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Article



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ON THE NEED TO FORM FUNDS TO JUSTIFY THE EFFICIENT PRODUCTION OF PRIORITY AND IN-DEMAND PRODUCTS

Abstract: In the article, the authors note the Russian reality of the tendency of entrepreneurs and their employees to bribe, hide income from the tax service, forge documents, and disregard for ethical standards in relation to competitors. There is a gap in communication between the manager and employees, in other words, the manager of the enterprise is inaccessible to lower-level workers. It is also noted that Russians have an average level of individuality and often try to escape from uncertainty.

As a result of all the above, the conclusion suggests itself that in Russia the enterprise and the management of personnel management are formed ineffectively and working collective ties are practically absent. Enterprises devote all their attention to fulfilling the conditions that the employees of the state bureaucratic apparatus set before them, and not to fulfilling responsibility to consumers and society. Therefore, there is a difficulty in introducing progressive foreign management methods into Russian practice. The authors recommend that the market reconsider the concept of filling it with popular and priority goods, taking into account their demand. Such a concept will fully correspond to the desire of the consumer to satisfy his desire and desire to make a purchase, taking into account his social status, ensuring that manufacturers sell their products in full and guaranteeing enterprises sustainable TEP from their activities.

Key words: quality, import substitution, consumers, producers, profit, sales, demand, relevance, competitiveness, sustainable energy efficiency, economic policy, financial condition, innovation, flexible process, digital production, efficiency, market, implementation.

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Introduction

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

Productively building the achievement of the desired result under the conditions of the dominance of the natural order that was formed long before your appearance is extremely problematic even now, and in the initial period of the history of human activity it was almost a hopeless matter. Nevertheless, it was then that what can be defined as protoplaning or archiplanning was born. Man turned on the reserves of his rationality.

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

Planning arose in the process of man's mastering those advantages that rationality provided him. And here it is necessary to clearly dialectically contrast rationality and consciousness as species characteristics of modern man. Rationality is primarily a biological feature, consciousness is its concrete historical development in the conditions of the social form of human life, a kind of way of realizing the potential of rationality. In this regard, the systematic use of the concepts of "consciousness" and "rationality" differs. "Rationality" is part of consciousness as a tool for constructing the latter. Rationality singled out man from the totality of biological species, consciousness allowed him to develop into a modern man and build his human, social structure of relations, thanks to the ability to foresee and plan, and, when planning, to foresee possible-desirable and undesirable results.

Planning is an attribute of activity, one of its qualitative features. It is doubly qualitative: both as a qualitative feature of activity and as a measure of the level of perfection of activity. The active side of homo

sapiens is manifested in the art of planning. To a certain extent, this is a sign of the highest state of activity. Attempts to contrast planning and creativity are nothing more than a desire to limit the universality of planning, to simplify the nature of human rationality. It is also a mistake to contrast planning with 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 particular and therefore in its reality is specific, concretized. S.V. Kovalevskaya dared to come up with an original solution to the problem of describing the rotation of a rigid body with a shifting center of gravity - the highest level of mathematics, according to the Paris Academy of Sciences, accessible before her only to L. Euler and J. Lagrange, she planned her actions both in terms of subject and time, meeting the deadline. Even the ancestors of today's apologists for the fight against the planned economy - the pioneers of the development of the riches of North American lands - cowboys, who are considered to be free from everything, planned their actions within the limits of available knowledge.

In 2023, the global economy grew by three percent, the EU economy grew by about 2 percent, and did not lag behind its Western neighbors and the Russian Federation. The indicators can be classified as satisfactory, based on the scientific conclusion that the basic indicator of social development in the context of ecosystem tension caused by exploited technologies in industrial and agricultural production is the sustainability of growth, and not the absolute value.

Slowing down the growth in production may not be desirable within the framework of the present, existing existence, but it is necessary as a temporary measure. It is more important for modern humanity to gain time, for nature to gain hope that the global nature of the ecological problem can be dealt with without a global cataclysm. Both nature and humanity have reserves. What is relevant now is not to increase the pace of production development, but to have time in the "reserve time" to develop gentle technologies and rebuild production on them, especially materially and energy-consuming, with open cycles. The fate of humanity will depend on how intelligent it turns out to be. It seems that homo sapiens is being tested for survival again, with the difference that this time it has forced nature to test its viability. Climate change is already calling into question the advertised

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possibilities of technical progress to protect humans. Humanity as a whole does not yet feel this danger, but it is already frightening the inhabitants of certain places, regions and continents; recently looked prosperous.

Main part

The 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 gigantomania in the centers of goods distribution to the relativity of the subordination of the economy to the principle: "satisfy the needs of the buyer here and now." The manufacturer must know its buyer "by sight", only then will production costs acquire rational proportions and everyone will be happy: nature, the manufacturer, the consumer. The functions of trade will also change, it will become an industry that provides a direct connection between the consumer and the manufacturer. 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, the purchasing power of the consumer, to be ready to promptly provide routes of goods from "porch to porch", to solve logistical problems on the ground in real time. The "consumer society" will gradually return to the "production society", and public consciousness will again closely link consumption with participation in production. Fake labor - a product of the virtual part of "production" - will be reduced, fake workers will be legalized and will begin to work for their own future.

Big science, through systemic 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 pressing question is: how to optimize the organization and management of production development in order to prioritize the interests of the consumer and environmental safety.

