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THE ABILITY OF PANLOGISM TO CREATE PREREQUISITES FOR THE SUCCESSFUL DEVELOPMENT OF LIGHT INDUSTRY FOR THE PRODUCTION OF ITS DEMANDED PRODUCTS BY CONSUMERS OF RUSSIAN REGIONS

Abstract: *in the article, the authors motivate the manufacturer to recommend the market due to their motivation, managing quality, manufacturing priority products for the consumer, reconsider their concept of forming a market with demanded and competitive goods, taking into account their attractiveness. In addition, in the article, the authors formulated the role of the leader of the enterprise in ensuring the high-quality manufacture of comfortable, popular and competitive products, outlined the ways and types of his interaction with the enterprise team - one of the most important is to hear each other - and provoke the entire team in its interest to ensure the company receives stable TEP and guarantee its stable position.*

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

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Introduction

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Rationality is the ability of a person, within the framework of systemic relations with the natural environment, to complete the animal (biological) form

of subordination to nature not only by the art of adaptation, but also of transformation.

Planning arose in the process of mastering by a person those advantages that rationality provided him. And here it is necessary to clearly dialectically oppose rationality and consciousness as specific

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characteristics of modern man. Intelligence is predominantly a biological attribute, consciousness is its specific historical development in the conditions of the social form of human life, a kind of way to realize the potential of intelligence. In this connection, the systemic use of the concepts of "consciousness" and "reasonableness" differs. "Reasonableness" is included in the composition of consciousness as a tool for building the latter. Intelligence singled out a person from the totality of biological species, consciousness allowed him to develop into a modern person and build his human, social structure of relations, thanks to the ability to foresee and plan, and by planning.

Planning is an attribute of activity, one of its qualitative features. It is twice qualitative: both as a qualitative sign of activity, and as a measure of measuring the level of perfection of activity. The art of planning shows the active side of homo sapiens. To a certain extent, this is a sign of the highest state of activity. Attempts to oppose planning and creativity are something else than a desire to limit the universality of planning, to simplify the nature of human intelligence. It is also wrong to oppose planning to freedom of competition. Both creativity and competition are ways of manifesting activity, therefore, all its attributes must be present in them. Another thing is that the general is realized through the special and therefore in its reality it is specific, concretized. S.V. Kovalevskaya ventured on an original solution to the problem of describing the rotation of a rigid body with a shifting center of gravity - aerobatics in mathematics, according to the Paris Academy of Sciences, accessible to her only by L. Euler and J. Lagrange, she planned her actions both objectively and in time, meeting the deadline. Even the ancestors of the current apologists for the fight against the planned economy, the pioneers of the development of the wealth of North American lands, the cowboys, who are considered to be free from everything, planned their actions within the limits of available knowledge.

At the beginning of the third millennium, the most urgent question is: how to optimize the organization and management of production development in the priority of consumer interests and environmental safety.

The underestimation of the strategic scope of planning reveals the flaws that are born from the understanding of rationality, and ultimately the defects of the rational ability of those behind the attacks on the universality of planning. In relation to planning, one can easily trace, firstly, the lack of panoramic thinking, and secondly, its ideological orientation towards the narrow format of utilitarianism as a perverted pragmatism.

The outstanding achievements of the classics of political economy should include exactly what scientists economists, who guard the interests of the

current heirs of the revolutionaries - the bourgeois of the eighteenth-nineteenth centuries, seek to carefully disguise:

- fundamental the position in the production of that labor that can be concretely measured in the product produced;
- development of the theory of value in connection with such work;
- freedom of the producer as a necessary condition for the development of production;
- the decisive factor in the development of production is labor productivity, and the improvement of labor productivity is due to the division of labor, which also facilitates the introduction of scientific and technological achievements into production;
- the goals of the economic movement are only partly within the development of production, the main goal is determined by the system the position of production itself in the life of man and society. Production is a tool for solving problems of social and personal development, therefore planning must be socially and culturally oriented.

Planning reveals the level of depth of knowledge of the economic process that requires management, and the degree of rationality of managerial actions. The latter needs a special explanation.

Intelligence, as a phenomenon, has a twofold interpretation. In the philosophy of the past and in the new century, "reasonableness" was understood and is understood as an independent phenomenon that realizes the identity of thinking and being, for example, in Hegel the expression of this was the absolute idea; or is considered as a unique ability of the subject - the highest level of the ideal ability to reflect reality. The characteristic of such a level is determined by the adequacy of reproduction by thinking of what is happening outside it.

Reasonableness is a guarantee of the possibility of obtaining an ideal copy of objective reality. The task of thinking, which has reasonableness, is to transform the possibility into a corresponding result. The process of cognition - reflection of reality by thinking is natural, therefore it can and should be planned. Here the main condition for obtaining a product is to match the actions to the nature of the object. There are many obstacles on the way to the truth, connected both with the peculiarity of the planned action and with the specifics of the thinking itself. Thinking is capable of knowing the truth, but it is also characterized by movement in a false direction, which may be a delusion, or may be deliberate in order to fit the result of the fulfillment of someone's interests, to be a consequence of moral dishonesty.

Human intelligence has its own special history, but it is absurd to understand it separately from biological evolution and the sociobiological continuation of natural history. Before human rationality appeared as the special intelligence of learned liberal economists, infected with the idea of

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reformism, it was itself a derivative product of labor activity, that is, the formation of economic reality.

The real history of the mind is built into the history of the development of what was eventually called the economy by a natural-historical process, therefore, socio-cultural progress, revealing the potential of human intelligence, must immanently belong to the economic movement. The concept of "superstructure" characterizes not some artificial constructive addition to the main structure, it helps to understand the architecture of a monolithic structure. No matter how you depict the first floor and do not call the second the first, you will not be able to get rid of their structural unity - the second will be considered above the first and the second will be, thanks to the first: there will be no first, there will be no second. But the first without the second is quite independently real.

Optimization in planning destroyed the system of organization of health care, education; forest fires became regular disasters, floods were added to them, significantly different from the usual and known for a long time. The authorities are trying to blame them on the "natural disorder" provoked by climate change, but few people already believe in such an explanation. The population migrates from the Far East, Eastern Siberia, Western Siberia is next, and some 50 years ago people actively went to these places to build, raise science and culture. BAM was built by the whole world, finances were limited, but they found money for social and cultural life, albeit on a modest scale.

Those who developed the plans understood from real experience the impossibility of implementing projects without something that serves the development of the individual, satisfies his cultural needs, and warms the soul. After all, people went to large construction sites from places inhabited and equipped. To the question: what's the matter? The answer is simple. At the described time of rise, with all the punctures and costs, the goal was universal - the well-being of the Fatherland. Of course, even at that time the benefits were not shared equally - there were both rich and poor, the main thing was that the goal seemed to be the same and the opportunity to make a career was equally put. They built and produced not for the pleasure of "golden paratroopers", they promoted the country and themselves along with it.

Capitalism, we repeat, by the 20th century completed its "classical" history and was forced to rebuild, refusing under compulsion what had once helped it quickly increase its advantages: the colonial system collapsed as a result of a long struggle for independence; wars with the aim of redistributing property became a dangerous business - they could return like a boomerang; had to accept the idea of peaceful coexistence; it was necessary to strengthen the social direction in economic policy; the question of the maximum load on the natural habitat arose sharply. There have already been different stages in

the history of capitalism: the primary accumulation of capital; revolutionary activity; monopolization of capital; concentration and dominance of finance capital.

Speculative thinking is a well-known phenomenon that arises in philosophical reflection or in the course of scientific discourse. Its epistemological nature is well studied - the systemic assessment of individual aspects of the subject of thinking and, as a result, the absolutization of the meaning of these aspects. Mental speculation falsely reflects objective reality, so it can be qualified as a cost in the production of the required knowledge. Very rarely has speculation been the product of artificially inducing the process of cognition in the wrong direction. The "scientific permissibility of speculation" (by liberal economists) has a completely different epistemological mechanism of education, indicating that there is nothing related to postulates, delimiting the scientific way of cognition from non-scientific ones, in their thinking. We must always clearly differentiate philosophical reflection, scientific thinking and non-scientific ways of knowing the world. The problematic nature of philosophical knowledge is logically compatible with the subjective costs of thinking. The falsifiability of philosophically identified problems is limited, since philosophical knowledge is conditionally standardized.

