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FEATURES OF QUALITY MANAGEMENT IN THE PRODUCTION OF PRIORITY AND DEMANDED PRODUCTS

Abstract: In the article, the authors consider the relationship between the use of innovative technologies by enterprises and the provision of a stable financial position for enterprises with the formation of the properties of their products, which determine the satisfaction of the needs of the population in accordance with its purpose. We agree that such a formation of the properties of manufactured products is a guarantee for the consumer that they are in demand and of high quality.

Key words: quality, preference, demand, competitiveness, market, profit, demand, buyer, manufacturer, financial stability, sustainable TEP, priority assortment policy.

Language: English

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Introduction

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In the division of quality attributes into "primary" and "secondary" there was a rational principle associated with the specifics of the "second nature" - things transformed from their natural state by human labor. The "primary" qualities of a product or its raw materials are determined by natural reality and are completely independent of a person. "Secondary" signs, on the contrary, depend on human labor. It is

labor that reveals or creates them, and therefore the quality of objects transformed by labor must be determined with a human assessment. The inclusion of a person as a factor in the production of the quality of goods enhances the influence of the subject of labor on the quality of production and the quality of the goods produced. As a result, the burden on the management process increases.[13]

Management is subject to the solution of the problem of sustainable production of a quality product. As in any task, here you need: [13]

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- clearly define what "quality" is?;
- understand what is specific to the quality of the product?; [13]
- to understand how the "quality" of commodity production and its mass character are connected, to trace the mechanism of the interaction of qualitative changes with quantitative ones .; [13]
- reveal the systemic position of the problem of quality of mass productionstva in the context of an emerging economy. [13]

Only after receiving answers to the above questions, we will be able to productively explore the problem: "How realistic is our desire to give the mass producer the need for the quality of the product result", in other words, "is it possible to sufficiently motivate the receipt of a quality product from within mass production?". So far, unfortunately, quality management is carried out by bringing into production ideas developed not in it, but in "pure" management theory. [13]

The interpretation of the quality of a product that has developed under the influence of economic rationality does not reflect the socio-cultural status of the product, at least, the product of the consumer series. It is advisable to look for a qualitative characteristic of a product intended for mass consumption at the junction of its industrial, household and socio-cultural merits. [13]

Moreover, it is desirable that the product not only satisfies existing needs, but also stimulates their cultural development, serves as a tool for the development of the consumer's personality. Human capital is involved in the creation of the product of production, and production is designed to contribute to the improvement of the individual. There is no other way to overcome alienation in the conditions of absolutization of private property and its distribution disproportionate to labor. Only giving creativity to work and rewards corresponding to creativity can be "removed", in terms of Hegelian philosophy, the tension of alienation. The quality of goods in a broad sense can be considered as a factor of social progress and as a test of socio-cultural achievements of social development. [13]

In the definition of quality, the most common shortcoming is the lack of consistency. Quality is defined as a set of essential properties. The usual method of selecting such is the method of pyramidal arrangement of the properties of the object. Important, but not decisive, remain at the base, and as you climb to the top, a hierarchy of the remaining properties is formed. At the top, we get the sum of the main properties, which are included in the definition of the quality of the item. G. Hegel at one time wittily defined quality from the contrary - "quality is that, losing what, the object ceases to be itself." [13]

Following the example of the great thinker, let's define "shoes" as "clothing for the feet." How accurate is this definition? For shoes, probably yes. Not for the

quality of the shoes. If you deprive shoes of the ability to be "clothing for the feet", then it really will not be a shoe. If, however, only the ability inherent in footwear is preserved, then the required quality of the product will be indefinite. "Clothes for the legs" can be dangerous due to the toxicity of the material, the means of fastening, and the construction that is inconvenient for movement. A formally constructed requirement for an item does not coincide with the quality of the item. It is significant as a prerequisite for the qualitative certainty of the product. To determine the quality of a product, one must proceed from its functional purpose. [13]

Legs, for which clothes are made in the form of shoes, are part of a living organism. These are not stocks and not the limbs of a corpse, also intended for certain clothes. Leg clothes will not be shoes until they receive sufficient evidence of their safety - hygienic, ergonomic, industrial, household. Quality is not a set of essential properties of a product, it is their system, the system-forming feature of which is indeed the ability to perform some formally most significant function. It is laid as the basis for determining the quality of a product, then "growing" the system itself, as a pearl in a shell is grown from a random grain of sand or the Periodic Table of chemical elements from atomic weight. [13]

G. Hegel was right in his definition of quality, it is always better to start with what is "in plain sight" in order to build up the definition later. There is an electron shell around the nucleus of an atom, and together they give the definition of an atom. In the definition, we lay the quality, revealing it later in the aggregate of concretizing properties.

From a philosophical point of view, the quality of an object, reflecting the diversity of the world, reproduces in itself this objectively existing objective difference. The quality of the product, especially for mass direct human consumption, requires additional clarification related to the manufacturer's responsibility for the safety of using the product. The quality of consumer goods is more complexly structured. Its definition includes a systematic arrangement of core competencies of technical and humanitarian importance. [13]

Main part

Shoes, by their quality, by definition, should ensure the interaction of two fundamental competencies - safety and comfort in use. The aesthetic properties of shoes are subordinated to them and packed in them. With their help, the producer "entices" the consumer, like the flowers of plants, calling for insects, performing the work of pollination through consumption. [13]

It is a mistake to simplify the cultural assessment of a product to the level of the aesthetic value of products. The cultural status of a product synthesizes both the culture of performance and the culture of

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consciousness of the manufacturer, who decides which materials to use, in whose interests to act - the profitability of production or the needs of the consumer who trusts the manufacturer. Rising, we can easily rise to the very top - the culture of social consciousness. In some countries they do not steal, they consider deceit to be meanness, while in others everything is built on these vices, they are legalized, because they have grown into the national mentality.

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

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

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

Simplifying the understanding of the quality of a product by reducing it to its properties that ensure the profitability of production, makes production, and not the consumer, a backbone factor in obtaining the "quality" of the product, which contradicts the quality of the developed economy of the "post-industrial", "new industrial" and even "industrial" society. At the dawn of mankind, the consumer was happy with everything that could be produced. Production was the defining party in relations with the consumer. Today, the market is considered the driving force behind the development of production. In the market, the initiative belongs to the buyer. Transition to the principle: "The customer is always right!" involves determining the quality of the product by its consumer.

The economic dominant in characterizing the quality of goods is clearly not modern in the philosophical sense, but it expresses the essence of the

bourgeois foundation of the existing economy, therefore, it will be defended both politically and ideologically. Moreover, in a certain sense it is interesting, in particular, to solve the problem of mobilizing the production potential to obtain a demanded product in significant volumes, although the very quality of such a product will be conditional, "economic". The concept of "economy class" has received official recognition in the development of the concept of "produced for sale in Russia".

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

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

Ultimately, at first, a compromise solution is also acceptable, justified by the possibilities of production and the need to move through the expansion of these possibilities. Now the buyer fundamentally remains a slave to the producer - the master and the political protectorate of the interests of big capital. The interests of the mass consumer are promoted by the march of Japanese women, while the dominance of manufacturing by the interests of enterprises is marched by the parade of winners. The pace of movement is not comparable, there is no noticeable advantage in promoting the interests of the consumer and is not yet foreseen.

