of manufacturers.

The essence of standardization was determined from the very beginning of its history - to develop a mechanism for neutralizing the opposition of the interests of the manufacturer and consumer. There was a spontaneous search for tools to extinguish the growing process of alienation of the individual in labor. Hegel is right in asserting that essence is abstract and manifests itself in experience not by itself, but through phenomena conditioned by the concrete historical environment. In the period of its inception, standardization was directly focused on the qualitative certainty of the result of labor - the product. In the absence of intra-production division of labor, the greatest efficiency was achieved in the final expression of the process. Standardization partly regulated the production process itself, but centripetal forces were preferred - a guarantee of the quality of the result was needed. The qualitative side in measuring the efficiency of production was relegated to the background, given at the mercy of the manufacturer himself. The controller regulated the quality of the result through the quality of the products.

The interpretation of production efficiency also corresponded to the historical and economic situation. There was no such concept yet, it only matured. Efficiency became relevant much later, when production reached the frontiers of mass production of goods. The competition of product qualities has been replaced by competition of costs for the production of goods. Manufactories have not increased the quantity of manufactured goods so much that production costs come to the fore. As for the technology competition, it was hardly significant. Differences in technology naturally took place, but within the boundaries of a common manual form of production, where advantages could be obtained through more advanced skills and better organization, saving time, perhaps somewhere through a successful logistical alignment.

Manufactories temporarily solved the problem of meeting the increased demand for products, but production has not yet matured to the measurement of efficiency. The quality of the products was still relevant, the quality guaranteed a high remuneration. Since in most cases the goods were made to order, competition had a latent form.

Potentially inherent in the development of production, the need for standardization was revealed gradually, in proportion to the state of production. Its abstract form was loaded with concrete content. The process of establishing standardization was similar to the work of a master tailor, who first took a measurement in the absence of any material signs of a future product, made the first fitting of something that was not very clear to the customer, and only at the end showed the product that embodied the concreteness of the image. This is how the process of ascent of the original purpose of standardization to its specificity, which is recorded by modern scientific and information sources, went on. The functions of standardization have changed, and its content has evolved as a tool for managing economic activity.

Standardization, as one of the basic methods of economic policy, drifted from the quality of a finished product to the production of a product that ensures its quality. The wind in the sails of standardization blew from the side of another most important concept of political economy - the efficiency of production. While efficiency was determined by consumer satisfaction with quality and price, standardization controlled quality. Standardization included regulation of the parameters of the technology for its production. The ball was ruled by samples of goods, agreed by associations of manufacturers with regulators. The situation was quite balanced, but its stability was determined by the technological specifics of manufactory production.

Progress allows stagnation within certain limits. As in the mountains there are vast plateaus, so in the history of production - areas of active professional activity have places of calm in movement. They are natural, as they correspond to the social state as a whole. The Middle Ages was not a sleepy kingdom, as it is portrayed in school textbooks, it simply reproduced itself uniformly, without jumps. At this time, humanity was gaining action energy, creating approaches to obtaining critical values of impulse energy in various fields of activity. The specificity lay in the fact that in the public life of Europe and not only, religion dominated, and in the political - absolute monarchies, carefully protecting the movement from any restructuring. The public consciousness was dominated by calmness achieved, compelled to tolerate disturbers of the peace within the increment vector created by religion. No faith could become an impenetrable barrier to social progress. When this happened, however, changes took place in the religion itself. Christianity entered the Middle Ages as a single faith, but left, unfolding like a fan.

The originality of the Middle Ages affected the subsequent development of history. New time (XVII-XIX) could not come immediately after the Middle Ages. It took a transitional historical stage - "Renaissance". It was necessary to clear the socio-cultural, political conditions for the free and independent movement of scientific knowledge, the

methodology of scientific knowledge, education, and technical progress.

In the XVII-XVIII centuries, the development of scientific knowledge is out of the control of the church. By this time, the completion of the formation of science as an independent field of culture is attributed. In Europe there are associations of scientists, science management bodies. Scientific knowledge on a new scale enters technical creativity. The engineer becomes a "scientific builder". Technological progress is replacing manual labor. Manufactory is being replaced by a factory, a new way of organizing production and labor. Production becomes mass, therefore more accessible.

Availability requires a different quality. Quality comes first mass goods. It should be and be inexpensive. The place of the named consumer replaces the xconsumer, which can be anyone. Former possibilities of quality control are crowded by solving new problems.

In Russia, the saying was widespread: "Cheap and cheerful." Young people are unlikely to understand its essence, so let us explain: a product should not be expensive in order to be in demand, but not every product will be in demand, but only the one with signs of a quality product. In modern times, the saying has been given a modern form of expression: "Quality product - at a reasonable price."

The change in the nature of production forced a change in the philosophy of standardization. The standardization of the quality of products according to the result was replaced by the standardization of the production of a quality product. The "synthetic idea" of sample control has gone, the "analytical idea" has come: to decompose the entire production and the product itself into its components - nodes, parts, operations to the last screw, seam, nut, forced movement and take everything received under control. Minimize differences and maximize versatility. Such for the masters of workshops and manufactories could not be dreamed of even in the worst dream.

Mastery is closed to originality, it is unique. Even the master himself cannot fully decompose the process of making his product. Creativity only begins with a common set of tools, actions, order, but it reveals itself precisely in the fact that it is impossible to construct from a set of "constructor". Reason acts according to logic, therefore there is a possibility and necessity of rationalization activity. The innovator does not invent, his thought is sharpened to bring the invention to the perfection hidden in it. The mind, and only the mind, jumps from the known to the unknown. It contains the creative power of man. Hence the name of the species - "sapiens".

Both manufacturing and factory production combine creativity with rationality, but they do it in different ways. In the workshops they created first of all. The master was the creator, the apprentice and students provided the conditions for the manifestation of the inspiration of the master. At the factory, the master organizer of work on the production of an approved sample, essentially the head of the operation for assembling the product, or, if it is especially complex, its individual parts. Creativity and production are divorced so that there is no temptation to move away from a scheduled and controlled order. And in this order, one should not look for unreasonableness, on the contrary, only by following a rationally divorced and fixed order can one maintain the pace of production when it is mass. The strength of mass character is in the availability of goods to a wide range of consumers. And not a single state will deviate from the philosophy of meeting mass needs. Quality here is a price for mass character, which all participants in the process are forced to pay.

The history of mass production shows how the solution to the problem of quantity quality was sought. This history is not a series of events and actions, it is, first of all, the logic of resolving contradictions inscribed in the historical process, the history of economic policy, which should be perceived as a higher school of economics. By mentally going through historical experience, one can avoid both romanticism and liberal illusions in the management of economic activity.

The beginning of the studied history confirmed the natural nature of the development of economic progress. The story began where production turned out to be more mature, the importance of science and technical creativity was more in demand, and the political situation was more democratic - in England. In this connection, we again call on the help of Britannicy: "Industrial Revolution" (industrial revolution), the process of transition from an agrarian economy to an industrial economy based on machine production. It began in England in the 18th century. Technological changes included the use of iron and steel, new energy resources, the invention of new machines that increase output (including the spinning machine "Jenny"), the development of the factory system, important inventions in the field of transport and communications (incl. steam engine and telegraph) ... The Industrial Revolution took place mainly in England from 1760 to 1830, then spread to Belgium and France. Other countries were temporarily lagging behind, but when Germany, the United States and Japan built a powerful industrial base, they surpassed the initial successes of England. The countries of Eastern Europe lagged behind in development until the beginning of the 20th century.

The characteristic of the industrial revolution, apparently, was prepared taking into account the mass consumer of information services, is perceived, from a professional point of view, critically. There is no essential assessment of economic development, the beginning looks somewhat strange - the transformation of England from an agrarian country

into an industrial one. For a long time, England relied on its own agrarian foundation, in which the transition to industrial foundations did not occur without complications, as well as in industrial production, it is enough to recall the well-known protest movement of the "Ludites". At the same time, the historical path of the industrial revolution in Europe and beyond is traced.

We are interested in just what the author did not finish, relying on professional logic and ingenuity. The Industrial Revolution determined the mass scale of production and the need for a division of labor at the depth of technical progress. Skill was replaced by performing discipline, and the internal motivation of the master gave way to motivation from the outside. The Industrial Revolution led to an economic revolution. The mode of production has changed, starting with the source of strength and internal motivation in achieving the quality of the goods and ending with the priority in the new mode of production of the technical division of labor. The organization of production has steadily become a leader in economic theory and practice in managing economic activity. The art of the master was replaced by the art of the dispatcher, the importance of technological discipline, the ability to count and calculate.

The period of economic history following the Industrial Revolution is usually divided into two stages. At the first one, mass production of the classic model was developed. We call it classical to emphasize the originality of the stage of maturity. Maturity as a stage of development, regardless of what exactly reached it, is distinguished by the transparency of its essence. Essence comes out of the shadow of the phenomena that hide it, it is revealed almost as it really is. All the most perfect, the best is presented at the stage of maturity. At the same time, the shortcomings and costs of development also look more contrasting.

