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SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal
Theoretical & Applied Science

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

Year: 2026 Issue: 05 Volume: 157

Received: 03.04.2026
Accepted/Published: 30.05.2026 <https://T-Science.org>

Issue

Article



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ON THE ADVANTAGE OF ENTERPRISE MANAGERS IN MAKING DECISIONS TO ENSURE EFFECTIVE RESULTS OF ITS PRODUCTION

Abstract: In this article, the authors explore the importance of informed decision-making by enterprise managers when making decisions about producing in-demand and high-priority products for consumers in the regions of the Russian Federation. At the same time, the authors recognize the need to create conditions that guarantee enterprises their priority advantages in order to ensure this production of high-quality products in a reasonable range for the population of Russia's regions.

Key words: priority advantages, demand, quality, reasonable assortment, regions of the Russian Federation
Language: English

Citation: Prokhorova, Y.I., Prokhorov, V.T., Romanova, L.A., Korablina, S.Yu., & Volkova, G.Yu. (2026). On the advantage of enterprise managers in making decisions to ensure effective results of its production. *ISJ Theoretical & Applied Science*, 05 (157), 47-70.

Soi: <https://s-o-i.org/1.1/TAS-05-157-3> **Doi:**  <https://dx.doi.org/10.15863/TAS.2026.05.157.3>
Scopus ASCC: 2000.

Introduction

UDC 338.56:303.78

Man began to realize his rationality and its advantages much later than he became homo. Sapiens. The understanding of intelligence apparently arose under the influence of economic development,

specifically during the historical period when the process of diversification of socially important labor began—productive labor significantly supplanted gathering, and those who sought purely natural products emerged as those who domesticated and managed domestic animals, along with farmers who

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were the first to explore the constructive potential of intelligence.

Productively structuring a desired outcome within the context of a natural order that existed long before one's existence is still extremely problematic, and in the early days of human history, it was almost hopeless. Nevertheless, it was then that what can be defined as proto-planning, or arch-planning, arose. Humans tapped into the reserves of their rationality.

Reason is the ability of a person, within the framework of systemic relations with the natural environment, to complete the animal (biological) form of subordination to nature not only through the art of adaptation, but also through transformation.

Planning arose as humans mastered the advantages afforded by rationality. Here, it is necessary to clearly contrast rationality and consciousness as specific characteristics of modern humans. Rationality is primarily a biological trait, while consciousness is its concrete historical development within the context of the social form of human life, a way of realizing the potential of rationality. Therefore, the systematic use of the concepts of "consciousness" and "rationality" differs. "Rationality" is part of consciousness as a tool for constructing the latter. Rationality distinguished humans from the aggregate of biological species; consciousness allowed them to develop into modern humans and build their human, social structure of relationships, thanks to the ability to foresee and plan, and, in planning, to foresee possible—desired and undesirable—outcomes. Planning is an attribute of activity, one of its qualitative characteristics. It is doubly qualitative: both as a qualitative characteristic of activity and as a measure of the level of perfection of activity. The active side of homo manifests itself in the art of planning. Sapiens. To a certain extent, this is a sign of a higher state of activity. Attempts to oppose planning and creativity are nothing more than a desire to limit the universality of planning, to simplify the nature of human rationality. Similarly, opposing planning to free competition is a mistake. Both creativity and competition are modes of activity, and therefore, all its attributes must be present in them. Another matter is that the general is realized through the particular and, therefore, in its reality, is specific, concretized. S.V. Kovalevskaya dared an original solution to the problem of describing the rotation of a rigid body with a shifting center of gravity—an aerobatics in mathematics, according to the Paris Academy of Sciences, previously accessible only to L. Euler and J. Lagrange. She planned her actions both in terms of subject matter and in time, meeting the deadline. Even the ancestors of today's apologists for the fight against the planned economy—the pioneers of the development of the riches of North American lands—cowboys, who are commonly considered free from everything, planned their actions within the limits of available knowledge.

Main part

In 2024, the global economy grew by 3 percent, while the EU economy grew by around 2 percent, keeping pace with its Western neighbors and Russia. These indicators can be classified as satisfactory, based on scientific findings that the fundamental indicator of social development in the context of ecosystem stress caused by the exploitation of technologies in industrial and agricultural production is the sustainability of growth, not the absolute value. Slowing production growth may be undesirable in the current context, but it is necessary as a temporary measure. It is more important for modern humanity to gain time and give nature hope that the global scale of the environmental problem can be addressed without a global cataclysm. Both nature and humanity have reserves. The key now is not to increase the pace of production, but to use the "reserve time" to develop energy-saving technologies and restructure production, especially those that are materially and energy-intensive and have open cycles. The fate of humanity will depend on how intelligent it truly is. It seems that homo Sapiens is once again being tested for survival, with the difference being that this time it has forced nature to test its own. Climate change is already calling into question the much-touted potential of technological progress to protect humans. Humanity as a whole is not yet aware of this threat, but it is already frightening residents of certain places, regions, and continents that recently seemed prosperous. This analysis of the situation is also directly relevant to the Russian Federation. We also face a rapid transition from the idea of absolute mass production and gigantomania in distribution centers to a relative subordination of the economy to the principle of "satisfying the needs of the customer here and now." Manufacturers must know their customers "in person"; only then will production costs be rationalized and everyone—nature, the producer, and the consumer—will be satisfied. The functions of trade will also change; it will become an industry that provides a direct connection between the consumer and the producer. The market will be forced to invest in science to gain a true picture of market conditions, understand trends in current interest movements and consumer purchasing power, be prepared to quickly ensure door-to-door delivery of goods, and resolve logistical issues on the ground in real time. "Consumer society" will gradually return to "production society," and public consciousness will once again closely link consumption with participation in production. Fake labor—a product of the virtual part of "production"—will be reduced; these fake workers will be legitimized and begin to work for their own future. Through systems analysis, advanced science is called upon to determine optimal rates of economic growth on the scale of national, regional, continental, and global progress, rather than a phantom "world government" acting in narrow, hoarding interests. At the beginning

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of the third millennium, the most pressing question is how to optimize the organization and management of production development, prioritizing consumer interests and environmental safety.

The underestimation of the strategic scale of planning reveals flaws in the understanding of rationality, and ultimately, flaws in the rational capacity of those behind the attacks on the universality of planning. In their approach to planning, one can easily discern, firstly, a lack of panoramic thinking, and secondly, an ideological orientation toward a narrow utilitarianism as a perverted pragmatism.

The ideological pluralism that replaced communist ideology must be viewed critically. The right to work is not the same as guaranteed employment. With the right to work, you can remain unemployed, and complaining has no legal meaning. Something similar is observed with ideological pluralism. The guaranteed right to adhere to the ideological concept that is closest to the values of one's consciousness is blocked in the information society by the ownership of official and most significant sources of information. The internet and its "toys" are portrayed as a competitive means of ideological monopoly, but in reality, it is not. Ideological pluralism can fairly be compared to a large river, for example, the Don. A large river is not born large; it becomes so as smaller rivers and streams flow into it, their traces dissolving. Rostov is on the Don, but, in the grand scheme of things, not on the Don, but on a collection of water sources that merge into the Don. However, all these sources will remain nameless in Rostov. To the question: what river is this? The answer is short: the Don, and it will appear on the map.

In pluralism, one aspect typically dominates, reflecting the balance of power, backed by economic interests and financial resources. Today, the media, general and vocational education programs, and pop culture practices induce a worldview shaped by liberal values. Yet, few acknowledge that modern liberalism is at all the same democratic liberalism under whose banners Europeans stormed the citadels of absolutism, and under whose banner the bourgeoisie of the 18th – 11th centuries won the historical right to build social relations required by the specifics of capitalist production.

The founders of political economy as a science—A. Smith, D. Ricardo, D. Hume, and J. Sismondi—relied on the systemic significance of labor in any production system. They were the first to recognize the growing importance of the skill component of labor in connection with the scientific and technological advancement of the industrial form of labor organization, which is where the rationality of human status manifests itself. Capital, in order to realize its potential, had to grow through freedom of advancement, and the freedom of capital movement was only possible under conditions of freedom for the subject of labor, their social independence, formalized

in legislation and guaranteed by a new type of state. They were socially oriented liberals; for them, the concept of "people" had a concrete, historical meaning—a collection of individuals whose lives were conditioned by the development of production. Science, whose subject was the organization and meaning of production and economic activity, was expected to protect the producer from arbitrary action.

The revolutionary bourgeoisie emphasized the value of fairness in distribution—remuneration in any form should be tied to the quantity and quality of labor and one's place in the production hierarchy. It is no coincidence that Adam Smith noted that the correlation between productivity growth and remuneration was being disrupted everywhere. In keeping with the spirit of the times, the Scottish scholar attributed this to the moral decline of property owners. In his famous work, "New Principles of Political Economy" (1819), J. Sismondi argued for the regulation of economic competition and the balance between supply and demand, and he advocated social reform as a law of production development. His ideas later inspired the 20th-century classic, J.M. Keynes.

The outstanding achievements of the classics of political economics include precisely what the learned economists, who guard the interests of the current heirs of the revolutionaries – the bourgeoisie of the 18th – 19th centuries – strive to carefully conceal, namely:

- a fundamental position in the production of that labor which can be specifically measured in the produced product;
- development of a theory of value in relation to such work;
- freedom of the producer as a necessary condition for the development of production;
- the decisive factor in the development of production is labor productivity, and the improvement of labor productivity is due to the division of labor, which also facilitates the introduction of scientific and technological achievements into production;
- The goals of economic movement are only partly within the development of production; the main goal is determined by the systemic position of production itself in the life of man and society.

Production is a tool for solving problems of social and personal development; therefore, planning must be socially and culturally oriented. It is curious that all the leading economic theorists of the 18th – early 19th centuries have left their mark on the history of thought as philosophers. No one has yet attempted to explain this fact, apparently assuming its insignificance. In vain. The combination of philosophy and economics in research has proven a tradition in subsequent times – Proudhon, Dühring, Marx, Engels, Mill, Spencer – the list goes on. The essence of this alliance lies in the specific epistemological and methodological purposes of philosophy and science. Philosophy is more oriented

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toward discovering and defining developmental problems, science – toward methods for resolving them. Hence the normative nature of scientific knowledge. Adam Smith and his contemporaries first saw the problems of economic movement – that is, they demonstrated their philosophical talents – and then took up their scientific understanding.

The need for economic planning was initially discussed exclusively in the context of its optimization, as planning was presupposed by the rational nature of production organization. Planning was a phenomenal expression of management, and management was an attribute of production. The titles of D. Ricardo's numerous studies, which served as material for his successors—both worthy and dubious—do not contain the word "planning," but the content of their works is structured as a superstructure over the process of planning relevant economic actions. The British economist D. Ricardo was particularly interested in pre-planning—the set of calculated mental operations that preceded planning at the stage of defining the objective actions—choosing the direction and nature of participation, and in evaluating results, when subsequent actions are planned following those achieved.

