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**«SOFT POWER» AS A FACTOR OF ORGANIZATIONAL
SUSTAINABILITY**

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Introduction

Relevance of the research topic. Any formed integrity of a social or biological formation in its potency includes those vital forces that provide it with vitality and stability under the influence of both external factors (shocks) and negative impulses that destroy it, generated by its internal nature. For social entities, for example, society, the state, industrial organizations, public authorities, families, and finally, international integration entities, as tools for maintaining and strengthening sustainability, find forms of embodiment in the practice of management «hard» and «soft» power. And if «the instruments of «hard power» are aimed at forcing the implementation of rules that are most acceptable to the governing body and correspond, first of all, to its interests, then «soft power» is oriented and uses the subtle psychological settings of a person, with the help of which one subject acquires the opportunity , potency, the power to control other people. In this context, power acquires the potential to influence. Thus, production management acquires the tools of soft submission to follow its will.

As a result, entire states are beginning to integrate into a single global organism with a «community of a common destiny for humanity.» Organizations of a smaller scale can be formed on the same principles, for example, the state itself, manufacturing enterprises (organizations), regions of the country, municipalities, small production teams, production communes, production and consumer cooperatives, and finally, families. All of these organizations, which are used here in the broadest sense of the term, will be characterized by the presence of a feature - «a common destiny of the community,» which can create additional potential for ensuring the sustainability and vitality of the community.

Thus, the study of the role of «soft power» as an economic, psychological, moral tool in strengthening the life potential, economic sustainability of production organizations of various forms of ownership is relevant, having scientific and practical value both in the theory of management and practical management in the organization.

The degree of scientific development of the problem. Many, if not the absolute majority of authors, correlate theoretical studies of the problems of «soft power» with the works of the American political scientist J. Nye,¹ naively believing that in the early periods of humanity people did not think about or make efforts to understand the role of «soft forms» and their influence on opponents. The problem of understanding the concept of «force», its connection with the concept of «power», their etymology, the unity and difference of the concept received their understanding in the works of the Western political science school: A. Etzioni,² P.H. Arendt,³ D.M. Lampton,⁴ and etc.

The specificity of considering the essence of «soft power» is seen in the fact that in the countries of Southeast Asia this problem was considered less intensively than in Western economic and political science schools. Chinese scientists working in Western scientific and educational institutions considered «soft power» to be a tool through which China achieves the formation of a positive image in front of the outside world.⁵ However, in China itself, leading universities and research centers, such as Tsinghua University, Fudan University, the Central Party School of the CPC, the Ministry of Foreign Affairs of China, etc., have become centers for the study of «soft power».

¹Nye J. Soft Power//Foreign policy. 1990. Autumn. No. 80, Twentieth anniversary. P. 153–171;

²Etzioni A. A comparative analysis of complex organizations. N.Y.: The free press, 1961. URL: <http://www.amazon.com/Comparative-Analysis-Complex-Organizations-Rev/dp/0029096200>;

³Arendt H. On violence. Orlando, 1970. 120 p. URL: http://books.google.ru/books?id=_VM7xoPW6PsC&printsec=frontcover&hl=ru&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false;

⁴Lampton D.M. The Three Faces of Chinese Power: Might, Money, and Minds. Berkeley: UC Press, 2008, 362 p.;

⁵Soft Power: China's emerging strategy in international politics / Mingjiang Li (Ed et al). Plymouth, 2009;

Among the Russian authors it should be noted: A.V. Boyarkin,⁶O.A. Timofeeva,⁷O.F. Rusakov,⁸I.M. IN. Leksyutin, I.V. Radikova,⁹E.G. Ponomarev,¹⁰O.G. Leonov¹¹and etc.

The contribution of Chinese scientists lay in the philosophical and cultural understanding and definition of the concept of «soft power»: Huang Mui,¹²Cao Jingzhou,¹³Li Yunhui,¹⁴Wang Huning¹⁵and others. Among American scientists, R. Klein, K. Herman, M. Porter should be highlighted¹⁶etc. In the economic sphere, the concept of «soft power» is reflected in the works of Russian scientists, who have focused their research on the intricacies of implementing the «soft power» factor within the framework of China's interaction in international regional integration organizations: ASEAN, BRICS, SCO, APEC, etc. .¹⁷

The choice of the topic of dissertation research is predetermined by the fact that currently the possibilities of «soft power» in economic theory and corporate management have been studied very poorly. There are no generalizing works with a philosophical understanding of the capabilities of this toolkit.

⁶Boyarkina A.V. "Soft power" as a political tool for implementing the foreign policy of the PRC at the turn of the 21st century: dis. ...cand. watered Sci. Vladivostok, 2015. 234 p.

⁷Timofeev O.A. New aspects of the discourse on the conceptual foundations of China's foreign policy // Bulletin of AmSU. 2009. Vol. 44. pp. 33–36;

⁸Rusakova O.F. The concept of "soft power" in modern political philosophy: scientific yearbook of the Institute of Philosophy and Law of the Ural Branch of the Russian Academy of Sciences. 2010. No. 10. pp. 173–181.

⁹Radikov I.V., Leksyutina Ya.V. "Soft power" as a modern attribute of a great power // World Economy and International. relationship. 2012. No. 2. P. 19–26;

¹⁰Ponomareva E.G. The iron grip of "soft power" // MGIMO University. 2013. URL: <http://www.mgimo.ru/news/experts/document238257.phtml>

¹¹Leonova O.G. Soft power is a resource of the state's foreign policy // Observer. 2013. No. 4. P. 27–40;

¹²黄牧怡. 关于«软实力»的哲学思考//哲学世界. 2004 年 12 期. 页码 13–15 页. (Huang Mui. On the philosophical content of "soft power" // World of Philosophy. 2004. No. 12. P. 13 -15).

¹³(Cao Jingzhu. Anxious thoughts regarding "soft power" // Educational monthly magazine. 2004. No. 9. P. 1 –3).

¹⁴(Li Yonghui. Traditional wisdom and post-Olympic foreign policy of China) // Modern international relations. 2008. No. 9. pp. 25–27).

¹⁵1993 03期. 第 91–97 页。(Wang Huning. Culture as national power: "soft power" // Fudan xuebao. Series "Sociological Sciences". Shanghai, 1993. No. 3. pp. 91–97);

¹⁶Porter M. The Competitive Advantage of Nations // Harvard Business Review. The March–April 1990 issue. P. 74–91. URL: http://dl1.cuni.cz/pluginfile.php/50387/mod_resource/content/0/Porter-competitive-advantage.pdf;

¹⁷Luzyanin S.G., Mamonov M.V. China in global and regional dimensions. Resources and routes of "elevation" // China in world and regional politics. History and modernity. 2011. Issue. No. 16. Volume 16. P. 5–31; Luzyanin S.G., Mamonov M.V. China in world geopolitics. From the ideas of Deng Xiaoping to the concept of "two overcomings" of Hu Jintao // Observer. 2011. No. 4. P. 78–91; Luzyanin S. China between toughness and soft power [10/18/2012]. URL:http://rus.ruvr.ru/2012_10_18/Kitaj-mezhdu-zhestkostju-i-mjagkoj-siloj/; Sevastyanov S.V. Institutes of Asia-Pacific and East Asian regionalism: development dynamics, problems and interests of participants // Russia and the Asia-Pacific region. 2008. No. 3. pp. 82–94.