At the zenith of the classics of mass production, his philosophy was formulated quite clearly and enticingly for the consumer: the buyer must save time on the purchase as much as possible, the store is not the best the place of life of a person responsible for his life, in order for it to be so, it is necessary to concentrate the maximum assortment in one place. Who was the philosopher who helped economists define the essence of shopping, we do not know, his anonymity is carefully guarded, but the philosopher and personality turned out to be not modern. The trade mission was presented methodologically flawed, outside of a systematic approach. Temptation turned out like a baubles.

Economics can be separated from politics, but even supporters of simplifying it to economics still proceed from the fact that we are talking about economy, not wastefulness. The implementation of the philosophy of the availability of goods in one place presupposes unjustified economically, humanitarianly, or environmentally gigantic costs. It was impossible to write them off and they weighed heavily on the cost of goods, significantly raising the price and undermining the possibility of mass market access.

The foundations of the philosophy of mass production were laid towards the end of the 19th century by well-known specialists in the field of management: F. Taylor, A. Fayol, A. Sloan, G. Ford Jr. They also own the initial experience in developing the theory of production management, in particular, the idea of the backbone value of quality management through the standardization process. In the 19th and first half of the 20th century, the issues of humanization of the economy, protection of the natural conditions of social progress were not included in the first line of relevance, therefore, as a rule, they were ignored when production problems were solved.

The situation changed dramatically towards the end of the second millennium. Economic planning and design became dependent on higher-level relationships. Solve the question of how to live on? Without an answer to the question: will there be life? It's illogical. Management specialists thought about the historical consistency of providing the consumer according to the formula "here and now." B.S. Aleshin, L.N. Alexandrovskaya, V.I. Kruglov, A.M. Sholom and many others have opposed mass production with a type of production called "lean production" - lean, sparing production. Having decided that it will not be so massive, since the emphasis on market research will help to remove the unlawful burden on production, and will make production targeted. It is not clear why they came to the conclusion that it would cease to be massive.

Mass character initially did not become a brand, it merged with the essence of production. Production will not be able to be otherwise in the foreseeable future. Naturally, side by side, in parallel with mass production, handicraft, individual production coexist - the heirs of workshops and manufactories, however, unlike their ancestors, they are not limited in technology to hand tools, actively using scientific and technical products. Lean production is a really good trend for a more adequate form of continuing mass production.

In its former form, mass production looks clearly out of date in the 21st century. Among the global problems: "energy saving", "resource saving", "concern for the state of the natural environment", "global warming", "protection from the destruction of the ozone layer", the economic philosophical strategy is being developed in defiance. What kind of humanism is this? The very participation of science and philosophy in the development of mass production, which, as has been repeatedly noted, was of paramount importance in the cause of social progress, made it possible to create hundreds of millions of jobs, increase purchasing power, force people to study, improve their skills, use civilizational

achievements, gain freedom in national and transnational space, etc., was undoubtedly a significant factor. But one should not forget that that science and philosophy are initially perfect in comparison with the existing knowledge - mythological, ordinary. Their strength is not in what they have already done, but in what they can do if they are not interfered with.

Even Pythagoras explained that he is not a sage and not omnipotent, his goal is to understand how wisdom works. At the origins of economic science were prominent representatives of philosophical thought, able to understand the essence of the matter and give a forecast of development within the limits of historical concreteness. They understood the present in detail, determined the nature of the upcoming movement, developed a scientific methodology, the philosophical foundations of scientific knowledge as a private search within the framework of the universal.

Science and philosophy are deprived of the opportunity to guess and seek the truth in the Holy Scriptures. Their destiny is to analyze what has grown. Much has grown in the 19th and 20th centuries, but more has just begun to grow. These sprouts could not be adequately assessed. The natural environment seemed like an endless pantry for thinking. Dialectics could not be completed in time with a systematic approach.

"Zean production" is not an alternative to mass production, but just another step in its improvement. The essence in the case of a successful transition will remain the same, the costs related to redundant will be reduced. Understanding the true essence of a "prudent, forgiving" economy is important for the design of a valid economic policy.

The effectiveness of economic policy is primarily determined by how correctly the assessment of the quality of existing production is given. It would seem, why actualize the obvious dependence, when everything should be clear to everyone even without it. Let us explain: evidence is a dangerous state of consciousness. In it, the essence of what is happening is often seen like a rod immersed in water. Even a mirror reveals its character in the reflection, what then should the consciousness thinking in the reflection do?

Physical reflection is devoid of intent, and reflection in consciousness is a way of understanding, therefore, along with the object of reflection, the state of consciousness actively participates in reflection - experience, interest. An example is the categorical refusal of bourgeois economic thought in the 20th century from the political essence and even from the bourgeois orientation. At the dawn of capitalism, the term "bourgeois" was honorary. It reflected the revolutionary restructuring of the economy, social relations, the transition to democratic freedoms. Everything was clear - the time of the feudal social structure had worked out its historical resource and was obliged, according to social progress, to give way to capitalism - a more perfect social structure. The concept of "bourgeois" has historically been included in the definition of the most effective "Great French bourgeois revolution". Then, Why do domestic liberals bashfully hide the term “bourgeois” in the 21st century in relation to determining the state of the economy and its reflection in economic science? The reference to the objectivity of scientific knowledge is inappropriate, since it is not science that is determined, but its object. Scientific knowledge and scientific methodology in this context strictly retain their objectivity. Science is applied to a historically concrete object and gives it a scientific understanding. No one anywhere has officially announced the end of bourgeois history. If this happened, then it was necessary to open a new chapter of social progress, which they tried to do in 1917. The attempt was defined as historical arbitrariness, unlawful violence against the history of capitalism, which required the totalitarian nature of the social structure, violation of individual rights, freedom of expression, etc. . In a word, capitalism has survived and has not gone anywhere. But try to find the term "bourgeois" in relation to the economy in the democratic media, modern scientific journals. What is it that prevents the phenomenon from being named adequately? - Historical logic.

History is a naturally developing process of changing phases (steps, formations, civilizations, eras, etc.). Capitalism replaced the feudal structure of society, the basis of which was the agrarian and handicraft type of management, built on manual labor, a non-stationary commodity market, and a guild and manufacturing organization of production. Management went through a standardization focused on certification of the end product rather than the manufacturing process. No matter how perfect capitalism is, its perfection is historically regulated. Sooner or later contradictions will "eat up" his perfection and he will give way.

What will follow him? So far, this is a mystery to science, but it is absolutely obvious that it is vitally important for the bourgeoisie and those whom it supports to reclassify the historical status of capitalism from concrete historical to non-historical, that is, universal. Remove the problem of the future society, transfer it to the technical level of regulation, including through standardization.

A bet on lean production is a knight's move. It is designed to show the humanitarian and environmental reserves of the bourgeois economy and draw attention to the need for a new development paradigm within the existing economic platform - the bourgeois mode of production. We cannot share the satisfaction with the transition to “lean production” by a number of authors of the late 20th and early 21st centuries, when research was carried out on various grants, including

the Soros Foundation, and the products of science were presented in a technical spectrum allegedly free from ideological influence. In political economy there can be no freedom from politics. Dependence was in the period of socialist history, it continues after. Self-determination of the state of the domestic economy as a transitional convenient move. What we are leaving has become clear since 1991. Try to find out where we're heading and we are going exactly there - into the bourgeois mode of production, no matter how you camouflage it with technological industrialization, the digital economy. And we will eventually be there, in connection with which we must clearly understand that all technical decisions are of a political nature, it's just that in some it sticks out like donkey ears, and somewhere it is hidden behind mediation actions.

The bourgeois economy was born as an alternative to handicraft, manufactory production, not capable of being mass, but technologically of very high quality. The quantitative leap was to be reflected in the quality, which made it necessary to take a course in management to ensure the acceptable quality of the goods. The only possible vector here is the creation of standard conditions for obtaining a quality product in bulk. The heterogeneity of mass demand led to a wide range of product quality, which was reflected even in the scale of national and transnational planning.

In Western European countries, goods are labeled for consumers from the Eastern part of the continent and especially for Russia. Quality, and along with quality and standards, are largely determined by the political map. Standardization as a technique is indeed necessary and reasonable as an instrument of economic policy, but only outside the systemic understanding. In a systematic consideration, it has political ears, which, like donkeys, no matter how hard you hide, will come out.

Let's go back to the Lean Manufacturing paradigm. At the first glance at RP, writes B.S. Aleshin and colleagues, it may seem that the whole point is the widespread introduction of the so-called "just in time" system, in which products are produced only when they are needed for the next stage of the production process, and only in the quantity necessary for this. However, a closer examination shows that the matter is not limited to the organization of production according to this system. It is necessary to rethink the logic and technology of production, which inevitably leads to changes in the mentality or, as they often say now, to a change in the culture of the organization.