Neither Smith, nor D. Ricardo, nor Sismondi contrasted freedom of economic choice with planning, nor did they view planning as an action incompatible with economic freedom. They interpreted freedom within the framework of the political conditions of life, that is, in the spirit of the ideological positions of the class solving the historical problem of changing the socio-political, economic, and cultural structure of social relations. It should be noted that a certain sophistication was also characteristic of the methodological foundations of scientific research. These contained some limitations, but it is easy to see that these shortcomings were actively overcome when it came to scientific calculations.

Unlike most of their descendants—today's academic economists—the classic economists sought to incorporate fundamental categories of economic science into economic analysis, rather than mathematical methods and narrowly defined concepts. Their talent built the theoretical foundation for analysis specific to this discipline. Essentially, the progress of scientific economic knowledge in the 20th century was a superstructure on this foundation, and what emerged from it resembles the Leaning Tower of Pisa. The intense debate regarding the content of basic political economic concepts in the 19th century is not difficult to explain; the emergence of new theoretical concepts requires methodological advances. To understand the mechanism of a clock's pendulum, Huygens had to independently expand mathematical analysis in six areas. A. Smith, a pioneer in economic theory, was solving methodological problems and failed to distinguish between purchased and expended labor. D. Ricardo corrected A. Smith's error,

explaining that his predecessor had failed to notice that the cost of a commodity must also include the costs of production and operation of the equipment. Moreover, D. Ricardo himself failed to consider the costs of producing raw materials. Sismondi, Smith, and Ricardo assessed value primarily in terms of relationships between things. Historically conditioned human relationships remained, as it were, unrelated. This explains the inconsistency in understanding the political essence of production relations and their class nature. For them, production was a stage on which the scenario of production unfolded as a relationship between partners. Some had capital, others knew how to make things. Each received a share of the common cause. In this combination, the political essence of economics is reduced to the foundations of organization, development planning, and distribution—that is, it is simplified to the specialized knowledge, moral responsibility, and integrity of the participants.

How does the above relate to the theory and practice of modern planning? Directly. The preceding analysis provides grounds for asserting that the effectiveness of practical planning is directly dependent on the quality of theoretical understanding, reflecting the logical nature of the emergence and development goals of production. The quality of planning theory is determined by the methodology of its political and economic framework. Planning reflects the depth of knowledge of the economic process requiring management and the degree of rationality of management actions. The latter requires special clarification.

Rationality, as a phenomenon, has a dual interpretation. In the philosophy of the past and in the new century, "rationality" was and is understood as an independent phenomenon, realizing the identity of thought and being—for example, Hegel's expression of this was the absolute idea. Alternatively, it is viewed as a unique capacity of the subject—the highest level of ideal ability to reflect reality. The characteristics of this level are determined by the adequacy of thought's reproduction of what occurs outside itself.

Rationality guarantees the possibility of obtaining a perfect copy of objective reality. The task of rational thinking is to transform possibility into a corresponding result. The process of cognition—the reflection of reality by thought—is lawful, and therefore can and should be planned. Here, the main condition for achieving a product is to match actions to the nature of the object. The path to truth faces many obstacles, related both to the nature of the planned action and to the specific nature of thinking itself. Thinking is capable of cognizing the truth, but it is also prone to movement in the wrong direction, which can be delusional, intentional, aimed at tailoring the outcome to serve someone else's interests, or the result of moral dishonesty.

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Most of the flaws in the search for correct solutions to economic problems have fundamental roots. They stem from a one-sided understanding of the functions of economic research, particularly the sequestration of the political essence of economics. Planning as a tool is viewed in a utilitarian sense, allowing for the simplification of the process, leaving out everything not directly related to production.

The essence of the economic reforms in Russia in the 1990s and their continuation in the 21st century's "noughties" was to remove responsibility for social development from the economy, which meant pitting the economy against social policy. Politics was the business of the state and its institutions, while the new owners were supposed to focus solely on production. What had traditionally been considered non-economic was supplemented by no less than what had traditionally been considered economic. The new owners relegated all these additional elements to the background, considering them to be support for production, in other words, its infrastructure. Consequently, an oligarchic version of capitalism emerged: state-aided acquisition of the most economically profitable property, outright robbery through corporate raids, and the induction of political activity within the state, with the help of their own people, aimed at objectifying and legitimizing the "New Economic Policy."

Corruption is not the abuse of power for personal gain or the securing of lucrative economic projects through bribes; it is the fusion of business and government. A country as rich as Russia could not have become poor in ten years due to irrational economic policies and miscalculated planning. Poverty did not arise for economic reasons; it was the result of the usurpation of power by political clans representing the economic interests of those who had unlawfully become the masters of national wealth. According to clearly understated statistics, at least 71 percent of resources are currently controlled by one million owners, and 140 million cannot reliably claim even the remaining 29 percent, as the economic "reforms" that began in the 1990s continue.

Economic violence was carried out under political and ideological cover. The democratic reformers carried out a gigantic scam, disguising their actions as the need for a decisive struggle against the centralized planning model. Realizing that their own practice and theory were doomed to failure, the initiators of the collapse of the socialist economic system rushed to exploit the people's creation of a great country and disperse across the globe in the hope of finding refuge among its enemies. The reformers' "scholarship" was so advanced that it failed to prompt them to consider the most basic thing: the idea of socialism has long since ceased to be a phantom in various parts of the world and has become a political program, including that of government parties. Socialism is attractive because it condenses the logic

of social progress and the meaning of the systemic position of production. The concrete nature of socialism reflects the specificity of historical time and national history. The socialist orientation and organization of production crystallizes the systemic principle of social life—the dialectic of the individual and society.

Society is a form of reality of human existence, but the reality of human existence itself exists and develops only thanks to three hypostases Individuals. Social history begins with the individual; they are the primary subject of its advancement, and within them lies the goal of social progress. Production is called upon to be the economic foundation of social practice, aimed at creating sociocultural conditions for the comprehensiveness and harmony of the human personality.

Economic policies that determine the form and purpose of planning may vary, but all this political economic diversity ultimately resolves itself into two sets of actions. The first set consists of programs that express private interests and are oriented toward the social benefits of representatives of these groups. Typical examples of such economic plans are the political programs of Trump in the United States and Macron in France. These programs are real, but not historical. They condense one aspect of production—stimulating its growth—but do not define the other—the ultimate goal of the systemic status of production. The systemic place of production in social progress is obscured. Let us repeat: production serves as a means of personal development. Through participation in production, the individual earns the reality of their existence, and the desire for development to be the only way to realize their potential seems natural. In the terms of Hegel's genius, economic planning is divided into "real" and "rational," aimed at creating conditions for personal satisfaction with one's own development, and "situational," that is, beneficial to those social groups that create this situation for their own private, rather than historical, interests. Such a reality is possible, but it lacks the "rationality" that reveals the logic of social progress. Here, one can achieve temporary and private satisfaction, for which all subsequent generations will have to pay dearly.

Actual history will inevitably carve its own path through such economic "blockages." But the "tax" of historical logic on the illogicality of human economic activity is quite high. When they say, "Measure twice, cut then," this ratio seems modest compared to the "tax" on the irrationality of economic policy. Calculations show that for every year of "bazaar"—criminally arbitrary planning practices—a country can pay with eighteen years of recovery.

The "breakers" of the 1990s did not defeat the planned nature of economic development on a national scale. They proved more active than the "masters" of the 1980s, confirming the old truth: history demands an active approach. Naturally, the

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complex history of the Russian Empire and the USSR did not deserve the continuation described above. Russia's economic status needed to be reactivated differently. Russia will have to expend considerable effort and resources to restore its international authority. Politicians love to write about how the evil Americans and NATO members deceived the first presidents of the USSR and the Russian Federation. Much less common are analytical materials demonstrating how Gorbachev and company, and Yeltsin and his associates, deceived those around the world who looked with hope to the fate of socialism in the USSR and, not without reason, counted on an alliance with the new Russia. It would be interesting to mentally retrace the steps of the 1990s reformers' "road map," if only to bring some sense to their heirs, today's political liberals, who remain unrelenting two decades later. Trace how they sought a replacement for the previous practice of economic planning, completely ignoring not only national idiosyncrasies, which could somehow be explained, but also the concrete nature of the historical process. In their search for a possible model, Russian engineers and economists have considered countries on all continents. And yet, it remains unclear what should happen after the "transition period" ends. What kind of economic order should we prepare for? The arrow could point us both to capitalism—though here we are a century and a half late—and to socialism, which we have seemingly abandoned. Let's attempt to analyze the current situation using objective criteria. Despite differences in detail, economic reformers remain committed to a common goal: to purge economic planning of social aspects. While the banners of the revolutionary bourgeoisie bore the inscription "liberté," which gave liberals their name and demanded that the state grant full civil liberties, the new generation of liberals seeks to achieve freedom by removing the state from active participation in the development of production through planning and control. They are attempting to decentralize economic governance, removing social responsibility from economic activity, forcing only the state to bear social responsibility, while at the same time impeding in every way those state actions that lead to an increased social burden on economic profit. Essentially, liberal economists and reformers strive for special freedom and a privileged status within the state. Any objectively reflective analyst will recognize a clear historical alogism: the founding liberals, who laid the foundations of liberal ideology, clearly defined the core value of liberalism—equal freedom for all—as a necessary condition for social responsibility, while their successors in the 21st century are burning with the desire to be so free as to not bear responsibility for social progress. Essentially, this is nothing less than a 180-degree turn toward the model of social inequality. Social equality is built not only by the state as a political entity, but also by all other actors in society.

Even more than the state, they owe their social status to being responsible for the exercise of constitutional freedoms. The excesses in the liberal interpretation of the foundations of social relations are easily forgiven by A. Smith, who was convinced of the system-forming status of morality. However, after it became clear that morality has a historical form and is formed under the active influence of an economic foundation, and is not a unitary entity—several varieties of morality operate simultaneously in society—it is immoral to separate the economy from direct participation in sociocultural improvement, positioning its progress as self-propelled, and planning to purge it of sociocultural burdens. The idea of "infrastructure" may be a useful scientific acquisition, but not in the case of economic development. Human rationality has its own unique history, but it is absurd to examine it separately from biological evolution and the socio-biological continuation of natural history. Before human rationality emerged as the singular acumen of liberal economists inspired by reformist ideals, it was itself a derivative of labor, that is, the formation of economic reality. The actual history of the mind is naturally embedded in the development of what was eventually called the economy through a historical process. Consequently, sociocultural progress, which reveals the potential of human rationality, must inherently belong to economic movement. The concept of "superstructure" does not characterize some artificial structural addition to the basic structure; it helps us understand the architecture of a monolithic edifice. No matter how you depict the first floor or call the second the first, you cannot escape their structural unity—the second will be seen above the first, and the second will exist because of the first: without the first, there will be no second. But the first, without the second, is quite independently real. The history of labor has a natural origin in the lives of animals. It was in the animal world that nature "refined" a model of human reality and "understood" that without achieving a sociocultural effect in such practice—psychological progress; the transformation of quick-thinking into conceptual thinking through the development of abstract ability; the establishment of the significance of a holistic perception of the world based on imagination and the strengthening of the social value of responsible behavior—that is, the formation of rationality—labor cannot realize its potential. The history of labor, which evolved into the history of production, which became the object of specialized scientific analysis, providing the subject matter of economic science, is the history of a single, interdependent process consisting of labor activity and its sociocultural support. The only problem can be to what extent the sociocultural factor is economic. Trying to be smarter than everyone else, liberal economists found themselves above both science and the achievements of philosophical understanding of

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the reality of human existence. In the interests of business, they decided to reconstruct the logical structure of the system of social existence that had developed historically. To simplify the basic structure of social structure—to separate economic activity from sociocultural activity, without regard for the objectivity of these connections or the laws of development. To this end, reformers devised a new scheme: to enclose the sociocultural sphere within the state.

