**О ЗНАЧЕНИИ СОЮЗА СОБСТВЕННИКОВ СРЕДСТВ
ПРОИЗВОДСТВА ПОТРЕБИТЕЛЕЙ И ВСЕХ ВЕТВЕЙ ВЛАСТИ
ДЛЯ ЭФФЕКТИВНОГО ИЗГОТОВЛЕНИЯ
КАЧЕСТВЕННОЙ И ДОСТУПНОЙ ПРОДУКЦИИ
ПОТРЕБИТЕЛЯМ ВНУТРЕННЕГО И МЕЖДУНАРОДНОГО
РЫНКА**

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В статье планирование бесперспективно ставить в зависимость от рыночной экспозиции. Рынок необходимо планировать как составляющую тотального планирования. Неолиберализм опасен своим стремлением развести субъекты производства и распределения. Системообразующим фактором общественного развития является обеспечение качественного роста потребления и в этом равнозначно должны быть заинтересованы все силы социума: собственник средств производства, потребитель и государство. Государству, чтобы эффективно управлять, нужен контроль за производством, вопрос в том, каким он должен быть? Особое внимание в статье выделяется методологии управления и социокультурным аспектом планирования.

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Ключевые слова: конкурентоспособность, востребованность, качество, доступность, инновационность, цифровая технология, экономическая политика, промышленная политика, союз федеральных, региональных и муниципальных ветвей власти; качественный рост, потребление, внутренний и международный рынок, социокультурные аспекты, планирование, рентабельность, прибыль, финансовая устойчивость, стабильность, покупательская способность.

THE SIGNIFICANCE OF THE UNION OF OWNERS OF MEANS OF PRODUCTION TO CONSUMERS AND ALL BRANCHES OF GOVERNMENT FOR THE EFFICIENT MANUFACTURE OF HIGH-QUALITY AND AFFORDABLE PRODUCTS TO POTREBITELYAM DOMESTIC AND INTERNATIONAL MARKET

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In the article, it is hopeless to make planning dependent on market exposure. The market must be planned as part of total planning. Neoliberalism is dangerous in its desire to separate the subjects of production and distribution. The system-forming factor of social development is ensuring high-quality growth of consumption, and all the forces of society should be equally interested in this: the owner of the means of production, the consumer and the state. The state to effectively manage, you need control over production, the question is, what should it be? Special attention is paid to the management methodology and socio-cultural aspect of planning.

Keywords: competitiveness, demand, quality, availability, innovation, digital technology, economic policy, industrial policy, Union of Federal, regional and municipal branches of government; quality growth, consumption, domestic and international market, socio-cultural aspects, planning, profitability, profit, financial stability, stability, purchasing power.

Scientific knowledge is anchored in theory, but not every theory has the quality of science. The development of science is, from a methodological and epistemological point of view, a change in the rules for achieving the quality of the cognitive process. "...The growth of scientific knowledge, wrote one of the most authoritative experts in the field of epistemology, K. Popper, is the most important and interesting example of the growth of knowledge. When considering this question, it should be remembered that

almost all the problems of traditional epistemology are related to the problem of the growth of knowledge. I am inclined to say even more: from Plato to Descartes, Leibniz, Kant, Dugem and Poincare, from Bacon, Hobbes and Locke to Hume, Mill and Russell, the development of the theory of knowledge was inspired by the hope that it would help us not only to learn something about knowledge, but also to make a certain contribution to the progress of knowledge, that is, to the progress of scientific knowledge."

The German expert drew attention to an important change in the vector of movement of scientific and philosophical knowledge. In the early period of the history of science and philosophy, when the scientist and the philosopher most often appeared in one person, there was a belief that the subject of study is objects of interest, or the knowledge about them that has already been obtained in experience—ideas, images, concepts. With Berkeley and Hume came a new interpretation: it is necessary, in the name of achieving objectivity and significance of knowledge, to examine not thoughts, opinions, views, but the logical signs of judgments, statements and proposals. To. Popper commented on this shift in interest: "I am prepared to admit that this replacement of Locke's' new method of ideas 'with' new method of words ' was an unmistakable advance, and it was, at the time, urgently needed." However, K. Popper refused to recognize the "new method of ideas" as the main method of epistemology, explaining his opinion as one-sided and vulnerable to its use. We were forced to remember the thoughts of K. Popper made the following point: the classics of political economy started with a real object, trying to find its stable characteristics, developed concepts that reflect these features, tried to "glue" them into a system describing the change in the state of the object of research, rested on the contradictions of ideas and reality, debated based on the actual practice of the analyzed phenomenon. They were contemporaries of the Industrial revolution and the revolutionary potential of classical capitalism.