Scientific knowledge, on the other hand, must be subject either to strict verification or equally severe falsification. It does not reproduce in consciousness its attitude to the object (subject), it is, in content, a completely objectified process. Even the choice by the subject of thinking of a coordinate system, a reference point, etc. is regulated at all stages of cognition. When scientific knowledge is "enriched" by the "permissibility of speculations", then such an addition testifies to one thing - the desire to modernize the post-non-classical stage of the history of science with something that has nothing to do with the current time or with scientific history in general. Allowing speculation not as a cost, but as a scientific phenomenon in the knowledge of economic movement, innovator economists want to squeeze a subjective action in nature into the chain of objective reflection of the developing reality, sliding into solipsism in perspective. Scientific knowledge is objective, the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. "The admissibility of speculation" is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing

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for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. Scientific knowledge is objective, the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. "The admissibility of speculation" is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. Scientific knowledge is objective, the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. "The admissibility of speculation" is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. "The admissibility of speculation" is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. a negative phenomenon for historical science, political science, sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. "The admissibility of speculation" is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science,

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Speculation is persistently tried to be presented as a necessary link in scientific thinking, and this is done in the interests of that minority that controls distribution, and does not produce a real product. Within the framework of artificially constructed relations in the superstructure of production, speculation has long been legally flourishing, but it is

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unnatural within the framework of the established system of production itself, where everyone, regardless of their position, is a participant and has the right to count on their legitimate share in the product produced. The order of distribution is determined mainly by property, and only then by the share of participation in the production of goods. The gap between the two realities - labor and property, formed in connection with the pattern of development of production and social superstructure, the direct creator of a real product and its real owner opens up a real opportunity to supplement the objectively natural reality, the conditionally existing, virtual or speculative reality. It is she who is considered as a way of movement to property.

Speculation is a roadmap to the capital that may be sufficient to start a real business. And in this version, speculation has a real meaning, it can be a conditional fact of scientific research. But under the dominance of financial, essentially speculative capital, speculation has become a steadily autonomous variety of activity, divorced from the production of a real product. Speculation in the market is an excessive form of intermediary activity. It has already become an obstacle to the development of production. And so it began to concentrate the costs of the social movement. By and large, speculation has matured, blossomed, and outgrown the limits of the right-protected reality.

The "specialist" displaces the individual from the goals of social development. Economists need a specialist, sharpened by the technology and organization of production, personal development for liberal economists seems to be transcendent for the purposes of production. Production requires for its development not a person, but a knowledgeable and able to work specialist. They build the functions of culture and education for the training of a specialist. You don't have to go far for arguments, there is no need to dive into the history of the United States, you just need to turn towards the modernization of domestic special education - secondary and higher, displacing from the programs everything that contributes to personality development in order to focus the process on training a specialist in the direction. The personal model of education has given way to a competent one.

Globalization of the economy is a policy that uses the objective trend of integration of national economies. This is clearly seen in the example of the WTO. The WTO, on the one hand, stimulates the planned form of managing economic movement, on the other hand, it strictly regulates the possibilities of planning the development of the economy on a national scale, subordinating national interests to global goals, the justification of which, from a scientific point of view, looks insufficient, politically biased. Meanwhile, having joined the WTO, the

country is forced to accept the conditions of this, to a large extent, political game.

National economic development projects are increasingly loaded and adjusted not in the national interest, which has to be put up with as the costs of globalization. At the same time, it should be borne in mind that there is no alternative to integration. Homo sapiens exists as a universal species. The earth is his common home, development is a common interest, synthesizing biological evolution and socio-cultural arrangement.

When planning, it is necessary to proceed from the dialectical requirement of a comprehensive objective analysis of reality, once and, the need to act together in the common interest, two. States have something to share, but you can't test history for strength, humanity has no other and never will. Dialectics has opened up to us the range of confrontation, both practical and theoretical. The struggle is reasonable only within the boundaries of unity, therefore, contradictions should be filtered through the need to obtain a common result that corresponds to the laws of motion of the human reality of being.

Main part

Man began to realize his rationality and its advantages much later than homo sapiens became. The understanding of rationality, apparently, occurred under the influence of the development of economic activity, and specifically, in that historical period when the process of diversification of socially important labor began - productive labor significantly pressed gathering, those who tamed domestic animals stood out from among the hunters for products of purely natural origin animals and managed them, and farmers, who were the first to experience the design potential of intelligence.

It is extremely problematic even now to build the desired result in the conditions of the dominance of the natural order that prevailed long before your appearance, and in the initial period of the history of human activity it was almost a hopeless business. Nevertheless, it was then that what can be defined as proto-planning or arch-planning was born. The man turned on the reserves of his rationality.

In 2019, the growth of the world economy amounted to three percent, the EU economy added about 2 percent, and did not lag behind its Western neighbors and the Russian Federation. The indicators can be qualified as satisfactory, based on the conclusion of science that the basic indicator of social development in conditions of ecosystem tension caused by exploited technologies in industrial and agricultural production is the sustainability of growth, and not an absolute value.

A slowdown in the increase in production is perhaps undesirable within the framework of the present, existing being, but it is necessary as a

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temporary measure. It is more important for modern humanity to gain time, for nature to get hope that the global nature of the environmental problem can be dealt with without a global cataclysm. Both nature and humanity have reserves. Now it is important not to increase the pace of production development, but to have time in the "reserve time" to develop sparing technologies and rebuild production on them, especially materially and energy-consuming, with open cycles. The extent to which mankind turns out to be truly intelligent will depend on its fate. It looks like Homo sapiens is being tested for survival again, with the difference that this time he forced nature to test itself for viability. Climate change is already calling into question the advertised possibilities of technological progress to protect humans. Humanity as a whole does not yet feel this danger, but it already frightens the inhabitants of certain places, regions and continents; recently looked well.

Analysis of the situation is directly related to the Russian Federation. We also have to transition in a short time from the idea of the absoluteness of mass production and megalomania in the centers for the sale of goods to the relativity of subordinating the economy to the principle: "satisfy the needs of the buyer here and immediately." The manufacturer must know his buyer "in person", only then the production costs will acquire rational proportions and everyone will be satisfied: nature, producer, consumer. The functions of trade will also change, it will become an industry providing a direct connection between the consumer and the producer.

The market will be forced to invest in science in order to have a real picture of the state of the market, to know the trends of the current movement of interests, consumer purchasing power, to be ready to quickly provide goods routes from "porch to porch", to solve logistics problems on the ground in real time. The "consumer society" will gradually return to the "production society", and public consciousness will again be closely linked to consumption with participation in production. Fake labor will be reduced - a product of the virtual part of "production", fake workers will be legalized and will work for their own future.

Big science, through system analysis, is called upon to determine the optimal rates of economic growth on the scale of national, regional, continental and global progress, and not a phantom "world government" acting in narrowly accumulative interests.

At the beginning of the third millennium, the most urgent question is: how to optimize the organization and management of production development in the priority of consumer interests and environmental safety.

The underestimation of the strategic scope of planning reveals the flaws that are born from the understanding of rationality, and ultimately the

defects of the rational ability of those behind the attacks on the universality of planning. In relation to planning, one can easily trace:

firstly, the lack of panorama in thinking;

secondly, his ideological orientation towards the narrow format of utilitarianism as perverted pragmatism.