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

In ISO 9000 - 2015, for the first time, the consumer appears at the very top of the list. The first principle of the QMS states: "Customer Orientation". It is the consumer who declares the properties of quality. The status of the enterprise depends on how the quality of the offered product satisfies the quality requirements of buyers. The enterprise must

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understand their current and future needs, meet their requirements and strive to exceed their expectations.

But one should not rush to rejoice at the changes that have taken place. The quality management mechanism is still set to develop the quality of production technology, and not to obtain a quality product. The quality of the enterprise, as before, is tested to maintain the quality of the organization of production. The interests of the consumer remain "for later". All leading international quality management quality registrars are represented in the Russian Federation: Veritas, British Standards Institute, Lloyd's Registrar, Society for Supervision (TUV). In addition to them, numerous home-grown and joint ventures related to the certification of production and product quality offer their services in the quality management market. The problem is not in finding the organization you are looking for, but in

The dialectic of the market that unites the producer and the consumer is simple - they are opposites that exist exclusively in unity, therefore, it is necessary to look for a balance of interests of both subjects in order to give the production of quality goods a sustainable character that serves as protection against recessions and crises. The crises of overproduction, which were classic for capitalism in the 19th and first half of the 20th centuries, have become history. They were replaced by financial systemic shocks. Experts are looking for a panacea in a high-quality, smart, diligent, sparing (lean production) economy. "Historical experience shows that with increased attention to quality, a way out of crisis situations began in many countries. The large-scale crises in Japan and Germany at the end of the 1940s were overcome with the help of a state policy focused on improving quality.

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

Quality management must come from need. It is in it, and not in rewarding for quality work in the form of incentives, that the true beginning of the new economic policy is. Encouragement, of course, no one is going to cancel, they are swapped with motivation. Today, encouragement encourages the required quality of action; tomorrow, the culture of a professional attitude to work will be completed with

incentives. Movement is most productive precisely in the form of self-movement. External motivation is less effective. Remuneration should correspond to the quality of work and sustainably motivate work.

The change in the qualitative strategy of economic policy from incitement to quality production to the formation of a need for a quality product is not another attempt to revive economic romanticism and not communist nostalgia for the need of a cultured person in work, as it may seem to those specialists who have rebuilt from political economy to economics, reducing dialectical analysis to statistical, adapted to the volatility of modern production. We are talking about solving the system-forming problem of history - about the relationship of the individual to society and society to the individual, who is more impressed by which side of this contradiction, but in principle this is just a double helix of social progress. A developed society is being tested as a condition for the development of the individual.

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

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

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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 took place in the social superstructure. Class antagonism gave way to social partnership. Access to capital has led to the emergence of various forms of its associative use in production. Cultural progress was accompanied by an interest in the quality of life, a change in this very concept. World cataclysms, no doubt, did not just frighten the peoples of Europe and Asia. They moved the consciousness away from the abyss of extreme interests in resolving contradictions.

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

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

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

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

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

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

You can, of course, squeeze every last ruble out of the developed assortment and established production technology. Question: Should it be done? Time moves forward in a certain mode, "in its own way", objectively tailored "schedule". If you don't get into the rhythm, you fall behind, you stop meeting the changed requirements. The art of management - production management is no exception, consists in the ability not to "fall out" of modernity, then you will always do it in accordance with reasonableness. Intelligence will protect you from most problems. E. Deming's "Seven Deadly Diseases" will fit into one - not to fall out of the time cycle with the definition of the product and the organization of production.

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

The concreteness of achieving rationality in modern, qualitatively oriented production is in the solidarity of human capital:

- internal solidarity of producers, their need for quality;
- external solidarity with the consumer, taking into account the interests of the latter;

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• solidarity in understanding quality based on a combination of economic and socio-cultural approaches;

• consistency and balance of the economic policy of the state in terms of market orientation, inducing the interests of quality in the development of the market by the tools of the economic mechanism.

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

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

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

2. Significant increase in purchasing power. Achieving the level that allows you to select the right product. A quality product cannot, by definition, be cheap, but it can be made available through market mechanisms.

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

four. Overcoming the feeling of conscious and unconscious alienation of the ability of the individual in labor and its products with the help of the following tools:

4.a. Achievement of symmetry of labor quality and remuneration.

4.b. Reduction to a reasonable ratio of the difference in the amount of remuneration of managers and performers, the clarity of the grounds for such proportionality.

4.d. Dependence of remuneration on the dynamics of advanced training and on participation in the improvement of the production process.

4.e. All-round use of socio-cultural mechanisms to stimulate the individual to a general corporate movement, entry into command forms of movement.

4.f. Sustainability of corporate activities.

4.g. Formation of relations according to the type: "One for all, all for one." Active promotion of the command form of responsibility for the results of work.

4.z. Organization of a systematic competition for the quality of work.

4.i. Striving for national and international recognition of the quality and range of our products.

4.k. Formation of labor dynasties, participation in the distribution of profits.

4.l. Understanding the quality of the product as a comprehensive assessment of the product.

4.m. Awareness of the fact that it is the "little things" that reveal the perfection of quality, so the little things should be treated as the building material of quality.

The internal life of an enterprise consists of a large number of different activities, sub-processes and processes. Depending on the type of enterprise, its size and type of activity, individual processes and actions may occupy a leading place in it, while some processes that are widely implemented in other enterprises may either be absent or carried out on a very small scale. However, despite the huge variety of actions and processes, there are five groups of functional processes that cover the activities of any enterprise and which are the object of management by management. These functional groups of processes are the following production; marketing; finance; work with personnel; accounting (accounting and analysis of economic activity).

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

We all wish ourselves and our neighbor success in life, and we associate this with happiness. We explain this state more often - by external factors: luck, luck, support. Less often - internal - personal qualities.

Judging by the interest in various kinds of testing, expert assessments, the question generally remains open: what determines success in life?

Often subconsciously we feel our inefficiency, but, not understanding the origins, we react to this in different ways: some with even greater frenzy pounce on the hateful work, others no less zealously begin to conflict with others, blaming them for their failures. Success is usually associated with the fact that the more you produce, the more you do, the higher your efficiency, your success. They are very often confused (and sometimes even consciously) with performance, forgetting or not knowing that any result will be effective if it is not commensurate with costs.

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The production of thoughts and things, with the positive interaction of a person with the world, obeys the general law of Nature: existence is possible only on the condition that the income of energy must be greater than its consumption. True efficiency is a function of its two constituent elements: the result achieved (P), as well as the resources and means (PC) that allow it to be obtained: let's remember the fable about the peasant and the goose that lays golden eggs Efficiency lies in the balance of its components, i.e. "P / PC = MEASURE". Indeed, if you adopt a behavior pattern that focuses only on golden eggs and neglects the goose, you will soon be left without the resources that produce these golden eggs. On the other hand, if you only care about the goose, forgetting about the golden eggs, you will soon be unable to feed yourself and the goose.

So, the effectiveness of the activity lies in the commensurability of the result with the resources and means: "P / PC = MEASURE".

The resource of an enterprising person is the whole world around him, but first of all he himself.

The personal resources of a person in his mind and character, in the skills and abilities of interacting with the world.