Object of study– management of industrial organizations in Russia.

Subject of study– place and role, potential of «soft power» tools in the sustainability of industrial organizations.

Purpose and objectives of the study. To identify and theoretically substantiate the role of «soft power» in the transformation of industrial organizations into a more stable state in the context of increasing market turbulence.

The stated goal is achieved by solving the following tasks:

- Deepen the understanding of the concept of «soft power» in the specific Russian conditions of the functioning of material production;
- Uncover the potential of «soft power» and its relationship with the tools of «hard power» in the practice of real production of material goods;
- Assess the potential for strengthening the production and financial sustainability of organizations from the active exploitation of the «soft power» factor.

Research hypothesis lies in the assumption that the use of the capabilities of the «soft power» factor will generate additional, complementary effects that contribute to greater stability of the organization in a turbulent market environment.

Source base research includes published works on management theory, «soft power», including the work of Chinese scientists and representatives of Western political science and economic thought, as well as riskology.

Scientific novelty This study is determined by posing the problem of more effective implementation of the potential of «soft power». As a result, the following scientific innovations were obtained:

- the concept of «organizational potential» of the «soft power» factor was introduced into scientific circulation with the disclosure of its concept and denotation;
- Based on a statistical field study, a model for assessing the effectiveness of the organizational structure from the «soft power» factor was proposed.

Theoretical significance of the study lies in enriching the theory of production management in the context of the «soft power» factor.

Practical significance of the study. The materials obtained and processed during the study may find a positive assessment among middle and senior personnel of production organizations.

Methodology and research method. Studying the works of scientists from Russian, Chinese, and Western scientific schools of management theory made it possible to fill some gaps in management theory. The research methodology was based on the theory of management under conditions of partial and complete uncertainty. The problem of management was considered as a form of identifying externally the dialectical contradiction of property with its essential attributes: ownership, appropriation, disposal, expenditure, use. The aggravation of management problems is essentially an aggravation of the problems of appropriation by subjects who have diametrically opposed interests. Partial resolution of property contradictions can be achieved using «soft power» tools.

The following provisions are submitted for defense:

1. The tools of «soft power» with its potential and effectiveness of use can only be effective in connection with the specificity of the controlled contingent, as well as a historically specific period of time;
2. «Soft power» in management tools can and should be considered from the standpoint of the necessity and sufficiency of this toolkit in connection with the specific historical situation.
3. A mathematical model has been developed and proposed that evaluates the measure of inclusiveness of a company, which allows us to offer a refined model for assessing the production capacity of a company, taking into account the company's inclusiveness coefficient.

Degree of reliability and testing of results. The main works were published in three articles indexed by the RSCI, including one article in English, one article from the Higher Attestation Commission list. A field study of the effectiveness of

management tools, which can be classified as «soft power» tools, made it possible to practically reform the management system of a specific construction organization in the Primorsky Territory. The results of the introduction of new technologies in management showed the effectiveness of new forms of management, and also increased the efficiency of individual production divisions of the company.

Work structure consists of an introduction, three sections including six paragraphs, a conclusion, an Appendix and a list of sources used.

1. The theory of the firm in the concept of modern neo-institutionalism

1.1. Economic, social nature of the firm: a critical analysis of organization theory

If we make some excursion into the history of the formation of civilizations, we will find that the emergence and existence of an organization is inextricably linked with the history of mankind itself, for any human activity, starting almost from the very beginning of its appearance, and up to the present time, is of an organized nature and takes place in organizations of one kind or another. Archaeological excavations have shown that even prehistoric people often lived in organized groups. At present, it is difficult to find an area of human activity in which there would be no organization. Any organizations, both ancient and modern, were created and are being created to achieve certain goals and solve various problems.¹⁸ However, to date, the concept of «organization» has been understood and interpreted differently. This often depends on which scientific school or direction the scientist belongs to. The latter leads, as a logical consequence, to an ambiguous understanding of the nature of the organization, the vagueness of the concept of «organization» and the uncertainty of its denotation. Scientists who deal with problems of organization theory, problems of power in organizations, find themselves involved in «... the political interests of power systems that determine the social life of their time,»¹⁹ which gives specificity to the form of reflection to understand the essence of not only political organizations, but also economic and commercial structures.

The problems of modern management in the theory of modern neo-institutionalism acquire some significant clarifications. This concerns not only

¹⁸Virgiles E.V. Analysis of Henri Fayol's management principles. /M. Moscow International Institute of Econometrics, Informatics, Finance and Law. 2002. P.4.

¹⁹ Mironov V.V. Power as a subject of social and philosophical reflection // Questions of Philosophy. 2018. No. 12. // http://vphil.ru/index.php?option=com_content&task=view&id=2073&Itemid=52

transaction costs, but also the optimality of organizational forms, contradictions in property ownership relations, income distribution, and power in the production organization itself, for example, in a corporation. An organization can acquire signs of greater stability in conditions when it is formed as a whole through the inclusion of all employees, management, and capital owners, despite the existence of systemic contradictions within the organization itself.

Understanding new and old problems is possible in the theory of neo-institutionalism, which in this dissertation research refers to a new direction in economic theory that took shape in the middle of the last century. The concept of modern neo-institutionalism recognizes with sufficient evidence not only the previous postulate that institutions matter, but also its development, which is the key starting point in the theory. This allows us to formulate the conclusion that organizations matter. In this position, neo-institutionalism, if its object is expanded to the theory of organization, differs from the «old» or traditional institutionalism.

Organization, as is commonly understood in most works devoted to the problems of modern organizational theory, is giving something a harmonious appearance. To organize an enterprise is to give unity to the aggregate resource base (equipment, materials, finance, natural resources, and finally, employees), transforming this initially mechanical aggregate into an organism.

The key point in this definition of organization is the concept "*organe*", those some organic part of the whole. This term was borrowed from the French language. Currently, the term «organization» correlates with the structure of some organ of a living organism or social formation, for example, society (social organization, party organization, pioneer, Komsomol organization, institution), a process, for example, with the process of organizing.

The original origins of the term «organization» should be sought in the late Latin language, where the organ was understood as a certain instrument, instrument, including the famous musical instrument – the organ. If we turn to even more ancient sources, we can find that the Latin term «organ» comes from more ancient sources from the Greek linguistic heritage (*ὄργανον*(organon) i.e. «instrument, instrument;

organ", further from ἔργον (érgon) "action; case"., finally, to the Proto-Indo-European root «weg», i.e. do, work, from the English «worg», i.e. work, work, the German word «Werk» means work, and «wirken» translates as toil.²⁰ From this, scientists draw a completely logical conclusion that this very meaningful term could have entered the Russian language from various sources, which generally makes it impossible to unambiguously accurately determine the origin of the term «organization.» Nevertheless, some authors managed to establish that the term «organization» was indeed borrowed from Western European languages, and in Russian it appeared in dictionaries in 1806. Its original meaning of the verb form comes from the words «to found», «to make a beginning», «to establish», «to arrange». In relation to the economic sphere, as well as management, the term «organization» is more often understood as forms of management, for example, enterprises, farms, cooperatives, banks, trusts, trusts, mills, universities and other educational institutions, plants, factories, schools, medical and other social communities that have goals and have some autonomy and independence.

However, what comes first here is the substantive, logical, conceptual content of the concept of «organization» in Russian.