The underestimation of the strategic scale of planning reveals the flaws that arise in the understanding of rationality, and ultimately the defects in the rational capacity of those who stand behind the attacks on the universality of planning. In relation to planning, it is easy to trace, namely:

firstly, the lack of panoramic thinking;

secondly, its ideological orientation towards the narrow format of utilitarianism as a 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 can be 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 the ownership of 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 can fairly be compared to a large river, for example, the Don. A large river is not born large, it becomes large as small rivers and streams flow into it, the traces of which dissolve. Rostov-on-Don, by and large, is not on the Don, but on a set of water sources united into the Don. Only, all these sources will remain nameless in Rostov. To the question: what is this river? The answer will be short: Don, and it will be on the map.

In pluralism, as a rule, one thing dominates, reflecting the balance of power, provided by economic interests and financial resources. Now the mass media, general and professional education programs, pop cultural practice induce the formation of a worldview in the direction of liberal values. At the same time, rarely does anyone say that modern liberalism is not at all the democratic one, under the banner of which the Europeans stormed the citadels of absolutism, and the bourgeoisie of the 18th - 19th centuries won the historical right to build social relations required by the specifics of the capitalist organization of production.

The founders of political economy as a science - A. Smith, D. Ricardo, D. Hume, J. Sismondi relied on the systemic significance of labor in any production system, were the first to realize the growing significance of the qualification component of labor in connection with the scientific and technical equipment of the industrial form of organization of labor activity, in which the rationality of human status is manifested. Capital, in order to reveal its potential, had to grow through freedom of advancement, and freedom of capital movement 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 a set of people whose life was conditioned by the development of production. From science, the subject of which was the organization and meaning of production, economic activity, they expected protection of the producer from arbitrariness.

The revolutionary bourgeoisie emphasized the value of fairness in distribution – remuneration in any form should be tied to the quantity and quality of labor, 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 times, the Scottish scientist explained this by the moral decline

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of owners. J. Sismondi in his famous work "New Principles of Political Economy" (1819) gave arguments in favor of regulating economic competition and the balance between supply and demand, and was the initiator of social reforms as a pattern of production development. His ideas were subsequently used as a guide by the classic of the 20th century, J. M. Keynes.

The outstanding achievements of the classics of political economic science include precisely what the learned economists, who guard the interests of the current heirs of the revolutionaries – the bourgeoisie of the 18th-19th centuries, are trying to carefully disguise:

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

It is curious that all the leading economists - theoreticians of the 18th - early 19th centuries have left their mark in the history of thought as philosophers. So far, no one has tried to explain this fact, apparently believing it to be unimportant. In vain. The combination of philosophy and economic science in research turned out to be a tradition of the subsequent times - Proudhon, Dühring, Marx, Engels, Mill, Spencer, the list can be continued. The essence of the explanation of this union is in the specificity of the epistemological and methodological purpose of philosophy and science. Philosophy is more focused on the discovery and definition of development problems, science - on the methods of their resolution. Hence the normativity of scientific knowledge. A. Smith and his contemporaries saw, first of all, the problems of economic movement, that is, they demonstrated their philosophical talents, and then took up their scientific comprehension.

The need for planning in the economy was initially discussed exclusively in the context of its optimization, since 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. The titles of numerous studies by D.

Ricardo, which served as material for his successors - worthy and dubious, do not contain the word "planning", but the content of the works is built as a superstructure over the process of planning the corresponding actions of an economic order. The British economist D. Ricardo was especially interested in pre-planning - a set of calculation operations of thinking that preceded planning at the stage of determining the subject actions - choosing the direction and nature of participation, and when evaluating the results, when subsequent actions are planned for the achieved ones.

Neither S. Smith, nor D. Ricardo, nor Sismondi opposed freedom of economic choice to planning, and planning was not considered 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 problem of changing the socio-political, economic and cultural system of social relations. It should be noted that a certain level of advancement was also characteristic of the methodological foundations of scientific research. They contained some limitations, but it is easy to see that these defects were actively overcome when it came to scientific calculations.

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

The intense discourse on the content of basic political economic 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 a clock pendulum should be, Huygens had to independently supplement mathematical analysis in six directions. A. Smith, being a pioneer in economic theory, solved methodological problems and could not separate the purchased labor from the expended labor. A. Smith's mistake was corrected by D. Ricardo, who explained that his predecessor did not notice that the cost of a product should include both the costs of production and operation of equipment. At the same time, D. Ricardo himself did not consider the costs of raw material production.

Both Sismondi and Smith and Ricardo assessed value primarily by relations between things. Historically conditioned relations between people remained for them as if on the sidelines. Hence the inconsistency in understanding the political essence of production relations, their class nature. For them,

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production was a stage on which the scenario of production as relations between partners unfolded. Some had capital, others knew how to make things. Each got a 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 specialized knowledge, moral responsibility and decency of the participants.

What is the relationship between the above and the theory and practice of modern planning? Direct. The preceding analysis serves as the basis for asserting that the effectiveness of the practical part of planning is directly dependent on the quality of theoretical understanding, reflecting the natural nature of the emergence and goals of production development. 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 requiring management, and the degree of reasonableness of management actions. The latter requires special explanation.

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

Reason is a guarantee of the possibility of obtaining an ideal copy of objective reality. The task of thinking with reason is to transform the possibility into the 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 actions with the nature of the object. On the way to truth there are many obstacles associated with both the peculiarity of the planned action and the specificity of thinking itself. Thinking is capable of knowing the truth, but it is also characterized by movement in the wrong direction, which can be a delusion, or it can be deliberate in order to adjust the result to the fulfillment of someone's interests, be a consequence of moral dishonesty.