There is a Pareto rule: 20/80. If we try to use it in our case, we get the following. In relation to an individual, this is: 20% of actions and thoughts give 80% of a positive result. It is amazing the persistence with which a person, who has been dissatisfied with the result for decades, repeats monotonous actions, but at the same time he never has the thought: "But am I doing something wrong!? Or is something wrong!?" It is very easy for a person to get used to performing dull, hard physical or monotonous intellectual work, and it is very difficult for him to look at himself through the eyes of a researcher, through the eyes of a Master.

They say: "situations change a person", but only the Master in them deeply experiences what is happening, is their active participant. The situation for the Master is filled not only with novelty, but also with meaning, in it he finds differences, changes, points of growth. He sees his purpose in her. The problem arouses in him a sense of rivalry, a sense of readiness and mobilizes all his forces, which, with such an attitude, only multiply with each positive decision. We learn from our mistakes, but he doesn't have any mistakes, he only has experience, positive experience.

It is the Masters who make up those 20% of people who account for 80% of success. And so our eternal problem looks like a dilemma: either you become a Master, or you spend your whole life chasing the ghost of twenty percent success in the "collective" of the eighty percent crowd. And the question sounds justified: will we become the master of our destiny with the internal resource of the Master?

The developed strategies and lines of behavior can be assessed as productive or unproductive,

depending on their relevance to the situation: let us recall the tale of the fool, the peasant and the goose that lays golden eggs.

The technical term for thinking styles is query modes. Query modes are a basic set of purposeful methods for compiling a picture of the world. They are built on previously acquired preferences, learned values and views of the world - concepts of the world and the nature of reality, which are related to the map as a system of landmarks used in movement.

To succeed in learning, it is enough just to start working with the material, try it without any prejudice, and reinforce its assimilation with appropriate exercises.

In any "masterful" skill or action, we can find a certain "strategy". His strategy of the Master includes a series of thoughts and actions leading steadily to success.

The cherished goals are the measure of success. The choice and achievement of a goal (dreams, hopes, desires, and specific goals can be considered among them) can be considered the most important components of the human experience. In addition to feeling satisfied with the success achieved, choosing the right goal can literally change our lives. Usually the desired is achieved due to personal qualities. It is individuals who turn clear goals into motivation, self-confidence, perseverance and other human qualities that steadily lead to success. One of these qualities is undoubtedly ambition.

The activity of the imagination and the development of the will are undoubtedly far more beneficial than overtime work.

Behavior has a purpose because it must lead to a certain outcome, and we interpret our actions as aimed at a certain outcome. We ourselves attach importance to them, although sometimes we do this only after, "in retrospect."

Even in those cases when we act without being aware, we still have a fundamental motivation - an unarticulated goal.

Consciously and accurately formulating our own goals, that is, a "well-defined result", increases the chances of turning our desires into appropriate actions on the path to success. Let's analyze this in the context of a general movement towards excellence, namely:

1. Decide what you want (formulate and set a goal).
2. Do something.
3. See what happens.
4. If necessary, change the approach until you achieve what you want.

Setting the right goals means being able to "correctly formulate the result." The main principles for the formation and selection of their goals are:

1. Choosing goals that deserve to be achieved.
2. Choosing a goal that you can achieve on your own.
3. Formulate your goal in affirmative terms.

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4. Express your goal accurately, in sensory terms.

5. Match your goal to the situation.

6. Soberly assess the consequences of achieving your goal.

Perhaps we have begun to understand that if we want to change something, then we must begin the change with ourselves. And in order to change ourselves effectively, we must first change our perception.

Our personal resources and means (RS) can be described using four dimensions of human nature: physical-volitional, spiritual, intellectual and socio-emotional:

Physical - volitional: physical exercises, nutrition, management of stressful situations
intellectual:

imagination, reading, planning, writing
socio-emotional: inner security, empathy, service, synergy,
spiritual dimension:

clarification of values, adherence to them, study and meditation.

Effective skills are well-learned principles and behaviors. To turn something in your life into a skill, you need three components: knowledge, skill, desire.

Knowledge is a theoretical paradigm that defines what to do and why. Skill determines how to do it. And desire is motivation - I want to do it.

If one day we command that from now on our behavior depends on our decisions, and not on the surrounding conditions, then the very first skill necessary for the beginning of self-development of a personality is about activity. By pro-activity one should understand, comprehending it as a fact, that by initiating what is happening, subordinating feelings to our values, we are responsible for our actions and, above all, to ourselves. The behavior of an active person is a product of his own choice, he does not look for "guilty" for his actions and for their results. In this case, he asks himself, and looks for the answer in himself.

Stephen R. Covey believes that in order to achieve personal victory - victory over oneself, a person needs at least two more skills, in addition to "Be proactive" (1): these are "Start with the end in mind" (2), and "First, do what needs to be done first" (3). If we have already quite clearly defined the meaning of the goal in our activity, then we still need to figure out the third skill. In this case, we mean the need to manage our time, clearly presenting the degree of importance and urgency of those cases that we plan for execution.

Abstracting from individual private aspects, we can say that the main components of any enterprise are the people included in this enterprise, the tasks for which the enterprise exists, and the management that forms, mobilizes and sets in motion the potential of the enterprise to solve the tasks facing it. . Based on this understanding of the main components of the

enterprise, it can be defined as a systematic, conscious association of people's actions, pursuing the achievement of certain goals. In the event that there are established boundaries of the enterprise, if its place in society is determined, the enterprise takes the form of a social cell and acts as a social institution. Such enterprises are both private and state enterprises, state institutions, public associations, institutions of culture, education, etc. If the enterprise is not institutionalized, then in this case we are talking about the organization as a process. For example, it could be organizing a rally. In this consideration, the organization rather acts as a separate management function.

Any enterprise can be represented as an open system embedded in the outside world. At the input, the enterprise receives resources from the external environment; at the output, it gives it the product created at the enterprise.

Therefore, the life of the enterprise consists of three fundamental processes:

- obtaining raw materials or resources from the external environment;
- product manufacturing;
- transfer of the product to the external environment.

All three of these processes are vital to the enterprise. Management plays a key role in maintaining a balance between these processes, as well as in mobilizing enterprise resources for its implementation.

When we say that an enterprise is functioning, we mean that within its framework people carry out certain actions aimed at both interaction with the external environment and internal organizational interaction. The first type of interaction is the role-based functioning of the enterprise. Here the function appears in its social interpretation and is part of the general role that any enterprise performs in the system of society, i.e. in a higher enterprise level system.

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

The formula for the harmony of the interests of the individual is extremely simple. It was discovered 2500 years ago by Confucius, and clarified by I. Kant, giving a rational look "the other person should not be a means for you." Summing up the thoughts of our great ancestors, let's say: the only, reliable, effective means of sustainable development of all manifestations of human life will be the achievement

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of mutually interested coexistence of people. With regard to the production in general and consumer goods, in particular, the conclusion is even more simplified to the creation of technical, economic and humanitarian (sociocultural and psychological) conditions in a particular production, aimed at a high-quality, popular and affordable product. The organization of production can be considered reasonable only if it is subordinated to the sole purpose of producing products that are in demand by consumers.