Therefore, if we turn to the Great Encyclopedic Dictionary of the Russian Language, the concept of «organization» already acquires a more modern concept, namely, coming from the medieval Latin language - organize - to give a harmonious appearance, to arrange. This assumes that the organization is distinguished by such an essential feature as internal order, consistency, interaction of more or less differentiated and relatively autonomous parts of the whole, which is determined by the internal structure of the object.²¹

Organization is also understood as a set of actions and processes that lead to the formation of new connections between its constituent parts of the whole. However, the most significant feature that essentially distinguishes an organization from a part is the presence of a goal, which creates conditions for the emergence of

²⁰Etymology of the word organization // <https://dzen.ru/a/Xfy1MngSXgCuoIW5>

²¹Big Encyclopedic Dictionary // <https://dic.academic.ru/dic.nsf/enc3p/221386>

rules, guidelines, and certain procedures.²²Thanks to the latter, mechanisms and control systems are formed to achieve the goal.

If we turn to the apparatus of semantics, then the term «organization» already consolidates the meaning, revealing it in the meaning of «organize», i.e. initiate any activity, be guided by the goals of this activity in terms of coordination and streamlining. In this case, the organization itself must be structurally designed, i.e. have a clear structure, accepted order, discipline, coherence and coherence of actions, and finally, have the qualities of maintaining order, or discipline. This quality of ordering the connections of structures and elements leads to an increase in ordering, a decrease in the proportion of chaotic connections, or to negentropy of the system. Moreover, this quality applies both to socio-economic, political and other social systems, and to biological systems. The streamlining of the connections of social systems is simultaneously achieved both spontaneously as a result of the destruction of the previous structures of the system, and consciously in the form of managing the organization in order to increase its sustainability and stability.

In an organization, according to A. Fayol, if the method of abstractions is used to a reasonable extent, two components can be distinguished: the material organism and the social organism. One should object to A. Fayol in this part that he somewhat abused the method of abstraction. As we believe, neither the material component of resources, nor the workers themselves, nor the social component, taken separately from each other, form an organism of the organization. An organism can be essentially and functionally revealed only in the organic unity of these constituent elements.

Some problems of organization theory arise in terms of distinguishing between the concepts «organization theory» and «organization theory.» It is a fair statement that all systems are organized, and organizations are always internally systematized, that is, within their structure they include subsystems, which are also organizations. In this regard, the greatest developments lie between biological

²²Organization // <https://ecanet.ru/word/Organization>

systems (organizations) and socio-economic organizations. And when some authors distinguish «organization theory» from «organization theory,» then, as it seems to us, here the authors admit some incorrectness.²³

Organization is a general concept in its content, i.e. concept, organization as some ordered system of interconnected elements, parts and other structurally included in the overall system of organizations. The logical conclusion follows that an organization can include other structural elements in its system, which, based on their characteristics, can also be attributed to the organization.

The solution to this far from complicated logical collision should be found in the fact that the general concept of «organization» is generally a generic concept, or *genus proximum* (*Latin: closest genus*). Moreover, in accordance with the rules of formal logic, the genus must be the closest genus. Which directly covers a wider class of objects that can be designated by this scientific term, and which will constitute a certain set of things, objects that, in accordance with their concept, can be attributed to this volume of the concept. Differences already within the genus on the basis of their separability, or specificity, allow us to reduce the scope of the concept, but at the same time specify the specificity of the concept. This specificity in the case we are considering is *differentia specifica* (*lat. specific difference*) from generic concepts. Therefore, when defining the concept of «organization theory» and the concept of «organization theory, » we always give them a definition (*Definition - from lat. limitation*) restrictions. Consequently, the organization of organizations is the result of limiting the denotation of the concept «organization».

Consequently, the authors who not only distinguish these concepts, but also give them differentiating terms, rather, as it seems to us, committed a logical incorrectness. Terms should not be discussed, terms should be agreed upon. Otherwise, methodological prerequisites are created for scholastic, meaningless discussions.

²³Podlesnykh V.I. Organization theory: Textbook for universities. - St. Petersburg: Publishing House "Business Press", 2003. - 336 p.

If we imagine these two concepts on Wen's or Euler's logical circles, they will be correlated as a subordinate (generic) concept, and a subordinate concept, i.e. specific. All features of a specific concept are included in the scope of the generic concept; in this case, this concept is common to all objects that bear the term «organization. »

Thus, the specificity of socio-economic and political organizations often lies in the fact that they include other organizations in their denotation, which gives some grounds for understanding and representing organizations in theory, including as an integral part of the denotation, and the organization of organizations.

Taking into account the wide range of concepts that reveal individual aspects of the concept of «organization, » it should be concluded that this concept can be applied to the widest list of processes, events, and forms. An organization can represent not only a process, a system, but also cover the subjective and objective aspects of existence of both nature itself and society. Nature is often represented in more organizational, organic forms than some created organizational artifacts. This most important quality was highlighted in his fundamental work by A.A. Bogdanov. In his «Tektology» the organization for the first time acquired the features of «universality». It was A.A. Bogdanov has the priority of revealing the features of tectology as a universal organizational science, a science that embraces with its qualities the «organization» that is inherent in the entire «living» and inanimate world. The objective world and the world of artifacts are distinguished by the sign of unity of structure, the structure of the internal forms of interconnections of complexes that are different in nature, regardless of the nature of the complexes themselves.

In other words, organization, or organizedness, is a universal and comprehensive property of the entire objective world, as well as the forms of its scientific knowledge. For example, methods of scientific knowledge that pursue the goal of obtaining adequate theoretical images of the objective world under study must also be organized in such a way that a satisfactory result is obtained by the researcher using the most effective scientific method.

On the other hand, the area of organizational activity was highlighted as the basis of human life. It should be noted that this human activity is a sphere of reasonable management and self-government, which aims to create the prerequisites for ordering, adapting a person to the surrounding world and changing it in accordance with human needs. As a result, representatives of Western scientific thought already formulated a paradigm of social organization, for example, M. Weber, L. Urwick, L. Gulik, A. Fayol, F Taylor. Somewhat later, this direction was developed in the works of scientists: I. Ansoff, G. Mintzberg, D. North and some others.

An organization is ultimately always a union of people who, according to the intentions of the leaders, strive to obtain additional effects from combining forces, i.e. through cooperation. But in order to direct people's actions in the right direction, a team is required, the purpose of a leader who must have power. Therefore, one of the definitions of power is given by N. Starikov. «Power is the management of social processes through access to resources. The one who has power directs the life of society in one direction or another.»²⁴

However, power also has its own self-sufficient value for some leaders. «Most people strive for power, even if they themselves do not realize it, they are not involved in politics and do not work in government bodies. Almost all people, moving up the career ladder, receive a new portion of power at each subsequent degree.»²⁵ But management presupposes both a control link in the general chain of transmission of power control signals, and a controlled social collective, a kind of formed social pride. This unity of the control object and the governing body in unity with the control mechanism itself constitutes the form of organization. At the same time, the leader, manager, and management implement at least three functions: they create an interconnected system, an organism, use this organism to obtain and achieve the strategic goals of the organizers, including the effect of power on the governed, extract additional, comparative effects from the functioning of the

²⁴Starikov N. Power. St. Petersburg: Peter, 2016. P. 115.