The state does indeed perform such a function, but it is not the only responsible social actor. Rationality and sociality are immanent attributes of everything that constitutes social life. Attempts to free ourselves from "super-economic" burdens by citing the need to rationalize and optimize the structure of relations—to replace immediacy with mediation; the economic policy of "we pay taxes to the state, and it fulfills sociocultural responsibility for us"—are typically egotistical. The goal here is obvious, and unfortunately, it is not to improve production, but to pay less for the right to produce, leaving a larger margin for ourselves. One example to illustrate: the first libraries, cultural institutions, and, in many places, schools in Siberia appeared only with the construction of the railway and with its help. The builders—railway workers and railway managers—considered such activities not an infrastructural burden; on the contrary, for them, it was the messiah of a new mode of transport. Compare what Russia gained from the reform of railway management in the 1990s and 2000s: in the 1990s alone, the length of railways in the Russian Federation decreased from 87,200 km to 86,000. The reformers built nothing, closed traffic on bypass roads, sections connecting settlements formed on the sites of large-scale logging and peat mining operations, with the main route, and stopped maintaining the socio-cultural infrastructure of residents, including railway workers.

Thousands of communities and millions of people lost their stable access to district and regional socio-cultural benefits. Planning focused exclusively on the transition to full economic accountability, which meant one thing: "optimizing the economy" by cutting costs, primarily "non-production" costs, which included the socio-cultural complex. In words—in speeches and publications—leaders called for mobilizing reserves to create sufficient conditions for the development of "human capital" as the main resource for production progress, but in reality, the situation turned out to be quite different. The bureaucratic apparatus did not deprive itself of the benefits of socio-cultural support. Full economic accountability in the Russian Federation during the period of complete transition to a new economy was presented in the planning context as extremely simple: not so much to increase labor productivity through scientific and technical equipment of production and the creation of socio-cultural conditions for the growth

of human capital, but to "optimize" costs. Before the reforms of the 1990s, there was a long waiting list for a "machinist"; the reform shortened it and led to a shortage. There are many places, especially in Siberia, Transbaikalia, and the Far East, where the railway service would be completely deserted if people had other work. Railways are our main national mode of transport. Russia and the USSR grew with railways, actively building them and developing them socio-culturally, with people in mind. A socially and culturally well-adjusted people is the number one value in a state; even Catherine the Great lamented: "I would be happy to build an enlightened society, but we don't yet have an enlightened people." Railway construction had been planned since the 1840s; Nicholas I personally played the role of a domestic Hamlet, deciding the question of whether railways should be built or not. The court tried to dissuade the emperor, arguing that the railways would bring revolutionary scum from Europe, and that our climate generally made railway construction unprofitable. Scientists, entrepreneurs, and cultural figures actively advocated for the country's future as a railway-based economy. The destinies of the economy and culture were already converging in economic policy, revealing the dialectic of interdependence in the planning of economic and sociocultural interests. The reforms in Russia in the 1990s were economic in motivation and purpose, but they were essentially political. Redistributing state property among enterprising entrepreneurs within 10 years was only possible with the full support and patronage of the state.

The impact of the reforms has proven proportionate to the new approaches to planning and management: the economy has failed to recover in thirty years. The exception is the extractive industries, which have increased production, primarily developing previously discovered deposits. Agriculture has increased grain production, which is an exportable product. Construction has ramped up, but not a single one of the population's chronic problems has been resolved. The picture is consistent with the analysis above. Only export-oriented production is progressing smoothly. It is either owned by oligarchs or under their effective control. They are ready to supply the entire world with gas, but their own population is eagerly awaiting it, especially those located off the main pipeline. Gas and gasoline prices are painfully hurting those advertised as owners of fossil fuels. The declaration: "Gazprom is a national treasure" is increasingly irritating Russians. Optimization in planning has destroyed the healthcare and education systems; Forest fires have become regular disasters, and floods, significantly different from the usual and long-established ones, have been added. Authorities are trying to blame them on "natural disorder" caused by climate change, but few believe this explanation anymore. Populations are

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migrating from the Far East, Eastern Siberia, and Western Siberia is next. Just 50 years ago, people were flocking to these places to build, develop science, and cultivate culture. The Baikal-Amur Mainline (BAM) was built by a global effort; funding was limited, but money was found for social and cultural services, albeit modest. Those who developed the plans understood from real-life experience that projects cannot be implemented without something that fosters personal development, satisfies cultural needs, and warms the soul. After all, people were moving to large construction sites from established and comfortable areas. The answer to the question: what's going on? During the described period of growth, despite all the setbacks and losses, the goal was universal—the well-being of the Fatherland. Of course, even then, the benefits were not equally divided—there were rich and poor alike—but the main thing was that the goal was unified and career opportunities were equally available. People built and produced not for pleasure, but for the advancement of the country and themselves along with it. The liberal ideology of planning, clearly dominant in modern economic policy, reflects the objective state of society, which found itself in a difficult development situation, when the previous understanding of the political and socioeconomic outlook, either unable to overcome the emerging crisis or having realized its creative potential, demanded replacement. In both cases, opposition forces, claiming the right to resolve social contradictions, were involved. The rise of globalization also impacted the political and economic changes in the domestic reality. Our "missionaries" were helped by their foreign comrades to direct public consciousness toward liberal ideology, but the essence of what happened in the 1990s was not determined from outside. A foreign policy conspiracy undoubtedly existed. This is evidenced by the collapse of energy prices, which was clearly artificial, and the numerous promises of aid that turned out to be false, as well as the demonstrations of sympathy for change and the willingness to share accumulated ideological experience. At the end of the 1980s and the beginning of the new decade, the world was still bipolar. We generally never considered our competitors enemies. For us, they were adversaries. And suddenly, the adversary appeared as a friend, ready to help in every way. This metamorphosis in attitudes should have forced one to ponder: why such grace? The answer was obvious. New relations were offered in exchange for a change in political and economic course, which was supposed to begin with a radical methodological overhaul. Gorbachev's "new political thinking" found objectification in perestroika, which blurred the contours of social development guidelines. We have strayed from our path instead of repairing it once again, as was the case in much more difficult conditions. It is enough to recall the NEP: socialist industrialization; reforms of higher education that

made it one of the best in the world; creation of optimal conditions for the development of science, mobilization of scientific and technical resources, which made it possible to prevent a third world war; initiative to use atomic energy for peaceful purposes; space exploration program and much more. It was necessary not to "patching holes" in what had outlived its usefulness, but to develop new options for socialist construction on the previous methodological and socially oriented platform. Capitalism, we repeat, by the 20th century had completed its "classical" history and was forced to restructure, forcibly abandoning what had once helped it quickly accumulate advantages: the colonial system disintegrated as a result of a long struggle for independence; wars aimed at the redistribution of property became a dangerous business - they could boomerang; it was necessary to agree with the idea of peaceful coexistence; It became necessary to strengthen the social dimension of economic policy; the issue of the maximum burden on the natural environment became acute. The history of capitalism has already seen various stages: the primary accumulation of capital; revolutionary activity; the monopolization of capital; and the concentration and dominance of financial capital. A biogenetic law operates in nature, according to which representatives of a more advanced species, during the process of their intrauterine development, rapidly repeat the main stages of biological evolution. Thus, nature links the course of evolution, ensuring continuity and strengthening the strength of evolution. Something similar can be conditionally identified in social history. At the turn of the 20th and 21st centuries, trying to become a capitalist was entirely feasible, but becoming capitalism, fitting into the system of capitalism as a socio-economic entity that had been developing for centuries, was highly questionable. The train had been formed, but the locomotives, designed to be the driving force, were at the limit of their capabilities. The new "cars" threatened to slow down the movement, increase the frequency of "stops" in the form of economic recessions, and exacerbate political tensions in social relations. Only domestic liberals, blinded and stupefied by their hatred of communist ideals, rejoiced at the prospect of capitalism in the Russian Federation. Even twenty years later, they believe that capitalism, not communism, holds the bright future for humanity. The metaphysical nature of liberal thinking manifests itself in its desire to entrench linear thinking within ideology, to halt historical development at the level of the bourgeois organization of social relations, to tear the capitalist spiral from the spiral of social progress, and to declare that at this stage, the nature of society's development has fundamentally changed—the historical spiral has straightened out and become forever a linear movement. One could agree with and accept their understanding as an option if liberal reflection had an internal systemic form and did not

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simplify the vision of social development to the point of rupturing systemic relations. The liberal approach to economic planning, which divorces the solution of economic problems from the systemic nature of social relations and opposes economics to sociocultural improvement, leaves no grounds for compromise with adherents of the liberal course. A critical analysis of the liberal planning methodology provides sufficient material for a number of fundamental conclusions.

First of all, it's worth noting the 21st-century liberals' pursuit of a methodological simplification of knowledge and social construction, including planning and economic development. While actively incorporating mathematical apparatus into economic science and resorting to IT technologies, academic economists fail to utilize the inherent methodological resources of economic science. Compared to the contributions to the methodology of economic cognition and transformation made by A. Smith, D. Ricardo, K. Marx, J. Mill, and G. Spencer, the methodological advances of the 20th century seem more like a profound depression in philosophical and scientific reflection. A small number of contemporary researchers continue to seek ways to advance dialectical and systems approaches, recognizing the limitations of mathematical apparatus. Mathematics in economic research serves as an auxiliary methodological tool for solving development problems identified by research experience. It cannot even formulate the problem; its capabilities help to quantitatively assess the state of economic processes. Mathematical modeling is effective in terms of developing possible prospects for spontaneous and constructed processes, but it has never been "political mathematics," unlike political economy.