The ideological pluralism that replaced the communist ideology must be viewed critically. The right to work is not the same as guaranteed employment. With the right to work, you can remain unemployed and complaining has no legal meaning. Something similar is observed with ideological pluralism. The guaranteed right to adhere to the ideological concept that is closer to the values of your consciousness is blocked in the information society by ownership of the official and most significant sources of information in terms of resources. The Internet with its "toys" is portrayed as a competitive means of ideological monopoly, but in reality it is not. Ideological pluralism is fair to liken to a big river, for example, to the Don. A big river is not born, it is made to it as how small rivers and streams flow into it, traces of which are dissolved. Rostov is on the Don, by and large, not on the Don, but on the totality of water sources united in the Don. But all these sources will remain nameless in Rostov. To the question: what kind of river? The answer will be short: Don, and he will be on the map. In pluralism, as a rule, one thing dominates, reflecting the alignment of forces provided by economic interests and financial resources. Now the media, programs of general and vocational education, pop cultural practices induce the formation of a worldview in the direction of liberal values. At the same time, few people say that modern liberalism is not at all the democratic one, under the banner of which the Europeans stormed the strongholds of absolutism,

The founders of political economy as a science - A. Smith, D. Ricardo, D. Hume, J. Sismondi relied on the systemic importance of labor in any production system, they were the first to realize the increasing importance of the qualification component of labor in connection with the scientific and technical equipment of the industrial form of labor organization, in which the reasonableness of human status is manifested. Capital, in order to reveal its potential, had to grow with freedom of advancement, and the freedom of movement of capital had a prospect only in the conditions of freedom of the subject of labor, his social independence, formalized in legislation and guaranteed by a new type of state. They were socially oriented liberals, the concept of "people" for them had a specific - historical meaning of the totality of people whose lives were determined by the development of production. From science

The revolutionary bourgeoisie emphasized the value of fairness in distribution - remuneration in any form should be tied to the quantity and quality of

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labor, the place in the management hierarchy of production. It is no coincidence that A. Smith drew attention to the fact that the correlation between the growth of labor productivity and remuneration is violated everywhere. In the spirit of the time, the Scottish scholar explained this by the moral fall of the owners. J. Sismondi in the well-known work "New Principles of Political Economy" (1819) argued in favor of the regulation of economic competition and the balance between supply and demand, initiated social reforms as the laws of production development. Later, the classic of the 20th century, J. M. Keynes, was guided by his ideas.

The outstanding achievements of the classics of political economy should include exactly what scientists economists, who guard the interests of the current heirs of the revolutionaries - the bourgeois of the eighteenth-nineteenth centuries, seek to carefully disguise:

- the fundamental position in the production of that labor that can be concretely measured in the product produced;
- developing a theory of value in relation to such labor;
- freedom of the producer as a necessary condition for the development of production;
- the decisive factor in the development of production is labor productivity, and the improvement of labor productivity is due to the division of labor, which also facilitates the introduction of scientific and technological achievements into production;
- the goals of the economic movement are only partly within the development of production, the main goal is determined by the systemic position of production itself in the life of man and society. Production is a tool for solving problems of social and personal development, therefore, planning must be socially and culturally oriented.

It is curious that all the leading economists - theorists of the 18th - early 19th centuries were noted in the history of thought as philosophers. So far, no one has tried to explain this fact, apparently believing it to be insignificant. In vain. The combination of philosophy and economics in research turned out to be a tradition of the subsequent time - Proudhon, Dühring, Marx, Engels, Mill, Spencer, the list goes on. The essence of the explanation of this union is in the specifics of the epistemological and methodological purpose of philosophy and science. Philosophy focuses more on the discovery and definition of development problems, science - on ways to solve them. Hence the normativity of scientific knowledge. A. Smith and his contemporaries saw, first of all, the problems of the economic movement, that is, they showed their philosophical talents, then they took up their scientific understanding.

The need for planning in the economy was initially discussed exclusively in the context of its optimization, because planning was envisaged by the

rational nature of the organization of production. Planning was a phenomenal expression of management, and management was an attribute of production. In the titles of numerous studies by D. Ricardo, which served as material for his heirs - worthy and dubious, there is no word "planning", but the content of the works is built as a superstructure on the process of planning the corresponding actions of the economic order. The British economist D. Ricardo was especially interested in pre-planning - a set of calculated operations of thinking that preceded planning at the stage of determining substantive actions - choosing the direction and nature of participation, and when evaluating results.

Neither S. Smith, nor D. Ricardo, nor Sismondi opposed freedom of economic choice to planning, and planning was not considered as an action incompatible with economic freedom. They interpreted freedom within the framework of the political condition of life, that is, in the spirit of the ideological positions of the class, solving the historical task of changing the socio-political, economic and cultural system of social relations. It should be noted that a certain advancement was also characteristic of the methodological foundations of scientific research. They contained some limitations, but it is not difficult to see that these defects were actively overcome when it came to scientific calculations.

Unlike most of their descendants - the current academic economists, the classics of economic science sought to involve in economic analysis not so much mathematical methods and the narrow content of the concept as fundamental categories of economic science. Their talent built a theoretical basis for a science-specific analysis. In essence, the progress of scientific economic knowledge in the 20th century was a superstructure on this basis, and what turned out from above is more like the Leaning Tower of Pisa.

The intense discourse on the content of basic political economy concepts in the 19th century is not difficult to explain; the birth of something new in theory requires methodological advances. In order to understand what the mechanism of clock pendulums should be, Huygens had to independently supplement mathematical analysis in six directions. A. Smith, being a pioneer in economic theory, solved methodological problems and was unable to share the purchased labor with the spent labor. Error A, Smith was corrected by D. Ricardo, explaining that his predecessor did not notice that the cost of goods should also take into account the costs of production and operation of equipment. At the same time, D. Ricardo himself did not consider the cost of producing raw materials. Both Sismondi, and A. Smith, and D. Ricardo evaluated the value mainly by the ratio of things. The historically determined relations of people remained for them, as it were, on the sidelines. Hence the inconsistency in understanding the political essence of production relations, their class nature. For

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them, production was the stage on which the scenario of production unfolded as a relationship of partners. Some had capital, others knew how to make things. Everyone is part of the common cause. In such a combination, the political essence of the economy is reduced to the foundations of organization, development planning and distribution, that is, it is simplified to the level of special knowledge, moral responsibility and decency of participants. others knew how to do things. Everyone is part of the common cause. In such a combination, the political essence of the economy is reduced to the foundations of organization, development planning and distribution, that is, it is simplified to the level of special knowledge, moral responsibility and decency of participants. others knew how to do things. Everyone is part of the common cause. In such a combination, the political essence of the economy is reduced to the foundations of organization, development planning and distribution, that is, it is simplified to the level of special knowledge, moral responsibility and decency of participants.

What does the above have to do with the theory and practice of modern planning? Direct. The previous analysis serves as a basis for asserting that the effectiveness of the practical part of planning is directly dependent on the quality of theoretical understanding, which reflects the natural nature of the emergence and development of production. The quality of planning theory is determined by the methodology of its political and economic equipment. Planning reveals the level of depth of knowledge of the economic process that requires management, and the degree of rationality of managerial actions. The latter needs a special explanation. Intelligence, as a phenomenon, has a twofold interpretation. In the philosophy of the past tense and in the new century, "reasonableness" was understood and is understood as an independent phenomenon that realizes the identity of thinking and being, for example, in Hegel the expression of this was the absolute idea; or is considered as a unique ability of the subject - the highest level of the ideal ability to reflect reality. The characteristic of such a level is determined by the adequacy of reproduction by thinking of what is happening outside it.

Reasonableness is a guarantee of the possibility of obtaining an ideal copy of objective reality. The task of thinking, which has reasonableness, is to transform the possibility into a corresponding result. The process of cognition - reflection of reality by thinking is natural, therefore it can and should be planned. Here the main condition for obtaining a product is to match the actions to the nature of the object. There are many obstacles on the way to the truth, connected both with the peculiarity of the planned action and with the specifics of the thinking itself. Thinking is capable of knowing the truth, but it is also characterized by movement in a false direction,

which may be a delusion, or may be deliberate in order to fit the result of the fulfillment of someone's interests, to be a consequence of moral dishonesty.