²⁵Starikov N. Power. St. Petersburg: Peter, 2016. P. 14.

organization for account of synergy effects. These additional effects from the organization and the implementation of the management function become a fair reward for its organizing leaders, which, according to M. Weber, turns the organization into an enterprise (*Betrieb or Herrschaftsbetrieb*) that requires constant management. But the management of an organization itself rests on the installation of human behavior, realizing domination, subordination to masters, i.e. managers expressing relations of legitimate violence. At the same time, this legitimate violence provides the opportunity to control those things that, if necessary, are used for physical violence, including control headquarters. In a business enterprise, «...to maintain any violent domination, certain material means are required.»²⁶

This methodological position of M. Weber allows us to draw some conclusions. Managers, managers, owners of an enterprise, organization, i.e. enterprise, reformatted into their own commercial business, i.e. profession. Organizers and managers, exercising legitimate domination, either live «for» the enterprise, receive satisfaction from ruling, openly enjoying the possession of power, or live «at the expense» of the enterprise, drawing their internal balance and self-esteem from the consciousness that they are serving the «cause» («Sache»), thereby giving meaning to his life. In the latter case, managers used their dominant power in the organization for the sake of profit, or administrative rent. However, in real life this takes a more complicated form, thereby overcoming this internal contradiction. Every «...serious person who lives for some business also lives for this business.»²⁷The person who strives to make it a permanent source of income lives at the expense of the organization as a profession. For organization as a self-sufficient goal, he lives who finds his goal in fulfilling the desire to rule. If in the first option the organizer, the owner is dependent on income, rent, profit, then the person living «for» the organization already receives some independence from the income that management, disposal, and dominion can bring him.

²⁶Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. pp. 48-50.

²⁷Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. pp. 56-58.

To confirm his conclusion in a more generalized form, M. Weber provides some evidence. «...The squad of the prince-military commander is just as little concerned about the conditions of normal economic management as the retinue of the revolutionary hero of the street. Both live by booty, robbery, confiscations, indemnities, the imposition of worthless forced means of payment, which, in essence, is the same thing. But these are necessarily extraordinary phenomena: in a normal economy, income is brought only by one's own fortune. However, this alone is not enough: the one who lives «for» politics (*in our understanding, for the organization as such - I.Ya.*) must also be economically «bypassed», that is, his income should not depend on the fact that his work he constantly uses his strength and thinking in full or in the widest possible way to obtain his income.»²⁸

The main innovations of scientists, specialists in the field of organization theory and management theory should be attributed to the following provisions:

Lindahl F. Urwick remains a prominent representative of practical management, organization and its methods. The organization as a structure and as a management system is aimed at solving problems of «rationalization» from the standpoint of increasing labor productivity and delegating powers within the organization itself. At the same time, the organization itself, according to L. Urwick, is understood as a set of organizational and technical methods and techniques through which they achieve reduction and minimization of unproductive, «empty» expenses of material and labor resources. Here, the organization is more likely understood as a system of intra-company relationships aimed at simplifying production operations, optimizing transport and marketing systems. In collaboration with L. Gyulick, the theory of rationalization was developed, which allowed them to express this in the corresponding abbreviation POSDCORB which covered planning, organizing, staffing, directing, coordinating, reporting and budgeting. L. Urwick emphasized that a structure that is poorly organized leads to dysfunction of departments, structural units, i.e. to dysfunction of the organization itself. The

²⁸Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. P. 59.

functions of departments should not overlap, otherwise this leads to wastefulness and illogicality in the very hierarchy of power within the organization.²⁹

1.2. The evolution of scientific ideas on organization theory. Critical analysis from the standpoint of its sustainability.

It should be taken into account that the term «organization» itself was introduced into scientific circulation much later than the social formations themselves appeared, i.e. organizations. It does not require special scientific proof of the fact that the first social communities and organizations began to be created in ancient times at the dawn of human civilization. Primitive and relatively simple social formations arose in the era of the communal-tribal system, because people were forced to unite so that their survival potential would increase due to the effect of cooperation, the unification of forces. This allowed them to create homes, build defensive structures, and protect themselves from wild animals and hostile relatives.

The development and conquest of nature, the attraction of natural potential to satisfy one's vital needs led to the improvement of the tools of production, i.e. technology. Increased opportunities for food production and the development of agricultural technologies as a result of the transition from gathering to organized collective farming led to population growth and the emergence of a more complex system of internal relationships and connections, going beyond the boundaries of the original community.

As their numbers grow, larger settlements arise, specialized social formations are created, communities of hunters, warriors, and rulers who assume the functions of power. This objectively required the creation, formation of an institution of order, traditions, obedience, which ultimately took shape in great organization, in maintaining order, control, and the formation of effective methods of management

²⁹Lyndall Urwick's theory of rationalization // <https://dzen.ru/media/id/5c98b8f1e9f57300b3f707ee/teoriia-racionalizacii-lindala-urvika-61a9dc225b9f207de7c5e921>; L.Urwick. THE MEANING OF RATIONALIZATION. <https://archive.org/details/in.ernet.dli.2015.133076/page/n1/mode/2up>.

and control. Each function was assigned to a social entity, due to which social entities were formalized in the form of organizations to carry out specific functions.

The process of awareness, understanding, and evaluation of the effectiveness of forms of organization was carried out spontaneously, without the presence of any pre-existing theory of organization. By trial and error, rational selection of forms of organization that were justified in the historical aspect, they were selected and consolidated in practice. Moreover, due to the very nature of the scientific view of nature, society, and its institutions, this selection occurred under the influence of the achievements of philosophical knowledge, economics, psychology, and finally, religion, in its original forms.

The first known attempts to scientifically understand the organization of communities were made at the beginning of the 19th century, which coincided with the beginning of the Industrial Revolution in England in the 18th century. Thus, the works of M. Bolton and D. Watt are known, who, in a company engaged in the pilot production of steam boilers and steam engines, were forced, simultaneously with the design and creation of equipment, to develop industrial technology, and turn their efforts to problems of economics, finance and the development of style management, organization of both the technological process and the organization of labor, production, and management inextricably linked with this area.

Almost simultaneously with the experiments of M. Bolton and D. Watt, the future representative of English utopianism, Robert Owen, begins to make himself known. His views on the forms of organization of labor and production, as well as on the institutions of property, were formalized in the so-called Owen theory. As a fairly large owner of a textile factory in New Lanark, R. Owen conducted a social experiment in organizing a system of property relations. R. Owen understood that the fundamental flaw of the system lies in the system of private ownership of the means of production, which forms the alienation of the worker from the means of production. His main idea was that the restructuring of property relations can be carried out in the form of creating «villages of community and cooperation.» The latter excluded the traditional for that time institutions of private property, and,

consequently, the exploitation of wage labor by the class of owners of the means of production, i.e. capital. This allows us to conclude that the relationship of private property is essentially a relationship of dialectical contradiction between capital and the wage labor of workers deprived of private property. The latter gives the entire system internal contradiction, which is expressed in the opposing interests of workers and business owners. Management, especially organized in accordance with modern scientific theories of management, human relations, and using «soft power» tools, can partially resolve these intra-system dialectical contradictions. The opposite judgment is also quite true, that an incorrectly formed personnel policy, suppression of the interests of hired workers, i.e. non-owners, or who are minority owners, i.e. shareholders or founders with a small share of the authorized capital, leads to increased tension in relations within the enterprise itself. The latter already leads to a loss of stability of the organization and the emergence of grounds for increasing moral hazards.