We must heed K. Jasker's warning about the fundamental difference between striving for simplicity in scientific thinking and oversimplification as a search for a way out of a complex scientific situation by sequestering its content. Simplicity is the path to true understanding, while oversimplification is a move away from it under the guise of scientific similarity. Direct confirmation of this conclusion is the recognition of the "admissibility of speculation" in economic research and projects. Speculative thinking is a well-known phenomenon arising in philosophical reflection or during scientific discourse. Its epistemological nature has been well studied: an unsystematic assessment of individual aspects of the subject of thought and, as a result, an absolutization of the significance of these aspects. Mental speculation falsely reflects objective reality, and therefore it can be classified as a cost in the production of the sought-after knowledge. Speculation has rarely been the product of artificially inducing the cognitive process in a false direction. The "scientific permissibility of speculation" (as expressed by liberal economists) has a completely different epistemological mechanism of formation, indicating

that their thinking has nothing in common with postulates that distinguish scientific from non-scientific modes of knowledge. It is always necessary to clearly differentiate philosophical reflection, scientific thinking, and non-scientific ways of understanding the world. The problematic nature of philosophical knowledge is logically compatible with the subjective limitations of thought. The falsifiability of philosophically identified problems is limited, since philosophical knowledge is conditionally standardized. Scientific knowledge, on the other hand, must be subject to either rigorous verification or equally rigorous falsification. It does not reproduce its relationship to the object (subject) in consciousness; in its content, it is a 100% objectified process. Even the subject's choice of coordinate system, reference point, etc., is regulated at all stages of cognition. When scientific knowledge is "enriched" by the "admissibility of speculation," such an addition reveals one thing: a desire to modernize the post-classical stage of scientific history with something that has no relevance to the current era or to scientific history. By admitting speculation not as a cost, but as a scientific phenomenon in understanding economic movement, innovative economists seek to squeeze an inherently subjective action into the chain of objective reflection of evolving reality, ultimately descending into solipsism. Scientific knowledge is objective; objectivity is the beginning of the scientific nature of knowledge. If economic thinking aspires to be scientific, it must filter knowledge based on objectivity. "Admissibility of speculation" is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, and cultural studies, and a negative phenomenon for historical science, political science, and sociology. Speculation, as a fact of objective reality, undoubtedly exists. Consequently, scientific interest in it—economic, political, psychological, and legal—is justified. However, scientific attention to a fact is one thing, and the desire to justify the systematic nature of speculation as a necessary condition for its development is quite another. "Speculation," by definition (omitting its philosophical interpretation as "contemplation, contemplation") is "a calculation, an intention based on something, the use of something for selfish interests." Therefore, speculation should be addressed by law enforcement agencies; they would do well to also pay attention to speculative manipulations by those who seek justification for speculative actions in economic and political science. Political liberals, for example, make little secret of their desire to incite terrorists to act against those they call the political opposition, which would easily eradicate terrorism. The US and its partners have officially recognized the Taliban as an opposition political movement, thus legalizing it. Next in line are Al-Qaeda and ISIS, organizations banned in Russia. Speculators in

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economics are no less dangerous in the context of social progress than advocates for terrorists. It's just that the negative effects they have on economic and sociocultural development are less psychologically resonant. Moreover, they have become ingrained in the existing corruption system and appear familiar to many.

The rise of economics, as follows from the above, is no accident. It is primitive, manipulative, and controllable; it is not anchored by the demands placed on objectivity and the essential reflection of reality by scientific knowledge. Scientific knowledge uncovers facts in order to understand the laws of their existence, while economics describes the structure of these facts in a scientific manner. The second main conclusion is no less obvious: on the basis of methodological simplification of scientific analysis, the curtailment of the systems approach, and the rejection of dialectical thinking in favor of methodological anarchism and borrowing, liberal economic theory systematically downgrades the epistemological and sociological status of the concept of "planning." The task here is to simplify the concept to such a degree that its scope of application opens the possibility of a purely digital solution to all problems under a program of economic optimization. Planning must be a technically implemented action, free from social politics. The main obstacle is the increasing demand of social progress for the effectiveness of economic development. If we were to convert the concrete historical content of the current stage of social development into a purely economic process—that is, to remove sociocultural construction, "shoving" it off on the state—then economic planning would be completely liberated and would move forward, driven by the prospect of maximizing profits and the absolutization of competition. Liberals conceal the growing contradiction of economic science from everyone else. The day is not far off when mathematics, too, will present its bills to liberal economists. Economists, mercilessly exploiting mathematics, are failing to yield the expected results either in the development of production management or in mathematics itself, and in fact, they devalue the value of mathematical analysis with their extremely low productivity. Political strategists have promised yet another "lifeline" to economics by arguing in favor of a "digital economy," substituting the concept of "economy" for the concept of "production." Production will become digital. The economy arose, It has emerged and will continue to develop as a fundamental social instrument of social progress, which, in turn, has been and will remain the primary factor in human development. The economy must have a human face. All its other characteristics are derivatives of its humanitarian vector. However, in the liberal economic dimension, economic planning consistently distances itself from satisfying personal development needs. Otherwise, there would be no

point in "scientifying speculation." Speculation is persistently presented as a necessary link in scientific thinking, and this is done in the interests of the minority that controls distribution rather than producing the actual product. Within the artificially constructed relationships superstructured over production, speculation has long flourished legally, but it is unnatural within the laws of the established system of production itself, where everyone, regardless of their position, is a participant and has the right to expect their rightful share in the product. The order of distribution is determined primarily by ownership, and only secondarily by the share of participation in the production of the commodity. The gap between two realities—labor and property, the direct creator of a real product and its actual owner—that has emerged due to the natural development of production and the social superstructure opens up a real opportunity to supplement objectively lawful reality with a conventionally existing, virtual, or speculative reality. This reality is seen as the path to property.

Speculation is a roadmap to the capital sufficient to initiate real business. And in this case, speculation has real meaning and can be a conditional fact of scientific research. But under the dominance of financial, essentially speculative, capital, speculation has become a persistently autonomous form of activity, divorced from the production of real goods. Speculation on the market is an excessive form of intermediary activity. It has already become an obstacle to the development of production. And therefore, the costs of social movement have begun to concentrate in it. By and large, speculation has matured, blossomed, and outgrown the boundaries of legally protected reality. It is a typical phenomenon of that form of reality that hinders progress, having squandered the rationality of its actions, and is subject to negation. However, everything will remain as before, for speculation has a reliable "roof" protecting it from political control: financial capital on a transnational scale. Thus, historical logic demands that economic planning be implemented in a systemic manner, create optimal conditions for socio-cultural development, and be consistently focused on humanitarian outcomes. Economic planning is driven by the solution of socio-cultural problems, so economic planning models should be more complex, not simplified. The economic analysis of the situation preceding planning should be based on specialized scientific research and be conceptual. Deepening the epistemological and methodological foundation of economic reflection presupposes the active application of dialectical thinking—a comprehensive engagement with historical dialectics and a sufficiently comprehensive analysis of the relevance of this engagement, as well as the advantages of a systems approach. Domestic specialists should keep in mind that foreign researchers also criticize liberal

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innovations, countering them with an objective analysis of production development trends. This is something of interest to us. Let us take as an illustration the reasoning of the authoritative American specialist J. Galbraith. In his renowned book, "The New Industrial Society," he critically traced the history of the contemporary 20th-century industrial system, which had subjugated the formation of social relations and the human personality itself. Ultimately, Galbraith concluded that radical changes were needed, but not the kind advocated by liberals.

J. Galbraith compared the development of industrial systems under two significantly different scenarios: a planned economy, which liberal economists identify with socialist governance, and a market economy, regulated by competition. Liberals always cite the latter as the ideal embodiment of economic freedom. Drawing on the economic history of the first two-thirds of the 20th century, encompassing both boom and depression, peacetime and wartime, the American scholar demonstrated that economic progress is not inconsistent with state planning. By analyzing economic processes in the context of social and personal change, J. Galbraith convincingly demonstrated the limitations of the liberal concept of economic freedom. Galbraith's conclusions are relevant for a proper understanding of what unfolded in Russian society at the end of the 20th century and the early decades of the 21st century, on the one hand, and for an adequate assessment of the scientific and practical futility of the ideas of Russian liberals who turned conservatives, on the other hand. The industrial system is dangerous due to its high level of organization; it is increasingly turning into a gigantic mechanism operating according to its own order, functionally ensnaring the individual, subordinating their freedom to its organization. The industrial order, so important and beneficial for the development of production, is becoming a trap for individual progress, leading to a one-sided development of the individual—the formation of a technical person. The "specialist" displaces the individual from the goals of social development. Economists need a specialist honed in the technology and organization of production, while liberal economists view personal development as transcendental to the goals of production. Production requires not the individual for its development, but a knowledgeable and capable specialist. They are aligning the functions of culture and education with the development of a specialist. There's no need to delve into US history; we simply need to turn toward modernizing domestic specialized education—both secondary and higher—by eliminating from curricula anything that promotes individual development in favor of emphasizing the process of training specialists in their respective fields. The personal model of education has given way to a competency-based one. The United States experienced this reform

back in the 1960s and, according to J. Galbraith, became disillusioned with the idea of rigging education for a specialty. In both foreign and domestic economic policy, Galbraith wrote, everything that is viewed—and not without reason—as an automatically accepted or taken-for-granted position of people now called the "establishment" is being questioned. These mindsets require political guidance. This process of reassessment of objectives arose because the idea of liberal reform is no longer valid. In the past, liberals presented themselves as economic liberals; reform meant economic reform. The goal of this reform was invariably repeated in hundreds of programs, speeches, and manifestos. Production must grow; income must grow; income distribution must improve; unemployment must decrease. This was the essence of the liberal reform program for decades. Even the Ten Commandments of the Bible are less well known and certainly far less practiced than these demands. The role of a liberal reformer is effortless, unrelated to any heated debates or scandalous squabbles, and requiring no convincing or persuading. It simply requires standing still and bowing while the Gross National Product rises again. At the end of his book, J. G. Galbraith concludes: "The progress we are talking about now (let us remember that the book was published in 1967) will be much more difficult to measure than the progress that is associated with the percentage growth of the gross national product or with the level of unemployment. This is explained by the fact that the tasks that the industrial system sets for itself are so narrow that they can be precisely measured statistically. But life is complex. The definition of the concept of the prosperity of society must be the subject of discussion." We would like to conclude the study of the methodology of planning the development of production by listing the monographs of J. Galbraith: "American Capitalism" (1952), "The Great Crash" (1955), "The Affluent Society" (1958), "The Age of Liberalism" (1960), "The New Industrial Society" (1967). The author seemed to have found a name for modern society, and perhaps he did, but when J. Galbraith uncovered the essence of the "new industrial society," he realized that this society, despite its novelty, was also outdated. The scholar didn't know what the future society should be like, so he carefully defined the emerging society as the "prosperous society," emphasizing the fundamental importance of social and humanitarian goals in managing economic processes.

J. Galbraith adjusted the status of economics to the dynamics of welfare in society. As prosperity increases, the role of economic research changes. When people are underfed, poorly clothed, inadequately housed, and dying of disease, the primary tasks become those that contribute to improving their material living conditions. It is necessary to seek economic ways to increase incomes—"people seek the salvation of their souls

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most diligently when their stomachs are full." At high income levels, problems other than physiological ones arise, and society is obliged to help its citizens solve them. The advantages of a comprehensive analysis of change are significant, J. Galbraith argued. "Also great—and increasingly greater over time—are the advantages of such an analysis of change that extends beyond economic science. This is explained by the fact that, as national prosperity increases, economic science becomes increasingly incapable of providing a reliable basis for judgments about social problems and a guide to public policy."