Most of the vices in the search for correct solutions to economic problems have fundamental grounds, they are associated with a one-sided understanding of the functions of economic research, in particular, the sequestration of the political essence of economic science. Planning as a tool is considered on a utilitarian scale, which makes it possible to simplify the process, leaving out everything that is not directly related to production. The essence of the economic transformations in Russia in the 1990s and their continuation in the "zero years" of the 21st century was to remove responsibility for social development from the economy, which meant opposing the economy to social policy. Politics is the business of the state and its institutions, and the new owners should only deal with production. In addition to what was traditionally considered non-economic, added no less than what was also traditionally attributed to the economy. The new owners took all the addition out of the "staff", considering all this to support production, in other words, its infrastructure. Therefore, an oligarchic semblance of capitalism has grown in our country: taking possession of the most economically profitable property with the help of the state, outright robbery through raider seizures, inducing political activity with the help of its people in the state in the direction of objectification and legitimization of the "new economic policy".

Corruption is not abuse of office in one's own interests and not securing profitable economic projects for bribes. Corruption is the fusion of business and government. Such a rich country as the Russian Federation could not become poor in ten years due to irrational economic policy, miscalculations of the planning organization. Poverty did not come for economic reasons, it was the result of the usurpation of power by political clans that expressed the economic interests of those who illegally became the master of national wealth. According to clearly underestimated statistics, at least 71 percent of the resources are currently controlled by one million owners, and 140 million cannot even count on the remaining 29 percent, because the economic "reforms" that began in the 1990s continue.

Economic violence was carried out under political and ideological cover. The democratic reformers have carried out a giant scam, masking their actions with the need to decisively fight against the centralized planning model. Realizing that their own practice and theory were doomed to failure, the initiators of the collapse of the socialist image of the economic system were in a hurry to have time to use the created people of a great country and scatter around the world in the hope of finding shelter from its enemies.

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The "scholarship" of the reformers was so high that it did not prompt them the most elementary - the idea of socialism had long ago become a political program, including government parties, from a ghost in different parts of the world. Socialism attracts by the fact that it expresses in a concentrated way the logic of social progress and the meaning of the systemic position of production. The concreteness of socialism reflects the specificity of historical time and national history. In the socialist orientation and organization of production, the systemic principle of social life is crystallized - the dialectic of the individual and society.

Society is a form of the reality of human existence, but the very reality of human existence exists and develops only thanks to the three hypostases of the individual. Social history begins with the personality, it is its main subject of advancement, and in it is the goal of social progress. Production is called upon to be the economic basis of social practice, aimed at creating socio-cultural conditions for the comprehensiveness and harmony of the human personality.

The economic policy that determines the image and purpose of planning may be different, but all this political and economic diversity ultimately decomposes into two series of actions. The first row is formed by those programs that express private interests and are focused on the social benefits of representatives of these groups. Typical cases of such economic plans are the political programs of Trump in the United States and Macron in France. These programs are real, but not historical. They concentratedly reflect one side of production - stimulating its growth, but the other side is not defined - the final goal of the systemic status of production. The systemic place of production in social progress is camouflaged. We repeat: production is a way of personal development.

Expressed in terms of the genius of Hegel, economic planning is divided into "real" and "reasonable", aimed at creating conditions for personal satisfaction with their development, and "situational", that is, beneficial to those social groups that create this situation in their private, and not historical interests. Such a reality is possible, but it lacks "reasonableness" that reveals the logic of social progress. Here you can get temporary and private satisfaction, for which all other generations will have to pay handsomely.

Actual history will certainly carve out its proper path of movement through this kind of economic "obstructions". But the "tax" of historical logic on the illogicality of human economic activity is very high. When they say: "measure seven times, only then cut off," then, in comparison with the "tax" on the unreasonableness of economic policy, this ratio seems modest. There are calculations showing that for every year of the "bazaar" - criminal-arbitrary planning

practice - a country can pay with an eighteen-year restoration. The "loafers" of the 1990s did not defeat the planned economic development on a national scale. They turned out to be more active than the "masters" of the 1980s, confirming the old truth: history requires an active attitude towards itself. Naturally, that the difficult history of the Russian Empire and the USSR did not deserve the continuation described above. It was necessary to activate the economic status of Russia in a different way. Russia will have to spend a lot of effort and money to restore its international prestige. Politicians love to write about how bad Americans and NATO members deceived the first Presidents of the USSR and the Russian Federation. Analytical materials showing how Gorbachev and his company and Yeltsin and like-minded people deceived those in the world who looked with hope at the fate of socialism in the USSR and, not without reason, counted on an alliance with the new Russia, are much less common. how bad Americans and NATO deceived the first Presidents of the USSR and the Russian Federation. Analytical materials showing how Gorbachev and his company and Yeltsin and like-minded people deceived those in the world who looked with hope at the fate of socialism in the USSR and, not without reason, counted on an alliance with the new Russia, are much less common.

It would be interesting to go step by step mentally along the route of the "road map" of the reformers of the 1990s, if only to reason with their heirs, the current political liberals, who are not relenting after two decades. Follow how they were looking for a replacement for the previous practice of economic planning, completely ignoring not only national identity, which could somehow be explained, but also the specificity of the historical process. In search of a possible model, domestic engineers-economists went through states from all continents. And, nevertheless, it is still not clear what should happen after the "transition period" ends. What kind of economic order will we have to prepare for. The arrow is capable of taking us both to capitalism, however, here we are a century and a half late, and to socialism, which we seem to have renounced.

Despite the differences in particulars, economic reformers remain within the limits of a common goal - to clear the planning of economic construction from social aspects. If on the banners of the revolutionary bourgeoisie was written *liberte*, which gave the name to the liberals and demanded that the state grant civil liberties in full, then the liberals of the new generation

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want to gain freedom by eliminating the state from active complicity in the development of production through planning and control. They are trying to decentralize economic management, remove social responsibility from economic activity, forcing only the state to be socially responsible, while in every possible way preventing those actions of the state that lead to an increase in the social burden on economic profit. Essentially, liberal reformers are striving for a special freedom and privilege of their status within the state. Any objectively reflective analyst will see a clear historical illogicality: the founding liberals, who laid the foundation of the liberal ideology, clearly identified the main value of liberalism - equal freedom for all, as a necessary condition for social responsibility, and their successors in the 21st century are burning with the desire to be free enough not to bear responsibility for social progress. By and large, this is nothing more than a 180-degree turn to the model of social inequality. Social equality is built not only by the state as political subjects, but also by all other subjects of society. They are even more than the state, obliged by their social status to be responsible for the exercise of constitutional freedoms. It is easy to forgive redundancy in the liberal interpretation of the foundations of social relations for A. Smith, who is convinced of the system-forming status of morality, but after it became clear that morality has a historical form and is formed under the active influence of the economic basis, it is not a unitary entity - several varieties of morality, it is immoral to separate the economy from direct participation in socio-cultural improvement, positioning its progress as a self-promotion, to plan its cleansing from the socio-cultural burden. The idea of "infrastructure" is possible and expedient acquisition of science, but not in the case of economic movement. It is easy to forgive redundancy in the liberal interpretation of the foundations of social relations for A. Smith, who is convinced of the system-forming status of morality, but after it became clear that morality has a historical form and is formed under the active influence of the economic basis, it is not a unitary entity - several varieties of morality, it is immoral to separate the economy from direct participation in socio-cultural improvement, positioning its progress as a self-promotion, to plan its cleansing from the socio-cultural burden. The idea of "infrastructure" is possible and expedient acquisition of science, but not in the case of economic movement. It is easy to forgive redundancy in the liberal interpretation of the foundations of social relations for A. Smith, who is convinced of the system-forming status of morality, but after it became clear that morality has a historical form and is formed under the active influence of the economic basis, it is not a unitary entity - several varieties of morality, it is immoral to separate the economy from direct participation in socio-cultural improvement, positioning its progress as a self-

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Human intelligence has its own special history, but it is absurd to understand it separately from biological evolution and the sociobiological continuation of natural history. Before human rationality appeared as the special intelligence of learned liberal economists, infected with the idea of reformism, it was itself a derivative product of labor activity, that is, the formation of economic reality.