1.2.1 Paternalism and its potential for organizational sustainability

Historically, during times of dominance of tribal, communal forms of cohabitation, power relied on a paternalistic style of leadership. (Paternalism (*from lat. paternus – paternal, paternal*) *should be considered as a form of relationships that develop in a community, the essence of which is a «paternal», in the sense of patronizing, attitude towards subordinates. At the international level, the wealthiest and richest states provide various types of material and other assistance to underdeveloped countries in the field of healthcare, the fight against hunger, and the elimination of natural disasters, helping to form an educated intellectual national elite.*

At the level of public authorities in its institutions, a system of control and public management of citizens is being formed, which is characterized by the desire for such norms of behavior in all spheres of human common life (according to St. Seraphim of Sarov), in which a citizen can feel real concern for a person, for example, caring for decent conditions in old age, education, upbringing, support for

motherhood and childhood, choice of profession, social insurance, support in providing citizens with land, housing, necessary loan projects, etc.

If we are talking about labor production and other collectives, then paternalism can manifest itself in the provision of various types of benefits, in particular, the provision of official housing with its subsequent transfer into the ownership of employees, assistance in repaying loans to commercial structures, or the provision of various types of interest-free loans, payment expenses for recreation, education, treatment, formation and provision of various types of social corporate packages.

All these measures of «corporate paternalism» within the boundaries of the production economic structure, in principle, pursue one important goal - to achieve a loyal attitude of ordinary employees to the company's management, to create material and spiritual prerequisites for their inclusion in a unified production system, the formation of a relatively consistent, conflict-free environment, each member which perceives the general values of the corporation as part of its own.)

Any management model is based on the power to make decisions, communicate them to subordinates, organize execution, and finally, monitor the results. The peculiarity of paternalism is seen in the fact that with the established hierarchy of power, the manager assumes additional responsibility for his subordinates, while counting on their loyalty to the manager and faith in the correctness of the decision. At the same time, the manager is required to be a recognized leader, which allows the principle of unity of command to be implemented. Managed teams also decide to obey in the belief that the leader has thereby freed them from the need to make decisions themselves and bear responsibility for it, while at the same time limiting their freedom of choice. This takes on a special responsibility when the levels of competence of the manager and the subordinate differ significantly.

Historically, this model of paternalism dates back to the eras of self-organization of family relations within the clan. The oldest, more experienced senior member of the family seemed to naturally take on the functions of making decisions,

while other members of the family and clan listened and made these decisions as the most appropriate to the current situation and the future vision of the development of events.

This type of paternalistic relationships in family organizational communities presupposed the formation of habits, traditions, care, and guardianship. The latter can lead to parasitism on the release from decision-making and, therefore, from responsibility for these decisions, consuming only the resources of the community. We believe that the latter has become one of the many reasons for the evolution of the model of paternalism in management to the authoritarian model.

Paternalism as a management model has a driving motivational potential, the essence of which is seen in the use of an important factor - to have the qualities of a leader who, while pursuing the goals of the organization and community, nevertheless showed paternal concern for the members of the community. Subordinates realized the wisdom, strength, and leader of the community, which gave the performers reason to believe and rely on the leader. The leader in this model rather relied on the potential of his authority. (Autorität - German, from Latin. auctoritas - influence, power) is understood here as the influence exerted on the beliefs and activities of people by a certain individual, group or organization. It is determined by the presence of qualities in the subject (individual-personal, socio-psychological, organizational-managerial, etc.), which are perceived by others as special, elevating this person or institution above them. Recognition by people of these qualities gives their owner a formal or informal right to advise, dispose, command, and thereby makes people inclined to obey him.)³⁰

A leader, relying on his professional, moral authority, is less inclined to use a harsh form of power and makes a decision without the use of force and coercion. Subordinates follow his will, considering it their personal duty to obey as a matter

³⁰Authority. Great Russian Encyclopedia // Electronic resource. <https://bigenc.ru/c/avtoritet-8ad62c?ysclid=lpnrqmaox2444353588>

of course. As a result, the leader acquires both legitimate power and power based on authority.

At the same time, it should be recognized that relying solely on authority as the only form of organization, transmitting control signals, and exercising power functions can simultaneously inherit obsolete forms of relationships in the hierarchical system itself, which becomes a brake on the development of the organization itself. This deficiency can also be amplified as a result of the abuse of power on authority, and, consequently, to arbitrariness. Subordinates will, to some extent, be deprived of a critical awareness of the emerging management practices due to the fact that faith in authority may cause a misunderstanding of negative trends in the development of the organization itself.

The authority of the state in governing society also plays an important role, although its capabilities are realized to a lesser extent compared to the power of authority in family communities. The power of the state is, first of all, the power of coercion to fulfill those duties that are assigned to the governed structures. State paternalism in these areas can manifest itself and be implemented only when citizens believe that the state's main goal will be to actually, and not declaratively, take care of its citizens. In pre-revolutionary times, state power was supported by religion, which proclaimed the thesis - «All power comes from God.» Currently, this belief has been largely dissolved by facts of injustice in relations between government agencies and citizens, which should become the subject of public policy.

The original model for understanding the essence of authority and its typology was proposed by M. Weber. Thus, forms of authority were recognized and classified on the basis of legitimation into traditional, charismatic and rational-legal authority. Traditional authority came from respect and recognition by people of historically established customs and traditions. These grounds were backed by the most indisputable authority; disobedience to these customs was punished especially harshly. Leaders, elders, heads of families, monarchs, and senior representatives of the clergy were recognized as bearers of power and authority.

Charismatic authority was manifested in individuals who possessed extraordinary qualities, or charismas. These leaders were often credited with supernatural abilities to foresee the future and a special nature of connections with otherworldly forces. As a result, these authorities often did not associate themselves with the need to follow generally accepted rules, traditions, and legal regulations.

Finally, rational-legal authority was based on people's recognition of formal rules, law, and order. This type includes officials. They were already endowed with management functions, and his instructions were in line with the rules recognized by law. In fact, this rational-legal authority was a formally recognized leader, an authority. If the community already recognized him as an informal leader, then this already removed many of the contradictions in the formation of the institution of power. Currently, this type has practically replaced the traditional type of authority and has become dominant.³¹

We can conclude that these activities in the formation of a new internal image of the corporation are essentially a payment for loyalty, a form of flexible, «soft» subordination of employees to top management in achieving the main goals of the corporation. Here, direct management and guidance using material factors, managing the risks of lower income as a result of identified reluctance to follow guidelines, is complemented by tools and mechanisms that Joseph Nye classified and described as «soft power» tools.³²

1.2.2 R. Owen's model of corporate paternalism

It can be argued that this direction will to some extent make it possible to recreate and revive in new conditions the ideas of the great utopian, a prominent representative of English utopianism, philosopher-entrepreneur Robert Owen in the «New Harmony» labor community he created in America, and somewhat earlier in

³¹Authority. Great Russian Encyclopedia // Electronic resource. <https://bigenc.ru/c/avtoritet-8ad62c?ysclid=lpnrqmaox2444353588>

³²Rusakova O.F., Zhakyanova A.M. The evolution of the concept of “soft power” in the works of Joseph Nye: analysis of the main stages //Text: electronic // Culture and nature of political power: theory and practice: collection of scientific works / edited by A. A. Kerimov. - Ekaterinburg: Ural University Publishing House, 2022. - P. 65-73

the acquired them a textile factory in New Lanark, which employed about 2 thousand workers.

