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Article



Yulia Igorevna Prokhorova

Institute of Service and Entrepreneurship (branch) of DSTU
Bachelor

Vladimir Timofeevich Prokhorov

Institute of Service and Entrepreneurship (branch) of DSTU
Doctor of Technical Sciences, Professor,
Shakhty, Russia

Lyudmila Anatolyevna Romanova

Yug-Test LLC
Ph.D., Associate Professor, deputy Director
Rostov-on-Don, Russia

Svetlana Yurievna Korablina

LLC TsPOSN «Ortomoda»
Ph.D., Associate Professor, Deputy director

Galina Yurievna Volkova

LLC TsPOSN «Ortomoda»
Doctor of Economics, Professor, General director,
Moscow, Russia

ABOUT THE ADVANTAGE OF MANUFACTURERS USING EFFICIENT TECHNOLOGICAL PROCESSES TO ENSURE THE PRODUCTION OF QUALITY AND COMPETITIVE PRODUCTS

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, it is clear that it is necessary to create conditions that guarantee enterprises their priority advantages in order to ensure this production of high-quality and sufficiently varied products for the population of Russia's regions.

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

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Introduction

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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 challenges of human development, with one important caveat: it's not so much humanity itself that benefits from competitive achievements, but rather individual

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actors, from the individual performer and manager to the states in whose interests they serve. 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. 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, the resistance of which we are not yet able to overcome, or are the inhibiting forces inertial, inherited, introduced through modernization, and capable of combating them rather than the consumer in the marketplace? What are our reserves? The answers to these questions must be sought in systems analysis, which requires recourse to scientific and philosophical theory. We 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.

Main part

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

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correspond to human needs; needs must manifest themselves in thoughts, thoughts must capture feelings, and become convictions.

The improvement of production is driven 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 work. In this light, the Japanese mentality, developed by an original economic policy that aligns the interests of 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 necessary. 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 cultural development. There, the overwhelming majority of the population continues to listen to the words and reasoning of teachers. "Wealth and nobility," explained Confucius, "are objects of human desire, but a noble man does not use 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 humanity; it is always with him, whether in adversity or in the vanity of this world." To maintain the prestige of a company in Japan, the foundational phenomenon of social life—family, family traditions that 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, relieving the burden of alienated labor, inevitable under conditions of exploitation. 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 equipment, production organization, the professional qualifications of the organizers and implementers, and attitudes toward work. The latter two components form the essence of the concept of "subjective factor" or "human capital." Drawing on the achievements of the scientific and technological revolution, entrepreneurs strive to minimize the contribution of the "subjective factor" due to its volatility. Without being overtly explicit, the

"subjective factor" is considered a condition 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 the ultimate means of increasing labor productivity, production safety, and profitability. Thus, the management of the organization of production development is delegated to artificial intelligence, built on the laws and rules of formal logic, 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 connection, 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: "Nature abhors leaps," and explained, "because everything is made 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, when improving an existing product range, 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 instead trying to imagine systemically, anticipating demand with innovation. Otherwise, managing consumer needs today is irrational. Our thinking, in its creative, imaginative aspect, 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. What remains is the search for logical tools. The direction of movement should be shifted from Aristotelian formal logic to Hegelian dialectical logic, which is based on the principle of the development of the content of concepts and the change of the concepts themselves. Introducing the peculiarity of dialectical logic, its fundamental difference from Aristotelian logic, Hegel wrote: "In rational logic, a concept is usually regarded as a simple form of thought and, more precisely, as a general notion, as if the concept as such were something dead, empty, abstract." He clarified: "Of

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course, a concept should be regarded 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 the form of bourgeois organization. Thus, the consumer mindset, also generally attuned to a formal-logical mode of action, leads to the final conclusion: the period preceding capitalism was prehistoric, merely a form of formation. The true history of commodity production is being created in bourgeois form. Objective reality has been 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 the 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 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, and everyone wants to ensure that consumption is consistently high-quality and in line with their ability to pay.

Beginning with artisan labor and its guild-like organization, product quality relegated all other production characteristics to the background. While the division of labor was guild-like, and within the guild, each individual produced goods 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 was full of quality goods; the only concern was counterfeiting, which was not as prevalent as today and was resolutely suppressed by both the state and trade self-regulation. 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.

This problem potentially arose even before commodity production, but at that time it was merely an abstract possibility, as the reality was the actual quantity of goods produced. Production was only just gaining momentum as a source of human vitality. The problem of quantity arose first, and the increase in quantity raised the question of quality, as it became possible to compare manufactured goods, and production specialization emerged based on the unique characteristics of the natural environment.

The developing market demanded a variety of products. Products were needed to accommodate the varying purchasing power of consumers. Factory production, based on a technological foundation, opened up the prospect of varying product quality. The strict production constraints that characterized workshop activity receded. 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, stemming from the specific nature of "second nature"—things transformed from their natural state by human labor. "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 other hand, 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. Including 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, the following is necessary:

- 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.