Most of the vices in the search for correct solutions to economic problems have fundamental grounds, they are connected with the one-sided understanding of the functions of economic research, in particular, the sequestration of the political essence of economic science. Planning as an instrument is considered on a utilitarian scale, allowing to simplify the process, leaving outside it everything that is not directly related to production.

The essence of economic reforms 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 be engaged in production. What was traditionally considered non-economic was supplemented by no less than what was traditionally attributed to the economy. The new owners moved all the additions out of the "staff", considering all this to be accompaniment to production, in other words, its infrastructure. Therefore, an oligarchic semblance of capitalism has grown in our country: taking possession of the most economically advantageous property with the help of the state, outright robbery through raider takeovers, inducing, with the help of their people in the state, political activity in the direction of objectifying and legitimizing the "new economic policy".

Corruption is not the abuse of power in one's own interests or the provision of profitable economic projects for bribes; corruption is the fusion of business and government. A country as rich as the Russian Federation could not become poor in ten years due to irrational economic policy and miscalculations in planning. Poverty did not arise for economic reasons; it was the result of the usurpation of power by political clans expressing the economic interests of those who had unlawfully become the owners of national wealth. According to clearly understated statistics, at least 71 percent of resources are currently controlled by one million owners, and 140 million cannot even count on the remaining 29 percent, because the economic "reforms" that began in the 1990s are continuing.

Economic violence was carried out under political and ideological cover. The democratic reformers carried out a gigantic scam, disguising their actions as the need for a decisive fight against the centralized planning model. Understanding that their own practice and theory were doomed to failure, the initiators of the collapse of the socialist image of the economic system hurried to take advantage of the people of the great country and scatter around the world in the hope of finding shelter among its enemies.

The "scholarship" of the reformers was so high that it did not prompt them to the most elementary thing - the idea of socialism has long since gone from being a phantom in various parts of the world to becoming a political program, including that of government parties. Socialism is attractive because 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. The systemic principle of social life - the dialectic of the individual and society - is crystallized in the socialist orientation and organization of production.

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Society is a form of reality of human existence, but the reality of human existence itself exists and develops only thanks to the three hypostases of personality. Social history begins with 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.

Economic policy, determining the form and purpose of planning, may be different, but all this political economic diversity ultimately decomposes into two rows of actions. The first row is formed by those programs that express private interests and are oriented towards social benefits of representatives of these groups. Typical cases of such economic plans are the political programs of Trump in the USA and Macron in France. These programs are real, but not historical. They concentratedly reflect one side of production - stimulation of its growth, but do not define the other - the final goal of the systemic status of production. The systemic place of production in social progress is camouflaged. Let us repeat: production serves as a way of developing the individual. Through participation in production, the individual earns the reality of his existence and the desire that the way of his existence would be development as the only opportunity to realize potential talents seems natural.

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

Actual history will necessarily pave its own path of movement through such economic "blockages". But the "tax" of historical logic on the illogicality of human economic activity is very high. When they say: "measure seven times, then cut", then, in comparison with the "tax" on the unreasonableness of economic policy, such a ratio seems modest. There are calculations showing that for each year of "bazaar" - criminally arbitrary planning practice - the country can pay with eighteen years of restoration.

The "breakers" 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, the difficult history of the Russian Empire and the USSR did not deserve the continuation described above. Russia's economic status needed to be activated differently. Russia will have to spend a lot of effort and resources to restore its international authority.

Politicians like to write about how the bad Americans and NATO members deceived the first Presidents of the USSR and the Russian Federation. Much less common are analytical materials showing how Gorbachev and company and Yeltsin and his associates 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.

It would be interesting to mentally follow step by step the route of the "road map" of the 1990s reformers, at least to bring their heirs, who are still going strong two decades later, to reason. To trace how they sought a replacement for the previous practice of economic planning, completely ignoring not only national identity, which could be explained somehow, but also the specificity of the historical process. In search of a possible model, domestic engineers and economists have gone through countries from all continents. And, nevertheless, it is still unclear what should happen after the "transition period" ends. What kind of economic order should we prepare for? The arrow is capable of transferring us to capitalism, although here we are late by a century and a half, and to socialism, which we seem to have renounced. Let us try to analyze the current situation using objective grounds.

Despite differences in details, economic reformers remain within the general framework of clearing economic construction planning of social aspects. If liberty was written on the banners of the revolutionary bourgeoisie, which gave the liberals their name and demanded that the state provide civil liberties in full, then the liberals of the new generation want to gain freedom by removing the state from active participation 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 way preventing those actions of the state that lead to an increase in the social burden on economic profit. In essence, economists - reformers of the liberal persuasion strive for special freedom and privileged status within the state. Any objectively reflective analyst will see a clear historical illogicality: the founding liberals who laid the foundation of liberal ideology clearly defined the main value of liberalism – equal freedom for all, as a necessary condition for social responsibility, while their successors in the 21st century are burning with the desire to be so free as not to bear responsibility for social progress. By and large, this is nothing more than a 180-degree turn towards the model of social inequality. Social equality is built not only by the state as a political subject, but also by all other subjects of society. They, even to a greater extent than the state, owe their social status to be responsible for the implementation of constitutional freedoms. Redundancy in the liberal interpretation of

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the foundations of social relations can easily be forgiven to A. Smith, 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, is not a unitary formation - several varieties of morality operate simultaneously in society, it is immoral to separate the economy from direct participation in socio-cultural improvement, positioning its progress as self-movement, planning to cleanse it from the socio-cultural burden. The idea of "infrastructure" is perhaps an appropriate acquisition of science, but not in the case of economic movement. Human rationality 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 a special ingenuity of liberal economists infected with the idea of reformism, it itself was a derivative product of labor activity, that is, the formation of economic reality.