The real history of the mind is built into the history of the development of what was eventually called the economy by a natural-historical process, therefore, socio-cultural progress, revealing the potential of human intelligence, must immanently belong to the economic movement. The concept of "superstructure" characterizes not some artificial constructive addition to the main structure, it helps to understand the architecture of a monolithic structure. No matter how you depict the first floor and do not call the second the first, you will not be able to get rid of their structural unity - the second will be considered above the first and the second will be, thanks to the first: there will be no first, there will be no second. But the first without the second is quite independently real. Labor history has a natural beginning in the life of animals. It was in the animal world that nature "worked out" the model of human reality and "understood" that without achieving a sociocultural effect in such practice - psychological progress;

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transformation of quick-witted thinking into a conceptual one by developing an abstract ability; the formation of the significance of a holistic perception of the world based on imagination and the strengthening of the social value of responsible behavior, that is, the formation of rationality, labor will not be able to realize its potential. The history of labor, which has developed into the history of production, which has become the object of a special scientific analysis, which has given the subject of economic science, is the history of a single interdependent process consisting of labor activity and its sociocultural support. The problem can only be the extent to which the socio-cultural factor is economic? that without achieving a socio-cultural effect in such practice - psychological progress; transformation of quick-witted thinking into a conceptual one by developing an abstract ability; the formation of the significance of a holistic perception of the world based on imagination and the strengthening of the social value of responsible behavior, that is, the formation of rationality, labor will not be able to realize its potential. The history of labor, which has developed into the history of production, which has become the object of a special scientific analysis, which has given the subject of economic science, is the history of a single interdependent process consisting of labor activity and its sociocultural support. The problem can only be the extent to which the socio-cultural factor is economic? that without achieving a socio-cultural effect in such practice - psychological progress; transformation of quick-witted thinking into a conceptual one by developing an abstract ability; the formation of the significance of a holistic perception of the world based on imagination and the strengthening of the social value of responsible behavior, that is, the formation of rationality, labor will not be able to realize its potential. The history of labor, which has developed into the history of production, which has become the object of a special scientific analysis, which has given the subject of economic science, is the history of a single interdependent process consisting of labor activity and its sociocultural support. The problem can only be the extent to which the socio-cultural factor is economic? transformation of quick-witted thinking into a conceptual one by developing an abstract ability; the formation of the significance of a holistic perception of the world based on imagination and the strengthening of the social value of responsible behavior, that is, the formation of rationality, labor will not be able to realize its potential. The history of labor, which has developed into the history of production, which has become the object of a special scientific analysis, which has given the subject of economic science, is the history of a single interdependent process consisting of labor activity and its sociocultural support. The problem can only be the extent to which the socio-cultural factor is economic?

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Trying to be smarter than everyone else, liberal economists turned out to be both above science and above the achievements of philosophical understanding of the reality of human existence. In the interests of business, they decided to reconstruct the logical construction of the system of social life that has developed historically. Simplify the basic part of the social structure - to separate economic activity from socio-cultural, regardless of either the objectivity of relations or the pattern of development. To this end, the reformers came up with a new scheme - to close the socio-cultural sphere to the state.

The state does indeed have such a function, but it is not the only responsible social entity. Rationality and sociality are immanent signs of everything that constitutes social life. An attempt to get rid of "super economic" burdens, referring to the need to rationalize and optimize the structure of relations - to change the immediacy of relations to mediation; economic policy - we are taxes to the state, it fulfills the socio-cultural responsibility for us - a typically selfish move.

The goal here is obvious, and, unfortunately, it is not to make production more perfect, but to pay less for the right to produce, leaving yourself a larger margin. One example to illustrate: the first libraries, cultural institutions, in many places the schools of Siberia appeared only with the construction of the

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railway and with the help of the railway. Railway builders and railway managers considered such activities not an infrastructure burden, on the contrary, for them it was the messiah of a new mode of transport. Compare what Russia gained from the reform of railway management in the 1990s-2000s: in the 1990s alone, the length of railways in the Russian Federation decreased from 87,200 km to 86,000. roads, sections connecting settlements, formed on the sites of large developments of forest, peat, with the main course; stopped the maintenance of the socio-cultural arrangement of residents, including railway workers.

Thousands of settlements, millions of people have lost a stable way out of their places to regional and regional socio-cultural benefits. Planning unfolded exclusively in the direction of the transition to full cost accounting, which meant one thing - "optimization of the economy" by reducing costs, first of all, "non-production", which included the socio-cultural complex. In words - in speeches and publications - the leaders called for the mobilization of reserves to create sufficient conditions for the development of "human capital", as the main resource for the progress of production, in reality it turned out to be completely different. The bureaucracy did not deprive itself of the advantages of socio-cultural support. Full cost accounting in the Russian Federation during the period of complete transition to a new economy was presented in a planned context with the utmost simplicity: not so much to increase labor productivity through the scientific and technical equipment of production and the creation of socio-cultural conditions for the growth of human capital, but to "optimize" costs. Before the reforms of the 1990s, there was a long queue "for the driver", the reform reduced it and led to a shortage. There are many places, especially in Siberia, Transbaikalia and the Far East, where the railway service would be completely depopulated if people had other work. Railways are our main national mode of transport. Russia, the USSR grew with railways, built them actively, equipped them socio-culturally, thinking about people. A socially and culturally equipped people is the No. 1 value in the state, even Catherine the Great complained: I would be glad to build an enlightened society, but we do not yet have an enlightened people. Railroad construction was planned from the 1840s; Nicholas I personally presented himself as a domestic Hamlet - he solved the problem: "to be or not to be" for railways. The court dissuaded the emperor, convincing him that revolutionary evil spirits would roll along the railways from Europe and, in general, our climate makes railway construction unprofitable. Scientists and entrepreneurs, cultural figures actively advocated for the country's railway future. The destinies of economics and culture were combined in economic policy back then, revealing the dialectic of

interdependence in planning economic and socio-cultural interests. cultural figures actively advocated for the railway future of the country. The destinies of economics and culture were combined in economic policy back then, revealing the dialectic of interdependence in planning economic and socio-cultural interests. cultural figures actively advocated for the railway future of the country. The destinies of economics and culture were combined in economic policy back then, revealing the dialectic of interdependence in planning economic and socio-cultural interests.

The reforms in Russia in the 1990s were economic in motivation and purpose, but in essence they were political reforms. It was possible to redistribute state property among enterprising businessmen within 10 years only, relying on the full support and patronage of the state.

The result of the reforms turned out to be proportional to the new approaches to planning and management: the economy cannot recover in thirty years. The exception is the extractive industries, which have increased production, developing mainly deposits that have already been discovered earlier. In agriculture, they began to produce more grain, grain is an exported product. Construction was launched, but none of the chronic problems of the population has been resolved. The picture is consistent with the above analysis. Only export-oriented production is moving systematically. It is either owned by the oligarchs or under their real control. They are ready to provide the whole world with gas, but their population can not wait, especially away from the main pumping. The prices of gas and gasoline hurt those whom advertising ranks as the owners of energy resources. Statement: "Gazprom is a national treasure" irritates more and more Russians. Optimization in planning destroyed the system of organization of health care, education; forest fires became regular disasters, floods were added to them, significantly different from the usual and known for a long time. The authorities are trying to blame them on the "natural disorder" provoked by climate change, but few people already believe in such an explanation. The population migrates from the Far East, Eastern Siberia, Western Siberia is next, and some 50 years ago people actively went to these places to build, raise science and culture. BAM was built by the whole world, finances were limited, but they found money for social welfare, albeit on a modest scale. education; forest fires became regular disasters, floods were added to them, significantly different from the usual and known for a long time. The authorities are trying to blame them on the "natural disorder" provoked by climate change, but few people already believe in such an explanation. The population migrates from the Far East, Eastern Siberia, Western Siberia is next, and some 50 years ago people actively went to these places to build, raise science and culture. BAM was built by the whole

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Those who developed the plans understood from real experience the impossibility of implementing projects without something that serves the development of the individual, satisfies his cultural needs, and warms the soul. After all, people went to large construction sites from places inhabited and equipped. To the question: what's the matter? The answer is simple. At the described time of rise, with all the punctures and costs, the goal was universal - the well-being of the Fatherland. Of course, even at that time the benefits were not shared equally - there were both rich and poor, the main thing - the goal seemed to be the same and the opportunity to make a career was equally placed. They built and produced not for the pleasure of "golden paratroopers", they promoted the country and themselves along with it.