In the first approximation, one gets the impression that the metamorphosis of standardization is inevitable in the context of the development of lean production. As long as the RP exists only as a project, one can indulge in reflection, the subject of which should be the main thing in any business, regardless of its scale and significance - the quality of the process and the product.

If we argue strictly logically, then the concept of "quality" is a specific philosophical category. In philosophy, it is the second in order, following the concept of being, reveals the essence of being. In all non-philosophical reasoning, the quality is modified, it acquires a specific, objective, very often sensual-specific certainty. Economic science and production practice are no exception. The difference can be felt by comparing the understanding of quality in philosophy and beyond, focusing on the human explanation of what quality is. Quality, in the words of a famous German philosopher, is "that, losing what, the object ceases to be itself." The philosopher has the right to define quality in this way, because he takes the subject in its abstract form. In an abstract form, the object exists conditionally, therefore the object also ceases to exist conditionally, taken in the system of philosophical abstractions. A commodity ceases to be a commodity only for the philosophizing specialist when it is deprived of use-value. But who is going to organize the production of what no one needs. This can only happen in a madhouse, and not in any real production.

The definition of the quality of philosophical phenomena admits of a human formulation. The cause has one quality, the effect another. Losing its quality, the consequence can become the cause of new changes. It does not disappear, but merely transforms according to the natural order of motion. Chance, deprived of quality, turns into necessity; possibility into reality or impossibility. The product assumes, as a necessity, the absence of the need of the manufacturer himself in it - it is produced for sale on the market; and as an addition (if you are preparing it for sale), it should contain something that someone really needs, that's what he came to the market for. A product really ceases to be a product when it does not contain what someone other than the manufacturer needs. Only such a "product" is not a standard for commodity production. In production designed for the market, the philosophical concept of quality is substantively concretized within the framework of the reality of the product and looks like a standard. This explains the fact that the entire history of quality management in the 20th and 21st centuries was developed in the form of standardization of mass production.

The modern history of production management is focused on managing the quality of the production of goods and is carried out through the improvement of standardization. This should guide the evaluation of the economic efficiency of management. And one should start, in general, with a clarification of the concept of economic efficiency. The reason for this is that there is a growing tendency to isolate economic efficiency from the systemic functioning of the economic block of social life.

Scientific economists have sequestered the methodology of cognition and management to mathematical software, trying to implement O.

Comte's idea, which failed in the 19th century, to make every science a philosophy at the same time. K. Marx called one of the attempts of this kind "the poverty of philosophy", for which it is not the bourgeoisie that is destined to pay, and not those who serve it,pay certain consumers. Therefore, the incremental dynamics looks stable: the rich get richer even in times of crisis, while the rest follow the real waves of economic movement. Just as those who are in a hot air balloon in distress try to drop the ballast in order to reach the right place, so the current theorists of the economic movement seek to unfasten everything that they consider non-economic from the economy, enrolling in the infrastructure activities aimed directly at the development of human capital. , and at the same time declare that it is human capital that is the main source and reserve of economic growth.

It is surprising how experts, fascinated by the term "humanization of production", read the statistics. “Learning is becoming the norm of life,” the authors of the textbook “Philosophical and social aspects of quality” enthusiastically state. The average US company spending on training is about 1.4% of the payroll (!?).” When it was one and a half percent were an indicator of special attention to something. There is just a division of profits on a residual basis.

So, let's highlight the essence of our thesis: from the very first steps of its history, standardization was aimed at determining and stabilizing quality. At first, the product itself, since there was no particular chance to influence the technology and organization of production, and with the transition to mass production, when the importance of the organization of production increased significantly as a result of the activity, the direction shifted to the manufacturing process. The standardization of production came to the fore. It was believed that if the organization of production meets the requirements of the developed standard, then the result will be of high quality.

Directing the arrow to the standardization of production from the outside seems to be a justified action. In fact, where does the poor quality of the product come from, when there are only high-quality actions around. Naive people are convinced that it is enough to combine high-quality alcohol with high-quality water, and you will get high-quality vodka. Chemists have a different opinion. They argue that in order to obtain a quality alcohol-containing drink, one must also follow the order of combining water with alcohol in order to correctly start the reaction. Guild and partly manufactory production were subordinated to the quality of the goods. Manual labor was unproductive, but within the limits of qualification it was very mobile. Hence the 100% participation of creativity in the product. The quality of the product completely subordinated the technology and organization of production. It is pointless to fantasize about: Would a Stradivarius or Amati change the pattern if they had difficulty making it? They would not deviate a single step from the idea of its material objectification, they would look for a solution in production and they would find it. Mass production of any type has a completely different character - careless and diligent. If a product recommended for mass production cannot be manufactured without a major restructuring of production and requires serious expenses, then it is easier to involve innovators in order to "improve" the product in the interests of production.

The Soviet experience can serve as an illustration. Consumers knew that the first batches of the product would be perfect, but the longer it went on, the worse it would get. German automakers are among the most qualified, however, they also falsified engine performance, confessed and were roughly fined. Similar cases have been repeatedly noted in the practice of Japanese manufacturers. Unfortunately, in the Russian Federation, the situation is even worse. The main reason is rampant corruption.

It is necessary to understand the dual function of standardization. She rallied the technology with the political. Its significance for improving production is objective - this is the only main way to move the economy forward, but at the same time it is also the main means of objectifying economic policy, therefore the objectivity of standardization has been and will be oriented by political interests. Standardization can be controlled (and should be!), and therefore can be manipulated.

Having come to power, US President D. Trump took measures to withdraw the country from the Paris Agreements on environmental policy, despite the complication of relations with European partners, which are especially sensitive to the effects of environmental changes - the continent is small, population density and production are large. Trump is a man of business and business politics for him is the essence of politics. Everything else should be subordinate. Trump undertook to restructure the economic movement of his country and he will build standards based on purely American interests, without straining infrastructural processes, to which Trump refers to the state of the natural environment. Through the technical form of standardization, its political essence is manifested.

And the last argument in favor of the dialectical perception of standardization - the President of the Russian Federation declared the creation of digital production to be a central economic task. Since the time of the Pythagoreans, numbers have been a symbol of ultimate abstraction, objectivity is lost behind the number, it is replaced by a number, but not chaotically, but quite definitely. A single figure is meaningless. A certain combination of numbers is another matter; with the help of a certain code, it recreates the object in its most accurate expression, which opens up almost unlimited possibilities for

identification and control. From management, due to the transfer of actions to a sphere independent of the subjective factor, the emotional-motivational component of subjective activity, the costs of professional readiness of a specialist, are withdrawn. As they say: nothing personal, only in the interests of the cause.

Production management, including standardization, must be carefully prepared with maximum reliance on the reserves of professional culture of specialists, but it is desirable to entrust the dynamics of management of running production to technical programs and tools. So everything will be more reliable. In June 2018, the Russian icebreaker fleet was replenished with the most modern diesel-powered Arctic-class vessel for escorting caravans along the Northern Sea Route on an annual basis. Height - from a five-story building, main engine power 45,000 hp. The vessel is operated by 19 people, which can be more convincing in favor of the advantages of technical production management. But technical management has its weaknesses. Among them: a high level of energy dependence, computer security is not absolute, requirements for the personal abilities of specialists in conditions of personal and team responsibility are increased, sometimes up to exclusive ones. Problems in production are usually created by people, but it is in the absence of qualified specialists that the most serious problems arise. Technical standardized management is not a panacea.

Let's try to formulate the rules of standardization. In our opinion, there are two main ones:

first: standardization should be carried out in three directions, linking them into a complex - to determine the standard of the product within its functional purpose, taking into account a broad understanding of the safety of use; regulate the production process and form a consumer attitude to the product. The consumer is a full-fledged participant in standardization. Without the consumer's due interest in the product, the product will not be in demand on the scale necessary for its sustainable production;

second: the standardization of production is carried out on the basis of a conceptual understanding of its position in the system of specific historical conditions, since it is determined by the quality of the stage of economic development. No matter how it is perceived by consciousness, it must be put up with. The product must be demanded not exclusively, but on a mass scale, otherwise production will cease to be mass production and will waste its quality.

The range of products for mass demand in the USSR was not great, but the quality of the goods satisfied the consumer and allowed the manufacturer to solve his problems. The departure from the production standards developed in the USSR made it possible to significantly expand the range of goods, at the cost of losing quality. Increasingly, Soviet brands are found in stores and advertising, which were not them at all in the USSR, being ordinary products.

Concepts are expressed only in words, they cannot be translated into numbers, unlike products. Let us once again pay attention to the fact that the concepts of "quality" and "standard" are correlated as general and particular in the description of the phenomenon. It is possible to really control the quality only with the help of words, and the word, by definition, generalizes the reflected phenomenon and removes its sensual-object specificity, making practical impact difficult, reducing efficiency. Determining the quality of an object, we only limit it and concretize control, setting a vector and goals for control. In order for management to take on a practical form, it is necessary to have not an image of an object, but its objective expression. What is needed here is a substantive or adequate sensual, digitized sample, which, after technical processing, takes the form of a program of practical action. Digital production is built on the basis of the physical impact on the object and requires a standardized reality of quality. The history known as the history of quality management is essentially the history of the standardization of production, the concretization of quality into a production pattern.