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- 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 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 the 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 the 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 distribution disproportionate to labor. Only by infusing creativity into labor and rewarding it accordingly can the tension of alienation be "relieved," in the terms of Hegelian philosophy. Product quality, in a broad sense, can be viewed as a factor in social progress and as a test of the sociocultural achievements of social development.

The most common flaw in defining quality is the lack of system. Quality is defined as a set of essential properties. A common method for selecting these is to arrange an object's properties in a pyramid. Important, but not defining, properties remain at the base, 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. Hegel once cleverly defined quality by contradiction: "Quality is that which, by losing something, an object ceases to be itself."

Following the example of a great thinker, let's define "footwear" as "clothing for the feet." How accurate is this definition? For shoes, probably yes. For shoe quality, it's unlikely. If we strip shoes of their ability to be "clothing for the feet," they truly aren't shoes. If we retain only their inherent properties, the required quality of the product remains uncertain. "Clothing for the feet" can be dangerous due to the toxicity of the material, the fastenings, or the design being inconvenient for movement. Formally constructed requirements for an object don't coincide with the object's quality. It is significant as a prerequisite for the qualitative certainty of the product. Determining the quality of a product must begin with its functional purpose. Functional purpose, however, should be viewed as the relationship between the property that formally defines the object and the specific use of the object, its intended use, embodied in its consumer value.

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 designed 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 a set of essential properties of a product; it is a system of them, the system-forming characteristic of which is, indeed, the ability to perform some formally most significant function. This is the foundation of a product's quality definition, which is then "cultivated" into 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 build quality into the definition, subsequently revealing it in the totality of its concretizing properties. From a philosophical perspective, the quality of an object, reflecting the diversity of the world, reproduces this objectively existing distinction. The quality of a product, especially one intended for mass direct 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 a systemic arrangement of core competencies of technical and humanitarian significance. The quality of footwear, by definition, must ensure the interaction of two fundamental competencies—safety and comfort

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during use. The aesthetic properties of footwear are subordinated to these competencies and are packaged within them. With their help, the manufacturer "entices" the consumer, just as flowers attract insects, which, through consumption, perform the work of pollination. It is a mistake to simplify the cultural assessment of a product to the level of its aesthetic value. The cultural status of a product synthesizes both the culture of execution and the culture of consciousness of the manufacturer, who decides which materials to use and whose interests to act in—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, they don't steal, they consider cheating to be vile, while in others, everything is built on these vices; they are legalized, because they have become ingrained in the national mentality.

The substitution of 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 on quality has an ideological basis. The desire to separate 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 financed 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 systemic analysis of the quality and flaws 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 within a product's characteristics look like? In reality, when applied practically, it expands into an ideological problem: how can product quality be permissibly defined 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 the "quality" of a product, which contradicts the quality of a developed economy in "post-industrial," "new industrial," and even "industrial" societies. At the dawn of humanity, the consumer rejoiced in everything that was produced. 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, although the quality of such goods 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 an ally is tantamount to including them in the production policy development team, albeit formally, since they remain in their previous position as contractors. To change the understanding of quality, production improvements must begin with the consumer's interests, reflecting 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 acceptable at first. Currently, the consumer fundamentally remains a serf to the producer-master and the political protectorate of the interests of big capital. 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 parade stride 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 in the quality of the product, 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 the quality of this process." To this end, the Kaizyo system was improved, replacing it with a new version of Kaizen.

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Changes in the organization of quality management have revealed the advantages of those countries where the mass consumer—who is also the production worker—feels more comfortable 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 the suggestions were implemented in one way or another. The quality ideology is being rebuilt to a new, consumer-oriented approach only reluctantly and halfheartedly. The ISO 9000 quality management system (GOST R ISO 9000-2015 in the Russian Federation) was introduced into global practice 30 years ago. Its initial premise (No. 1): "Product quality is a specific, manageable 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, the final clause is separated by a comma: "consumer requests." Consumer interests are considered, but only as a residual consideration. They are considered only after all, "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. A company's status depends on how well the quality of its products meets the quality expectations of its customers. The company must understand their current and future needs, meet their requirements, and strive to exceed their expectations. However, one should not rush to celebrate these changes. The quality management mechanism remains focused on developing the quality of production technology, not on producing a quality product. The quality of the company's operations, as before, is tested to ensure the maintenance of quality in production organization. Consumer interests are put on hold. 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 independent and joint ventures offering their services in the quality management market are involved in certifying the quality of production and products. The problem isn't finding the right organization, but that they're all focused on production or a product outside the context of consumer interests, which are quite specific and

don't entirely align with the manufacturers' quality standards.

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 crises 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 their national economies withstand competitive pressures. Consistent 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 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 presupposes 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 high-quality products 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-

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forming problem of history—the relationship between the individual and society, and between society and the individual, and which side of this contradiction appeals to whom more strongly. 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. A developed society, in turn, is itself a product of the individual's cultural activity.