The liberal ideology of planning, which clearly dominates modern economic policy, reflects the objective state of a society that finds itself in a difficult situation of development, when the previous understanding of the political and socio-economic perspective, either could not overcome the emerging crisis, or, having realized its creative potential, required a change. In both cases, it was not without the participation of opposition forces claiming the right to resolve social contradictions.

The growth of globalization also affected the implementation of political and economic changes in domestic reality. Their foreign comrades-in-arms helped our "messianaries" to direct public consciousness onto the path of liberal ideology, but the essence of what happened in the 1990s was not conditioned from outside. A foreign policy conspiracy undoubtedly took place. It is evidenced by the collapse

in energy prices of obviously artificial origin, and numerous promises of assistance that turned out to be false, and a demonstration of sympathy for changes and a willingness to share the accumulated ideological experience. In the late 1980s and the beginning of the new decade, the world was still two polar. In general, we never considered our competitors to be enemies. For us, they were adversaries. And suddenly the enemy appeared as a friend, ready to help in every possible way.

A metamorphosis in relation should have made one think: why such grace? The answer lay on the surface. New relations were offered for a change in the political and economic course, the beginning of which was supposed to be a radical methodological break. Gorbachev's "new political thinking" found objectification in "perestroika", which blurred the contours of the social guidelines for development. We went out of our way, instead of once again repairing it, as it was in much more difficult conditions. Suffice it to recall the NEP: socialist industrialization; higher education reforms that made it one of the best in the world; creation of optimal conditions for the development of science, mobilization of scientific and technical resources, which made it possible to prevent the third world war; the initiative to use atomic energy for peaceful purposes; space exploration program and much more. It was necessary not to "patch holes" in what had outlived its time, but on the previous methodological and socially oriented platform, to develop new options for socialist construction.

Capitalism, we repeat, by the 20th century completed its "classical" history and was forced to rebuild, refusing under compulsion what had once helped it quickly increase its advantages: the colonial system collapsed as a result of a long struggle for independence; wars with the aim of redistributing property became a dangerous business - they could return like a boomerang; had to accept the idea of peaceful coexistence; it was necessary to strengthen the social direction in economic policy; the question of the maximum load on the natural habitat arose sharply. There have already been different stages in the history of capitalism: the primary accumulation of capital; revolutionary activity; monopolization of capital; concentration and dominance of finance capital. Biogenetic law operates in nature, according to which representatives of a more perfect species in the process of their uterine development in an accelerated mode repeat the main stages of biological evolution. Thus, nature links the course of evolution, ensuring continuity and strengthening the strength of evolution. Something similar can be conditionally singled out in social history. At the turn of the 20th and 21st centuries, trying to become a capitalist is quite realistic, but it is very doubtful to become capitalism, to fit into the system of capitalism that has been formed for centuries as a socio-economic entity. The composition was formed, and the locomotives,

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The capitalist perspective of the Russian Federation was enjoyed exclusively by domestic liberals, who were blinded and stupefied by hatred for communist ideals. To them, even twenty years later, it seems that capitalism, and not communism, is the bright future of mankind. The metaphysical nature of liberal thinking is manifested in the desire to strengthen the positions of linearity of thinking in ideology, stop historical development at the level of the bourgeois organization of social relations, wrest the capitalist turn from the spiral of social progress and declare that at this stage the nature of the development of society has changed radically - the historical spiral straightened and became forever

rectilinear movement. One could agree and accept their understanding as an option, if liberal reflection had an internal systemic form.

The liberal approach to the planning of economic activity, tearing the solution of economic problems out of the systemic nature of social relations, opposing the economy to socio-cultural improvement, leaves no grounds for compromise with the adherents of the liberal course.

A critical analysis of the liberal planning methodology provides sufficient material for a number of fundamental conclusions.

First of all, it should be noted the desire of liberals of the 21st century to methodologically simplify knowledge and social construction, including planning, and economic development. Actively involving the mathematical apparatus in economic science, turning to IT technologies everywhere, academic economists do not activate their own methodological resources of economic science. In comparison with what A. Smith, D. Ricardo, K. Marx, J. Mil, G. Spencer introduced into the methodology of economic knowledge and transformation, the methodological acquisitions of the 20th century look more like a deep depression of philosophical and scientific reflection. A small part of modern researchers continues to look for ways to advance in the direction of the dialectical and systematic approaches, being aware of the limited possibilities of the mathematical apparatus. Mathematics for economic research is an auxiliary part of the methodological equipment of the search for a solution to the problems of development identified by research experience. It is not even able to formulate the problem, its capabilities help to quantify the state of the movement of economic processes. Mathematical modeling is effective in terms of developing possible prospects for spontaneous and constructed processes, but it has never been "political mathematics", unlike political economy.

We must heed the warning of K. Jaskers about the fundamental difference between the desire for simplicity of scientific thinking and simplification as a search for a way out of a complex scientific situation, sequestering its content. Simplicity is a path to true understanding, and simplification is a movement away from it under the guise of scientific similarity. A direct confirmation of this conclusion is the recognition in economic studies and projects of the "admissibility of speculation." Speculative thinking is a well-known phenomenon that arises in philosophical reflection or in the course of scientific discourse. Its epistemological nature is well studied - the systemic assessment of individual aspects of the subject of thinking and, as a result, the absolutization of the meaning of these aspects. Mental speculation falsely reflects objective reality, so it can be qualified as a cost in the production of the required knowledge. Very rarely has speculation been the product of artificially

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inducing the process of cognition in the wrong direction. The “scientific admissibility of speculation” (by liberal economists) has a completely different epistemological mechanism of education, indicating that there is nothing related to postulates, delimiting the scientific way of cognition from non-scientific ones, in their thinking. We must always clearly differentiate philosophical reflection, scientific thinking and non-scientific ways of knowing the world. The problematic nature of philosophical knowledge is logically compatible with the subjective costs of thinking. The falsifiability of philosophically identified problems is limited, since philosophical knowledge is conventionally standardized. The “scientific admissibility of speculation” (by liberal economists) has a completely different epistemological mechanism of education, indicating that there is nothing related to postulates, delimiting the scientific way of cognition from non-scientific ones, in their thinking. We must always clearly differentiate philosophical reflection, scientific thinking and non-scientific ways of knowing the world. The problematic nature of philosophical knowledge is logically compatible with the subjective costs of thinking. The falsifiability of philosophically identified problems is limited, since philosophical knowledge is conventionally standardized. The “scientific admissibility of speculation” (by liberal economists) has a completely different epistemological mechanism of education, indicating that there is nothing related to postulates, delimiting the scientific way of cognition from non-scientific ones, in their thinking. We must always clearly differentiate philosophical reflection, scientific thinking and non-scientific ways of knowing the world. The problematic nature of philosophical knowledge is logically compatible with the subjective costs of thinking. The falsifiability of philosophically identified problems is limited, since philosophical knowledge is conventionally standardized. scientific thinking and non-scientific ways of knowing the world. The problematic nature of philosophical knowledge is logically compatible with the subjective costs of thinking. The falsifiability of philosophically identified problems is limited, since philosophical knowledge is conventionally standardized.