The first experience of control intervention in the production process in order to give it stability and a certain increment can be found in the activities of workshops, individual industries, and schools of masters. Most of the famous sculptors of the Renaissance tried to work in teams of stonemasons, directly in the places where the material was mined. They looked in the quarries for the texture they needed to create the image. It was then that a joke appeared: it’s easy to make a masterpiece - you need to remove everything unnecessary, superfluous, but first you need to find the basis. In the workshops, in the interests of quality, the craftsmen carefully checked the products, observed the work of apprentices during production, actively introduced the secrets of production to students, selecting the most capable of them. Despite the fact that each product was an individual, made by a master, it passed internal control, behind which there was also an external one from the side of the city guild organizations. Subsequently, such work will be defined as the rejection phase.

In terms of content, it was much richer, synthetic, more like a "selection" than a "culling". Creativity moved the masters, the masters studied no less than the students. They were looking for paints, primers, foundations, ideal images, and they were wrong. Creativity spares no one - neither the great nor the beginners. Everyone had to work, and especially the masters, by sticking. The concept of "marriage" is not as simple as it seems from the outside. Marriage is not always in sight, the masters were taken out by its

hidden forms, which appear over time. “Rejection” was not an act, as in mass production, but a technology. Today it is difficult for us to look beyond the achieved horizon in the development of mass production. What is clear is that its “zealous” form is still more of a direction of development than a phase. However, the logic of progress, built on continuity, does not exclude a return to some part, characteristic of the shop organization. Mass character should not be a brake on creativity. Over time, it will surely reveal the diversity under the common “roof” of the multiple result. Therefore, the production process that has been perfected in the workshop form should be carefully examined.

Modern rejection as an action aimed at standardization dates back to the last quarter of the 19th century. The experience of S. Colt's factories is recognized as the beginning, it is believed that the idea of "standard quality" was born there. If we evaluate the system of our version of "quality - standard", then this was a subconscious embodiment of Hegel's conclusion about the dialectic of the ascent of knowledge from the abstract concept of quality to the specific concept of the "standard" of product quality.

At Colt, the assembly went without preliminary adjustment of parts. Specially trained inspectors carried out pre-calibration and rejected non-standard products, thereby speeding up the main assembly part of production. The experience of S. Colt at the beginning of the next century was developed in the automobile production of G. Ford and G. Leland ("Cadillac"). G. Ford, having introduced conveyor assembly, removed the control of components from the conveyor, logically considering that such work should be done earlier. As a result, the “input control” of compliance with the calibers of the standard was replaced with an “output control” at an adjacent production, which cleared the main production of defects and made it qualitatively cleaner.

Further, the process of standardization went by improving what had been achieved, theorists F. Taylor, A. Fayol., M. Weber joined it. In alliance with managers, they identified the basic principles of a scientific approach to the organization of mass production: a systematic approach to management; personnel management; delegation of responsibility; scientific regulation of labor. The developed production management system went down in history as the Ford-Taylor production system. Having indisputable advantages, the Ford-Taylor system also contained serious defects that “dormant” in its potential for a long time. The development of production in the new socio-political conditions of the activation of social democratic interests inevitably pushed the Ford-Taylor system into a dead end. Technological progress has also contributed to this the process of turning scientific knowledge into a direct productive force. The desire by all means to implement the principle of not allowing defective products to reach the consumer could not but lead production into a technological structural crisis.

This was also driven by the lack of a clear understanding of quality and standard in management theory. They were changed instead of being considered in development. The most noticeable and sensitive was the identification of quality and standard in the production of consumer goods, where the concept of product quality reflects the dual nature of the product.

A product intended for subjective, more precisely, subjective use by a person or a social group must be of high quality objectively - physically and subjectively - to satisfy the consumer with its physical quality. It is naive to believe that only by advertising the physical perfection of a product, one can arouse the consumer's disposition towards it. Such a consumer should be subjectively none. Interest in the physical quality of a product can be formed by demonstrating its capabilities, but this is not enough for interest to form into a need to buy it. The product must captivate the feelings of the buyer, and this is an irrational process, deeply intimate in nature, expressing the individuality of the consumer. Especially if the consumer is attached to a significant assortment, picky and fastidious.

The quality of consumer goods is not reducible to a system of physical parameters, but in their quality it exists as a kind of core. And just as the atom is not limited to the presence of a nucleus, so the quality of such goods is not limited to a system of physical characteristics. On the contrary, the standard is a purely physical phenomenon and requires a clear description in physical units. The concept of “quality of goods” should be approached through the market, and “standard of goods” should be determined in the conditions of scientific and technical creativity.

Subconsciously, the differentiation of the concepts of "quality" and "standard" was already approached by the end of the first quarter of the 20th century, when they felt the insidiousness of absolutization of control over the standard conformity of products. In high-tech, complex production, the share of controllers exceeded one third of those employed at the enterprise, which significantly increased the load on the cost of goods. The price has risen, but the quality has not improved accordingly. The buyer had to pay for the previous level of guarantees. Quality began to slow down the efficiency of production. In fact, the contradiction was between standardization and efficiency. It was necessary to think about how to improve the physical model of the standard - about new materials, original design, technological solutions. The standard is a technical image of the quality of the product. And just like the quality of a product, described in words, depends on knowledge and the ability to use it, the standard is determined by the possibilities of technical modeling of the concept of quality. The understanding of quality

is evolving, and the technical model of the quality standard is also changing. Thinking has its own language, and technical creativity has its own language, designed to serve as a translator from scientific language to technical, understandable production. At the same time, the translator must feel well the organizational and technological capabilities of production, so as not to absolutize the value of the idealized model. The image of the model is significant when it fits into the image of production, otherwise the above situation will arise. Good intentions will lead the organization of production to a hellish state. The understanding of quality is evolving, and the technical model of the quality standard is also changing. Thinking has its own language, and technical creativity has its own language, designed to serve as a translator from scientific language to technical, understandable production. At the same time, the translator must feel well the organizational and technological capabilities of production, so as not to absolutize the value of the idealized model. The image of the model is significant when it fits into the image of production, otherwise the above situation will arise. Good intentions will lead the organization of production to a hellish state. The understanding of quality is evolving, and the technical model of the quality standard is also changing. Thinking has its own language, and technical creativity has its own language, designed to serve as a translator from scientific language to technical, understandable production. At the same time, the translator must feel well the organizational and technological capabilities of production, so as not to absolutize the value of the idealized model. The image of the model is significant when it fits into the image of production, otherwise the above situation will arise. Good intentions will lead the organization of production to a hellish state. At the same time, the translator must feel well the organizational and technological capabilities of production, so as not to absolutize the value of the idealized model. The image of the model is significant when it fits into the image of production, otherwise the above situation will arise. Good intentions will lead the organization of production to a hellish state.

When the desire for a total organization of quality control came into conflict with the total target setting to increase production efficiency and it became clear that the conflict could not be resolved in the previous way, V. Schuchert, who worked in the technical control department of the American company Western Electric, proposed to shift the focus of management quality on the organization of the dynamics of the production process. The innovation of V. Schuchert was that he looked at production and the quality of production as a movement and in this context understood the main thing in the quality of movement: firstly, the achievement of stability, and secondly, the inevitability of a deviation from the direction of movement (Fig. 1). I translated the features of the movement into solving the problem of obtaining a qualitative result and received two conclusions: the desired quality can only be obtained under conditions of a steady movement of production, therefore, it is necessary to stabilize production in certain qualitative parameters (1), and quality is a generalizing characteristic of the process, which really represents variations. Variations must be enclosed within certain limits (2).

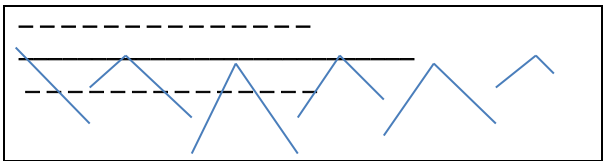

Fig. 1. Graph quality

The task of achieving the quality of production acquired a technical form and meaning for Schuchert: it is impossible to avoid variations in the parameters of the obtained quality of products, one must strive to reduce variations. The criterion of quality is the stability of production in the static sense, that is, the convergence of variations with the central line. One of the most important factors in solving the problem, V. Schuchert called the restructuring of personal interaction - cooperation, team organization.

Schuchert was the first to approach the interpretation of the standard in terms of mass production, presenting the quality of production and goods as a statistical form, suggesting a certain fluctuation, which was called tolerance. Schuchert did not introduce the concept of a statistical standard model, but it was necessarily formed on the basis of his innovative ideas. B.S. Aleshin and co-authors compared the quality management systems of Taylor and Schuhert in tables that clearly demonstrate how advanced management thought has been (Fig. 2).