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

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

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

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

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

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

The 20th century confirmed the idea of historical materialism in its Marxist interpretation. The development of social life is based on the movement of material production, the connecting element of which was originally a rationally active person. Human history grew out of labor, but the current state of labor became possible only at the stage of homo sapiens, which means the following: production serves as the basis of social progress when it finds its expression in human rationality. To be a real force, production must correspond to the needs of people, the need to manifest itself in thoughts, while thoughts capture feelings, become convictions. [14]

The improvement of production is due to the transformation of science into a direct productive force, technical progress, but the productivity and quality of productive activity depend no less on the moral factor - the attitude of a person to work. In this light, the Japanese mentality, developed by the original economic policy, linking the interests of owners and employees, is indicative. Its core is a national tradition dating back to the history of Confucianism. Confucius taught: "When running a state ... you need constant attention to business and sincerity in relation to people, moderation in spending and love for the people. And it is no less important to encourage people to work ...". [14]

In Japan, China and other countries of the East, one can find examples of moral disorder, but they do not so much testify to a sociocultural reorientation in a national format, but to the historical costs of developing a national culture. There, the vast majority of the population continues to listen to the words and

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reasoning of teachers. "Wealth and nobility, explained Confucius, are the subject of human desires, but a noble husband does not use them if they have been acquired illegally ...".

How can a noble man bear such a high name if he has lost his humanity? A noble husband does not part with humanity for an hour, it will certainly be with him: both in trouble and in worldly fuss.

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

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

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

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

C. Darwin said: nature does not like jumps and explained, because all of them consist. J. Cuvier, on the contrary, tried to understand the variability of species as a result of earthly cataclysms. The life of

nature tells us that we should be afraid of logical linearity in thinking. It is effective when it is important to bring something to perfection in its traditional manifestation. For example, in the case of improving the existing assortment, achieving a rational ratio of consumer requirements for a well-known attractive product, its quality and price. But everything comes to an end, improvement is not an exception, therefore, it is necessary to look in advance for options for an interesting promising development of the product line, to think not about what, in principle, already exists, to improve what is available, but to try to fantasize systematically, ahead of demand with innovations.

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

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

Here, the features of Aristotelian logic, aimed at the immutability of the conditions of inference, came in handy. If commodity production is the only universal reality of the objective historical process in the conditions of a developed society, then history itself is destined to carry it out with dignity,

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exclusively in the form of a bourgeois organization. Thus, the consumer's thinking, also generally tuned to a formally logical type of action, is led to the final conclusion: the period preceding capitalism was prehistoric, just becoming. The true history of commodity production is being created in a bourgeois form. Objective reality was embodied in an absolute, that is, non-historical form.

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

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

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

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

Production management assumes that the relevant management services manage the process of processing raw materials, materials and semi-finished products entering the enterprise into a product that the

enterprise offers to the external environment. To do this, management performs the following operations: product development and design management; the choice of the technological process, the placement of personnel and equipment in the process in order to optimize the cost of manufacturing and the choice of methods for manufacturing the product; management of the purchase of raw materials, materials and semi-finished products; inventory management in warehouses, including the management of the storage of purchased goods, semi-finished products of own manufacture for internal use and final products; quality control.

Marketing management is called upon, through marketing activities for the implementation of the product created by the enterprise, to link the satisfaction of the needs of the enterprise's customers and the achievement of the enterprise's goals into a single consistent process. For this, such processes and actions are managed as: market research; advertising; pricing; creation of sales systems; distribution of created products; sales.

The developing market demanded a variety of goods. Goods were needed within the framework of the difference in the purchasing power of consumers. Factory - factory production, based on the technical base, opened up the prospect of varying the quality of the goods. Severe restrictions on production, which distinguished shop activity, receded. There are different types of goods on the market. In the British philosophy of the Enlightenment, the very concept of quality was actively discussed. J. Locke proposed a version of the combination in determining the quality of the objective properties of objects and their subjective perception by consciousness.

Financial management is that management manages the process of movement of funds in the enterprise. For this, the following is carried out:

- preparation of the budget and financial plan;
- formation of monetary resources;
- the distribution of money between the various parties that determine the life of the enterprise;
- assessment of the financial potential of the enterprise.

Personnel management is associated with the use of the capabilities of employees to achieve the goals of the enterprise. HR includes the following elements:

- selection and placement of personnel;
- training and development of personnel;
- compensation for the work performed;
- creating conditions in the workplace;
- maintaining relations with trade unions and resolving labor disputes.

Accounting management involves managing the process of processing and analyzing financial information about the operation of an enterprise in order to compare the actual activities of the enterprise with its capabilities, as well as with the activities of other enterprises. This allows the business to uncover

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the issues it needs to pay close attention to and choose the best way to run its business so as not to provoke bankruptcy.

In the division of quality attributes into "primary" and "secondary" there was a rational principle associated with the specifics of the "second nature" - things transformed from their natural state by human labor. The "primary" qualities of a product or its raw materials are determined by natural reality and are completely independent of a person. "Secondary" signs, on the contrary, depend on human labor. It is labor that reveals or creates them, and therefore the quality of objects transformed by labor must be determined with a human assessment. The inclusion of a person as a factor in the production of the quality of goods enhances the influence of the subject of labor on the quality of production and the quality of the goods produced. As a result, the burden on the management process increases.

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

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

Only after receiving answers to the above questions, we will be able to productively explore the problem: "How realistic is our desire to give the mass producer the need for the quality of the product result", in other words, "is it possible to sufficiently motivate the receipt of a quality product from within mass production?"

The identification of quality as a goal created the most important prerequisite for human development - the ability to overcome the biological dictatorship and actively engage in the conditions of sustainability of one's own reproduction. The horizons of the economy of consumption were replaced by the prospect of the economy of production. Scientific, including economic, interpretation of quality, despite all the diversity, due to the subject specifics of scientific knowledge and the normative nature of scientific knowledge, is one-sided. It serves as yet another argument for the failure of the original idea of positivism to deprive philosophy of its independence, to give it an applied value. Philosophy should not be grown out of the problems of a particular science, but should be learned to use the arsenal of philosophical achievements in the process of concrete scientific knowledge, so as not to fall into one-sided ideas about the subject of research. The fact, that the quality, on the one hand, shows the originality of the subject and

the degree of its deployment in space and time - this is an ontological aspect, and in it there is more scientific concreteness than philosophical, on the other hand, the quality traditionally identified with the essence requires epistemological and methodological analysis, in dominated by philosophy. And here any attempt to replace it with a scientific approach will look like a surrogate and lead to undesirable results for scientific research. The noted costs, as a rule, do not appear immediately, which is accompanied by a loss of time and unjustified financial costs. The problem of quality in both theoretical and practical aspects is a key one for managing within a social movement. Let us allow ourselves a passage that is risky due to the complexity of the argument: social progress lags behind real social opportunities and, above all, the development of natural scientific knowledge and technical sciences based on natural science. The explanation for this discrepancy must be sought in the realm of political and economic action, simply put, in management miscalculations. Defects in management can be reduced to the influence of social contradictions, but such a reference will deprive us of perspective, since social contradictions are an essential and therefore an indelible feature of modern society. In addition, the specificity of the reality of socio-economic contradictions is different from the ideal reality of thinking. It is not given to them to be directly in the mind, it is necessary to undergo a transformation into the facts of thinking - images, concepts, ideas. In scientific knowledge, this process is methodically regulated and controlled. This is where the interests of science meet the potential of philosophy. Scientific knowledge has three options for increment: trying to replace philosophy, which is unprofessional; use a simplified and therefore convenient experience of philosophical reflection; rely on those philosophical ideas that have been tested for thousands of years. Their value is not always obvious, and they themselves look unusual from the position of traditional logic that fixes the relationship of the products of the movement. The choice of ways of thinking in science has little to do with solving educational problems, teaching a scientist how to advance science, making discoveries is absurd. It is possible to manage scientific knowledge as long as it is carried out at the stage of rational thinking, there is a preparation for a breakthrough through the horizon of existing scientific knowledge. Further, the irrational abilities of consciousness are triggered, knowledge reaches the level of inconsistency of thinking, his illogicality. The ability to manage in the classical interpretation is lost, but there remains a real prospect to direct the creative process. Moreover, there is a situation of intersection of scientific knowledge and philosophical recommendations, scientific knowledge matures to the need for philosophical support. One should not only be carried away by generalization in the understanding of

