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METHODOLOGICAL BASES FOR EFFECTIVE MANAGEMENT OF PRODUCTION ACTIVITIES OF ENTERPRISES IN SMALL CITIES OF THE SFU AND SCFU REGIONS FOR THE PRODUCTION OF COMPETITIVE PRODUCTS

Abstract: *in the article, the authors came to the conclusion that the phenomenon ceases to be itself. Quality coincides with the essence. by managing quality, we get the opportunity to influence the essence, participate in its evolution, and direct its development in accordance with our interests. The problem of managing the quality of economic activity became relevant with the emphasis on handicraft and the emergence of a shop form of production, but it became particularly important at a time when the transition to mass industrial production was made. It was the Industrial revolution that made it possible to put a scientifically sound base under management, which, in turn, led to the corresponding requirements for the theory and practical organization of management.*

Key words: *quality, management, production, history, methodology, sustainability, need, consumer, priority, leveling, stimulating, geo-economic, socio-culture.*

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Introduction

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The answers to these questions must be sought in systems analysis, which requires an appeal to scientific and philosophical theory. One should not be afraid of the tension of thought-creation. The famous naturalist D. Dan, analyzing the meaning of

competition after Charles Darwin, 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

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

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

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

Main part

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

The 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 rational-active person. Human history grew out of labor, but the current state of labor became possible only at the stage of homo sapiens, which means the following: production serves as the basis of social progress when it finds its expression in human intelligence. To be a real force, production must correspond to the needs of people, needs - to manifest in thoughts, thoughts to capture feelings, to become a conviction.

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

In Japan, China and other countries of the East, you can find examples of moral disorder, but they do not so much indicate a sociocultural reorientation in the national format, as about the historical costs of the development of national culture. There, the overwhelming majority of the population continues to listen to the words and reasoning of teachers. "Wealth and nobility, explained Confucius, are the subject of human desires, but a noble husband does not use them if they got it illegally ..." How can a noble husband bear such a high name if he has lost his philanthropy? A noble husband does not part with philanthropy for an hour, it is certainly with him: both in trouble and in worldly vanity. " To maintain the prestige of the company in Japan, the supporting phenomenon of the social form of life is actively used - the family, family traditions that accumulate the power of morality. The family serves the firm. Each family member, traditionally associated with the history of production, perceives the company and his work through the prism of family tradition, relieving the burden of labor alienation, which is inevitable in the conditions of exploitation. Exploitation itself drapes into the form of social partnership. The essential contradictions of bourgeois production remain, but the form of their perception by consciousness changes. In modern Russia, the term "exploitation" is not used to characterize production, which is not surprising given the existing practical attitude to national culture, especially to education, which is officially aimed at developing the competencies that the employer needs in the first place.

The quality of production and the quality of the product of production depend on technical conditions - technology, technical means, organization of

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

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

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

Charles Darwin said: nature does not like jumps and explained, because everything consists of them. J. Cuvier, on the contrary, tried to understand the variability of species as a result of terrestrial cataclysms. The life of nature tells us that we must be afraid of logical linearity in thinking. It is effective when something is actual to bring to perfection in its traditional manifestation. For example, in the case of improving the existing assortment, achieving a rational balance of customer requirements for a well-known attractive product, its quality and price. But everything comes to an edge, improvement is no exception, therefore, you need to look in advance for options for an interesting perspective development of the product line, think not about what, in principle, already exist, improve what is available, but try to fantasize systematically, outstripping demand with innovations. Otherwise, it is irrational to manage the needs of buyers today.