The formal logical conclusion to the interdependence of the individual and society is obvious: their relationship must be built in harmony, based on an awareness of mutual interest, elevating these interests to the level of a naturally necessary need (according to Epicurus' classification) for each other. We are currently experiencing a historical stage of formal-abstract recognition by the individual and policymakers of the fundamental contradiction of development. The individual and society are, as it were, adapting to each other, seeking points of mutual growth. This is 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 of scientific and technological achievements, and the strengthening of the authority of the idea of tolerance. A special place in this list should be occupied by 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 the quality of activity, one achieves the quality of social improvement. It is unnatural to alienate that which serves as the real condition of 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 revolutions of 1917 in Russia and the subsequent history of the USSR should be assessed not so much as national achievements, but as a turning point in the history of classical capitalism, a transition to 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 in production. Cultural progress was accompanied by an interest in quality of life, a shift 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. Individual alienation in labor was not overcome, but development, both objective (society) and subjective (individual), was realized through mutual movement. Certain conditions for the removal of alienation emerged. And a new approach to quality—consumer-production—is a milestone on the path to bringing together the main actors of social life. It will force adjustments to economic policy, restore a systemic understanding of society, and curb the urge to compartmentalize social life. A qualitative vector of economic development will, of course, require additional expenditures, but the state, with its economic instruments, is there to try to offset these. And the market will certainly respond positively to a 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 form of private property—public (national) property, managed by the state and serving 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 perceived as existence, yet differing 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"

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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 real with reality. One can, of course, squeeze every last ruble out of a developed product range and established production technology. The question is: should one do this? Time moves forward in a certain manner, "in its own way," according to an objectively tailored "schedule." If you don't keep up with the rhythm, you'll fall behind, and you'll cease to meet changing demands. The art of management—production management is no exception—lies in the ability to remain in tune with the times. Then you will 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 in tune with the definition of a product and the organization of production.

Only those capable of mobilizing human capital and properly focusing financial and technical resources on this task can achieve this. Without the ability to control the "pulse" of the times—to understand the specific economic and sociocultural situation, the state of consumer interests, and the actual capabilities of production—there is no chance of achieving stability in the face of increasing market competition. 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 a demand for high-quality products. This demand must be tested by responsibility to the consumer as to oneself. The ancient wisdom of Confucius, "Treat others as you would have them treat you," has not become obsolete; on the contrary, adherence to it has provided advantages in economic progress for Asian countries. So, what should be considered as necessary conditions for achieving a fundamental change in attitudes toward the quality of production of truly high-quality goods—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? Namely:

- 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.

Conclusion

Improving the quality and competitiveness of materials and products is becoming increasingly important in the current stage of Russian economic development. As 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) shows, in all cases, industrial policy and economic recovery were 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, credit, and administrative—were subordinated to this primary goal.

The developed software for forming the technological process of manufacturing priority products and determining the specific reduced costs, representing the sum of current costs (cost price) and

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capital investments, measured using the standard efficiency coefficient taking into account the production program, allows for the calculation of the static parameters of the technological process of manufacturing priority products under various forms of production organization. The developed software for calculating cash receipts from the operating activities of light industry enterprises based on an assessment of the degree of fulfillment and dynamics of production and sales of products, determining the influence of factors on changes in the value of these indicators, identifying internal reserves and developing measures for their development, aimed at accelerating product turnover and reducing losses, which guarantees light industry enterprises a stable TEP and prevents them from bankruptcy. Models of product sales within a month at 100%, 80%, and 50% are proposed. Calculations show that 100% footwear sales cover not only production and sales costs, but also a net profit of 1,900,540 rubles, demonstrating the company's efficient operations and effective marketing strategy. Profit is also achieved by selling 80% of men's, women's, and children's footwear. Selling less than 50% of the production volume will result in losses. To resolve this issue, it is necessary to ensure footwear sales within a specified timeframe and a sales volume of at least 50%. In such a situation, borrowing funds to cover costs and organize subsequent production is necessary through bank loans, factoring, and leasing. Based on the current economic situation in our country, in our opinion, 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. Based on this, state and regional intervention should improve the situation in the domestic light industry market in the regions, thereby creating the opportunity to develop competitive and high-priority production. Implementation of the planned measures will cover 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 ensure a stable balance of interests between consumers, employers, and municipal, regional, and federal authorities. 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 products manufactured by enterprises in the Southern and North Caucasian Federal Districts. Therefore, a focus on innovation, quality, and the competitiveness of products and services should form the basis 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 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 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 performance indicators for innovative footwear manufacturing processes, similar to those for other priority products, were calculated.

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Based on the production program, promising technology and equipment options were developed, and the most efficient was selected. Opportunities for streamlining the flow were identified, eliminating bottlenecks and minimizing equipment downtime, which is 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 calculations of economic efficiency 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 reduction in the time spent on developing a range of priority products and

assessing the efficiency of technological processes, compared to a standard 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 example of the manufacturing process for children's, women's, and men's footwear, taking into account a shift schedule. Theoretical relationships were derived to assess the impact of the "production organization" factor on individual costing items as a whole and other technical and economic indicator, with the aim of preventing enterprise bankruptcy. Thus, all of 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 is required is goodwill and desire.

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