The real history of the mind is naturally built into the history of the development of what was eventually called the economy by a historical process, therefore, socio-cultural progress that reveals the potential of human rationality must immanently belong to the economic movement. The concept of "superstructure" does not characterize 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 call the second the first, you will not be able to get rid of their constructive unity - the second will be considered above the first and the second will be, thanks to the first: if there is 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 "practiced" the model of human reality and "understood" that without achieving a socio-cultural effect in such practice - psychological progress; transformation of quick-witted thinking into conceptual through the development of 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 grown into the history of production, which has become the object of 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 socio-cultural support. The problem can only be to what extent the socio-cultural factor is economic? Trying to be smarter than everyone else, liberal economists found themselves 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 structure of the

system of social existence that had developed historically. To simplify the basic part of the social structure - to separate economic activity from socio-cultural, without taking into account either the objectivity of connections or the regularity 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 have such a function, but it is not the only responsible social subject. Reason and sociality are immanent features of everything that constitutes public life. An attempt to free oneself from "super-economic" burdens, referring to the need to rationalize and optimize the structure of relations - to replace the immediacy of relations with mediation; economic policy - we pay taxes to the state, it works off socio-cultural responsibility for us - is a typically egoistic move. The goal here is obvious, and it is, unfortunately, not to make production more perfect, but to pay less for the right to produce, leaving a larger margin for oneself. One example to illustrate: the first libraries, cultural institutions, and in many places schools in Siberia appeared only with the construction of the railway and with the help of the railway. The builders - railway workers and railway managers considered such activities not an infrastructural burden, on the contrary, for them it was the messiah of a new type of transport. Compare what Russia got from the reform of railway management in the 1990s and 2000s: in the 1990s alone, the length of railways in the Russian Federation was reduced from 87,200 km to 86,000. The reformers did not build anything, they closed traffic on bypass roads, sections connecting settlements formed on the sites of large-scale forest and peat developments, with the main route; they stopped maintaining the socio-cultural infrastructure of residents, including railway workers.

Thousands of settlements, millions of people lost a stable exit from their places to district and regional socio-cultural benefits. Planning was deployed exclusively in the direction of transition to full business accounting, which meant one thing - "optimization of the economy" by reducing expenses, primarily "non-production", which included the socio-cultural complex. In words - in speeches and publications - the leaders called for mobilizing reserves to create sufficient conditions for the development of "human capital" as the main resource for the progress of production, in practice it turned out to be quite different. The bureaucracy did not deprive itself of the advantages of socio-cultural support. Full business accounting in the Russian Federation during the period of complete transition to a new economy was presented in the planning context as extremely simple: not so much to increase labor productivity through scientific and technical equipment of production and the creation of socio-cultural conditions for the growth of human capital, as to "optimize" expenses. Before the reforms of the 1990s,

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there was a long queue "for a machinist", the reform shortened it and led to a deficit. There are many places, especially in Siberia, Transbaikalia and the Far East, where the railway service would be completely deserted if people had other work. Railways are our main national type of transport. Russia and the USSR grew with railways, they were actively built and developed socio-culturally, thinking about the people. A socially and culturally developed people are the number one value in the state, even Catherine the Great complained: I would be glad to build an enlightened society, but we do not have an enlightened people yet. Railway construction was planned since the 1840s; Nicholas I personally appeared as our own Hamlet - he decided the problem: "to be or not to be" for railways. The court dissuaded the emperor, convincing him that revolutionary evil spirits would roll from Europe along the railways, and in general our climate makes railway construction unprofitable. Scientists, entrepreneurs and cultural figures actively advocated for the country's railway future. The fates of the economy and culture were already united in economic policy, revealing the dialectic of interdependence in the planning of 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 by relying on the full support and patronage of the state.

The result of the reforms turned out to be proportional to the new approaches in planning and management: the economy has not been able to recover in thirty years. The exception is the extractive industries, which have increased production, developing mainly previously discovered deposits. In agriculture, they began to produce more grain, grain is an exported product. Construction has been launched, but none of the chronic problems of the population has been solved. The picture corresponds to the above analysis. Only production oriented towards export is moving forward systematically. It is either owned by oligarchs or under their real control. They are ready to supply the whole world with gas, but their own population is waiting with bated breath, especially away from the main pumping line. The prices of gas and gasoline are painfully biting those whom advertising classifies as owners of energy fossils. The statement: "Gazprom is a national treasure" irritates more and more Russians. Optimization in planning has destroyed the system of organizing health care and education; Forest fires have become regular disasters, and floods have been added to them, which are significantly different from the usual and long-known ones. The authorities are trying to blame them on "natural disorder" provoked by climate change, but few people believe in this explanation anymore. The population is migrating from the Far East, Eastern Siberia, Western Siberia is next in line, and just 50

years ago people were actively moving to these places to build, raise science and culture. The BAM was built by the whole world, finances were limited, but money was found for social and cultural life, albeit modest in 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, warms the soul. After all, people from settled and comfortable places went to large construction sites. To the question: what's the matter? The answer is simple. At the described time of the rise, despite all the punctures and expenses, the goal was universal - the well-being of the Fatherland. Of course, even at that time the benefits were not divided equally - there were both rich and poor, the main thing is that the goal seemed to be one and the opportunities to make a career were equal. They built and produced not for the pleasure of "golden parachuters", they promoted the country and themselves along with it.