J. Galbraith generally adhered to the "general line" of the contemporary interpretation of the subject and functions of economics in the West. He distinguished scientific economic research from political problems, believing that their solution was beyond the competence of economics and the prerogative of the authorities themselves. We will not judge the validity of his position. Let us simply recall that this was a post-war period of clear successes in capitalist construction; economics was not interested in a broader interpretation of its subject matter, in being political economy, or in explaining economic inconsistencies through political relations. Secondly, we note that J. Galbraith felt deeply uncomfortable, realizing that by limiting economic analysis, like liberals, to a simple study of the dynamics of the economic characteristics of production, he was driving himself into a dead end. Understanding the system requires a systems approach.

Economic globalization is a policy that exploits the objective trend of integrating national economies. This is clearly demonstrated by the example of the WTO. The WTO, on the one hand, encourages planned economic management, while on the other, it strictly regulates the possibilities of planning economic development on a national scale, subordinating national interests to global goals whose scientific justification appears insufficient and politically biased. Meanwhile, by joining the WTO, a country is forced to accept the terms of this largely political game.

National economic development projects are increasingly overburdened and adjusted to detrimental national interests, which must be accepted as a cost of globalization. At the same time, it should also be kept in mind that there is no alternative to integration. Sapiens exists as a universal species. Earth is its common home, and development is its shared interest, synthesizing biological evolution and socio-cultural development.

When planning, it is necessary to proceed from the dialectical requirement of a comprehensive, objective analysis of reality, first, and the need to act together in the common interest, second. States have much to divide, but history cannot be tested; humanity has no other, and never will. Dialectics has revealed to us the range of opposition, both practical and

theoretical. Struggle is rational only within the boundaries of unity, therefore contradictions must be filtered through the need to achieve a common result that corresponds to the laws of movement of human reality.

Scientific knowledge is associated with costs. A scientist's understanding of what is happening does not always result in true knowledge; error is a natural process of any knowledge, and a critical mindset is essential. A scientist should not believe; he must doubt. J. Galbraith is an honest scientist, aware of the limitations of his scientific potential. He logically engages in debate, seeing a way out of dead ends and dubious judgments in scientific disputes. K. Marx was careful about the mistakes of those who served science, believing that scientists, not politicians, are called upon to determine the paths of economic development. Politicians should create the political conditions for resolving economic problems, following the recommendations of scientists. J. Galbraith is absolutely right when he speaks of the complexity of social development and the need, in this regard, to consider economic knowledge and planning in a new, broad sociocultural framework. An American scholar with such a methodological approach was out of place among domestic liberal reformers at the end of the last century, when the period of economic reforms had become compressed, leaving a trail of flaws in their actions. Our liberals' idol was Soros, a typical financial and political speculator. Speculators without ideas found a speculator with ideas. As a result, instead of improving development planning methodology, Russia received a methodology for economic and sociocultural crisis. The 21st century has heightened scientific, philosophical, and practical interest in competition. The scale, content, forms, and significance of competition have placed it among the global problems of human development, with one important clarification: it is not so much humanity itself that benefits from achievements in competitive struggle, but rather individual actors in human activity, from the individual performer and manager to the states in whose interests they work. Therefore, the organization of effective participation in competition should be considered a leading indicator of professional competence, spiritual maturity, and political awareness, with an eye, of course, to economic policy. A special place in this struggle—there's no other way to describe it—is occupied by a sense of self-awareness, the system-forming factor of which is professional culture. If human capital determines production growth, then the quality of education lays the foundation for human capital. Competencies are not effective in themselves; they are powerful when they are shaped by the needs of a well-rounded individual, in harmony with their own, national, and universal interests. The formula for the harmony of individual interests is extremely simple.

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Confucius discovered it 2,500 years ago and Kant refined it, rationalizing it with the idea that "another person should not be a means to one's life." Summarizing the thoughts of our great ancestors, we can say: the only reliable and effective means for the sustainable development of all aspects of human life is the achievement of mutually beneficial coexistence between people. Applied to production in general and consumer goods in particular, the conclusion is further simplified to the creation of technical, economic, and humanitarian (sociocultural and psychological) conditions within a specific production facility aimed at producing a high-quality, in-demand, and affordable product. The organization of production can only be considered rational when it is subordinated to a single goal—satisfying consumer needs. Unfortunately, our modern economic organization pits producer and consumer against each other, turning them into adversaries, instead of stimulating them to act as a unified team. What are the causes of this anomaly? Is this due to objective factors whose resistance we are not yet able to overcome, or are the impeding forces inertial, inherited and introduced through modernization, and are we capable of combating them rather than the consumer in the market? What are our reserves?

Answers to these questions must be sought in systems analysis, which requires recourse to scientific and philosophical theory. One should not be afraid of the tension of creative thought. The renowned naturalist D. Dunn, following Charles Darwin in analyzing the meaning of competition, concluded 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 begin with philosophical reflection.

In economics and politics, numerous phenomena are known that contradict the nature and functions of these spheres of social life. Practical development does not always coincide with historical logic. History, despite its rational basis—the history of the activities of Homo sapiens—often drives rational reflection into a dead end. This raises a problem: if the history of the sociocultural activity of "Homo sapiens" should be at least no less rational and logical than the individual human mind, which is subject to chance to a far greater extent than the collective human mind, then how can we explain the presence of social anomalies, a kind of "jams"? Are they historical dead ends from which we must regularly escape, or are they the product of the underdeveloped organization of social relations and governance, including a limited understanding of historical patterns. In other words, we are confronted with a historical riddle, and we must determine where to look for the keys to its solution—in consciousness or in objective reality? Where should we focus our attention? We have no answer that can be sufficiently substantiated. Moreover, it seems to us that it would be more

legitimate to carry out the study of the nature of this problem in parallel – both in social existence and in social consciousness.

The rationality of the history of human activity could not help but establish a logically expressed pattern, but the absence of non-logical processes in real history would seem as if the scenario of history had been written in advance and whoever created it continues to orchestrate the course of historical movement. N.G. Chernyshevsky compared history to Nevsky Prospect, laid out along a ruler. He did this to emphasize that historical logic requires a specific awareness. History is comparable to the order of movement in the physical space of existence, but it is located within it non-linearly. In nature, there are no straight lines—they are arbitrary and exist as intervals or segments of movement. The same is true for the development of society: it is rational to the extent of its historical specificity. And each historical specificity carries within itself both something new and unresolved or limitedly resolved problems, bequeathed to successive generations. Historical logic encounters the imperfections of historical concreteness and is better understood as a sequence of concrete historical rationalities, constructed from the contradictions of the rationality of human activity—essentially, the relative logic of the historical concreteness that accompanies the historical ascent of socialized Homo sapiens. The 20th century confirmed the idea of historical materialism in its Marxist interpretation. The development of social life relies on the movement of material production, the connecting element of which was initially Homo sapiens. Human history arose from labor, but the modern state of labor became possible only at the stage of Homo sapiens, which means the following: production serves as the basis for social progress when it finds expression in human rationality. To be a real force, production must correspond to human needs; needs must manifest themselves in thoughts, thoughts must capture feelings, and become convictions. The improvement of production is determined by the transformation of science into a direct productive force and technological progress; however, the productivity and quality of productive activity are no less dependent on the moral factor—a person's attitude toward labor. In this light, the Japanese mentality, shaped by an original economic policy that aligns the interests of property owners and employees, is indicative. Its core is a national tradition rooted in Confucianism. Confucius taught: "In governing a state, constant attention to business and sincerity in dealing with people, moderation in expenditures, and love for the people are essential. And no less important is motivating the people to work." Examples of moral deterioration can be found in Japan, China, and other Eastern countries, but they are less evidence of a sociocultural reorientation within a national framework than of the historical costs of national

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cultural development. There, the overwhelming majority of the population continues to heed the words and reasoning of teachers. "Wealth and nobility," Confucius explained, "are objects of human desire, but a noble man does not enjoy them if they were acquired illegally..." How can a noble man bear such a lofty name if he has lost his love for humanity? A noble man never parts with his love for humanity for an hour; it is always with him: in trouble and in the vanity of the world."

To maintain the prestige of a company in Japan, the foundational phenomenon of social life—family and family traditions, which accumulate moral strength—is actively utilized. The family serves the company. Each family member, traditionally linked to the history of production, perceives the company and their work through the prism of family tradition, alleviating the burden of alienated labor inevitable under exploitative conditions. Exploitation itself is draped in the form of social partnership. The essential contradictions of bourgeois production remain, but the way they are perceived by consciousness changes. In modern Russia, the term "exploitation" is not used to describe production, which is not surprising given the existing practical attitude toward national culture, especially toward education, officially aimed by policy at developing the competencies that employers primarily require. The quality of production and the quality of the product depend on technical conditions—technology, technical means, production organization, the professional qualifications of organizers and implementers, and attitudes toward work. The latter two components form the essence of the concept of "subjective factor" or "human capital." Building on the achievements of the scientific and technological revolution, entrepreneurs strive to minimize the influence of the "subjective factor" due to its volatility. Without being overtly explicit, the "subjective factor" is attributed to conditions of uncertainty and risk. The problem here is that all attempts to limit the presence of the subjective factor in production, and especially 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, management of the organization of production development is delegated to artificial intelligence, built on the laws and rules of formal logic, which expresses one aspect of development: conservatism. The original law, and essentially the principle of this logic, is the law of identity. Object and subject, and their relationship, are recognized as immutable. Movement is reduced to its relative moment—rest. Rest replaces movement and, with it, change as the essence of any movement.

Charles Darwin said that nature abhors leaps, and explained that it is all made up of them. Jean Cuvier, on the other hand, sought to understand the variability of species as a result of terrestrial

cataclysms. Nature's life tells us to be wary of logical linearity in thinking. It is effective when something needs to be perfected in its traditional form. For example, in the case of improving an existing product range, or achieving a rational balance between consumer demands for a well-known, attractive product, its quality, and price. But everything has its limits, and improvement is no exception. Therefore, we must proactively seek out interesting, promising options for developing a product line, thinking not about what already exists and improving what exists, but rather trying to imagine systemically, anticipating demand with innovation. Otherwise, managing consumer needs today is irrational.

Our thinking, in that part of it called creative, is quite expansive for innovative action. However, it is important to understand that beyond the horizon of the known, Aristotelian logic loses its heuristic potential. Prospective thinking is thinking that attempts to "grasp" the direction of change in commodity production. Here, the ability to anticipate reality predominates—a property discovered by P. Anokhin. Physiological grounds for anticipating change exist, and psychological prerequisites in the form of will, need, and emotion are also natural. All that remains is to seek logical tools. The focus should be shifted from Aristotelian formal logic to Hegelian dialectical logic, based on the principle of the development of the content of concepts and the change of the concepts themselves. Presenting the peculiarity of dialectical logic, its fundamental difference from Aristotle's logic, Hegel wrote: "In rational logic, a concept is usually regarded as a simple form of thought and, more precisely, as a general idea, as if the concept as such were something dead, empty, abstract." And he clarified: "Of course, the concept should be considered as a form, but as an infinite, creative form."