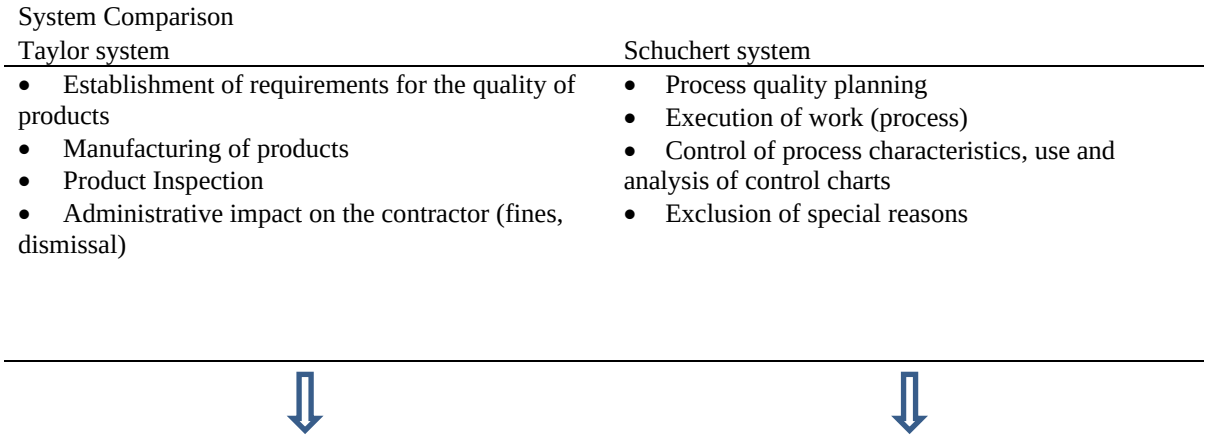

Fig. 2. Comparison of Taylor and Schuchert systems

W. Schuchert tried to give quality management a human face. He emphasized the importance of internal, including personal, motivation. But he did not seek to radically change the position of the worker in production. The alienation of the individual remained fundamentally the same, so the motivation was supported mainly by the financial evaluation of the activity. Researchers of Schuchert's experience clearly overestimated its content, introducing into the description such a reaction of workers as "the joy of obtaining results"; “pleasure from teamwork, recognition of merits by colleagues and management”; "feeling of one's importance", etc. It would be more appropriate to say that Schuchert's method forced managers to learn what is called humanitarian knowledge.

The restructuring of the organization of quality management has become more significant. Quality control departments have been replaced by the quality audit service, focused on checking the validity of the quality assurance system through selective control of individual small samples from the total lot of products.

The next step in improving the standardization of production was the concept of "quality management" by E. Deming. It was formed and optimized for almost half a century, from 1950 to 1992. Based on the ideas of Schuchert, Deming formulated three basic "progmatic axioms":

- Any production activity can be reduced to a standard type of technical process and contains reserves for improvement that need to be identified and loved;
- Production has two standard forms of existence: stable and unstable, so the solution of specific (current) problems is ineffective, it is necessary to direct the vector of managerial activity towards fundamental changes;
- The main responsibility for the failure in the development of production should be taken by top management.

The doctrine of E. Deming is well known, it has received wide practical application. We wanted to pay attention not so much to the structural sections that make up the content of the concept, but to focus on the question: what is Deming due for his resounding success, what contributed to the effectiveness of the application of the provisions he developed in the real economy?

The years of E. Deming's work fell on two turning points in the world economy. First of all, the project, designed for the omnipotence of technical progress, turned out to be a myth. The history of science repeated itself in the Age of Enlightenment, when it seemed that humanity had found a full-fledged replacement for religion in the face of science. Science is universal knowledge, will solve all problems. It is only necessary to turn the consciousness of the masses towards science, to make the Enlightenment scientific and universal. Deming was the first to understand and warn: the notion that mechanization, automation, and computerization will make a breakthrough in the field of sustainability of production quality belongs to the realm of difficulties in solving the problem of the effectiveness of quality management, as well as the attitude of obtaining positive results in the shortest possible time. Deming offered his philosophy in the form of a "valuable reaction" (Fig. 3).

Fig. 3 "Chain reaction" (according to E. Deming)

Comparing the philosophy of management of Schuchert and Deming, to see how dependent the economy and economic theory are on the trends of social development. Schuchert reflected in his concept the socio-political and cultural mood that developed after the crisis caused by the First World War. Europe and the United States with Canada came to their senses difficult, because the war of annihilation called into question the dignity of democracy. At the same time, a certain part of thinking humanity tried to rethink the situation and save the image of democratic reforms, believing in the power of the creative principle of homo sapiens.

Economists of the first half of the 20th century felt the decisive role in the development of the production of the human factor, questioned the rate of Taylor, Ford, Fayol on the technical factor. Before the concretization of the human factor in human capital, it was still half a century, however, as in nature, in society, cataclysms do more harm than good. Revolutions are indeed locomotives in history, adjusted for the fact that it is not the time factor that forms the core of the revolution. Revolutions, whether in industry, technology, science, culture, or social order, are the whole process of changing the old quality to a new one. Revolution is identical with the quality of transformation; it makes ideals the standards of practical life. The time factor of revolutionary transformations is secondary and is conditioned by the specificity of historical reality. But one thing is invariant in history - the decisive power of man as the primary historical factor. History is a process of human creativity, though not always successful. All the same, and then there is no one to correct, except for a person.

The merit of Schuchert and Deming was that they stood on the platform of classical political economy, did not succumb to numerous "temptations" - technical, statistical and others. Their logic was distinguished by confidence in the historical power of the subjectivity of man as a person. Having weighed the technique and creativity of the individual on the “scales” of history, they confirmed that the growth of capital is carried out by man. Technique both existentially and functionally depends on the person.

And here time worked on Deming's side. It's time for the rebirth of Japan.

The war destroyed the country's economy, but did not undermine the samurai spirit. Nature has taught the Japanese to withstand the blows of fate. The national will was ready to return the country to its former greatness in the Pacific region, the inhabitants of the state of the "rising sun" understood well that the path of revival lies through the industrialization of the destroyed production potential. They just didn't know how to do it. At the very end of the 1940s, leading Japanese experts united in the Japanese Union of Scientists and Engineers - JUSE. A group arose within the Union, aiming to study the industrial experience of the United States. She established the dependence of progress in quality management with an increase in labor productivity. We tried to understand the mechanism of the established connection.

The informal leader of this group was K. Ishikawa, the future initiator of the "Japanese miracle". JUSE invited E. Deming in 1950 to get better acquainted with the technology of American industrial development, but, unlike the Russian reformers of the 1990s and 2000s, the Japanese themselves prepared themselves well. They did not

expect a miracle from the Americans, but "information for thought."

Ishikawa summarized his thoughts in three conclusions:

• All experimental engineering activities must be adequately defined statistically. In order to increase the level of knowledge of statistical methods of analysis, at the initiative of JUSE, the Faculty of Industry of the University of Tokyo introduced a mandatory course on "how to use experimental data";

• Dependence on imports of raw materials and foodstuffs can be overcome solely through the growth and expansion of the range of exports, and there must be a clear focus of industry on the production of high-quality products so as not to waste resources;

• it is necessary to reorient the consciousness of specialists and in society as a whole towards the management of high-quality high-tech products. Japan had no alternative to this path, since financial reserves do not allow planning a total modernization of production.

E. Deming was invited to go to the goal not in the American way, but in the Japanese way, moving not from big finances, but from the national mentality, in which the culture of work occupied the most important place.

Domestic demo-reformers failed together because they knew what to get rid of, but did not know how to do it in a civilized manner and, most importantly, what to replace it with, based on the Russian specifics of reality. The Japanese, on the other hand, decided in advance what they would do. They needed only specifics - a "road map" of the movement, which is why they called on E. Deming as a navigator or pilot. I. Deming brilliantly coped. Deming was paid for his lectures by the Japanese, our "foremen" were paid by Sores. The Japanese saved the national prestige, ours cut down the national historical roots and stole wherever they could. Not surprisingly, the Japanese in 30 years (by the early 1980s) produced 40% of the world's production of color televisions, 75% of transistor receivers and 95% of VCRs. Thirty years later, the Russian Federation still cannot restore the destroyed potential.

The ideas of Deming, Ishikawa, Juran were realized, confirming the importance of the counter courses of the movement of national interests and innovative, creative, creative thinking of unbiased, honest specialists. The "Japanese miracle" is a product of the interaction of scientific thought, a critical analysis of the production experience of advanced economies and the peculiarities of Japanese national identity. Ishikawa, Deming and Juran happily met in the very place and at the time when the situation matured and objectively - it was necessary to save and return the country's economic potential and subjectively the Japanese nation has a high and cohesive responsibility for its image. Only the Japanese team, having lost the match of the 2018 World Cup in the last seconds. I cleaned everything in my dressing room and left a note in Russian with a single word: "Thank you."