Our thinking in that part, which is called creative, creative, is spacious enough for innovative actions. It is only important to understand that beyond the horizon of the known, Aristotelian logic suffers its heuristic potential. Forward thinking is thinking trying to "grasp" the direction of change in commodity production. It is dominated by the possibility in thinking of anticipatory reflection of reality - a property discovered by P. Anokhin. There are physiological grounds to foresee changes, mental prerequisites in the form of will, needs, emotions are also natural. It remains to look for logical tools. The arrow of movement should be translated from Aristotelian formal logic to Hegelian dialectical,

based on the principle of development of the content of concepts and changes in the concepts themselves. Representing the peculiarity of dialectical logic, its fundamental difference from the logic of Aristotle, G. Hegel wrote: "In rational logic, the concept is usually considered as a simple form of thinking and, more precisely, as a general idea ... as if the concept as such is something dead, empty, abstract ". And he clarified: "Of course, the concept should be considered as a form, but as an infinite, creative form."

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

This is where the features of Aristotelian logic came in handy, aimed at the immutability of the conditions of inference. If commodity production is the only universal reality of an objective historical process in a developed society, then history itself is destined to be carried out with dignity exclusively in the form of a bourgeois organization. Thus, the consumer's thinking, also tuned in a general form to the formally logical type of action, leads to the final conclusion: the period preceding capitalism was prehistoric, just becoming. The true history of commodity production is being created in bourgeois form. Objective reality was embodied in an absolute, that is, ahistorical form. Further history can only be understood as the ascent of capitalism to the highest and absolute achievements and the all-round defense of the stability of the bourgeois system, which is optimal for a commodity economy.

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

Beginning with handicraft work and the guild form of its organization, the quality of the goods pushed all other signs of production into the background. While the division of labor wore a guild form, and inside the guild, everyone produced goods

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up to the final marketable form and fully guaranteed the quality with their brand, the quality of production and the quality of the goods remained in the unity of existence, and the problem of the quality of the goods was simplified, boiling down to compliance with the technological standard of production. Production was a way of life support for the manufacturer, so the relevance of the quality of the goods was removed by the specifics of his attitude to production.

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

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

The emerging market required a variety of products. We needed goods within the framework of the difference in the purchasing power of consumers. Factory production, based on a technical base, opened up the prospect of varying the quality of goods. The harsh production restrictions that characterized the shop floor have receded. Products of various qualities appeared on the market. In the British philosophy of the Enlightenment, the very concept of quality was actively discussed. J. Locke proposed a version of the combination in determining the quality of the objective properties of objects and their subjective perception by consciousness.

So far, unfortunately, quality management is carried out by introducing ideas into production that were not developed in it, but in "pure" management theory.

Such a quality management mechanism raises the significance of scientific analysis, defining the role of a subsidiary, experimental farm for the self-movement 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 story is very similar to the movement of thought on the principle of "trial and error". Each subsequent "theory" after S. Colt (1870s), - G. Lalonde, G. Ford, A. Fayol, M. Weber, F. Taylor,

V. Schukhert, E. Deming, I. Ishikawa, I. Jurana, F. Crosby, A. Feigenbaum invariably resembled a way out of the impasse into which her predecessor led, until in the end they replaced the key concept of the IC with the QMS - "Quality Management System".

Comparison of QMS with SK allows us to consider the trend of movement - the desire, while developing a new approach to quality management, to overcome the narrow technological view of quality as a 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 a product, at least a consumer product. It is advisable to look for a qualitative characteristic of a product intended for mass consumption at the junction of its production, economic - household and socio-cultural merits. Moreover, it is desirable that the product not only satisfy existing needs, but also stimulate their cultural development, serve as a tool for the development of the consumer's personality. Human capital participates in the creation of a product of production, and production is designed to contribute to the improvement of the individual. There is no other way to overcome alienation in the conditions of the absolutization of private property and its distribution disproportionate to labor. Only the imparting of creativity to work and a reward corresponding to creativity can be "removed", expressed in terms of Hegelian philosophy, the tension of alienation. The quality of a product in a broad sense can be considered as a factor of social progress and as a test of sociocultural achievements of social development.

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

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

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a product. The definition of the quality of a product should be based on its functional purpose. The functional purpose should be considered as the state of relations of the property formally defining the object with the specifics of the operation of the object, its commercial purpose, enclosed in the consumer value of the goods.