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science. Science is differentiated subjectively, which is reflected in the methodological maturity of scientific knowledge and in the position of sciences in scientific progress. In scientific history there have been and will be leaders who create authority for scientific knowledge. Modern times and the Industrial Revolution brought to the leading group the science of nature and its transformation in the interests of mankind. Summing up the results of the development of natural science, F. Engels wrote in 1894: "Natural science has advanced so much that it can no longer avoid dialectical generalization. But it will facilitate this process for itself, if we do not forget that the results in which the data of its experience are generalized are the essence of concepts and that the art of operating with concepts is not something innate and is not given along with ordinary, everyday consciousness, but requires real thinking, which also has a long empirical history behind it, as long as the history of the empirical study of nature. When natural science learns to assimilate the results achieved by the development of philosophy over two and a half millennia, it is thanks to this that it will get rid, on the one hand, of any special natural philosophy standing outside and above it, on the other hand, of its own, inherited from English empiricism, limited method of thinking. One of the founders of dialectical materialism was right. Natural science in the XX century. turned even more towards the dialectical understanding of the world and its knowledge. Not only has it maintained its leading position in scientific progress, but it has publicly demonstrated its superiority. Statistics show that there are almost equal numbers of physicists and economists among Nobel laureates. The successes are strikingly different. Physicists were the first to "see" the dialectics of nature and understood the need for dialectical thinking. It is no coincidence that the philosophy of science in the 20th century focused precisely on physical discoveries. Economists, on the other hand, are even more bogged down in empirical research, content with the level of mathematical generalization and the specifics of economic mathematics, which describe mainly the products of the movement and its statistically expressed tendencies. F. Engels' recommendations are interesting not only for their analytical generalization of the history of scientific thought, but also for their indication of the "technical" division of the process of the formation of a scientific theory. The latter makes it possible to give it a universal scale with some correction in connection with the new conditions for the development of scientific knowledge that appeared later, when the "classical" stage of development was replaced by the "non-classical" or "post-classical" one. The formation of a scientific theory can be conditionally divided into several interrelated stages: when the "classical" stage of development was replaced by the "non-classical", or "post-classical" one. The formation of a scientific

theory can be conditionally divided into several interrelated stages: when the "classical" stage of development was replaced by the "non-classical", or "post-classical" one. The formation of a scientific theory can be conditionally divided into several interrelated stages:

1. Obtaining initial knowledge that meets the requirements of scientific character. We are talking about scientific facts described according to certain rules, basically such facts are combined in the concept of "experience".

2. From experience, more precisely, from the facts that make up experience, building up initial thoughts corresponding to them regarding their content. K. Popper calls them "basic statements", or "basic judgments". They are substantively limited by the singularity of the fact. O. Neurath calls the initial thoughts "protocol sentences".

3. Formation of individual concepts: from singular (basic) statements of individual origin to universal concepts.

4. Systematization of concepts, establishment of their relations on the basis of a unifying (system-forming) factor.

5. Determining trends and patterns of system change in the process of its functioning in interaction with other phenomena of a common series. Differentiation of the subject process is one of the most important conditions for the effectiveness of influencing it in order to obtain a certain result. Management, including quality management, also belongs to such actions. The desired quality is the final product. It is necessary to go through a number of steps, each of which determines a specific attitude towards oneself. Quality management is not a linear, but a progressive process, which is the sum of quality states. To get the desired product, you need to understand how to act in each specific case, at each step towards the result. In epistemology, there is no common unambiguous understanding of the process of formation and growth of scientific knowledge, which in itself is not negative. On the contrary, discussions about the epistemological value of certain products of mental activity, the relationship between empirical and theoretical knowledge, the criteria for true knowledge, the possibility of absolute knowledge open up broad prospects for the cognitive process in science. One cannot but agree with K. Popper, who argued: "The role of thinking is to carry out revolutions through critical disputes, and not with the help of violence and wars, that the battle of words, not swords, is the greatest tradition of rationalism." Cognitive activity becomes more complicated as scientific research into the essential depth of the movement of objective reality and its transformation in consciousness. In post-classical science, ideas about the place in scientific knowledge of facts, the significance of the empirical stage, understanding the limits of the truth of scientific theory. These changes

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indicate that scientific and philosophical knowledge tends to shift towards the interest in the quality of the technology of the process of cognition, especially in that part of it, in which the systemic value of the product obtained in cognition is determined. If earlier the need for scientific knowledge in philosophical understanding was mainly limited to the limits of solving problems of the ontological and methodological class, then in modern times the relationship between science and the philosophy of science is increasingly concentrated in the epistemological series, which makes it even more difficult to solve emerging problems, the number of which does not decrease as some progress. This must be taken into account - the relevance of the tasks at hand obliges. At the same time, there is a danger of overestimating the post-non-classical originality of scientific progress. You can not get carried away with the specifics of the private. This creates the danger of absolutizing the individual and opposing it to the general process. Scientific knowledge remains within the boundaries of its qualitative certainty, the methods and means of its implementation are being improved, including the understanding of the technique for assessing the truth of scientific knowledge. Development proceeds along the well-known path of dialectical negation in the form of "sublation," which does not break the continuity in the movement. The reason is banal - there is nothing but analysis and synthesis, induction and deduction, comparison, abstraction, idealization, thought experiment and modeling in our thinking, just as nothing is given beyond the logical rationality and irrationality of intuition to our consciousness. Forms of knowledge and thinking are also fixed in a finite set: "fact-image", "fact-statement", "concept", "hypothesis", "theory" of various scales and traditional tools of thinking involved in building a theory - judgments and conclusions. The new, says the wisdom of common sense, "is the forgotten old." One would like to add to the aphorism the words of I. Goethe: "Everything clever has already been rethought; you just have to try to change your mind again." What has changed with the transition of scientific progress to the stage of post-classical development? "Everything clever has already been rethought; you just have to try to change your mind again." What has changed with the transition of scientific progress to the stage of post-classical development? "Everything clever has already been rethought; you just have to try to change your mind again." What has changed with the transition of scientific progress to the stage of post-classical development?

1. The interpretation of the meaning of facts has changed in the light of their influence on the truth of a theoretical generalization. It is incorrect to consider the contradiction of individual facts to the current scientific explanation as an argument of its inconsistency. Only if, on the basis of such facts, an

alternative explanation is developed, the question of the falsity or limitations of the existing theory will arise. The position is important, but it is irrational to qualify it as a breakthrough methodological achievement. The acting "persons" are the same - facts and theory, the circumstances of their interaction are specified.