The liberal ideology of planning, which clearly dominates in modern economic policy, reflects the objective state of society, which found 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 possible 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 the domestic reality. Our "missionaries" were helped by their foreign comrades to direct public consciousness to the path of liberal ideology, but the essence of what happened in the 1990s was not determined from the outside. A foreign policy conspiracy undoubtedly took place. This is evidenced by the collapse of energy prices of clearly artificial origin, and numerous promises of assistance that turned out to be false, and a demonstration of sympathy for the changes and a willingness to share accumulated ideological experience. At the end of the 1980s and the beginning of the new decade, the world was still bipolar. In general, we never considered our competitors enemies. For us, they were opponents. And suddenly the enemy appeared as a friend, ready to help in every possible way.

The metamorphosis in the attitude should have made one think: what for such grace? The answer was obvious. New attitudes were proposed for a change in political and economic course, the beginning of which was to be a radical methodological break. Gorbachev's "new political thinking" found objectification in "perestroika", which blurred the contours of social development guidelines. We strayed from our path, instead of repairing it once again, as was the case in much more difficult conditions. It is enough to recall

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the NEP: socialist industrialization; reforms of higher education, which made it one of the best in the world; creation of optimal conditions for the development of science, mobilization of scientific and technical resources, which made it possible to prevent a third world war; initiative to use atomic energy for peaceful purposes; space exploration program and much more. It was necessary not to "patch holes" in what had outlived its usefulness, but on the previous methodological and socially oriented platform, to develop new options for socialist construction.

Capitalism, we repeat, by the 20th century had completed its "classical" history and was forced to restructure itself, forcibly abandoning what had once helped it quickly build up its advantages: the colonial system had collapsed as a result of a long struggle for independence; wars aimed at redistributing property had become a dangerous business - they could boomerang; it was necessary to agree with the idea of peaceful coexistence; it was necessary to strengthen the social direction in economic policy; the issue of the maximum load on the natural habitat became acute. The history of capitalism has already seen different stages: primary accumulation of capital; revolutionary activity; monopolization of capital; concentration and domination of financial capital.

In nature, there is a biogenetic law, according to which representatives of a more perfect species in the process of their intrauterine development in an accelerated mode repeat the main stages of biological evolution. In this way, nature connects the course of evolution, ensuring continuity and strengthening the strength of evolution. Something similar can be conditionally identified in social history. At the turn of the 20th and 21st centuries, trying to become a capitalist is quite realistic, but it is very doubtful to become capitalism, to fit into the system of capitalism, as a socio-economic formation, which has been forming for centuries. The composition was formed, but the locomotives, called upon to be the driving force, turned out to be at the limit of their capabilities. The new "cars" threatened to slow down the movement, more frequent "stops" in the form of economic recessions and an escalation of political tension in social relations.

Only domestic liberals, blinded and stupefied by their hatred of communist ideals, rejoiced at the capitalist prospects of the Russian Federation. Even twenty years later, it seems to them that capitalism, not communism, is the bright future of humanity. The metaphysical nature of liberal thinking manifests itself in the desire to strengthen the position of linear thinking in ideology, to stop historical development at the level of the bourgeois organization of social relations, to tear the capitalist turn out of the spiral of social progress and to declare that at this stage the nature of the development of society has radically changed - the historical spiral has straightened out and has become a rectilinear movement forever. One

could agree and accept their understanding as an option if liberal reflection had an internal systemic form and did not simplify the vision of social development to the point of breaking systemic relations.

The liberal approach to planning economic activity, which separates the solution of economic problems from the systemic nature of social relations and contrasts economics with socio-cultural improvement, leaves no grounds for compromise with adherents of the liberal course.

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

First of all, it is necessary to note the aspiration of the liberals of the XXI century to the methodological simplification of knowledge and social construction, including planning, economic development. Actively involving mathematical apparatus in economic science, universally turning to IT technologies, scientists economists do not activate their own methodological resources of economic science. In comparison with what A. Smith, D. Ricardo, K. Marx, J. Mill, G. Spencer contributed to the methodology of economic knowledge and transformation with their developments, the methodological acquisitions of the XX 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 dialectical and systemic approaches, realizing the limited possibilities of the mathematical apparatus. Mathematics for economic research is an auxiliary part of the methodological equipment for searching for solutions to development problems identified by research experience. It is not even able to formulate a problem, its capabilities help to quantitatively assess the state of 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 K. Jaskers' warning about the fundamental difference between the desire for simplicity in scientific thinking and oversimplification as a search for a way out of a complex scientific situation by sequestering its content. Simplicity is the path to true understanding, while oversimplification is a movement away from it under the guise of scientific semblance. Direct confirmation of this conclusion is the recognition in economic research 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 has been well studied - the non-systemic evaluation of individual aspects of the

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subject of thought and, as a consequence, the absolutization of the significance of these aspects. Mental speculation falsely reflects objective reality, therefore it is permissible to qualify it as an expense in the production of the sought-after knowledge. Speculation was extremely rarely a product of artificial induction of the process of cognition in the wrong direction of movement. The "scientific admissibility of speculation" (by liberal economists) has a completely different epistemological mechanism of formation, indicating that there is nothing akin to the postulates that distinguish the scientific way of cognition from non-scientific ones in their thinking.