Scientific knowledge, on the other hand, must be subject either to strict verification or equally severe falsification. It does not reproduce in consciousness its attitude to the object (subject), it is, in content, a completely objectified process. Even the choice by the subject of thinking of a coordinate system, a reference point, etc. is regulated at all stages of cognition. When

scientific knowledge is “enriched” by the “permissibility of speculations”, then such an addition testifies to one thing - the desire to modernize the post-non-classical stage of the history of science with something that has nothing to do with the current time or with scientific history in general. Allowing speculation not as a cost, but as a scientific phenomenon in the knowledge of economic movement, innovator economists want to squeeze a subjective action in nature into the chain of objective reflection of the developing reality, sliding into solipsism in perspective. Scientific knowledge is objective, the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. “The admissibility of speculation” is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. Scientific knowledge is objective, the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. “The admissibility of speculation” is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as a necessary condition its development. Scientific knowledge is objective, the characteristic of the scientific nature of knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge on the basis of objectivity. “The admissibility of speculation” is tantamount to its legalization in scientific knowledge. This is nonsense for legal sciences, logic, ethics, aesthetics, cultural studies, a negative phenomenon for historical science, political science, and sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, it is one thing for science to pay attention to a fact, and quite another - the desire to substantiate the regularity of speculation's system belonging to economic science as

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"Speculation", by definition (omitting its philosophical interpretation as "contemplation, speculation",) is "calculation, intent, based on something, using something for selfish interests." Therefore, law enforcement agencies should deal with speculation, it would be nice for them to pay attention to speculative manipulations, those who are looking for justification for speculative actions in economic and political sciences. Political liberals, for example, make little secret of their desire for terrorists to bring into action those who are called the political opposition, then terrorism would be easily put an end to. So the United States and its partners have officially recognized the Taliban as an opposition political movement, that is, legalized, next in line are Al-Qaeda and ISIS, organizations banned in the Russian Federation. Speculators in economic science are no less dangerous in the context of social progress than advocates of terrorists. It's just that the effects of their negative impact on economic and socio-cultural development are not so psychologically resonant, besides, they have grown into the existing corruption scheme and look to many.

The promotion of economics, as follows from the above, is not accidental. It is primitive, manipulative, controlled, it is not held by the "anchors" of the requirements for objectivity and essential reflection of reality by scientific knowledge. Scientific knowledge opens up facts in order to understand the pattern of their existence, while economics describes the structure of facts in a scientific way.

The second main conclusion is no less obvious: on the platform of methodological simplification of scientific analysis, curtailment of the systemic approach and rejection of the dialectical way of thinking in favor of methodological anarchism and borrowing, liberal economic theory systematically lowers the epistemological and sociological status of the concept of "planning". The task here is as follows: it is necessary to simplify the concept to such a content that its scope of use opens up the possibility of a

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purely digital solution of all problems according to the program for optimizing the economic component. Planning must be a technically carried out action, free from social policy. The main obstacle on the way is the growing demand of social progress for the effectiveness of economic construction.

Liberals hide the growing contradiction of economics to everyone else. The day is not far off when mathematics will present its accounts to the liberal economists. Economists, mercilessly exploiting mathematics, do not give the expected results either in the development of production management or in mathematics itself, but in fact they devalue the value of mathematical analysis with their extremely low productivity. Another "lifeline" for economics was promised by political strategists who spoke in favor of the "digital economy", replacing the concept of "economy" with the concept of "production". Manufacturing will go digital. The economy has emerged, formed, and will continue to develop as a basic social instrument of social progress, which, in turn, has been and will remain the main factor in the development of people. The economy must have a human face. All other characteristics of her are derived from her humanitarian vector. That's just in the liberal - economic dimension, economic planning is consistently moving away from the satisfaction of personal development needs. It would not be so, it would not make sense to "teach speculation." Speculation is persistently tried to be presented as a necessary link in scientific thinking, and this is done in the interests of that minority that controls distribution, and does not produce a real product. Within the framework of artificially constructed relations in the superstructure of production, speculation has long been legally flourishing, but it is unnatural within the framework of the established system of production itself, where everyone, regardless of their position, is a participant and has the right to count on their legitimate share in the product produced. The order of distribution is determined mainly by property, and only then by the share of participation in the production of goods. The gap between the two realities - labor and property, the direct creator of the real product and its real owner, formed in connection with the regularity of the development of production and the social superstructure, opens up a real opportunity to supplement the objectively regular reality, the conditionally existing, virtual or speculative reality. It is she who is considered as a way of movement to property. the direct creator of a real product and its real owner opens up a real opportunity to supplement the objectively natural reality, the conditionally existing, virtual or speculative reality. It is she who is considered as a way of movement to property. the direct creator of a real product and its real owner opens up a real opportunity to supplement the objectively natural reality, the conditionally existing,

virtual or speculative reality. It is she who is considered as a way of movement to property.

Speculation is a roadmap to the capital that may be sufficient to start a real business. And in this version, speculation has a real meaning, it can be a conditional fact of scientific research. But under the dominance of financial, essentially speculative capital, speculation has become a steadily autonomous variety of activity, divorced from the production of a real product. Speculation in the market is an excessive form of intermediary activity. It has already become an obstacle to the development of production. And so it began to concentrate the costs of the social movement. By and large, speculation has matured, blossomed, and outgrown the limits of the right-protected reality.

It is a typical phenomenon of that form of reality that slows down progress, having squandered the rationality of its action, and is subject to denial. However, everything will remain the same, because speculation has a reliable "roof" that protects it from political control, financial capital on a transnational scale. So, historical logic requires that the planning of economic activity be carried out in a systematic form of expression, create optimal conditions for socio-cultural development and be stably oriented towards humanitarian results. Economic planning is conditioned by the solution of socio-cultural problems, therefore, economic planning models should be complicated, not simplified. An economic analysis of the situation prior to planning should be based on special scientific research and be conceptual. Deepening the epistemological and methodological equipment of economic reflection involves the active use of the requirements of dialectical thinking - the comprehensiveness of the involvement of historical dialectics and sufficient completeness of the analysis of the relevance of the involvement of historical dialectics, as well as the advantages of a systematic approach. Domestic specialists should keep in mind that foreign researchers also criticize liberal innovations, opposing them with an objective analysis of production development trends. We have something to be interested in. Let us take, for illustration, the reasoning of the authoritative American specialist J. Galbraith. In his famous book *The New Industrial Society*, he critically traced the history of the contemporary industrial system of the 20th century, which subjugated the formation of social relations and the human personality itself.

J. Galbraith compared the development of industrial systems according to two significantly different scenarios - planned, which liberal economists identify with socialist management, and market, regulated through competition. The last liberals always cite as an example, as the ideal embodiment of economic freedom. Based on the experience of the economic history of the two-thirds of the twentieth century, which included both the rise

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and the "great depression", peacetime and wartime, the American scientist showed that economic progress does not contradict the planned activities of the state. Thanks to the analysis of economic processes in the format of social and personal changes. J. Galbraith convincingly demonstrated the limitations of the liberal concept of economic freedom.