2. The notion of the criterion of the truth of scientific knowledge, which served as the basis of classical science and was supported by neopositivism at the beginning of a new stage, was subjected to critical analysis. "Falsification" was added to the principle of "verification". K. Popper's innovation is undoubtedly interesting, his idea of defining knowledge through its falsifiability seems even more fruitful, but "falsification" did not replace "verification", as well as "falsifiability" - "verifiability". In scientific knowledge, they did not go the way of unification, but preferred the former movement through action, depending on the specific situation.

3. The discussion, which began in the works of F. Bacon and R. Descartes, about the relationship between the empirical and the theoretical in scientific methodology, did not reveal a winner either. Modern supporters of inductionism and rationalism have limited themselves to success in the development of particular problems, the logical purification of the technology of scientific knowledge. What is interesting is not so much what distinguishes the opponents as what they get in the form of a general conclusion - the principle of the increasing cognitive value of a scientific theory. The differentiation of science has also led to diversification within the sciences, which creates conditions for the possibility of devaluation of scientific theory in the context of recognizing the equality of alternative judgments and strengthening the positions of the hypothesis in the development of scientific knowledge. In general, the post-classical stage confirmed the significance of the main provisions of the dialectical method - the ideas of the inconsistency of development, continuity in development and concreteness of truth in connection with development. The idea of F. Engels that the quality of scientific knowledge is characterized by the demand for a dialectical understanding of the subject of thinking has successfully passed the test. At the same time, one must always bear in mind the autonomy of science in relation to philosophy. The presence of a common dialectical foundation in the world outlook should not create illusions of a common attitude towards dialectics. There is no such unity in philosophy itself. A scientist tries on philosophical thinking in connection with his professional reflection, and as a philosopher he usually remains a scientist, a worker of science. Scientific analysis is always a priority for him. The paths of the scientist and the philosopher cross, but do not coincide. To each his own. The logical in scientific knowledge

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appears in the historical movement of scientific thought, what is obvious to the philosopher is not at all obvious to the scientist. Features of scientific knowledge are moving forward in relation to the logic of thinking. K. Popper prompted scientists: "Theories are networks designed to capture what we call the "world" in order to comprehend, explain and master it. We strive to make network cells smaller and smaller. The vast majority of researchers of the economic, social, political movement, as before, proceed from the facts, most often remaining at the level of empirical processing of the material received, creating the impression of a scientific approach. Psychological stability in the science of empiricism is not difficult to understand. Knowledge of the n-essences of phenomena, without which theoretical conclusions are impossible, has become very complex and problematic. Empirical research is much more accessible, open up a real opportunity through the improvement of methods of description and verification, the active use of the mathematical measurement of results to get a basis for reflection. As for the level of a generalized assessment, its epistemological value, all this already belongs to the next stage. The main thing has been done: the subject has been described and turned into a scientific phenomenon, has become a "protocol statement". The name of the researcher is inscribed in the history, if not of science itself, then of scientific knowledge. Such scientists also have ideological support. There will always be politicians and financiers who are satisfied with the "strict objectivity" of scientific analysis that does not touch the essence of the social movement. Let us recall how the philosophers of the late 18th and early 19th centuries actively developed the socio-economic features of the bourgeois mode of production, convincing society of a bright future based on the development of capitalism. But as soon as the contradictions that were insoluble in the depths of capitalism were discovered, the idea of development was relegated to the background so as not to spoil the picture of progress and not provoke the question: what should replace capitalism? The very term "capitalism" seems to have evaporated, while at the same time the term "socialism" continues to exist in one form or another, in particular in the names of political parties, despite the sentence to be a utopia. Public consciousness places particular demand on the quality of economic research. The interest is quite natural for the quality of production management and, to a large extent, the quality of people's life itself, depend on the development of economic science. The object of economic science is the production of material goods and the establishment of production relations as a process of regular development and transformation of qualitatively defined states - methods of production. Each mode of production can be considered as an object of economic knowledge and reflected in the corresponding economic theory,

which is part of economic science. Economic science should not be replaced by either economic theory or macro- or microeconomics. None of the physicists, chemists and biologists showed a desire to replace science with a part of it. Natural science relies on universal laws that determine the general order of existence and coexistence of the sciences that form it, each of which has its own structure. The signs of science are objectively conditioned requirements. In conditions of complexity and inconsistency of knowledge, science admits the existence of a different explanation of the factual material within the limits of the formation of a generally significant result. The consideration of the bourgeois mode of production as an industrialized economy is concrete, if the ultimate goal is not the "dissolution" of capitalism in such an economy. The industrialized economy so far coincides with bourgeois production, but the "industrialized economy" and "capitalism" have a different qualitative status. "Capitalism" is a qualitatively different "mode of production" regulated by specific relations of production, and "industrialized economy" is the definition of a characteristic form of development of production, which it is quite possible to find with time a non-capitalist incarnation. Whatever the future of economics, it will remain political economy, which is not to the liking of the apologists of capitalism. In the name of preventing a historical approach to capitalism, they are ready to neglect the conditions of scientific knowledge. For the objectivity of economic analysis it is necessary to postulate the following: history will not stop at capitalism; capitalism is that mode of production without which it is impossible to obtain mass production on an industrially developed basis; the future of economic theory is associated precisely with the further progress of industrial production, the improvement of its level, which is already happening now in the forms of integration and globalization. From which the conclusion follows on the directions and principles of developing a methodology for managing the quality of economic activity:

First, we will try to identify the specifics of quality in relation to activities. It is customary to call quality a generalized characteristic of the properties of a phenomenon that reveal its essence. To be more specific, let us clarify: quality is the state of a phenomenon that ensures its functioning in a given nominal volume;

secondly, the quality of a phenomenon produced by activity differs from the quality of a natural phenomenon by the presence of properties that objectify human needs. If such a phenomenon belongs to the economic series, then its qualitative characteristics also include the needs of the market, reflecting the social demand for this product;

thirdly, quality presupposes its own "qualitative" certainty, degrees or levels of quality - "qualitative states" differ. They are the steps of the quality

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management movement and serve as the basis for assessing the quality of activities aimed at quality management. The history of quality management shows the ascent along the steps of the qualitative states of the productive activity;

fourthly, production and management of all its aspects, including quality management, should be perceived systemically, i.e., understood as production in combination with marketing research and the need for development in order to ensure the real competitiveness of the manufactured product and the enterprise itself;

fifthly, quality management will be effective only when it is possible to achieve a high level of production organization. To include it in the quality management process or evaluate it as a necessary condition is the problem of economic science;

sixth, the quality of production is determined by the level of labor productivity, mobility in reorientation, assortment, manufacturability, so quality management should aim to increase labor productivity and improve the technological characteristics of production.