It is always necessary to 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 must be subject to either strict verification or equally severe falsification. It does not reproduce its relation to the object (subject) in consciousness; it is, in content, a 100% objectified process. Even the subject's choice of a coordinate system, a reference point, etc. is regulated at all stages of knowledge. When scientific knowledge is "enriched" by the "admissibility of speculation", such an addition testifies to one thing - the desire to modernize the post-non-classical stage of the history of science by something that has no relation to the current time or to scientific history at all. By allowing speculation not as an expense, but as a scientific phenomenon in the knowledge of economic movement, innovative economists want to squeeze an action that is subjective in nature into the chain of objective reflection of developing reality, sliding into solipsism in the long term. Scientific knowledge is objective, the characteristic of scientific knowledge begins with objectivity, if economic thinking strives to be scientific, it must filter knowledge by the criterion of objectivity. "Admissibility of speculation" is equivalent 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, sociology. As a fact of objective reality, speculation undoubtedly exists, therefore, scientific - economic, political science, psychological, legal interest in it is justified, however, one thing is the attention of science to the fact, and quite another is the desire to substantiate the regularity of the systemic affiliation of speculation to economic science as a necessary condition for its development.

"Speculation", by definition (omitting its philosophical interpretation as "contemplation, contemplation") is "calculation, intent based on

something, using something for selfish interests". Therefore, speculation should be dealt with by law enforcement agencies, it would be good for them to pay attention to speculative manipulations, those who seek justification for speculative actions in economic and political sciences. Political liberals, for example, hardly hide their desire to lead terrorists to actions of those who are called the political opposition, then terrorism would be easily finished. So the US and its partners officially recognized the Taliban as an opposition political movement, that is, legalized it, 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 the advocates of terrorists. It's just that the effects of their negative impact on economic and socio-cultural development are not so psychologically resonant, and, moreover, they have become part of the established corruption scheme and seem familiar to many.

The advancement of economics, as follows from the above, is not accidental. It is primitive, manipulative, controllable, it is not held by the "anchors" of the requirements for objectivity and essential reflection of reality by scientific knowledge. Scientific knowledge reveals facts in order to understand the regularity of their existence, and economics describes the structure of facts in a scientific manner.

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 purely digital solution to all problems under the program of optimization of the economic component. Planning should be a technically implemented action, free from social policy.

The main obstacle on the way is the growing demand of social progress for the efficiency of economic construction. If we convert the concrete historical content of the current stage of social development into a purely economic process, that is, remove socio-cultural construction, "pushing" it to the state, then economic planning will be completely freed and will move forward, driven by the prospect of obtaining maximum profit and the absolutization of competition.

Liberals hide the growing contradiction of economic science from all the others. The day is not far off when mathematics will present its bills to liberal economists. Economists, mercilessly exploiting mathematics, do not give the expected results either in the development of production

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management or in mathematics itself, and in fact they devalue the value of mathematical analysis with their extremely low productivity. Another "lifebuoy" for economics was promised by political strategists who spoke in favor of the "digital economy", replacing the concept of "production" with the concept of "economy". Production will become digital. The economy arose, formed, and will continue to develop as a basic social instrument of social progress, which, in turn, was and will remain the main factor in the development of people. The economy must have a human face. All its other characteristics are derivatives of its humanitarian vector. But in the liberal economic dimension, economic planning is consistently moving away from satisfying personal needs for development.

If it were not so, there would be no sense in "scientifying speculation". Speculation is persistently attempted to be presented as a necessary link in scientific thinking, and this is done in the interests of the minority that controls distribution, but does not produce the real product. Within the artificially constructed relations in the superstructure over production, speculation has long flourished legally, but it is unnatural within the framework of the regularity of the formed system of production itself, where everyone, regardless of their position, is a participant and has the right to count on their legal share in the produced product. 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 two realities - labor and property, the direct creator of the real product and its real owner - that has formed in connection with the regularity of the development of production and the social superstructure opens up a real opportunity to supplement the objectively lawful reality with a conditionally existing, virtual or speculative reality. It is this that is considered the path to property.

Speculation is a road map to the capital that can 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 type of activity, divorced from the production of a real product. Speculation on the market is an excessive form of intermediary activity. It has already become an obstacle to the development of production. And therefore, the costs of social movement have begun to concentrate in it. By and large, speculation has matured, blossomed and outgrown the limits of legally protected reality.

It is a typical phenomenon of that form of reality which slows down progress, having squandered the rationality of its action, and is subject to denial. However, everything will remain as before, because speculation has a reliable "roof" that protects it from

political control, financial capital on a transnational scale.

Thus, historical logic requires that economic planning be carried out in a systemic form of expression, create optimal conditions for socio-cultural development and be steadily focused on the humanitarian result. Economic planning is conditioned by the solution of socio-cultural problems, therefore economic planning models should be complicated, not simplified. Economic analysis of the situation preceding planning should be based on special scientific research and be conceptual. Deepening the epistemological and methodological equipment of economic reflection presupposes 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 the systemic 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 as an 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 had subjugated the formation of social relations and the human personality itself. As a result, J. Galbraith came to the conclusion about the need for radical changes in it, but not those that liberals advertise.

J. Galbraith compared the development of industrial systems according to two essentially different scenarios: the planned one, which liberal economists identify with socialist management, and the market one, regulated by competition. Liberals always cite the latter as an example of the ideal embodiment of economic freedom. Based on the experience of the economic history of two-thirds of the 20th century, which included both the boom and the "great depression", peacetime and wartime, the American scientist showed that economic progress does not contradict the planned activity 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.