It's no coincidence that Marx's supporters noted that the founder of a universal understanding of dialectics did not leave a textbook for his successors, as the logic of analyzing the movement of production in Capital was intended to be his textbook. Marx demonstrated how the logical limitations of production managers' thinking reduced the process to capital management and drove production not only to a crisis provoked by overproduction but also to socio-political tension. The development of political economy after Marx was predictable, 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 peculiarities 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 a developed society, then history itself destined it to be realized with dignity exclusively in

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the form of bourgeois organization. Thus, consumer thinking, also generally attuned to a formal-logical mode of action, leads to the final conclusion: the period preceding capitalism was prehistoric, merely a formative stage. The true history of commodity production is being created in bourgeois form. Objective reality was embodied in an absolute, that is, ahistorical form. Subsequent history can only be understood as capitalism's ascent to its highest and absolute achievements and the utmost defense of the stability of the bourgeois system—the optimal one for a commodity economy. The power of logic lies in its ability to construct an internally consistent theory, but the truth of any theory is not tested by its consistency alone. Here, the correspondence of the theory's consequences 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 everyone consumes the products of production, striving to ensure that consumption is consistently high-quality and commensurate with their ability to pay. Beginning with artisan labor and its guild-based organization, product quality has relegated all other characteristics of production to the background. While the division of labor was guild-based, and within the guild, everyone produced goods right down to their final form and fully guaranteed quality with their own brand, production quality and product quality were inextricably linked, and the issue of product quality was simplified, reduced to adhering to technological production standards. Production was the producer's means of subsistence, so the relevance of product quality was negated by the specific nature of their relationship to production.

The marketplace provided high-quality goods; the only concern was counterfeiting, which was not present on the scale it is today and was resolutely suppressed by both the state and self-regulation of trade. For mass production, the primary consequence of the Industrial Revolution, the issue of producer interest in product quality was not a socially significant one. It undoubtedly existed, but the nature of production prevented it from escaping the realm of private consciousness and materializing in the product range. Potentially, this problem arose even before commodity production; however, at that time, it took the form of an abstract possibility, for the reality was the actual quantity of the product produced. Production was only just gaining momentum as a source of human vitality. First, the problem of quantity arose; the increase in quantity raised the question of quality, as the ability to compare manufactured goods became possible, and production specialization emerged depending on the uniqueness of the natural environment. The developing market demanded a variety of goods. Products were needed to accommodate the varying purchasing power of consumers. Factory production, based on a

technological foundation, opened the prospect of varying product quality. The strict production constraints that characterized guilds and workshops eased. Products of varying quality appeared on the market. The very concept of quality was actively debated in British Enlightenment philosophy. John Locke proposed a theory that quality was determined by combining the objective properties of objects with their subjective perception by the mind. The division of quality attributes into "primary" and "secondary" had a rational basis, linked to the specific nature of "second nature"—things transformed from their natural state by human labor. The "primary" qualities of a product or its raw materials are determined by natural reality and are completely independent of human control. "Secondary" attributes, on the contrary, are dependent on human labor. It is labor that reveals or creates them, and therefore the quality of objects transformed by labor must be determined by human judgment. The inclusion of humans as a factor in the production of product quality increases the influence of the laborer on the quality of production and the quality of the finished product. Consequently, the burden on management increases. Management is subordinated to the task of consistently producing a high-quality product. As in any task, it is necessary here, namely:

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

Only by answering these questions will we be able to productively explore the problem: "How realistic is our desire to impart a demand for high-quality product results to mass producers?" In other words, "is it possible to sufficiently motivate the production of a high-quality product from within mass production?" Unfortunately, quality management is currently being implemented by introducing ideas developed not within production, but within "pure" management theory.

This quality management mechanism elevates the importance of scientific analysis, assigning the role of a subsidiary, experimental farm to the self-promotion of production toward quality. A retrospective look at the history of conceptualization of how to manage production quality in general clearly demonstrates that this history is very similar to the movement of thought based on the principle of "trial and error." Each subsequent "theory" after S. Colt (1870s) [and others] invariably resembled a way out of the impasse into which its predecessor had led, until ultimately the key concept of QMS was replaced

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by QMS – "Quality Management System." Comparing QMS with QMS allows us to discern the trend of this movement – the desire, by developing a new approach to quality management, to overcome the narrow technological view of quality as a standard limited by the production process outside of the conditions of consumption. The interpretation of product quality, formed under the influence of economic rationality, does not reflect the sociocultural status of the product, at least not consumer goods. The qualitative characteristics of a product intended for mass consumption should be sought at the intersection of its production, economic, every day, and sociocultural merits. Moreover, it is desirable for a product not only to satisfy existing needs but also to stimulate their cultural development, serving as a tool for the consumer's personal development. Human capital participates in the creation of a product, and production is intended to facilitate personal development. There is no other way to overcome alienation in the context of the absolutization of private property and its disproportionate distribution to labor. Only by infusing labor with creativity and rewards commensurate with creativity can the tension of alienation be "relieved," in the terms of Hegelian philosophy. Product quality, in a broad sense, can be considered a factor in social progress and a test of the sociocultural achievements of social development. In determining quality, the most common shortcoming is the lack of a systematic approach. Quality is defined as a set of essential properties. A common method for selecting these properties is the pyramidal arrangement of an object's properties. At the base, important but not defining properties remain, and as we ascend to the top, a hierarchy of the remaining properties is formed. At the summit, we obtain the sum of the main properties, which are included in the definition of an object's quality. G. Hegel once cleverly defined quality by contradiction: "Quality is that which, by losing something, an object ceases to be itself." Following the example of the great thinker, let us define "footwear" as "clothing for the feet." How accurate is this definition? For shoes, probably yes. For shoe quality, it's unlikely. If we deprive shoes of the ability to be "clothing for the feet," they truly won't be shoes. If, however, we retain only their inherent ability, the required quality of the product will be uncertain. "Clothing for the feet" can be dangerous due to the toxicity of the material, the fastening means, or the design, which is inconvenient for movement. A formally constructed requirement for an object does not coincide with the quality of the object. It is significant as a prerequisite for the qualitative definition of the product. Determining the quality of a product must begin with its functional purpose. Functional purpose should be viewed as the relationship between the formally defining property of an object and the specific use of the object, its commercial purpose, embodied in the consumer value

of the commodity. Feet, for which clothing is made as shoes, are part of a living organism. They are not the lasts or limbs of a corpse, also intended for specific clothing. Clothing for feet will not be considered footwear until sufficient evidence of its safety—hygienic, ergonomic, industrial, and household—is obtained. Quality is not the sum of a product's essential properties; it is a system of them, the system-forming characteristic of which is, indeed, the ability to perform some formally most significant function. This function is laid at the foundation of defining a product's quality, subsequently "cultivating" the system itself, just as a pearl is cultivated from a random grain of sand in a shell, or the Periodic Table of the chemical elements is cultivated from atomic weight. Hegel was right in his definition of quality: it is always better to begin with what is "in plain sight" and then build upon the definition. An atom's nucleus is surrounded by an electron shell, and together they define the atom. We define quality by embedding it in the definition, subsequently revealing it in the totality of its specific properties. From a philosophical perspective, the quality of an object, reflecting the diversity of the world, reproduces this objectively existing distinction within itself. The quality of a product, especially one intended for mass direct human consumption, requires additional clarification related to the manufacturer's responsibility for the safe use of the product. The quality of consumer goods is more complexly structured. Its definition includes the systemic arrangement of core competencies of technical and humanitarian significance.

By definition, footwear quality must ensure the interaction of two fundamental competencies: safety and comfort. The aesthetic properties of footwear are subordinated to these competencies and are embedded within them. With these competencies, the manufacturer "entices" the consumer, much like flowers attract insects, which, through consumption, perform the work of pollination.

It's a mistake to simplify the cultural assessment of a product to the level of its aesthetic value. A product's cultural status synthesizes both the culture of its execution and the culture of consciousness of the manufacturer, who decides which materials to use and whose interests to pursue—the profitability of production or the needs of the consumer who trusts the manufacturer. As we ascend, we can easily reach the very top—the culture of public consciousness. In some countries, stealing is not tolerated, and deception is considered vile, while in others, everything is built on these vices; they are legalized, ingrained into the national mentality.

Substituting an economic understanding of product quality for a philosophical one is natural for an economy focused primarily on profit and the accumulation of capital for private interests. The dominant economic focus in characterizing quality has an ideological basis. The desire to separate

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economics from socio-cultural development should be considered in the same context. The idea that economic development should be completely independent of political oversight and humanitarian functions, with everything non-economic supported by taxes on the economy, is gaining momentum and, most importantly, is supported by the authorities. Attempts to counter this logic with the common sense of social development as the progress of the individual and interpersonal relationships within the social organization of the historical process are ineffective. They are relegated to the role of local public opinion, which has never been particularly solidaristic. A philosophical systems analysis of quality and the shortcomings of its interpretation remains the domain of professional reflection. It would seem that we are faced with a purely theoretical problem: what constitutes the actual quality of a product, and what does the system of qualitative properties in product characteristics look like? In reality, when applied practically, it develops into an ideological problem: how can we define product quality in the contemporary, concrete historical circumstances of social and cultural development? Simplifying the understanding of product quality by reducing it to its properties that ensure production profitability makes production, not the consumer, the system-forming factor in determining product "quality," which contradicts the quality of the developed economy of "post-industrial," "new industrial," and even "industrial" societies. At the dawn of humanity, consumers rejoiced in everything they could produce. Production was the defining factor in 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. The transition to the principle of "the buyer is always right!" presupposes that the quality of a product is determined by its consumer.

The economic dominant in characterizing product quality is clearly not modern in a philosophical sense, but it expresses the essence of the bourgeois foundation of the existing economy and, therefore, will be defended both politically and ideologically. Moreover, in a certain sense, it is interesting, particularly for solving the problem of mobilizing production potential to produce in-demand goods in significant quantities. However, the quality of such a product will be conditional, "economic." The concept of "economy class" has received official recognition, developing the concept of "produced for sale in Russia." We have already emphasized that for 130 years, bourgeois economists created models for the efficient production of high-quality goods in demand by the market, emphasizing the economic content of quality. Having driven production into a dead end with economic models of quality, top managers, together with theoreticians—economists who separated their academic interests from the

sociocultural goals of producing material goods—were forced to recognize the consumer not as a market anti-subject, but as a partner, a co-conspirator in the production process.

Recognizing the consumer as a partner is tantamount to including them in the production policy development team, albeit formally, as they remain in their current position as contractors. To change the understanding of quality, production improvements must begin with the consumer's interests, reflect them in the product's properties, and then consider how to optimize the organization of its mass production.