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

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

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

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

The cultural appreciation of a product is mistakenly simplified to the level of aesthetic value of the product. The cultural status of a product synthesizes in itself both the culture of performance and the culture of consciousness of the manufacturer, who decides what materials to use, in whose interests to act - the profitability of production or the needs of the consumer who trusts the manufacturer. Ascending, we can easily rise to the very top - the culture of social consciousness. In some countries they do not steal, they consider deception to be meanness, but in others

everything is built on these vices, they are legalized, because they have grown into the national mentality.

The substitution of a philosophical understanding of the quality of a product by an economic one is natural for an economy aimed primarily at making a profit, increasing capital in private interests. The economic dominant in the quality characteristic has an ideological basis. The desire to separate the economy from socio-cultural development should be considered in the same context. The idea that the economic movement should be absolutely independent of political oversight and humanitarian functions, everything non-economic is provided by taxes from the economy, is gaining strength, and most importantly it is supported by the authorities.

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

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

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

The economic dominant in characterizing the quality of a product is clearly not modern in a philosophical sense, but it expresses the essence of the bourgeois basis of the existing economy, therefore, both politically and ideologically it will be defended. Moreover, in a certain sense it is interesting, in particular, for solving the problem of mobilizing production potential to obtain a demanded product in

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significant volumes, although the very quality of such a product will be conditional, "economic". The concept of "economy class" was officially recognized as a development of the concept "produced for sale in Russia."

We have already emphasized that for 130 years, bourgeois economists have been creating models for the efficient production of quality goods 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 theorists - economists, who separated the profile of their scientific interest from the socio-cultural goals of the production of material goods, were forced to recognize the consumer not as a market anti-subject, but as a partner, an accomplice of the production process.

Recognizing a consumer as a companion is tantamount to including him in the production policy development team, 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 with the interests of the consumer, reflect them in the properties of the product, and then think about how to optimize the organization of its mass production.

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

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

significant that over 90 percent of the proposals were used in one way or another.

The ideology of quality is being rebuilt to a new one - consumer orientation is extremely reluctant and half-hearted. The quality management system ISO 9000 (in the Russian Federation - GOST R ISO 9000-2011) was introduced into world practice 30 years ago. Its starting position (No. 1): "Product quality is a characteristic controlled object" sets the general direction in the understanding of quality. Quality is a product of production. Clause # 2 specifies the places of the participants influencing the quality of the product: "the purpose of quality management is to create products of such a 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, separated by commas - "consumer requests".

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

In ISO 9000-2011, for the first time, the consumer appears at the top of the list. The first principle of the QMS states: "Customer orientation". It is the consumer who declares the properties of quality. The status of the enterprise depends on how the quality of the offered product meets the quality requirements of buyers. The company must understand their current and future needs, fulfill their requirements and strive to exceed their expectations. But one should not rush to rejoice at the changes that have occurred. The quality management mechanism is still set to develop the quality of production technology, rather than to obtain a quality product. The quality of the enterprise, as before, is tested for maintaining the quality of the organization of production. The interests of the consumer remain for later. All leading international quality management quality registrars are represented in the Russian Federation: Veritas, British Standards Institute, Lloyd's Registrar, Supervision Society (TUV). In addition to them, in the quality management market, numerous home-grown and joint firms are offering their services in relation to the certification of the quality of production and products. The problem is not in finding the desired organization, but in the fact that they are all "sharpened" for production or a product out of context with the interests of consumers, which are quite specific and far from coinciding with the views of the quality of manufacturers.