J. Galbraith's conclusions are relevant for a correct understanding of what was happening at the end of the 20th century and the first decades of the 21st century in Russian society, on the one hand, and for an adequate assessment of the futility of the ideas of domestic liberals who have turned into conservatives in scientific and practical aspects. The industrial system is dangerous due to its high level of organization; it is increasingly turning into a gigantic mechanism acting according to its own order,

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functionally dragging in the individual, subordinating his freedom to its organization. The industrial order, so important and beneficial for the development of production, becomes a trap for the progress of the individual, leads to the one-sidedness of the development of the individual - the formation of a technical person. The "specialist" displaces the individual from the goals of social development. Economists need a specialist sharpened for the technology and organization of production, personal development seems transcendental to liberals - economists for the purposes of production. Production requires for its development not a personality, but a knowledgeable and able to work specialist. They also build the functions of culture and education for the preparation of a specialist. There is no need to go far for arguments, there is no need to delve into the history of the United States, we just need to turn towards the modernization of domestic specialized education - secondary and higher, displacing from the programs everything that contributes to the development of the individual in order to emphasize the process of training a specialist in the field. The personal model of education has given way to a competence-based one.

The United States experienced this reform back in the 1960s and, according to J. Galbraith, became disillusioned with the idea of training education to teach a specialty. In both foreign and domestic economic policy, wrote J. Galbraith, everything that is considered - and not without reason - as an automatically accepted or taken-for-granted position of people now called the "establishment" is being questioned. These mindsets require political guidance. This process of reassessment of tasks arose because the idea of liberal reform is no longer quoted. In the past, liberals acted as economic liberals; reform meant economic reform. The task of this reform was invariably repeated in hundreds of programs, speeches and manifestos. Production must grow; income must grow; income distribution should be improved; unemployment must be reduced. This was what the program of liberal reformism boiled down to for decades. Even the Ten Commandments of the Bible are less well known and certainly less practiced than these demands... The role of the liberal reformer is effortless, it involves no heated debates, no scandalous quarrels, no convincing or persuading. It is only a matter of standing still and bowing when the Gross National Product increases again. At the end of his book, J. Galbraith concludes: "The kind of progress we are talking about now (remember that the book was published in 1967) will be much more difficult to measure than the kind of progress that is associated with the percentage increase in the gross national product or with the unemployment rate. This is because the objectives of the industrial system are so narrow that they lend themselves to precise statistical measurement. But life is complicated. The definition

of a society's prosperity must be a matter of debate." We would like to complete the study of the methodology of planning the development of production by listing the monographs of J. Galbraith: "American Capitalism" (1952), "The Great Crash" (1955), "The Affluent Society" (1958), "The Age of Liberalism" (1960), "The New Industrial Society" (1967). It seemed that the author had found a name for modern society, perhaps this was so, but when J. Galbraith revealed the essence of the "new industrial society", he realized that this society, despite its novelty, was outdated. The scientist did not know what the future society should be like, so he carefully defined the emerging society as a "prosperous society", emphasizing the general significance of the social and humanitarian goals of managing economic processes.

J. Galbraith adjusted the status of economic science with the dynamics of welfare in society. As welfare increases, the role of economic research changes. When people are undernourished, poorly dressed, do not have decent housing and die of diseases, the primary tasks are those that contribute to the improvement of material living conditions, it is necessary to look for economic ways to increase income - "people most diligently seek ways to save their souls when their stomachs are full." With a high level of income, problems other than physiological ones arise and society is obliged to help its citizens solve them. The advantages of a comprehensive analysis of changes are significant, J. Galbraith argued. "Great too - and becoming even greater with time - are the advantages of such an analysis of changes that goes beyond economic science. This is explained by the fact that with the increase in national welfare, economic science becomes less and less capable of providing a reliable basis for judgments about 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 distinguished scientific economic research from political problems, convictions that their solution goes beyond the competence of economic science, are the prerogative of the authorities themselves. How fair his position is, we will not judge. Let us only recall: it was the post-war time of obvious successes 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 by political relations; secondly, we note that J. Galbraith felt very uncomfortable, realizing that by limiting, like liberals, economic analysis to a simple study of the dynamics of the economic characteristics of production, he was driving himself into a dead end. A systems approach is needed to understand the system.

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Globalization of the economy is a policy that uses the objective tendency 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 management of economic movement, on the other hand, it strictly regulates the possibilities of planning the development of the economy on the scale of national manifestation, 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 interests, which must be accepted 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 its common home, development is a common interest, synthesizing biological evolution and socio-cultural development.

When planning, it is necessary to proceed from the dialectical requirement of comprehensive objective analysis of reality, first and the need to act together in common interests, second. States have something to divide, but history cannot be tested for strength, humanity has no other and will not have another. Dialectics has opened up to us the range of opposition, both practical and theoretical. Struggle is reasonable only within the boundaries of unity, therefore contradictions should be filtered through the need to obtain a common result corresponding to the laws of movement of human reality of existence.

Scientific knowledge is associated with costs. A 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 is obliged to doubt. J. Galbraith is an honest scientist, aware of the limitations of his scientific potential, he logically turns to discussion, in scientific disputes he sees a way out of dead ends and dubious judgments.

K. Marx treated carefully the mistakes of those who served science, believing that not politicians, but scientists are called upon to determine the paths of economic development. Politicians must 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 this regard, to consider economic knowledge and planning in a new - broad socio-cultural format. An American scientist with a similar methodological approach was out of place for domestic reformers - liberals at the end of the last century, when the time of economic reforms was compressed, then there was a trail of vices of their actions. The idol of our liberals

turned out to be Soros - a typical financial and political speculator. Speculators without ideas found a speculator with ideas. As a result, instead of improving the methodology of development planning, Russia received a methodology of economic and socio-cultural crisis.

Conclusion.

Quality is "written in fate" to be at all times at the epicenter of both scientific and amateurish reflections. The problem of ensuring the quality of activity is not just universal, relevant, it is strategic.