Capital was then industrial capital. Financial capital was just being formed into an independent system. Political economy did not reflect speculations, but virtual phenomena; it served a real movement. The vector of industrial and economic progress coincided with the ideology of those who were interested in it. The transformation of a victorious capitalism was in the interests not only of society as a whole, but certain parts of it, incidentally, is also riven by specific interests.

Economic theory, which has a connection with the activities of social actors, began to lose the need for objectivity and therefore moved from the position of analyzing ideas to analyzing the forms of their expression. The

methodological equipment of economic analysis has also changed. Quantitative analysis has replaced the quality of scientific synthesis of primary information. Conceptual analysis was replaced by linguistic exercises and semantic research under the plausible pretext of overcoming ambiguity of concepts. In no science have so many new terms appeared as in economic theory.

The formation of new words is a natural phenomenon for science, but in each case we need the validity of neologisms. Physicists, mathematicians, chemists, as a rule, make do with the accumulated stock of verbal expression of concepts. In economic theory, there is a kind of competition - who will come up with a new word more and faster, so the description of real phenomena is not specified, but blurred, complicating the understanding of the subject.

The concept of "planning" summarizes the functioning of subjects of economic activity, the scale of its movement, and much more. Planning can be within a single enterprise, then it is not a political element of management - it is determined by management, based on the economic situation; it is industry-specific, on this scale it already has signs of a political phenomenon. Planning is divided into Directive - mandatory and indicative, i.e. conditional, which allows you to count on preferences. Distinguish between current and future planning. But, regardless of the nature, planning is a universal management tool in the system organization of activities-cognitive, practical, synthetic.

F. de P. Hanika is a Professor at the University of Khartoum and taught a course at Cambridge. In the book "New ideas in management", using the example of financial estimates, he identifies three main points in resource management and in all cases planning comes first. Moreover, he begins the final Chapter "operations Analysis "with" Improving management technology "and concludes:"a Group of new methods based on network analysis and used in the planning and management of complex projects is rapidly developing."

On the crest of the NTR wave in 1967 in the United States, the well-known analyst and government official J. Galbraith publishes the monograph "the New industrial society". A rare fact testifies to the interest in the expert's views: just two years later, Galbraith's book was translated and re-issued in the USSR with a Foreword by N. N. Inozemtsev, S. M. Menchikov and A. G. Mileikovsky.

J. Galbraith's reflections are still interesting and relevant, so in the context of our Preface we will give fragments of his text selectively, but rela-

tively fully. J. Galbraith stated: "of all the words in the businessman's vocabulary, the words that are least endearing to him are planning, government support, and socialism. Discussing the likelihood of these phenomena occurring in the future would lead to an awareness of the amazing extent to which they have already become facts. It would also be necessary to state the fact that these terrible things arose at least with the tacit consent of the industrial system, or as a result of its own need for them."

J. Galbraith sees the future not in confrontation, but in convergence: "Thinking about the future," the scientist wrote, would also reveal the importance of the trend towards convergence of industrial societies, no matter how different their national or ideological claims. We are referring to the convergence caused by a roughly similar system of planning and organization. Convergence is primarily associated with large-scale modern production, large capital investments, advanced technology, and complex organization as the most important consequence of these factors. All this requires control over prices and, as far as possible, control over what is bought at these prices. In other words, the market should be replaced by planning.... Large-scale industrial production requires that the Supreme power of the market and the consumer be largely eliminated." Further, J. Galbraith makes an even more imperative conclusion: "the Industrial system does not have the ability to regulate aggregate demand - the ability to provide purchasing power sufficient to absorb all that it produces. Therefore, it relies on the state in this area." The economic policy of the government of Boris Yeltsin was determined not by the international experience of political and economic reforms, but by the circle of liberal advisers from the United States, who went bankrupt in their own country. Those who happened to listen to Gaidar's speeches in justifying the economic redistribution of society were consistently surprised by their terminological richness and unintelligible effect. Gaidar was aware of the adventurism of the economic program, its heavy consequences for the people and national history, but the position was above professionalism.