What matters is not so much what we produce, but how we do it and what are our reserves to do it at a lower cost, faster and better. It is impossible to develop an ideal theory of quality management, quality management is a concrete historical activity, determined objectively and having the form of a concrete truth. Its universality is represented merely by its conformity to a number of general guiding methodological propositions, abstract enough to form a kind of working theory, but necessary for its effective construction. Universal recommendations do not seem like a tool for a specific practical action for the reason that they have a different function. They serve as vectors and limiters of design activity. Anyone who seeks to minimize construction costs, must master the art of combining freedom and obligation in creativity. No matter how impressive the achievements of "human capital" are, the economy is doomed to be a measure of material production and the dominance of objective relations between factors of production. Economic reality sets the conditions for economic creativity. No matter how society is called - "consumer", "information", "post-industrial", it remains a construction built on the basis of material reproduction and the objectivity of the laws governing this process. The improvement of the theory of quality management in economic activity is based on the real foundation of the history of management and the methodological premises summarized above in the text. The history of quality management confirms the scientific and dialectical nature of this activity, once again emphasizing the importance of methodological equipment for the movement of economic knowledge towards theoretical generalization through mastering the dialectical way of thinking. In the area of scientific interests, quality management turned out to be in

Antiquity in the "axial time". Otherwise, one cannot explain such a fact as the desire of Archimedes to develop a theory of the simplest tools - a wedge, a lever, a block, a screw. Archimedes set out to increase labor productivity by scientifically developing their optimal design and methods of use. But in the era of Archimedes there was no science and mass production, so his contribution to social development was limited to the sphere of theoretical description. Archimedes laid his "stone" in the construction of science, it is quite possible to allow the use of Archimedes' conclusions in the history of handicrafts. Shepherding, agriculture were determined by the natural order, demand for scientific knowledge of peasants and shepherds hardly existed. Artisans created a "second nature" in the interests of man, they had to do what cannot be obtained naturally. The expression of the social need for the quality of work appeared, apparently, in the history of handicrafts. At this level of the division of labor, the art of man began to compete with the "art" of the natural order. However, the scale of handicraft work, the autonomy of the guild organization of production, and limited consumer demand did not stimulate scientific progress. The pre-scientific history of quality management ended with the Industrial Revolution. All socio-economic conditions have developed for a qualitative transition to scientific regulation of production and production quality management: manual labor has been replaced by mechanized, shop organization - factory, common sense and work savvy supplanted the advantages of scientific theory. But it took time for the scientific approach to production to mature and prove its universality. Everything became clear in the second half of the 19th century. The modern stage of quality management should be counted from the public awareness of the idea of the value of standard quality (1870s, S. Colt's factories). The scientific development of the theory of quality management has activated the inclusion of philosophical reflection in the process. B. S. Aleshin identifies four "overlapping and ongoing phases" in the development of the philosophy of quality, emphasizing their dialectical nature, development "in full accordance with the law of dialectics". In the beginning, there was a "culling phase" rooted in artisan history. In modern times, it has been modernized by the efforts of G. Leland, G. Ford, F. Taylor, A. Fayol and M. Weber. The Ford-Taylor production quality management system was used until the middle of the 20th century. This system was based on focusing attention on control functions. Already in the 1920s. in high-tech production, the share of controllers reached a third of the staff. A further increase, inevitable in connection with the complication of technology, would lead the system to self-destruction. Quality improvement was accompanied by a disproportionate increase in the cost of its provision. With Ford Taylor's conceptual idea, it

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was impossible to achieve at the same time an increase in production efficiency and product quality. What is natural for quantum mechanics turned out to be fatal for political economy (economic policy). The inconsistency of the “rejection phase” initiated the search for other directions in the organization of quality management. In the bowels of the first phase, the second one is born - the “quality management phase”, associated with the activities of V. Shewhart. The production process itself becomes the central object - its stability and the continuous decrease in variability. Of particular importance to Shewhart is statistical analysis. According to Shewhart's plan, it is necessary to look not for the guilty, but to try in every possible way to activate the professional potential. Do not oppose and divide employees, but unite them into a team. With Shewhart, the worker turns from Taylor's "cog in the machine" into a partner, his status rises, and his motivation increases. Departments and quality control centers gave way to the audit service, which focused on quality control of samples. Implementation of the B. Shewhart led to increased efficiency and improved quality, created a real basis for the globalization of the market. However, the "deadly disease" remained. The understanding that the production process itself limits the yield of suitable products by its objective parameters has been preserved. Reaching a certain limit activates the contradiction between the increase in production efficiency and the cost of product quality. Recall that quantity does not directly turn into quality, it affects the qualitative state. An increase in the number of products leads to a decrease in quality. Even the leaders of the automotive industry regularly recall tens and even hundreds of thousands of cars due to the poor quality of components and systems. The third phase - "continuous quality improvement" - was born in the depths of the scientific and technological revolution of the 1950s-1960s. The initiator is deservedly called V. Deming. We do not know what kind of philosopher W. Deming was, but, no doubt, at least at the level of scientific intuition, he was aware of the growing importance of the subjective factor in the development of production, its transformation into "human capital" and tried to reflect this side of social progress in quality management. W. Deming proceeded from the fundamental idea of the human origin of production and therefore the humane essence of labor. Labor not only helped homo to rise to the level of sapiens, to become homo sapiens, labor remains the main way of expressing rationality. The rationality of a person is called upon to introduce a humanistic principle into the organization of production. In W. Deming's understanding of the direction of improving quality management, there was a restoration of the need for economic science in the tools and judgments of philosophy, characteristic of classical political economy. W. Deming's teaching, more than past concepts, corresponds to the understanding of

systemic thinking. At the same time, in his reflection one can clearly feel the influence of contemporary European philosophical thought - phenomenism, existentialism and pragmatism. Deming formulated the theoretical basis of the quality management program in the form of three pragmatic axioms:

any activity is a process and involves its improvement;

the production system has two possible states - stable and unstable, therefore, first of all, it is necessary to solve the fundamental problems of strategic importance;

Responsibility for all violations lies with the top management - top managers.

Deming presented the implementation of the program step by step in "Fourteen Points", identified "difficulties and false starts", tried to spread the physical concept of a chain reaction in the "Deming Chain Reaction" section, defined the total system-forming "principle of continuous improvement", the "Deming cycle" and warned about "seven deadly diseases" for business. The implementation of W. Deming's program in Japan was especially successful. Early 1950s. an American specialist was invited to lecture in Japan, where he found a significant number of like-minded people. Deming's humanistic credo fit perfectly into the Japanese national mentality. Deming's ideas were actively promoted by K. Ishikawa, one of those with whom the flowering of the Japanese economy is associated. The Japanese were also impressed by the fact that the development of the Deming program did not require large expenditures. Deming's theory was developed in the works of J. Juran, F. Crosby, A. Feigenbaum. By minimizing the cost of organizing high-quality production, Deming did not solve the problem of reducing economic efficiency as quality improved theoretically, but he found a practical solution to it. The problem remained, but it ceased to be relevant in a practical aspect. Production has reached a practically acceptable level of correlation between these parameters, which are key to the development of economic policy. Second half of the 1960s - 1970s turned out to be the time of mastering the scientific and technological revolution. Science has become a direct productive force. The understanding of production has also expanded. The time has come for a special status of the stage of the birth of ideas and their design development. A new chapter has been added to the doctrine of quality management - “design quality”. It took shape in the phase of "quality planning" (G. Taguchi, A. Feigenbaum). By the 1980s the formation of the concept of Total Quality Control (TQC) was completed, international standards ISO 8402 appeared, then ISO 9000 - 2015. and scientific and technological changes. Summing up the analysis of the history and logic of the development of economic doctrine on the theoretical foundations of quality management, we can draw the following conclusions:

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The achievements of the scientific and philosophical understanding of quality and its management have realized themselves and moved to the stage of their improvement in the context of socio-economic, political, scientific and technological changes. Summing up the analysis of the history and logic of the development of economic doctrine on the theoretical foundations of quality management, we can draw the following conclusions: The achievements of the scientific and philosophical understanding of quality and its management have realized themselves and moved to the stage of their improvement in the context of socio-economic, political, scientific and technological changes. Summing up the analysis of the history and logic of the development of economic doctrine on the theoretical foundations of quality management, we can draw the following conclusions:

1. The construction of economic theory was carried out depending on the development of the philosophical concept of quality, more precisely, on how the philosophical doctrine of quality was perceived by the consciousness of economic management specialists. Before the crisis of 2008, economic research did not reach the level of open demand for the ideas of Karl Marx, but the excitement about Capital that Europe saw in the late 2000s and early 2010s matured and was inevitable. The only pity is that in "Capital" the majority was not looking for what they should have been looking for in the first place - a dialectical way of thinking. Interest in the studies of K. Marx was frankly pragmatic.