The roadmap for the revival of the Japanese economy in the status of one of the world leaders in the quality organization of production was restored by B.S. Aleshin with colleagues]. We are more interested in the lessons of the movement of Japanese specialists towards the goal. There are quite enough of them not to pass by, but such is the peculiarity of our fans to steer the economy along American sailing directions after Gaidar and his students. They really do not like it when something does not want to move in the rut of liberal economic theory, which excommunicates the state from production.

So, what does the Japanese experience teach (it teaches, that is, directs thought, and does not write out prescriptions):

- quality is time, years of consistent, hard work, associated with the need to collect and analyze creative approaches;
- quality is a product of interaction with the consumer, built on partnerships of mutual respect. In this case, the consumer is understood as broadly as possible, including all participants in production;
- the totality of participation in the achievement of qualitative results;
- systematically adjusted audit control;
- a key role in obtaining the stability of the quality of the work of foremen and foremen, their continuous retraining in various forms, including special programs of national and regional television;
- special attention to the mobilization of the physical, moral and creative abilities of workers;
- promotion of quality and its key importance for the development of production;
- and, finally, what infuriates liberal managers is the need for a consistent state economic policy, especially in the production of export products; mandatory state certification of products for other countries. Attempts to sell non-certified goods outside the state are equated with smuggling. State support for exports, assistance in promoting goods on the world market.

As the final touch in the Japanese quality management program, it is advisable to consider the idea of dividing problems into sudden and chronic, proposed by Y. Juran. It is not realistic to foresee all possible problems in planning and therefore it is not necessary. It is enough to have mobilization reserves that ensure the stability of the movement. The goal should be the chronic problems that have become part of the organization - actually the disorganization-production. Chronic problems are most often latent in nature, they are, as it were, adapted by production. It is no secret that there is no waste-free technology, therefore tolerances are the natural state of quality management. Orders, resolutions, appeals, slogans are

powerless here. Once chronic problems have become part of the organization of production,

Juran presented the process of solving chronic problems as a kind of "road map" of movement with four junctions. Stations are stages of the solution, certain actions are performed on them in the sequence specified by the traffic organization. The components of the problem in the stages Juran called the "basic phases." Y. Juran's scheme is still relevant as "information for thought". We present it (Figure 4)

Problem Solving Stage	Components of the problem (phases)
Development of the main provisions of the project	1. Drawing up a list of problems and identifying priorities. 2. Determination of the composition, responsibility and powers of the working groups.
Diagnostics	3. Symptom analysis 4. Formulation of versions 5. Verification of versions 6. Identification of causes
Finding a Solution	7. Search for optimal solutions 8. Development of necessary measures 9. Overcoming resistance 10. Implementation of solutions
Retention of achieved results	11. Checking the effectiveness of the implementation results. Regular comparison of achieved results with planned ones.

Figure 4. Problem solving phases (according to Y. Juran)

In the 1970s, Japan's expansion in the world's markets reached such proportions that for the United States the "Japanese miracle" appeared as the "Japanese threat". The success of Japan in the production of high-quality and relatively (with the Americans and Western Europeans) inexpensive products in the range of high technologies made us again actively engage in the theory of quality management. The time has come for the author of the Zero Defects program F. Crosby. Based on Deming's experience, Crosby developed his Fourteen Points. The development of Crosby's ideas was the program of A. Feigenbaum. As a result, Total Quality Control (TQC) was formed, from which all subsequent quality standardization systems grew.

Did you eventually manage to build a unified basic model of quality management based on the standardization of organizational and managerial actions? Yes, a comprehensive program has been developed and tested by international practice. As for its systemic assessment, here we would refrain from making a positive conclusion. There is still no clarity in the interpretation of the concepts of "quality" and "standard".

The methodological reserve of the approach to the improvement of standardization that developed in the second half of the 20th century - the beginning of the 21st century seems to have been exhausted. It is this factor that can explain the lack of breakthrough ideas after the works of A. Feigenbaum, which summarized the practical application of important discoveries of his predecessors - innovators. International standards ISO 9000-2000, domestic GOST 10 57189-2016 / ISO / TS 9002-2016 are a linear continuation, that is, in fact, a rationalization of what has been achieved. It is necessary, in accordance with the new requirements formed at the stage of the post-non-classical development of science, to refine the methodological foundations of the theory of quality and standardization. First of all, to separate the concepts of "quality" and "standard" in order, having clarified the hierarchy of their relations, to combine them in a new approach to solving the problem of quality management.

For clarity, we repeat: "quality" is a philosophical category, its use in a non-philosophical context - scientific, scientific-practical, practical - is a logically legitimate phenomenon with the clarification that it will not bring direct pragmatic benefits. It is necessary to descend from the height of philosophical generalization to the level of practical action, to transform the concept of quality, filling it with specific content, reflecting the specifics of objective activity, in our case, the production of marketable products in conditions of mass production.

The philosophical concept is revealed in the verbal form of definition. Here the word is of particular importance. There should be few and many words, just enough to convey the essence of the quality. The essence of quality is not what is indicated in the guidelines, not a list of essential features, but their systemic coexistence. The quality of the goods reproduces - indirectly through the originality of the physical substrate - the essence of the market, as a structural design of two subjects - the producer of the goods and the consumer of the goods (sellers constitute the infrastructure and do not count). A commodity is only what someone needs, except for the manufacturer, therefore, along with the physical component, there is consumer interest as a commodity as a superstructural phenomenon over the physical foundation.

It is impossible to manage a philosophical category; it is used to develop a route of practical action, as a navigator of movement from an idea to a substantive (organizational) result.

The quality of the goods, after a weighted definition, must be translated into the form that corresponds to the production process, expressed in symbols of technical production management, - turned into a standard. Then the history of standardization begins. The concept of "quality" is revealed in dialectics and is controlled by dialectics. The concept of "standard" implies management at the production level. It is described physically, chemically, biologically, ecologically, hygienically and, finally, mathematically. At the level of the standard, a model is formed - physical and mathematical, and a systematic approach dominates. In a systematic approach, the future of standardization management.

Let us illustrate this with the example of goods produced by light industry enterprises. The range of products is so diverse and significant that the possibility of skeptical perception of our example is close to zero and there is enough reason to neglect it.

Let's start with quality as the highest form of abstraction in defining a product. Quality is that, the absence of which makes an object objectless from the point of view of its existence. Those who are in places where light industry products are sold, at exhibition demonstrations, a feeling is formed that there is only one vector of creativity - to create something different, different. The fan has limits, but creativity has no limits. The feeling is false, the limit is hidden in diversity, as Thales said: "everything is in one." One must always keep this in mind and keep quality in creativity in the form of a collecting guideline. Shoes, socks, stockings, tights do not resemble each other in appearance, but they are all of a common quality - they serve as clothes for legs and arms, that is, they are clothes in the broad sense of their quality. The head, individual parts of the head, face, torso have their own clothes. There are different levels of clothing - internal, external. Legprom protects a person and ennobles his appearance. It so happened that the evolution of man, having deprived him of a significant part of his natural means of protection, forced him to solve the problem artificially.

Manufacturers in search of a new one must be guided by the requirements of typical product quality, due to the quality of the item. Clothing should contribute to the preservation of natural forces (health), protect against the effects of factors harmful to health, be, if possible, light, elastic, not constrain movements in their natural expression, breathe with the skin, minimize physical development deficiencies and be widely accessible.

Further, the second level of the concept of product quality is formed, which ensures its consumer appearance. This "quality" already has a subjective base, represents the spiritual development of the consumer, his personal status. The subjective side of the quality of the product complements the objective quality of the substrate, it tells him something without which the product would lose its consumer significance. Combined in a general way, the objective and subjective aspects of the quality of the goods represent the objective specificity of the quality.