Working conditions at the acquired factory were extremely difficult: work in dark rooms, 16-hour working days, use of child labor, meager wages. At the first stage of the transformation, R. Owen carried out technical reconstruction, modernizing production, began to fight drunkenness, organized a school for children, and eliminated the work of child workers. At the same time, he began to pay attention to the social rights of workers not only in his factory, but also in public speeches. However, in conservative England, he not only did not find support, but also faced alienation and fear of reform by government officials.

In his work, published in 1813, «A New View of Society, or Notes on the Principles of the Formation of Human Character, » he introduced the idea that man has no power over the nature around him, that the qualities of harmonious personality development should be developed and consolidated from an early age for comprehensive development person.

His ideas were widely recognized in Europe, although they were not accepted by English officials. The school he created, in which up to 800 people studied from one year to 25 years old, attracted the attention of even the future Russian Emperor Nicholas 1, who visited New Lanark, the school, and as a result of the visit even invited R. Owen to Russia, that something was organized there similar. It is believed that some of R. Owen's ideas were incorporated into the model of Arakcheev's military settlements, when the military combined military training with agricultural labor.³³

A critical analysis of the history of the creation, the resettlement of workers from New Lanark in Scotland with its attempt to realize the utopian idea of creating a new type of labor communist community, a colony, with orders of villages of

³³ Economic and pedagogical views of Robert Owen. --<https://dzodzo.ru/historysub/ekonomicheskije-i-pedagogicheskie-vozzreniya-roberta-ouena/?ysclid=lnh1gn1bo1888641343>

community and cooperation, free from private property, exploitation and class antagonism, contradictions between the physical and mental laboriously using the tools of «soft power» continued to remain a beautiful, nevertheless utopian utopia.³⁴

The second stage of technological and social innovations is already associated with the organization of an economic commune in the state of Indiana, USA. R. Owen has already accomplished this in the USA, having acquired land in Indiana from religious sectarians to organize a colony. The colony already had a well-equipped way of life, furnished housing, plowed fields, orchards, vineyards, in fact everything that could be considered decent conditions for work and living at that time. However, from the very beginning, R. Owen made a miscalculation in the selection of personnel. About a thousand people of various professions and life orientations responded to his invitation, namely: workers, scientists, teachers, curious philanthropists, as well as lazy people who wanted to acquire something that did not belong to them by work, but were looking for future benefits.³⁵

His views on the forms of organization of labor and production, as well as on the institutions of property, were formalized in the so-called Owen theory. Being a fairly large owner of a textile factory, R. Owen conducted a social experiment in organizing a system of property relations. R. Owen understood that the fundamental flaw of the system lies in the form of private ownership of the means of production, which forms the alienation of the worker from the means of production. His main idea was that the restructuring of property relations can be carried out in the form of creating «villages of community and cooperation.» The latter excluded the traditional for that time institutions of private property, and, consequently, the exploitation of wage labor by the class of owners of the means of production, i.e. capital. It can be argued that this direction was, to some extent, implemented in practice by the recreation of relations of equality, the formation of humanity in relations between people. Thus, a practical attempt was made to revive in new conditions the ideas of the great humanists of an earlier period of mankind.

³⁴ Yaskov E.F. Theory of organization: textbook / E.F. Yaskov. M.: UNITA-DANA, 2015. P.8.

³⁵How an Englishman tried to build an ideal communist society // <https://dzen.ru/a/XXZI30OGPwCtvyxK>

Analysis of the history of the creation, the resettlement of workers from New Lanark in Scotland to the USA (Indiana) with its attempt to realize the utopian idea of creating a new type of communist labor community, a colony, with community and cooperation orders, free from private property, lack of exploitation and class antagonism, the contradictions between physical and mental labor using the tools of «soft power» remained a beautiful idea, but a utopia.³⁶

Critically assessing the reasons for the unsuccessful project, R. Owen himself reduced it to the moral unpreparedness of workers for socio-economic transformations. However, the roots of failure, as it seems to us, lie deeper. First of all, it was a mistake to believe that the same food, living conditions, and clothing would be accepted by all members of the commune as worthy for everyone. Collective production did not lead to collective ownership and collective management. Economic and production activities were transferred to a part, i.e. elite, which initially became a source of misunderstandings. R. Owen practiced complete democracy and non-violence. The only danger for saboteurs was expulsion from the community. R. Owen abandoned the division of labor, as a result of which labor productivity and production efficiency fell due to the rejection of the comparative advantages of workers. He believed that employees should be fully developed, and competition only destroys the internal environment. Members of the commune must work equally and, therefore, also receive the same income. This caused the loss of passion of workers and managers. Instead of order, which, according to R. Owen, should form automatically, chaos began to form.

Despite the advanced social innovations, R. Owen's idea was a complete fiasco, which was an extreme surprise for the initiator and social innovator R. Owen himself. The negative results of R. Owen's social experiment should be seen in the relationship between internal and external environmental factors in the USA and New Lanark. In both cases, it is worth noting the strict regulation of labor, both in New Lanark and in New Harmony. However, the differences lay in the fact that the

³⁶ Yaskov E.F. Theory of organization: textbook / E.F. Yaskov. M.: UNITA-DANA, 2015. P.8.

strict regulation of labor and the behavior of workers in New Lanark was partly compensated by good living conditions, but the consciousness of workers in New Harmony was already more imbued with the ideas of freedom.

One of the reasons for the failure of R. Owen's social experiment was also that, when choosing a strategy for the development of a commune, owners and senior management should not rely only on any single form of «soft power» when forming a managed system. «Soft power» can only complement other forms, namely the material interest of workers, which would be quite natural in a socio-economic formation with the dominance of private ownership of the means of production.

The workers were well aware of this and correlated working and living conditions with the organization of work and living in other organizations. Therefore, the workers made a completely rational choice - to work productively and stay at R. Owen's enterprise.

New workers joined the New Harmony economic commune who believed the assurances and declarations. However, strict regulation was compensated only by good living conditions. The workers who had newly joined the community were already bearers of other values, for example, freer labor, brotherhood, and equality. As a result, the ground for conflicts was formed, rallies, spontaneous meetings, protests, and endless demands for improvement of work arose. The latter became a decisive factor in the decline in productivity, the decline in overall efficiency, which ultimately led to the collapse of the community.³⁷

Relations of partnership, cooperation, and mutual assistance in Robert Owen's commune were never formed. In fact, the per capita distribution of benefits gave rise to dependency in the commune. It did not become a single organism, an organization, all of whose employees would understand and accept the common goal as their personal goal. All this made the organization internally unstable, and the accumulation of unresolved internal contradictions ultimately led to its collapse.