The conclusions of J. Galbraith are relevant for a correct understanding of what happened at the end of the 20th century and the early decades of the 21st century in Russian society, on the one hand, and for an adequate assessment of the futility in the scientific and practical aspects of the ideas of domestic liberals who turned into conservatives. The industrial system is dangerous because of the high level of its organization; it is increasingly turning into a gigantic mechanism, acting according to its own order, functionally engulfing the individual, subordinating his freedom to his organization. The industrial order, which is so important and beneficial for the development of production, becomes a trap for the progress of the individual, leads to a one-sided development of the individual - the formation of a technical man. The "specialist" displaces the individual from the goals of social development. Economists need a specialist sharpened by the technology and organization of production, personal development to liberal economists seems to be transcendent for the purposes of production. Production requires for its development not a person, but a knowledgeable and able to work specialist. They build the functions of culture and education for the training of a specialist. You don't have to go far for arguments, there is no need to dive into the history of the United States, you just need to turn towards the modernization of domestic special education - secondary and higher, displacing from the programs everything that contributes to personality development in order to focus the process on training a specialist in the direction. The personal model of education has given way to a competent one. The United States experienced this reform back in the 1960s and, according to J. Galbraith, disappointed in the idea of coaching education for specialty training. Both in the field of foreign and domestic economic policy, J. Galbraith wrote, everything that is considered - and not without reason - as an automatically accepted or taken on faith position of people now called the "establishment" is being questioned. These mindsets need political leadership... This process of reassessment of tasks has arisen because the idea of liberal reform is no longer quoted. In the past, liberals have acted as economic liberals; reform meant economic reform. The goal of this reform was invariably repeated in hundreds of programs, speeches and manifestos. Production must rise; income must rise; income distribution should be improved; unemployment must be reduced. For decades, the program of liberal reformism has boiled

down to this. Even the ten biblical commandments are less known and, of course, to a much lesser extent put into practice than these requirements ... The role of a liberal reformer does not require effort, it is not associated with any fierce disputes, scandalous strife, no one has to be persuaded and persuaded. It is only required to stand still and bow when the Gross National Product increases again. At the end of his book, J. Galbraith concludes: "The progress we are talking about at the present time (recall that the book was published in 1967) will be much more difficult to measure than the progress that is associated with the percentage of growth in gross national product or with unemployment rate. This is because the tasks which the industrial system sets itself are so narrow that they lend themselves to precise statistical measurement. But life is complicated. The definition of the concept of the prosperity of society should be the subject of discussion. We would like to complete the study of the methodology of production development planning by listing the monographs of J. Galbraith: "American Capitalism" (1952), "The Great Crash" (1955), "Affluent Society" (1958), "The Time of Liberalism" (1960). .), "New Industrial Society" (1967). It seemed that the author found a name for modern society, perhaps it was so, but when J. Galbraith revealed the essence of the "new industrial society", he realized that this society, despite its novelty, was outdated. What the future society should be, the scientist did not know, so he carefully defined the emerging society as a "prosperous society", emphasizing the general importance of the social and humanitarian goals of managing economic processes. J. Galbraith corrected the status of economic science with the dynamics of welfare in society. As wealth grows, the role of economic research changes. When people are malnourished, poorly dressed, have no decent housing, and die of disease, those that contribute to the improvement of material living conditions turn out to be the first priority, economic ways to increase incomes must be sought - "the ways of saving the soul are most diligently sought by people with a full stomach." With a high level of income, problems other than physiological arise, and society is obliged to help its citizens solve them. The benefits of a comprehensive change analysis are significant, argued J. Galbraith. "Great as well - and growing over time - are the benefits of an analysis of change that goes beyond economics. This is due to the fact that with the rise of the people's well-being, economics becomes less and less capable of a reliable basis for judgments on social problems and guidance in matters of public policy.

J. Galbraith generally adhered to the "general line" of the modern interpretation of the subject and functions of economic science in the West. He delimited scientific economic research from political problems, the belief that their solution goes beyond the competence of economic science, is the

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prerogative of the authorities themselves. How fair his position is, we will not judge. We only recall:

firstly, there was a post-war period of clear success in capitalist construction, economic science was not relevant to an expanded interpretation of the subject of its research, to be political economy, to explain economic inconsistencies with political relations;

secondly, we note that J. Galbraith felt very uncomfortable, realizing that, like the liberals, limiting economic analysis to a simple study of the dynamics of the economic characteristics of production, he drives himself into a dead end. To understand the system requires a systematic approach.

Globalization of the economy is a policy that uses the objective trend of integration of national economies. This is clearly seen in the example of the WTO. The WTO, on the one hand, stimulates the planned form of managing economic movement, on the other hand, it strictly regulates the possibilities of planning the development of the economy on a national scale, subordinating national interests to global goals, the justification of which, from a scientific point of view, looks insufficient, politically biased. Meanwhile, having joined the WTO, the country is forced to accept the conditions of this, to a large extent, political game.

National economic development projects are increasingly loaded and adjusted not in the national interest, which has to be put up with as the costs of globalization. At the same time, it should be borne in mind that there is no alternative to integration. Homo sapiens exists as a universal species. The earth is his common home, development is a common interest, synthesizing biological evolution and socio-cultural arrangement.

When planning, it is necessary to proceed from the dialectical requirement of a comprehensive objective analysis of reality, once and the need to act together in the common interest, two. States have something to share, but you can't test history for strength, humanity has no other and never will. Dialectics has opened up to us the range of confrontation, both practical and theoretical. The struggle is reasonable only within the boundaries of unity, therefore, contradictions should be filtered through the need to obtain a common result that corresponds to the laws of motion of the human reality of being.

Scientific knowledge comes with costs. The scientist's understanding of what is happening does not always occur in the form of true knowledge; delusion is a natural movement of any knowledge, it is important to have a critical attitude here. A scientist should not believe, he should doubt. J. Galbraith is an honest scientist, aware of the limitations of his scientific potential, he logically addresses the discussion, sees a way out of deadlocks and dubious judgments in scientific disputes.

K. Marx was careful about the mistakes of those who served science, believing that not politicians, but scientists are called upon to determine the paths of economic development. Politicians should create political conditions for solving economic problems, following the recommendations of scientists. J. Galbraith is absolutely right when he talks about the complication of social development and the need, in connection with this, to consider economic knowledge and planning in a new, broad socio-cultural format. An American scientist with a similar methodological attitude fell out of favor with domestic reformers - liberals at the end of the last century, when the time of economic reforms was compressed, then there was already a train of vices of their actions. The idol of our liberals turned out to be Soros, a typical financial and political speculator. Speculators with no ideas found a speculator with ideas.

The 21st century has sharpened the scientific, philosophical and practical interest in competition. The scale, content, forms and significance of competition have put it among the global problems of human development with one important clarification: it is not humanity itself that benefits from achievements in the competitive struggle, but individual subjects of human activity, starting with the personality of the performer and manager, and up to those states in whose interests they work. Therefore, the organization of effective participation in competition should be considered as a leading indicator of professional competence, spiritual maturity and political consciousness, bearing in mind, of course, economic policy.

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

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

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reasonable only if it is subordinated to a single goal - the satisfaction of the consumer's needs.

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

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

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

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

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

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

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

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

To maintain the prestige of the company in Japan, the key phenomenon of the social form of life is actively used - the family, family traditions, accumulating the power of morality. The company is

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

Conclusion

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

With regard to the production in general and consumer goods, in particular, the conclusion is even more simplified to the creation in a specific production of technical, economic and humanitarian conditions aimed at a high-quality, popular and affordable product. The organization of production can be considered reasonable only if it is subordinated to a single goal - the satisfaction of the consumer's needs. Unfortunately, our modern organization of the economy opposes the producer and the consumer, turning them into opponents, instead of stimulating them to act as a single team.

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

Answers to the questions posed must be sought in system analysis, which requires an appeal to scientific and philosophical theory.

In economics and politics, many phenomena are known that contradict the nature and functions of these spheres of public life. Practical development does not always coincide with historical logic. History, contrary to its rational basis - the history of the implementation of the activities of a reasonable person, often drives the reflection of the mind into a

dead end. In this connection, a problem arises: if the history of the sociocultural activity of a "reasonable person" should be at least no less reasonable and logical than the individual mind of a person subject to chance incomparably more than the socialized mind of mankind, then how to explain the existence of social anomalies, a kind of "jams"?

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

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

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

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

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existed, but the nature of production did not allow it to leave the sphere of private consciousness and materialize in the product range.

The inclusion of a person as a factor in the production of the quality of goods enhances the influence of the subject of labor on the quality of production and the quality of the goods produced. As a result, the burden on the management process increases.

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

- clearly define what "quality" is?
- understand what is specific to the quality of the goods?
- to understand how the "quality" of commodity production and its mass character are

connected, to trace the mechanism of interaction of qualitative changes with quantitative.

- reveal the systemic situation of the problem quality 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?". So far, unfortunately, quality management is carried out by bringing into production ideas developed not in it, but in the "pure" theory of management.

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