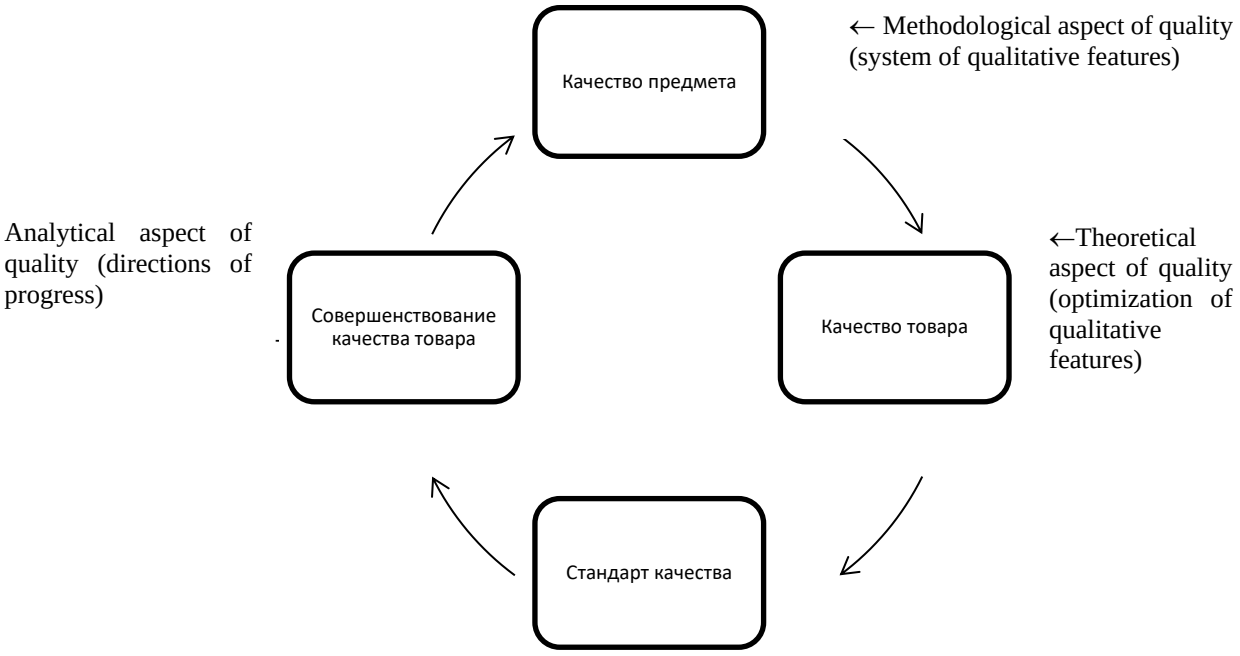

Figure 5. Quality climb route during reproduction.

In this capacity, the philosophical interpretation of quality is complexed with economic and technical representation. Quality, loaded with product specifics, is transformed into a production standard that involves a technical and mathematical expression in the form of a quality model. The circle of movement of quality from the abstract to the concrete expression is exactly half completed. The second part of the history of the quality of the goods begins - the comparison is achieved with the ideal, the improvement of the standard (model) in accordance with the requirements of the quality of the subject (Fig. 5).

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

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

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

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

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

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

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

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

There are no straight lines in nature - they are conditional and exist as intervals-segments of movement. The same is true in the development of society, it is reasonable to the extent of historical concreteness. And each historical concreteness carries in itself something new, as well as unresolved or limitedly resolved problems, left as a legacy to the

passing generations. Historical logic stumbles upon the imperfection of historical concreteness and will be better understood as a sequence of concrete historical rationalities built from the contradictions of the rationality of human activity, in fact, the relative logic of that historical specificity that accompanies the historical ascent of the socialized Homo sapiens.

The 20th century confirmed the idea of historical materialism in its Marxist interpretation. The development of social life is based on the movement of material production, the connecting element of which was originally a rationally 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 must be manifested in thoughts, thoughts capture feelings, become convictions.

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

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

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

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

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

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

C. Darwin said: nature does not like jumps and explained, because all of them consist. J. Cuvier, on the contrary, tried to understand the variability of species as a result of earthly cataclysms. The life of nature tells us that we should be afraid of logical linearity in thinking. It is effective when it is important to bring something to perfection in its traditional manifestation. For example, in the case of improving the existing assortment, achieving a rational ratio of consumer requirements for a well-known attractive product, its quality and price. But everything comes to an end, improvement is not an exception, therefore, it is necessary to look in advance for options for an interesting promising development of the product line, to think not about what is already there in principle, to improve what is available, but to try to fantasize systematically, ahead of demand with innovations.

Our thinking in that part of it, which is called creative, is spacious enough for innovative actions. It is only important to understand that beyond the horizon of the known, Aristotelian logic endures its heuristic potential. Perspective thinking is thinking

that tries to "grab" the direction of change in commodity production. Here the possibility in thinking of anticipatory reflection of reality dominates - a property discovered by P. Anokhin. There are physiological grounds for foreseeing changes, mental prerequisites in the form of will, needs, emotions are also natural. It remains to look for logical tools. The arrow of movement should be translated from Aristotelian formal logic to Hegelian dialectical logic, based on the principle of developing the content of concepts and changing the concepts themselves. Representing the peculiarity of dialectical logic, its fundamental difference from the logic of Aristotle, G. Hegel wrote: “In rational logic, the concept is usually considered as a simple form of thinking and, more precisely, as a general idea 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 the like-minded people of K. Marx noted that the founder of the universal understanding of dialectics did not leave a textbook to the heirs, since it was supposed to be the logic of analyzing the movement of production in Capital. K. Marx showed how the logical limited thinking of production managers reduces the process to capital management and brings production not only to a crisis provoked by overproduction, but also to socio-political tension. The development of political economy after K. Marx was expected, subordinated to the historical rehabilitation of capitalism. Intellectual and political forces concentrated on identifying the perfection of commodity production with its bourgeois form of organization.

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

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

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

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

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

The developing market demanded a variety of goods. Goods were needed within the framework of the difference in the purchasing power of consumers. Factory - factory production, based on the technical base, opened up the prospect of varying the quality of the goods. Severe restrictions on production, which distinguished shop activity, receded. There are different types of goods on the market. In the British philosophy of the Enlightenment, the very concept of quality was actively discussed. 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 their natural state by human labor. The "primary" qualities of a product or its raw materials are due to natural reality and are completely independent of a person. "Secondary" signs, on the contrary, depend on human labor. It is labor that reveals or creates them, and therefore the quality of objects transformed by labor must be

determined with a 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. As a result, the burden on the management process increases.

Management is subject to the solution of the problem of sustainable production of a quality product. As in any task, here you need:

- clearly define what "quality" is?
- understand what is specific to the quality of the goods?
- to understand how the "quality" of commodity production and its mass character are connected, to trace the mechanism of interaction of qualitative changeswith quantitative.
- reveal the systemic situation of the problemquality of mass production in the context of a developing economy.

Only having received answers to the listed questions, we will be able to productively investigate the problem: “How realistic is our desire to give the mass producer the need for the quality of the product result”, in other words, “is it possible to sufficiently motivate the receipt of a quality product from within mass production?”. So far, unfortunately, quality management is carried out by bringing into production ideas developed not in it, but in the "pure" theory of management.

Such a quality management mechanism elevates the importance of scientific analysis, defining the role of an auxiliary, experimental farm in the self-promotion of production towards quality. A retrospective look at the history of understanding how to manage the quality of production in general, demonstrates clearly that this history is very similar to the movement of thought on the principle of "trial and error". Comparison of QMS with SC allows us to consider the trend of movement - the desire, by developing a new approach to quality management, to overcome the narrow technological view of quality as a certain 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 the product, at least, the product of the consumer series. It is advisable to look for a qualitative characteristic of a product intended for mass consumption at the junction of its industrial, household and socio-cultural merits. Moreover, it is desirable that the product not only satisfies existing needs, but also stimulates their cultural development, serves as a tool for the development of the consumer's personality. Human capital is involved in the creation of the 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 absolutization of private property and its distribution disproportionate to labor. Only giving creativity to work and rewards corresponding to creativity can be "removed", in terms of Hegelian philosophy, the tension of alienation. The quality of goods in a broad sense can be considered as a factor of social progress and as a test of socio-cultural achievements of social development.

In the definition of quality, the most common shortcoming 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 the object. Important, but not decisive, remain at the base, and as you climb 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 item. G. Hegel at one time wittily defined quality from the contrary - "quality is that, losing what, the object ceases to be itself."

Following the example of the great thinker, let's define "shoes" as "clothing for the feet." How accurate is this definition? For shoes, probably yes. Not for the quality of the shoes. If you deprive shoes of the ability to be "clothes of the feet", then it really will not be a shoe. If, however, only the ability inherent in footwear is preserved, then the required quality of the product will be indefinite. “Clothes for the legs” can be dangerous due to the toxicity of the material, the means of fastening, and the construction that is inconvenient for movement. A formally constructed requirement for an item does not coincide with the quality of the item. It is significant as a prerequisite for the qualitative certainty of the product. To determine the quality of a product, one must proceed from its functional purpose.

Legs, for which clothes are sewn in the form of shoes, are part of a living organism. These are not stocks and not the limbs of a corpse, also intended for certain clothes. Footwear will not be shoes until there is sufficient evidence of its safety - hygienic, ergonomic, industrial, 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 laid as the basis for determining the quality of a product, then “growing” 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 plain sight” in order to build up the definition later. There is an electron shell around the nucleus of an atom and together they give the definition of an atom. In the definition, we lay the quality, 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 objective difference. The quality of the product, especially for mass direct human consumption, requires additional clarification related to the manufacturer's responsibility for the safety of using the product. The quality of consumer goods is more complexly structured. Its definition includes a systematic arrangement of core competencies of technical and humanitarian importance.

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

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

The replacement of a 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. In the same context, the desire to separate the economy from socio-cultural development should be considered. 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 momentum, 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. Philosophical systematic analysis of the quality and defects of its interpretation remains the lot of professional reflection.