Ultimately, a compromise solution, justified by production capabilities and the need to expand these capabilities, is initially acceptable. Currently, the buyer fundamentally remains a serf to the producer—the master—and the political protectorate of big capital's interests. The interests of the mass consumer are advanced with the tread of Japanese women, while the dominance of corporate interests in production is advanced with the ceremonial march of victors. The pace of progress is incomparable; there is no noticeable advantage in advancing consumer interests, and none is expected. The consumer, with their interest as a commodity, is theoretically not excluded from the development of strategy, tactics, and advertising. Let us cite B.S. Aleshin et al.: "For a 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 directly participate in the continuous improvement of this process." To this end, the Kaizyo system was improved, replacing it with a new version of Kaizen. Changes in quality management have revealed the advantages of countries where the mass consumer—who is also the production worker—feels more comfortable and feels a sense of participation in the development of production. In the second half of the 1980s, Japanese companies received 40 times (!) more suggestions 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 these suggestions were implemented in one way or another. The quality ideology is being restructured to a new, consumer-oriented approach with extreme reluctance and partiality. The ISO 9000 quality management system (in the Russian Federation—GOST R ISO 9000-2015) was introduced into global practice 30 years ago. Its initial premise (No. 1): "Product quality is a characteristic controlled object," sets the general direction for understanding quality. Quality is a product of production. Clause 2 clarifies the roles of those influencing product quality: "The goal of quality management is to create products of a quality level that satisfies certain established requirements and needs." To clarify whose requirements and needs are being addressed, at the end of the clause we read, separated by a comma, "consumer requests."

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Consumer interests are taken into account, but only as a residual consideration. They are considered last, "if production reserves allow." Scientific and popular sources explain this alignment of interests by suggesting that technically complex products and their improvement are the domain of specialists. This creates the impression that specialists are not consumers. ISO 9000-2015, for the first time, places the consumer at the very top of the list. The first principle of the QMS states: "Customer focus." It is the consumer who declares quality attributes. The status of an enterprise depends on the extent to which the quality of the product offered satisfies the quality requirements of customers. The enterprise must understand their current and future needs, meet their requirements, and strive to exceed their expectations. But one should not rush to celebrate the changes that have taken place. The quality management system remains focused on developing the quality of production technology, not on producing a quality product. The quality of enterprise operations, as before, is tested to ensure the quality of production organization is maintained. Consumer interests are put on the back burner. All leading international quality management registrars are represented in Russia: Veritas, the British Standards Institution, Lloyd's Registrar, and inspection societies (TUV). In addition, numerous homegrown and joint ventures offering their services in the quality management market are involved in certifying the quality of production and products. The problem is not finding the right organization, but rather that they are all focused on production or products, not on the specific interests of consumers, which are quite specific and do not always align with the manufacturers' views on quality.

The dialectic of a market uniting producer and consumer is simple: they are opposites, existing only in unity. Therefore, a balance must be sought between the interests of both parties to ensure the sustainable production of high-quality goods, serving as a buffer against recessions and crises. Crises of overproduction—classic for capitalism in the 19th and first half of the 20th centuries—have become a thing of the past. They have been replaced by financial systemic upheavals. Experts are seeking a panacea in a high-quality, intelligent, thrifty, and lean production economy. "Historical experience shows that increased attention to quality has led to recovery from crises in many countries. Large-scale crises in Japan and Germany in the late 1940s were overcome with the help of government policies focused on improving quality. The crisis situations in the US and European markets that arose in the late 1980s and early 1990s forced not only individual corporations, but entire countries – Sweden, Great Britain, and the US – to focus on improving quality as the only means of helping the national economy withstand the onslaught of competitors.

In agreement with the above analysis of the economic history of the second half of the 20th and first two decades of the 21st centuries, we express our surprise that, while defining recent social development through quality, the approach to understanding quality itself has not been radically modernized. The comprehensive significance of quality requires a reconsideration of the concept of "quality" and a new perspective on the factors that ensure the actual quality of an activity and its product. The system-forming position of the quality factor in social progress also necessitates a new political approach to quality. Production development must be oriented toward internal, not imported, principles.

Quality management must be driven by need. This, and not rewarding quality work with incentives, is the true essence of the new economic policy. Naturally, no one is planning to abolish incentives; they are being replaced by motivation. Today, incentives encourage the required quality of action; tomorrow, a culture of professionalism will be further developed through incentives. Movement is most productive when it is self-motivated. External incentives are less effective. Rewards must match the quality of work and provide consistent motivation.

The shift in the qualitative strategy of economic policy from encouraging high-quality production to fostering a demand for a high-quality product is not yet another attempt to revive economic romanticism, nor is it communist nostalgia for the cultural individual's need for labor, as it might seem to those specialists who have shifted from political economy to economics, reducing dialectical analysis to a statistical approach adapted to the volatility of modern production. What is at stake is solving a system-forming problem of history—the relationship between the individual and society, and which side of this contradiction appeals more to each individual. But in principle, this is merely a double helix of social progress. A developed society is tested as a prerequisite for the development of the individual. In turn, a developed society is itself a product of the individual's cultural activity. The formal logical conclusion from the interdependence of the individual and society is obvious: their relationship must be built in harmony, based on an awareness of mutual interest, bringing their interests to the level of a naturally necessary need (according to Epicurus' classification) for each other. We are currently experiencing a historical stage of formally abstract awareness by individuals and policymakers of the fundamental contradiction of development. Individuals and society are, as it were, adapting to each other, seeking points of mutual growth. This has been partly successful, and there are many examples: mass production, free access to education and sources of cultural development, political democracy, the promotion of a culture of environmental management, solidarity in the fight against extremist aspirations, the shared use

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of scientific and technological achievements, and the strengthening of the authority of the idea of tolerance.

A special place in this list should be given to the pursuit of a high-quality economy. The essence here is this: opposites, by definition, are mutually alienated. The dialectical opposites to which the individual and society belong have the advantage that the unity of their relationship is inherent at its inception. It only needs to be brought to a fundamental position by ascending from the formally necessary stage to the absolutely essential, imbuing the process with real content, and tangibly demonstrating the advantages of interaction. There is no other way to overcome the alienation objectively inherent in the relationship between the opposites of the individual and society. Through quality of activity, to quality of social improvement. It is unnatural to alienate that which serves as the real condition for one's development. Under classical capitalism, alienation was a prerequisite for capital's attainment of power, and the very political organization of society was openly adapted to the maintenance of the bourgeois state. Democracy was adapted to the bourgeois social order. The 1917 revolutions 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 post-classical capitalism. The dominance of private property and the advantages of capital remained intact, but significant changes occurred in the social superstructure. Class antagonism gave way to social partnership. Access to capital led to the emergence of various forms of associative use of capital in production. Cultural progress was accompanied by an interest in quality of life, a change in this very concept. Global cataclysms undoubtedly did more than simply frighten the peoples of Europe and Asia. They moved consciousness away from the abyss of extreme interests in resolving contradictions.

The alienation of the individual in labor has not been overcome, but development, both objective (society) and subjective (individual), has been achieved through mutual movement. Certain conditions for the removal of alienation have emerged. And the new approach to quality—consumer-production—is a milestone in bringing together the main actors of social life. It will force adjustments to economic policy, restore a systemic understanding of society, and curb the tendency to compartmentalize social life.

A high-quality economic development vector will, of course, require additional expenses, but the state, with its economic instruments, is there to try to offset these. And the market will certainly respond positively to a high-quality product with its activity. In our view, the mere existence of private property in its diverse forms of realization is not a sufficient basis for alienation in the labor of the individual. K. Marx, developing Hegel's idea of alienation, apparently had

in mind a specific method of organizing labor associated with the absolutization of the dominance of private property. Private property serves as a potential economic basis for exploitation. But exploitation is not an inherent characteristic of private property. Private property alone is clearly insufficient for exploitation. As for the opposite of private property—public (national) property, which is managed by the state and serves as the real subject of ownership—it, too, offers no economic guarantees for overcoming alienation, as is readily apparent from the experience of domestic state monopolies. One gets the impression that the economic foundations of alienation should be sought not in property, but in distribution. Economic contradictions are insurmountable, but they allow for management, the task of which is to control the nature of the contradictions, to keep them within the limits of insignificant, acceptable differences that do not test the existing unity of production for historical expediency.

It's worth recalling another observation by Hegel, recognized by Engels as crucial to understanding the dialectic of development: "Everything rational is real, everything real is rational." Hegel was able to discover the foundations for the necessity of systemic transformations of social relations, including economic ones.

In development, there are two states that are perceived as existing, yet differ within the overall status of their manifestation: "real existence"—"reality"—and "actual existence"—"reality." These forms of existence differ fundamentally in their foundations. "The truly existing" relies on the necessity of its form; it represents a developing reality. "The truly existing" has passed the stage of its necessity, ceased to be a factor in development, and lost its relevance. It hinders the process of development. Since Hegel understood the development of thought and society as a movement toward absolute rationality, he identified the necessity of the actual with reality.

Of course, one can squeeze every last ruble out of a developed product range and established production technology. The question is: should this be done? Time moves forward at a certain pace, "in its own way," according to an objectively tailored "schedule." If you don't keep up, you'll fall behind and cease to meet changing requirements. The art of management—production management is no exception—lies in the ability to stay current. Then you'll always do so in a rational manner. Rationality will protect you from most problems. E. Deming's "Seven Deadly Diseases" can be summarized in one: staying current with product definition and production organization. Only those who can mobilize human capital and properly focus financial and technical resources on this task can achieve this. Without the ability to control the "pulse" of time—to understand the specific economic and sociocultural situation, the

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state of consumer interests, the real possibilities of production, and to achieve stability in an increasingly competitive market—there's no chance. Let's add one more point—the qualitative orientation of production development—and the general conclusion becomes clear: the path to economic rationality lies in creating real conditions for the formation of demand for quality products. This demand must be tested by responsibility to the consumer as to oneself. Confucius's ancient wisdom, "Treat others as you would have them treat you," has not become outdated; on the contrary, following it has ensured advantages in economic progress for Asian countries.

So, what should be considered as the necessary conditions for achieving a radical change in the attitude towards the quality of production of a truly high-quality product - the transition from the stage of external audit to the stage of internal guarantee, formed through the development of the consumer's need to create a product of the required quality:

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

- a significant increase in purchasing power. Achieving a level that allows for the choice of desired goods. A quality product cannot, by definition, be cheap, but it can and should be made accessible through market mechanisms;

- a high level of professional training for producers, ensured through the development of a professional culture and national identity. The primary focus should be on fostering an attitude toward work as a life's work. Comprehensive consumer education, embracing their perception as stakeholders in a common cause;

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

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

- b) reduction to a reasonable ratio of the differences in the amounts of remuneration of managers and performers, clarity of the grounds for such proportionality;

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

- d) the full use of socio-cultural mechanisms to stimulate individuals to participate in corporate movement and to join team forms of movement.

- d) sustainability of corporate activities;

- e) priority of relationships based on the principle of "One for all, all for one." Active promotion of a team-based form of responsibility for work results;

- g) organization of systematic competition in the quality of work;

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

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

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

- l) awareness of the fact that it is the "little things" that reveal the perfection of quality,

Therefore, small details should be treated like quality building materials.

Quality is destined to always be at the forefront of both scientific and amateur discussions. The problem of ensuring quality in operations is not only universal but also relevant; it is strategic. The domestic light industry is experiencing difficult times, and consumers are being offered products of dubious quality, which have entered our markets through counterfeit and other illegal means, meaning they lack guarantees for buyers to exercise their rights to protect themselves from unscrupulous manufacturers and suppliers. It is essential to revive the role and significance of a quality-focused strategy, as only then will enterprise managers be subjectively and objectively compelled to improve their production processes using nanotechnology, innovative processes, and digital manufacturing, so that competitive and import-substituting materials and products fully meet the needs of domestic consumers. Furthermore, our assertion that the consumption of domestic materials and products is regulated by the market is justified. In this case, market demands should shape the role of the state and consumers in production to foster sustainable demand for domestic materials and products, namely:

- maintain the range of goods, regulating it through federal, regional and municipal orders;

- stimulate price stability; increase consumer power and gradually improve their quality.