³⁷How an Englishman tried to build an ideal communist society // <https://dzen.ru/a/XXZ130OGPwCtvyxK>

If we analyze from the standpoint of a modern vision of advanced, progressive forms of organization of production, we should agree with the conclusions that during the period of the late 18th and early 19th centuries, the industrial revolution radically changed the face of material production. Thus, at large industrial enterprises in the United States, by the end of the 19th century, highly productive technologies with their advanced technology were in demand. This technique was already focused on labor-saving technologies. However, the extreme forms of unity of command that belonged to the master have already become a hindrance. The latter already required other forms of leadership. The previous style was no longer able to provide quality management, organization of the technological process and control. As a result, in large enterprises, the individual form of control and organization turned into a bottleneck, which reduced the efficiency of the entire production with the ensuing consequences.³⁸

Robert Owen devoted a lot of time to the problems of achieving organizational goals with the help of other people. (Emphasis by us - I.Ya.) It is this highlighted provision, which was understood and implemented by him in the practice of creating and operating the factory in New Lanark, that we consider to be the key provision in any attempts to create an organization. Robert Owen provided his workers with decent housing, improved working conditions, developed systems for open and fair evaluation of workers, and developed financial incentives through additional payments for good work. Such innovations were phenomenally innovative for their time and represented a unique breakthrough into the essence of human perception of reality and the role of a leader. People from all over the country and abroad flocked to Owen's factory in New Lanark, Scotland, to witness this amazing social experiment. However, although the factory was extremely profitable, other entrepreneurs of the time saw little sense in Owen's reforms, and none followed his example. This is explained by the fact that at that time the owners tried to extract as much profit as possible from their enterprise at as little cost as possible. Social care

³⁸ Yaskov E.F. Theory of organization: textbook / E.F. Yaskov. M.: UNITA-DANA, 2015. pp. 9-10.

for workers was not considered necessary; it was believed that the wages paid, which, by the way, they also tried to minimize as much as possible, were sufficient remuneration for the workers' labor. They also tried to reduce costs by reducing the number of employees at the enterprise who were not directly involved in the production process, considering such costs to be unjustified. This idea was expressed very categorically by M. Weber, when they use political power for the sake of obtaining benefits, profits, «...they (*the holders of power - clarified by us, Ya.I.*) used their dominant power in the interests of obtaining rent or profit...». ³⁹

As is known, such a policy has led to various socio-political upheavals in some countries. For example, in Russia at the beginning of the 20th century, such an attitude towards workers became one of the reasons why the resolution of the socio-economic contradictions of the system was realized in the form of systemic changes during the proletarian revolution with the creation of the state of the proletariat with its dictatorship. ⁴⁰

It seems to us that management and organization are forms of manifestation of property relations. The root cause lies in the relations of ownership, and in relation to the critical analysis of this social experiment by R. Owen, in the relations of alienation of the worker from the means of production. Overcoming alienation no longer affects individual enterprises, but society as a whole, causing fundamental revolutionary changes in property relations. It seems to us that management and organization are forms of manifestation of property relations. The root cause lies in the relations of ownership, and in relation to the critical analysis of this social experiment by R. Owen, in the relations of alienation of the worker from the means of production. Overcoming alienation no longer affects individual enterprises, but society as a whole, causing fundamental revolutionary changes in property relations. The material prerequisites for a positive outcome of this social experiment have not yet matured. Therefore, R. Owen entered the theory of organization, political

³⁹Weber, Max. Politics as a vocation and profession. M.: RIPOL classic. 2021. P. 56.

⁴⁰Virgiles E.V. Analysis of Henri Fayol's management principles. /M. Moscow International Institute of Econometrics, Informatics, Finance and Law. 2002. P.5.

economy, and sociology as a prominent representative of the English branch of socio-economic utopianism.

An analysis of the successes and failures of the idea of building a society on communist principles allowed us to draw some conclusions. When choosing an enterprise development strategy, owners and senior management should proceed from the fact that they cannot rely only on any single form of managed system. «Soft power» can only complement other forms. The growth of material interest of workers in the socio-economic formation based on private ownership of the means of production continues to be the dominant incentive.

1.2.4 «Soft power» in the toolkit of state paternalism

At the international level, relations of paternalism correlate with the skillful and consistent use of soft power capabilities. As M. Weber notes, «If order were ensured only by brute force, it could be disrupted by counter force. However, it is also ensured by a belief in legitimacy. The rooting of order lies in a sphere higher than the bare factuality of an order. On this basis, M. Weber separates economically oriented action from politically oriented action. Developing M. Weber's thought in this direction and somewhat transferring it to the area of purely economic activity, we can draw a conclusion. Economists and managers are classified into those who live for the sake of management as such, realizing their needs in realizing the legitimate dominance of the leader over the team he manages, and managers who live through the implementation of management power, finding a certain end in itself in economic domination. Thus, these leaders rather form the work collective and consider it as some kind of social pride, thereby satisfying their desires for power. Forcing an employee to perform technological operations necessary to generate income should be considered as a means and at the same time as a goal of creating a system of power within the boundaries of an economic organization. This mechanism is guaranteed by the administrative power over resources and at the same time guaranteed by legal coercion by state institutions, i.e. the threat of the use of legitimate violence by the state, ensuring the possibility of using formally legalized

administrative rights. Although the economic institution itself, located in the right legitimate field, being under the umbrella of the state's force protection, does not have the competence to use brutal violence.

But if M. Weber considers this process of management and management in the «end-means» paradigm, then our conclusions boil down to the judgment that the owner often becomes a manager, a manager for whom coercion as a means becomes at the same time the goal of realizing his power desires, desire for control and subordination of the team. Therefore, coercion is not only a means, but also a goal for an owner-manager or top manager striving for power.

At the same time, one should not go to extremes and not reduce this form of imposing one's will on the collective of the organization as economically oriented robbery, according to Weber. For further M. Weber is already more realistic when he states that «The pragmatics of violence contradicts the spirit of management.» And if the state, like any political unions, is defined by M. Weber as a means of ensuring physical violence, then subordination to the owner of the means of production requires other tools and mechanisms to ensure the implementation, embodiment of his will in reality, namely, redirection to the tools of «soft power» «, subordination to the personal charisma of the leader, etc., the qualities that an entrepreneur possesses in his Schumpeterian understanding. In this «...the idea of vocation («Beruf») is rooted in its highest expression. Devotion to the charisma of a prophet, or a leader in war, or an eminent demagogue in a popular assembly (Ekklesia) or in parliament, precisely means that a person of this type is considered an internally called leader of people, that the latter obey him not by virtue of custom or institution, but because that they believe in him."⁴¹

Developing this idea, M. Weber notes: «Any dominance in an enterprise (Herrschaftsbetrieb), requiring constant management, requires, on the one hand, an attitude of human behavior towards submission to masters who claim to be bearers of legitimate violence, and on the other hand, through this subordination is at the

⁴¹Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. P.47.

disposal of those things that, if necessary, are involved in the use of physical violence: personal control headquarters and material means of control. The management headquarters, which in external manifestation represents an enterprise of political domination, like any other enterprise, is chained to the ruler, of course, not only by the idea of legitimacy ... ".⁴²

Agreeing with the main position of M. Weber about the connection between an enterprise, a politician and a manager, one should, however, refute this categorical conclusion in that in economic practice it is not the manager who is chained, but the enterprise itself, the organization is chained by the manager to the entrepreneur-manager himself. Each leader strives to realize his power, his dominance, even if the latter was expressed in «soft» forms. Slightly changing the key thought of M. Weber, but, nevertheless, without changing its key meaning, we can state the following. All leaders who strive for power either devote their entire lives and behavior to establishing dominance, power and its strengthening, expressing their goal in this, or living at the expense of this power and the power itself, transforming it into some enterprise, a means of enrichment, for example. The exact phrase of M. Weber is stated as follows. «There are two ways to make politics your profession: either to live «for» politics, or to live «at the expense of» politics and «by politics» («von» der Politik). This contrast is by no means exceptional. On the contrary, usually, at least ideally, but most often also materially, they do both: the one who lives «for politics», in some inner sense, creates «his life out of this» - either he openly enjoys the possession of power, which he carries out, or derives his inner balance and self-esteem from the consciousness of serving a «cause» («Sache»), thereby giving meaning to his life.»⁴³

The deep meaning of this dichotomy is clarified by the fact that the difference lies rather in the economic sphere. Everyone who lives for some kind of business, at the same time lives for some kind of business. The subtlety of understanding lies in whether he seeks to turn this «business» into a permanent source of his income. If a

⁴²Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. P.48-49.