The domestic light industry is going through hard times, and consumers are offered products of dubious quality that have entered our markets through counterfeit and other illegal means, that is, they have no guarantees for buyers to exercise their rights to protect themselves from unscrupulous manufacturers and suppliers.

Reanimate the role and importance of a quality-oriented strategy, since only in this case will enterprise managers be subjectively and objectively forced to improve their production using nanotechnology, innovative processes and digital production, so that competitive and import-substituting materials and products fully satisfy the needs of domestic consumers. At the same time, our assertion that the consumption of domestic materials and products is regulated by the market is justified. In this case, market requirements should shape the role of the state and consumers in production to form a sustainable demand for domestic materials and products, namely:

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

- stimulate price stability; increase consumer power and gradually improve their quality. The implementation of these tasks will create the basis for the consumer to realize the need to pay for the advantages of high-quality materials and products, and the manufacturer to realize that improving the quality of materials and products cannot be associated only with rising prices, but also through technical innovations in digital production aimed at applying new technological and engineering solutions.

Today, and especially tomorrow, it is important to implement one of the defining principles of production efficiency - the manufacturer produces exactly what is needed not only by domestic, but also by foreign consumers.

It is equally important to understand the role and significance of quality activity, that is, to what extent leaders have penetrated the essence of things, learned to manage things, change their properties (assortment), form, forcing them to serve man without significant damage to nature, for the benefit and in the name of man.

Both political leaders and the government have recently begun to talk about the need to conduct a competent industrial policy. However, if we carefully

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	GIF (Australia)	= 0.564	ESJI (KZ)	= 8.100	IBI (India)	= 4.260
	JIF	= 1.500	SJIF (Morocco)	= 7.184	OAJI (USA)	= 0.350

examine the regulatory and methodological documents on the structural reorganization of industry, then the thought arises whether we are not stepping on the same rake that we have been stepping on all the years of reform.

What is the essence of economic reforms and the importance of industrial policy in them, which are theoretically substantiated and tested in practice in a number of developed countries?

This is the fight against inflation, strengthening of the national currency and financial stabilization. This is a change in the forms of ownership in various spheres of the economy through the process of privatization. This is a structural reorganization of the economy to the conditions of market relations.

At the same time, structural restructuring must be the basis of all these fundamental processes of economic reform. Both financial stabilization and privatization must be subordinated to the process of structural restructuring, since it is precisely structural restructuring that determines the final result of reforms and the effectiveness of the adaptation of various forms of production to civilized market relations.

The basis for the structural restructuring of the economy must also be the final result. And this is the products, services - their competitiveness in the domestic and world markets.

What was happening in the Russian reforms? All three basic processes (financial stabilization, privatization and structural restructuring) were going on by themselves, without any mutual connection with each other. Therefore, the methods that were used by the government and the Central Bank to combat inflation and other economic indicators often ran counter to the tasks of structural restructuring.

As for the process of structural restructuring, the government's position is expressed by the following statement: "the market itself will put everything in its place." With such a position on structural restructuring, it is not surprising that in the national economic policy at that time there was no place for the words quality, competitiveness, import substitution.

This is, unfortunately, the reality of the reforms carried out today. In this regard, I would like to refer to the well-known world experience.

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

Regarding whether the state needs to conduct industrial policy, we can cite the statement of the outstanding economist of the past, Adam Smith, who 200 years ago laid the foundations for the scientific analysis of the market economy. About the role of the state, he said: "... only it can, in the interests of the nation, limit the greed of monopolists, the

adventurism of bankers and the egoism of traders." This seems to be about us today and our situation in the economy.

What are the results of economic activity today, what are the achievements in this area? Growth of gold and foreign exchange reserves, reduction of inflation, budget surplus and other financial and economic achievements. But is this the end result of public administration? And not the quantity and quality of goods and services sold on the domestic and foreign markets, and not the solvency of the population to purchase these goods and services? And, ultimately, not the quality of life of the country's population???

Therefore, it is quite natural that today the task is set for all levels of executive and legislative authorities - to improve the quality of life of Russian citizens.

Let us conduct a general factor analysis of the problem of "quality of life". The quality of life of citizens depends on the quality of consumed goods and services in the full range - from birth to funeral services, as well as on the solvency of citizens, which allows them to purchase quality goods and services. The two factors named (quality and solvency) depend on the state of the country's economy, which in turn depends on the efficiency of enterprises in various sectors of the economy, including light industry. The efficiency of enterprises depends on the state of management, on the level of application of modern management methods.

The current global practice of widespread use of modern methods is based on standardization and certification. Standardization allows to generalize best practices, formalize them in an accessible and understandable form and make them available to all those who wish to apply this best practice. Certification allows to assess the level of implementation of the requirements of standards in practice and to provide an appropriate guarantee for the consumer. At present, no more effective mechanism for disseminating best practices has been invented. experience in solving various problems, and corresponding international structures for standardization and certification have been created in the world.

An analysis of current international standards aimed at improving the level of enterprise management shows the following areas of their action:

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

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

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At the same time, international quality management standards have the most significant and global character. The use of modern methods in them allows solving not only the problem of improving quality, but also the problem of cost-effectiveness and the problem of productivity. That is, today the concept of "quality management" is moving into the concept of "quality management".

Thus, the solution to the problem of increasing the efficiency and competitiveness of the economy, and ultimately the quality of life, is impossible without the implementation of a well-thought-out and competent industrial policy, in which innovations based on digital production and quality should become priority areas of the state's economic policy.

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