The implementation of these objectives will create the basis for consumers to recognize the need to pay for the benefits of high-quality materials and products, and for manufacturers to understand that improving the quality of materials and products cannot be associated only with higher prices, but also through technical innovations in digital production aimed at applying new technological and engineering solutions.

Today, and especially tomorrow, it's crucial to implement one of the defining principles of production efficiency: the manufacturer produces precisely what is needed not only by domestic but also by international consumers. It's equally important to understand the role and significance of quality performance, that is, to what extent leaders have grasped the essence of things, learned to manage them, modify their properties (product range) and form, making them serve people without significant harm to nature, for the benefit and in the name of

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humanity. Both political leaders and government officials have recently begun to discuss the need for a sound industrial policy. However, a closer look at the regulatory and methodological documents on industrial restructuring suggests we're falling into the same traps we've been falling into throughout the years of reform. What is the essence of economic reforms and the significance of industrial policy within them, which are theoretically justified and practically tested in a number of developed countries? These include the fight against inflation, strengthening the national currency, and financial stabilization. These include changes in ownership patterns in various sectors of the economy through privatization. This includes the structural reorganization of the economy to accommodate market conditions.

At the same time, structural restructuring must underlie all these fundamental processes of economic reform. Both financial stabilization and privatization must be subordinated to the process of structural restructuring, as it is structural restructuring that determines the final outcome of reforms and the effectiveness of adapting various forms of production to civilized market relations. The foundation of economic restructuring must also be the final outcome—products and services—and their competitiveness in domestic and global markets.

What was happening during the Russian reforms? All three basic processes (financial stabilization, privatization, and structural adjustments) proceeded independently, without any interconnectedness. Therefore, the methods employed by the government and the Central Bank to combat inflation and other economic indicators often ran counter to the objectives of structural adjustment. Regarding the process of structural adjustment, the government's position is expressed by the following statement: "The market itself will put everything in its place." Given this stance on structural adjustments, it is not surprising that national economic policy at that time found no place for such terms as quality, competitiveness, or import substitution. This, unfortunately, is the reality of the reforms that have been implemented. In this regard, I would like to cite well-known international experience.

A world-renowned quality specialist, E. Deming, who was once a scientific consultant to the Japanese government and led Japan out of the economic crisis, says in his book *Out of the Crisis*: "...managing paper money, rather than a long-term strategy for digital production, is the path to the abyss."

Regarding the need for the state to pursue industrial policy, one can cite the words of the eminent economist of the past, Adam Smith, who 200 years ago laid the foundations for the scientific analysis of the market economy. Regarding the role of the state, he said: "...it alone can, in the interests of the nation,

restrain the greed of monopolists, the adventures of bankers, and the selfishness of merchants." This seems to apply to us and our economic situation today.

What are the current economic performance results, and what are the achievements in this area? Growth in gold and foreign exchange reserves, reduced inflation, a budget surplus, and other financial and economic achievements. But are these the ultimate results of public administration? Or the quantity and quality of goods and services sold on domestic and foreign markets, or the population's ability to purchase these goods and services? And, ultimately, the quality of life of the country's population? Therefore, it is entirely logical that today's goal for all levels of executive and legislative authorities is to improve the quality of life for Russian citizens.

Let's conduct a broad factor analysis of the "quality of life" problem. Citizens' quality of life depends on the quality of goods and services consumed across the entire spectrum—from birth to funeral services—as well as on their ability to pay, which allows them to purchase high-quality goods and services. These two factors (quality and ability to pay) depend on the state of the country's economy, which in turn depends on the performance of enterprises in various sectors, including light industry. Enterprise performance depends on the state of management and the level of application of modern management methods.

Current global practice for the widespread application of modern methods is based on standardization and certification. Standardization allows for the consolidation of best practices, their formalization in an accessible and understandable form, and their availability to all those wishing to apply these best practices. Certification allows for the assessment of the level of implementation of standard requirements in practice and provides the corresponding guarantee to the consumer. Currently, no more effective mechanism for disseminating best practices has been devised. experience in solving various problems, and corresponding international structures for standardization and certification have been created around the world. An analysis of current international standards, which are aimed at improving the level of enterprise management, shows the following areas of their action, namely:

- quality management systems (ISO 9000 series of international standards and industry supplements);
- environmental management systems (ISO 14000 series of international standards);
- occupational health and safety systems (OH S A S 18001);
- social responsibility systems (SA 8000)

The structure of the problem of "quality of life" and a set of international standards aimed at solving it. Moreover, international quality management

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standards are the most significant and global in nature. Their application of modern methods allows us to address not only the issue of improving quality, but also the issue of cost-effectiveness and productivity. In other words, today the concept of "quality management" is evolving into "quality management." Therefore, improving the efficiency and competitiveness of the economy, and ultimately, the quality of life, is impossible without the implementation of a well-thought-out and sound industrial policy, in which innovation based on digital production and quality should be prioritized by the state's economic policy.

Conclusion

Improving the quality and competitiveness of materials and products is becoming increasingly important in the current stage of Russian economic development. As demonstrated by the experience of advanced countries that emerged from similar crises (the United States in the 1930s, Japan and Germany in the post-war period, and more recently South Korea and several other countries), industrial policy and economic recovery were always based on a strategy for improving the quality and competitiveness of products capable of winning both domestic and foreign markets. All other components of the reform—economic, financial, and credit, and administrative—were subordinated to this primary goal. Software developed for generating the technological process for producing priority products and determining specific discounted costs—the sum of current costs (prime cost) and capital investment, measured using a standard efficiency coefficient and taking into account the production program—allows for calculating the static parameters of the technological process for producing priority products under various forms of production organization. This software was developed to calculate cash inflows from operating activities of light industry enterprises based on an assessment of the level of performance and dynamics of production and sales, determining the influence of factors on changes in the values of these indicators, identifying internal reserves, and developing measures for their development aimed at accelerating product turnover and reducing losses. This guarantees light industry enterprises a stable TEP and prevents them from bankruptcy. Models for product sales over a month are proposed at 100%, 80%, and 50%. Calculations show that with 100% sales of footwear, not only the costs of production and sales are compensated, but also a net profit of 1900.54 thousand rubles remains, demonstrating the enterprise's efficient operation and appropriate marketing policy for its product range. Profit is also ensured by selling 80% of men's, women's, and children's footwear. Selling less than 50% of footwear from the production volume will result in losses. To solve this problem, footwear sales must be guaranteed

within a specified timeframe and the sales volume must be at least 50%. If this situation arises, borrowing funds must be used to cover costs and organize subsequent production through bank loans, factoring, or leasing. Given the current economic situation in our country, we believe that an equally significant challenge to the development of the regional consumer market is the lack of a comprehensive regulatory framework to ensure the functioning of a mechanism for state regulation of the regional consumer market. Therefore, state and regional intervention should improve the situation in the market for domestically produced light industry products in the regions, thereby creating opportunities for the development of competitive and high-priority products.

Implementation of the planned measures will lead to the elimination of shortages for all types of products, ensure increased labor mobility in the Southern and North Caucasian Federal Districts, reduce negative processes in the labor market, and establish a stable balance between the interests of consumers, employers, and municipal, regional, and federal governments. For the successful implementation of all the above measures, it is crucial that regional authorities demonstrate their commitment to developing competitive and high-priority production, reducing component prices and energy costs, and providing transportation benefits for companies in the Southern and North Caucasian Federal Districts. Therefore, a focus on innovation, quality, and the competitiveness of products and services should form the foundation of industrial policy at all levels, yesterday, today, and especially tomorrow.

is determined, consisting of increased labor productivity, increased production mechanization, and reduced work-in-progress (WIP) levels and digital manufacturing costs. An accessible tool for digital manufacturing technologists to streamline process design is proposed, enabling the company to develop a competitive product range and predict the maximum revenue from the production of priority products.

An assortment policy has been developed to create competitive products, taking into account factors influencing consumer demand: compliance with key fashion trends, taking into account the economic, social, and climatic characteristics of the Southern and North Caucasian Federal Districts, production of which, using modern innovative technological processes, as well as to meet the demand of elite consumers, using manual labor creates the basis for satisfying the demand for footwear for buyers in these regions.

Innovative technological processes have been developed for the production of priority products using modern technological equipment with advanced nanotechnology, forming the basis for reducing the costs of priority products and ensuring their increased

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competitiveness with the products of leading foreign companies, with the possibility of a wide range of product production not only by type, but also by gender and age groups, which guarantees their full demand.

Layouts of process equipment are proposed, on the basis of which it is possible to form a technological process for the production of import-substituting products with an optimal output volume, taking into account the production area and the form of organization of digital production.

Software has been developed to calculate cash inflows from operating activities of light industry enterprises based on an assessment of the level of performance and dynamics of production and sales of products, determining the influence of factors on changes in the value of these indicators, identifying

Footwear manufacturing processes similar to other priority products were developed. Based on the production program, promising technology and equipment options were developed, and the most efficient was selected. Flow streamlining opportunities were identified, eliminating bottlenecks and minimizing equipment downtime—a prerequisite for designing innovative technological processes. The reliability of the calculations performed to assess the efficiency of technological processes using target programming methods for various technological and organizational solutions is confirmed by the calculation of economic performance indicators: cost, profit, return on investment, and other metrics. The proposed methodology reduces the duration of technological preparation for digital production and shortens the time required for expert work while maintaining the required depth and validity of engineering conclusions. The economic effect of the conducted research is expressed in the intellectualization of the technologist's work with a

internal reserves and developing measures for their development, which are aimed at accelerating product turnover and reducing losses, thereby guaranteeing enterprises a stable energy efficiency and preventing them from bankruptcy.

Software has been developed for developing a digital manufacturing process and determining the production cost of priority products. A computer simulation model describing the dynamics of the production process for priority products has been implemented. The proposed methodology and the resulting software reduce the time required for technological preparation of production and, by streamlining the technological process, increase the specific consumer effect of priority products.

Comprehensive indicators of the effectiveness of innovations have been calculated

reduction in the time spent on developing a range of priority products and assessing the efficiency of technological processes, compared to a typical economic calculation of the full cost of manufacturing such products.

An analysis of the impact of digital production organization and manufacturing technology on the cost of priority products was conducted using the manufacturing process of children's, women's, and men's footwear, taking into account a shift schedule. Theoretical relationships were derived for assessing the impact of the "production organization" factor on individual costing items as a whole and other technical and economic indicators, with the aim of preventing enterprise bankruptcy.

Thus, all this combined will ensure a stable position for light industry companies in the Southern and North Caucasian Federal Districts, both domestically and in markets near and far abroad. All that's needed is goodwill and desire.

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