The dialectic of the market that unites the producer and the consumer is simple - they are opposites that exist exclusively in unity, therefore, it is necessary to seek a balance of interests of both

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subjects in order to give the production of quality goods a stable character that serves as protection from recessions and crises. Overproduction crises - classic for capitalism in the 19th and first half of the 20th centuries - have become history. They were replaced by financial systemic shocks. Experts are looking for a panacea in a quality, smart, lean production economy. "Historical experience testifies that with increasing attention to quality, emerging from crisis situations began in many countries. The large-scale crises in Japan and Germany in the late 1940s were overcome with the help of government policies aimed at improving quality. The crisis situations in the US and European markets that arose in the late 80s - early 90s forced not only individual corporations, but entire countries - Sweden, Great Britain, the United States - to pay attention to quality improvement as the only means of helping national the economy to resist the onslaught of competitors." In solidarity with the above analysis of the economic history of the second half of the XX - the first two decades of the XXI centuries, we express our surprise at how it happened that when defining the latest social development through quality, the very approach to understanding quality was not radically modernized. The totality of the meaning of quality presupposes a revision of the content of the concept of "quality" and a new look at the factors that ensure the actual quality of activity and its product. The system-forming position of the quality factor in social progress also determines a new political attitude towards quality. An orientation of the development of production towards internal - not introduced messages is required.

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

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

social progress. A developed society is tested as a condition for personality development. In turn, a developed society is itself a product of the cultural activity of an individual.

The formal logical conclusion from the interdependence of the individual and society is obvious: it is necessary to build their relationship in harmony, on the basis of an awareness of mutual interest, bringing interests to the degree of a naturally necessary need (according to Epicurus' classification) in each other. Now we are going through the historical stage of a formally abstract awareness of the basic contradiction of development by the individual and the subjects that determine the policy. The individual and society seem to be rubbing themselves in motion, looking for points of mutual growth. Partly successful, there are many examples - mass production, freedom of access to education, sources of cultural development, political democracy, promotion of a culture of environmental management, solidarity in the fight against extremist aspirations, the joint use of scientific and technological achievements, strengthening the authority of the idea of tolerance.

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

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

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the consciousness away from the abyss of extreme interests in resolving contradictions.

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

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

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

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

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

In development there are two states that are perceived in the form of existence, but differ within the general status of their manifestation - "real existence" - "reality" and "real existence" - "reality". These forms of existence are fundamentally different in basis. "Really existing" is based on the need to be in its own form, it represents an evolving reality. "Really existing" has passed the stage of its necessity, has ceased to be a factor of development, has lost its

relevance. It slows down the development process. Since G. Hegel understood the development of thinking and society in the form of a movement towards absolute rationality, he identified the necessity of the real with reality.

You can, of course, squeeze every last ruble out of the developed assortment and well-established production technology. The question is: should I do this? Time moves forward in a certain mode, "in its own way", objectively tailored "schedule". You will not get into the rhythm, you will lag behind, you will cease to meet the changed requirements. The art of management - production management is no exception, it consists in the ability not to "fall out" of the present, then you will always do it in accordance with rationality. Reasonableness will protect you from most problems. Deming's "seven deadly diseases" will fit into one - not to fall out of the time cycle with the definition of goods and organization of production.

Only those who are able to mobilize human capital, to 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 of gaining stability in the face of increasing competition in the market. Let us add one more addition - to the qualitative orientation of the development of production and the general conclusion will become clear: the path of economic rationality lies through the creation of actual conditions for the formation of the need for quality products. This need should be tested by the responsibility to the consumer as to himself. The ancient wisdom of Confucius: Treat others the way you wanted them to treat you is not outdated, on the contrary, following it has provided advantages in economic progress to the countries of Asia.

The specificity of achieving rationality in modern quality-oriented production is in the solidarity of human capital:

- internal solidarity of producers, their need for quality,
- external solidarity with the consumer, taking into account the interests of the latter,
- solidarity in understanding quality based on a combination of economic and sociocultural approaches,
- consistency and balance of economic policy of the state according to market orientation, the induction of the interests of quality in the development of the market by the instruments of the economic mechanism.

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

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Conclusion

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

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

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

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

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

- a) achieving the 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 performers, clarity of the grounds for such proportionality;

- c) the dependence of remuneration on the dynamics of professional development and on participation in the improvement of the production process;

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

- e) sustainability of corporate activities;

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

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

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

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

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

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

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