2. The understanding of quality and the development of the concept of its practical application in the quality management of production activities ascended in the direction of the requirements of dialectical thinking, perhaps spontaneously, by "rejecting" the rest due to failure. The dialectical view of quality management among managers-economists was formed not from a developed philosophical theory and demonstration of its advantages in Capital, but from reflection on local practical results of production development. The dialectical approach was discovered by economists themselves, like the shoemaker I. Dietzgen or the natural scientist G. Darwin, but success, no doubt, was, however, at the expense of significant costs. Economic science, after the ascent, went down and discovered its humanitarian foundations. It turned out,

3. The history of the doctrine of the basics of quality management, having traveled a century and a half, has reached modern perfection. History has practically designed the methodological figure of quality in its current understanding. In dialectics, this corresponds to a turn in the spiral of development. Next in line is the ascent of economic science to the next stage, and, as Bulgakov's professor Preobrazhensky said, the only real revolution is that which first occurs in the head, and then in practice. It

is necessary to revise or look in a new way at the concepts of "quality" and "quantity", "production efficiency", introduce new concepts into the characteristics. The directions of movement of thought have already been partly determined: the allocation of "internal" and "external" qualities, insurmountability within the framework of the existing concept of the effectiveness of production quality management,

4. The ability to manage quality has grown into a global problem, the realization comes that only a well-organized production is able to solve other global problems - poverty, water supply, increasing environmental stress. Theoretically, success in managing the quality of production in international cooperation can be the beginning of a transition from confrontation in politics to mutual understanding. There are more and more arguments in favor of the fact that a new civilization is being born - a "civilization of quality", in which the principle of "total quality management" will be completed by the principle of universal accessibility of quality. Understanding that economic management, which does not take into account the priorities of the humanitarian and socio-cultural components of social progress, is not able to be sustainably effective, strengthens positions both among systemically reflecting specialists,

The theory of quality management has its own historical premises, the main of which is the discovery by the Englishman T. Mann and the Neapolitan A. Serra of the significance of the division of labor for the development of production. It is the division of labor within an enterprise and between enterprises that determines the program for organizing production and opens up the prospect of actively including the subjective factor in the regulation of the production process. At the same time, the requirements for it are being developed. Why did this discovery have to wait until the 17th century? The division of labor began much earlier, but it was held back by the guild, essentially a closed form of organization, when the main canon within production was the preservation of existing equipment and technology. The production of many consumer goods is still advertised by pointing out the advantages of centuries of unchanged conditions and manufacturing technology. The lack of change in production is seen as a merit of product quality management.

Conclusion

The dialectical view of development as a process of bifurcation of the single and the struggle of opposites is clearly expressed in the polarity of goals in the theory of quality management. The advantage of dialectics lies precisely in the fact that it helps to avoid one-sidedness in cognition and creativity. We have two seemingly mutually exclusive views on quality. One assumes the development of the division

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of labor to improve the organization of production, the other, on the contrary, requires a conservative attitude towards the achieved organization of production. In fact, both approaches are an expression of their common essence. If the conservative attitude to the quality of production is presented on a national scale, then we get the sum of various industries, formally united by a common product. Such is the history of quality management in the production of beer, wine, coffee, cocoa, spices, decorative products and much more. The division of labor takes many forms. Such diversification ensures its stable functioning as a factor in the development of production and the basis for obtaining a quality product. It is also obvious that the theory of quality management is based on the organization of labor. With the transition to a scientific organization of labor, production quality management also became more effective, the relevance of the latter production acquired social significance, became a socially demanded problem, which determined the increase in scientific interest in it. It is also obvious that the theory of quality management is based on the organization of labor. With the transition to a scientific organization of labor, production quality management also became more effective, the relevance of the latter production acquired social significance, became a socially demanded problem, which determined the increase in scientific interest in it. It is also obvious that the theory of quality management is based on the organization of labor. With the transition to a scientific organization of labor, production quality management also became more effective, the relevance of the latter production acquired social significance, became a socially demanded problem, which determined the increase in scientific interest in it.

It is believed that by knowing nature, its quality, state of quality, quality levels are revealed, embodying new knowledge in production. Post-classical economic thought shifted quality towards consumption, trying to give production a "human face" - a person alienates himself in the production process, but this measure is forced and, in a systemic sense, is temporary, conditional. Labor is a kind of "terrible cauldrons" that Vanya the Fool had to overcome in order to turn into Ivan Tsarevich. And here it is absolutely justified to believe that the main thing in production is the result, not the process. Consumption regulates the market. Therefore, the demands of the market must dominate production. The task of society is to contribute worldwide to the development of demand in the market: to maintain a range of goods, stimulate price stability, increase purchasing power, improve the quality of goods. E. Deming, calling the "network of deadly diseases" of

modern production, puts in the first place "production planning that is not focused on such goods and services for which the market is in demand." Try to answer him. Production in the transition from industrial to post-industrial society of mass consumption is conceived as a function of the market. And the authors fill these properties of quality with criteria, namely:

- ideology of quality - the prospect of development of production;
- quality management is an integrated approach to solving the problem of quality;
- fashion and technical regulation - components of the quality of manufactured shoes;
- quality systems "ORDERING/5 S" and "THREE" NOT "- not only the basis of stability and production safety, but also a guarantee of quality;
- quality in the market is a paradigm of formation of production that satisfies the needs of the market;
- advertising is always at the service of quality;
- an excursion into the past as a guarantee of quality in the future;
- a model for assessing product quality - these are production priorities;
- forecasting the cost of quality when developing a new range of footwear is the key to its demand and its competitiveness;
- methodology for business visual evaluation of the product - a means of assessing the effectiveness of quality;
- improving the quality and competitiveness of domestic safety footwear;
- on indicators for assessing the quality of footwear - as a tool for the formation of demanded products;
- quality and market: a marriage of convenience and this is indisputable;
- the stability of the work of enterprises is the guarantor of the quality of the shoes they produce - all these aspects together provide a quality revolution that guarantees the manufacturer stable success in the market with unstable demand. The authors analyzed the possibilities of the policy and goals of the enterprise in the field of quality within the framework of the QMS in order to fight for defect-free production, for the reduction of defects and to guarantee consumers the high quality of manufactured products. The use of software for assessing the validity of the choice of innovative technological solutions for the production of import-substituting products by domestic enterprises creates the prerequisites for its demand and competitiveness not only in the domestic market, but, most importantly, in its export.

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