It would seem that we are faced with a purely theoretical problem: what can be called the actual quality of a product and what does the system of qualitative properties look like in the characteristics of a 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 current 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 mankind, the consumer was happy with everything that could be produced. Production was the defining party in relations 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 customer is always right!" involves determining the quality of the product by its consumer.

The economic dominant in characterizing the quality of goods is clearly not modern in the philosophical sense, but it expresses the essence of the bourgeois foundation of the existing economy, therefore, it will be defended both politically and ideologically. Moreover, in a certain sense it is interesting, in particular, to solve the problem of mobilizing the production potential to obtain a demanded product in significant volumes, although the very quality of such a product will be conditional - "economic". The concept of "economy class" has received official recognition in the development of the concept of "produced for sale in Russia."

We have already emphasized that for 130 years bourgeois economists have been creating models for the efficient production of a quality product that is in demand by the market, focusing on the economic content of quality. Having driven the movement of production into a dead end with economic models of quality, top managers, together with theoretical economists who isolated the profile of their scientific interest from the sociocultural 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 in the production process.

Recognizing a consumer as an ally is tantamount to including him in the production policy development team, although formally, because he remains in the same position as a counterparty. In order to change the understanding of quality, it is necessary to start improving production from 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, at first, a compromise solution is also acceptable, justified by the possibilities of production and the need to move through the expansion of these possibilities. Now the buyer fundamentally remains a slave to the producer - the master and the political

protectorate of the interests of big capital. The interests of the mass consumer are promoted by the tread of Japanese women, while the dominance of manufacturing by the interests of companies is marched by the parade of winners. The pace of movement is not comparable, there is no noticeable advantage in promoting the interests of the consumer and is not yet foreseen.

The consumer with his interest as a product is theoretically not excluded from the development of strategy, tactics and advertising. Let's refer to B.S. Aleshina and co-authors: “For a quality strategy to be successful, both internal and external consumers must not only be satisfied and involved in the process that provides this satisfaction, but also take a direct part in the continuous improvement of the quality of this process” improved the Kaizyo system for this purpose; replacing it with a new edition of Kaizen. Changes in the organization of quality management have revealed the advantages of those countries where the mass consumer, who is also 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 vs. 1 million). It is also indicative that over 90 percent of the proposals, one way or another, were used.

The ideology of quality is rebuilt to a new - consumer orientation is extremely reluctant and half-hearted. The ISO 9000 quality management system (in the Russian Federation - GOST R ISO 9000-2015) was introduced into world practice 30 years ago. Its initial position (No. 1): “Product quality is a characteristic managed object”, sets the general direction in understanding quality. Quality is a product of production. Paragraph No. 2 specifies the places of participants influencing the quality of the goods: "the goal of quality management is to create products of such a quality level 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 through a comma - “consumer requests”.

The interests of the consumer are taken into account, but on a residual basis. They are remembered last, "if the 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 satisfies the quality requirements of buyers. The enterprise must understand their current and future needs, meet 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, and not to obtain a quality product. The quality of the enterprise, as before, is tested to maintain 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, Society for Supervision (TUV). In addition to them, numerous home-grown and joint ventures related to the certification of production and product quality offer their services on the quality management market. The problem is not in finding the desired organization, but in the fact that all of them are “sharpened” for 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 look for a balance of interests of both subjects in order to give the production of quality goods a sustainable character that serves as protection against recessions and crises. The crises of overproduction, which were classic for capitalism in the 19th and first half of the 20th centuries, have become history. They were replaced by financial systemic shocks. Specialists are looking for a panacea in a high-quality, smart, lean, lean economy. “Historical experience shows that with increased attention to quality, a way out of crisis situations began in many countries. The large-scale crises in Japan and Germany at the end of the 1940s were overcome with the help of a state policy focused on improving quality.

In solidarity with the above analysis of the economic history of the second half of the 20th - the first two decades of the 21st centuries, we express our surprise at how it happened that when defining the latest social development through quality, the very approach to understanding quality has not been radically modernized. The totality of the meaning of quality implies a revision of the content of the concept of "quality" and a new look at the factors that ensure the actual quality of the activity and its product. The system-forming position of the quality factor in social progress also determines a new political attitude towards quality. It is required to orient the development of production towards internal - not introduced promises.

Quality management must come from need. It is in it, and not in rewarding for quality work in the form of incentives, that the true beginning of the new economic policy is. Encouragement, of course, no one is going to cancel, they are swapped with motivation.

Today, encouragement induces to 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. Remuneration should correspond to the quality of work and sustainably motivate work.

The change in the qualitative strategy of economic policy from incitement to quality production to the formation of a 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 may seem to those specialists who have rebuilt from political economy to economics, reducing dialectical analysis to statistical, adapted to the volatility of modern production. We are talking about solving the system-forming problem of history - about the relationship of the individual to society and society to the individual, who is more impressed by which side of this contradiction, but in principle this is just a double spiral of social progress. A developed society is being tested as a condition for the development of the individual.

The formal and logical conclusion from the interdependence of the individual and society is obvious: it is necessary to build their relationship in harmony, based on the awareness of mutual interest, bringing interests to the degree of a naturally necessary need (according to Epicurus's classification) in each other. Now we are going through a historical stage of formal-abstract awareness by the individual and the subjects that determine the policy of the basic contradiction of development. The individual and the society, as it were, rub themselves together 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 nature management, solidarity in the confrontation with extremist aspirations, joint use of scientific and technological achievements, strengthening the authority of the idea of tolerance.

A special place in this list should take the desire for a quality economy. The point here is that opposites, by definition, are mutually alienated. The dialectical opposites to which the individual and society belong are favorably distinguished by the fact that the unity in their relations is inherent in their emergence. It only needs to be brought to a general position by ascending from a formally necessary stage to an absolutely necessary one, loading the process with real content, demonstrating in detail the advantages of interaction. There is no other way to overcome alienation objectively embedded in the relationship of the opposites of the individual and society. Through the quality of activity - to the quality of social improvement. It is unnatural to alienate that which is the real condition for your development. Under the conditions of classical capitalism, alienation was a prerequisite for achieving the power of capital, and the very political organization of society adapted itself frankly to the provision of the bourgeois state. Democracy was adapted to the bourgeois social order.

The revolutions 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, a transition to postclassical capitalism. The dominance 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 its associative use 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 moved the consciousness away from the abyss of extreme interests in resolving contradictions.

The alienation of the individual in labor has not been overcome, but development objectively (society) and subjectively (individual) was carried out through mutual movement. There were 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 public life. It will force to make adjustments to economic policy, return a systemic understanding of society, limiting the desire to put social life "on the shelves."

A qualitative vector of economic development, of course, will require additional costs, but that's what the state with its economic instruments is for, in order to try to compensate for them. And the market will certainly react positively to a quality product with its activity.

In our view, the mere 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 G. Hegel's alienation, 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 characteristic of it. One private property for exploitation is clearly not enough. As for the opposite private property, public (public), which is managed by the state and serves as a real subject of ownership, then it does not contain economic guarantees for overcoming alienation, which is not difficult to verify from the experience of domestic state monopolies.

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, whose task 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 in place 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 reasonable is real, everything that is real is reasonable." 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 "actual existence" - "reality". These forms of existence are fundamentally different on the grounds. "Really existing" is based on the need to be its own form, it represents an evolving reality. The “really existing” has passed the stage of its necessity, has ceased to be a development factor, has lost its relevance. It hinders the development process. Since G. Hegel understood the development of thinking and society as 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 established production technology. Question: Should it be done? Time moves forward in a certain mode, “in its own way”, objectively tailored “schedule”. You will not fall into the rhythm, you will fall behind, you will cease to meet the changed requirements. The art of management - production management is no exception, consists in the ability not to "fall out" of modernity, then you will always do it in accordance with reasonableness. Intelligence will protect you from most problems. E. Deming's "Seven Deadly Diseases" will fit into one - not to fall out of the time cycle with the definition of the product and the organization of production.

Only those who are able to mobilize human capital and correctly focus financial and technical resources on solving this problem are capable of doing this. 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 to gain a stable position in the face of increasing competition in the market. Let us make 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 real conditions for the formation of a demand for quality products. This need should be tested by responsibility to the consumer as to oneself. Ancient Confucius Wisdom: Treat others the way you want them to treat you

Conclusion

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

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

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

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

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

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

b) reduction to a reasonable ratio of the difference in the amount of remuneration of managers and executors, the clarity of the grounds for such proportionality;

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

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

e) sustainability of corporate activities;

f) priority of relations by type: “One for all, all for one”. Active promotion of the command form of responsibility for the results of work;

g) organizing a systematic competition for the quality of work;

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

i) 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.

The vector of modernization of the regional management approach has been determined. Time has already gone by the clock. It remains to be recalled that “Time is our living space”, therefore, lost time, untimely actions inevitably lead to the loss of the advantage of an advantageous position in a competitive world - misunderstanding of this is mortally dangerous for all of Russia.

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