It was no accident that J. Galbraith devoted a separate Chapter to education and emancipation, reminding University teachers of their professional responsibility for the social consequences of their inaction. Professional education by its systemic position should form an understanding of the essence of economic and political processes among specialists. Education is dangerous to replace education and training, it is designed to create conditions for the formation of a person's worldview: "No intellectual, no artist, no teacher, no scientist has the luxury to doubt their responsibility.

No one but them can take on the protection of essential goals for our time, " concluded the American politician, concerned about the fate of the world.

Social and cultural aspects of planning go through the entire history of improving the quality management system of production and manufactured goods. It is not difficult to trace how the scale of the approach to quality planning changed from the first experiments of F. Taylor, A. Fayol, G. Ford, Jr., and A. Sloan through the research of A. Maslow's needs, V. Shuhart's proposals, E. Deming's management program, and the addition of K. Ishikawa, to the recommendations of I. Juran, F. Crosby, A. Feigenbaum and the achievements of Soviet specialists. In the history of quality management, the significance of two factors has become clearer than anything else:

first, the dependence of quality on planning excellence,

secondly, it is necessary to consider planning not only in the technological aspect, but also in the broad socio-cultural aspect, in order to involve the entire spiritual and physical potential of the individual in production activities.

Two centuries ago, the French sociologist and economist Proudhon decided to investigate the origins and causes, and at the same time, the consciousness of the destitute in the conditions of capitalist accumulation. He expressed his thoughts in the book "the Philosophy of poverty", to which K. Marx responded with his monograph "the Poverty of philosophy", which is pretty much forgotten. Marx showed the dependence of socio-economic research on the philosophical maturity of analysts. By then, K. Marx and F. Engels actively introduced a new view of philosophy, stated in the " Theses " of Karl Marx on L. Feuerbach. Philosophy cannot be just a form of contemplative worldview; philosophical reflection must serve as a tool for understanding the ideological and methodological foundations of human activity in its entire spectrum from cognition to the transformation of reality. Without its participation, scientific knowledge and social practice will wander in search of a philosophical surrogate, their own private philosophy, away from the millennial movement of the most advanced in wisdom people, recognized national and transnational authorities.

We have already noted the stable connection of leading political economists with philosophy at a time of intense bourgeois progress. This progress was contradictory, unevenly distributed, but it was there, because there was a philosophy of bourgeois development. Economic science was based on philosophical methodology and scientific discoveries. The leader of progress was industrial capital, focused on the construction of real pro-

duction facilities, the use of scientific and technical achievements. In the twentieth century, capitalism has changed significantly, and its ideologists have lost their previous confidence in a prosperous future. Rational thinking was replaced by empiricism, and with it came utilitarianism in its most primitive expression. The result of the reorientation was a spiritual crisis marked by all the outstanding Thinkers-K. Jaspers, M. Heidegger, Z. Freud, P. Sorokin, K. Popper, B. Russell, J. Sartre.

Planning has a worldview scale, it is a function of intelligence, formed in the human mind. Let's repeat: such fundamental signs of consciousness as the ability to abstract and generalize, combined with a proactive reflection of changes in reality, intersect precisely in the need to plan activities. Otherwise, the knowledge of the laws of change, the delayed effect of the actual action becomes meaningless.

Planning can also be understood as the realization of freedom of action. Question: what kind of planning ensures the effectiveness of activities is solved in theory, but the reality of planning is determined by politics, and politics only partially coincides with logical necessity. If politicians really want to make the development of production high-quality and efficient, then they should expand planning to a total scale, find a balance in the structure of investment, thinking, first of all, about the activation of human potential. In order for human capital to earn and make a profit, it needs appropriate savings. This is the law of normal capitalism. There are examples of implementing economic policies that focus on the systematic development of the human factor. We refer to the Chinese modification of the principle of inclusion, by D. Acemoglu and J. Robinson. The Chinese specified the ideas of the authors of the project in ways to achieve common goals: putting human resources development as a priority; focus on achieving full employment; improving the skills of employees, social security and sustainability of promotion.

In the proposed article, the authors focused on the analysis of planning experience, the reasons and conditions for the effectiveness of production development, depending on which planning should be the engine of progress in the real economy. Theoretical research is combined with a critical analysis of specific practical results. In the established tradition, the materials of the monograph represent various political ideologies and economic positions, and the form of presentation is intended to make the content "information for reflection", to awaken a creative attitude to what is read.

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