⁴³Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. P.57-58.

leader lives «for business», then income is a means to achieve another more strategic goal. The goal and the means in the form of the relationship between power and income here are mutually transformed into each other, but are never strictly opposed to each other. However, someone who lives for the purpose of achieving power must be independent of income; the latter must recede into the background.

Strategic goals can also change over time, but only when one of the strategic goals can be achieved and be embodied either in a level of power or wealth that satisfies a person. Then wealth becomes a means to achieve power, which happens in reality through the processes of investing in power. Power, for example, of a government official, can pay off in the form of bureaucratic rent.

In this case, we are dealing with a «market model of power», the essence of which comes down to the establishment of a «rational» organization from the position of corrupt officials of a person's natural aspirations for power in human relations. Thus, these relations take the form of commodity-money relations. The political system itself is drawn into a specific modified political market of power. Here both the demand for power and its supply are formed. We can introduce the concept of «use value of power» in political markets, which we understand as a benefit that satisfies the consumer, in particular the acquisition of power functions over a social community (people, region, corporation, community, etc.), and the receipt of bureaucratic rent in the future. On the supply side are leaders who are able to relatively legitimately cede power for some monetary or other equivalent. Thus, the corrupt official, the opportunist, monetizes the very functions of power. At the same time, some rules of the game in political markets are formed, associated with violation and crime of legal norms, crime of morality, ethics, threats, bribery, physical destruction of individual players, blackmail, slander, and the formation of the required public opinion.

In the theory of power, other views on the essence of power are also known, for example:⁴⁴

⁴⁴Nikolay Baranov. Theories of power. // <https://www.nicbar.ru/otg/64-coach-uyzvermkmq-gpox.html?ysclid=Inyeywelt6552501554>

- theory of forceful power, power in the theory of the naturalistic school (N. Machiaveli, G. Hobbes, J. Locke, JJ Rousseau);
- Behavioral, or behavioral, approach to understanding the nature of power (J. Catlin, C. Merriam, G. Lasswell, etc.);
- Role theory of power;
- Relational approach to power;
- The concept of «resistance and submission» (B. Raven, J. French, D. Cartwright);
- The theory of legitimate domination by M. Weber and his followers;
- The theory of «soft power» (J. Nye, N. Boyarkina, etc.);
- The concept of resource exchange (P. Blau, D. Dixon, K. Hinings);
- The concept of «dividing zones of influence» (D. Rong and others);
- The concept of «use of resources» or methods of influence (M. Rogers, E. Etzioni);
- The concept of paternal patronage (state or corporate paternalism).

This system of «paternal patronage» can develop at the level of the family, community, production team, at the level of the enterprise, and public authorities. Thus, it was necessary in soft forms of using power functions using «soft power» to overcome and suppress the tendencies of alienation of the worker from new machine technology. These forms of management directly by the organization of the technological process were supplemented by concern for the formation of ethics and morality, showing concern for the life of workers, working conditions, overcoming the tendencies that existed at that time towards the destruction of new technology, which was especially characteristic of the Luddite movement. As experience shows, this direction of organizing the process of introducing new, orders of magnitude more productive equipment made it possible, using «soft power» tools, to achieve the establishment of partnerships between the administration, engineers and workers. It should not be forgotten that working conditions can be very difficult.

Forming relationships of partnership, mutual assistance, and cooperation in modern conditions is becoming an extremely difficult task for corporate management, as well as for government agencies and its government institutions. The transition to a post-industrial economy requires new management methods that are advanced from the standpoint of organizational theory. New equipment and new technologies are focused on labor-saving forms of production. Unity of command began to increasingly turn into a brake, a bottleneck, which reduced the efficiency of all production with the ensuing consequences.⁴⁵

Nevertheless, «hard power» as the dominant model in management will remain the main acceptable form of management where unambiguous subordination to a governing body is necessary, for example, a commander in the army, officers in the penal system, and other organizations of a similar format.

1.2.5 Scientific principles of Taylor's management theory as a new stage in the evolution of organization theory

The emergence of new technology, new technologies actually means the evolution of both technological structures, forms of organizations, as well as management styles of both teams and material production itself. The technology of continuous production on conveyor lines in the USA at the end of the 19th century led F. Taylor to a more rational organization of the production process, simultaneously creating a new direction in management science called «management», which in Russia received a different name - scientific organization of labor. The previous system of management and organization, characterized by subjectivity and incompetence, evolved to a model of organization, the essence of which was greater rationality and economic feasibility. Central place was given to the main function of management, namely, organization.

⁴⁵ Yaskov E.F. Theory of organization: textbook / E.F. Yaskov. M.: UNITA-DANA, 2015. pp. 9-10.

F. Taylor's contribution to the theory of organization can already be attributed to the subject of philosophy of organization. All known social organizations, according to Taylor, can be classified according to the nature of their functioning into constructive and destructive. An organization, if it achieves its goals in accordance with the plan, without going beyond the existing available resources, then there is every reason to assert that this organization is under competent leadership, using scientifically sound and effective management principles proven by theory and practice. If at the same time the positive results of the organization's functioning achieve not only its private interests, but also correspond to the interests of the entire community, then this organization should be classified as creative. On the contrary, if the final results of the functioning of an organization are subordinated only to obtaining profit at any cost, but at the same time they disrupt the natural balance, the loss of the natural national wealth of the country, have a negative impact on the formation of healthy moral principles of citizens and workers, and lead to a deterioration in living conditions of work, then which organization, regardless from its commercial results should already be classified as destructive. The second noteworthy idea of F. Taylor concerned the model of «working with coolness» he described, which in modern terminology of sociological science is called restrictionism (from the English. *restriction* - *restriction*). The essence of this model of behavior in the work of F. Taylor comes down to the fact that there are workers who, due to their professional and physical abilities, can create a greater useful effect and work more efficiently. However, they do not complete their daily tasks, although they are quite capable of doing this, but do not. F. Taylor showed that an individual's contribution to the common cause, the overall task of the team, is determined not so much by his abilities and competencies, but also by «collective pressure,» which in psychology is called «collective pressure.» The origins of this social phenomenon should be sought not so much in human nature itself, but in working conditions, characteristics of the working environment, collective mood, existing methods of payment and incentives for work.

F. Taylor is recognized as the founder of the school of scientific management. In the fundamental scientific work «Principles of Scientific Management,» Frederick W. Taylor was one of the first to propose the use of various forms of scientific management in order to obtain the effect of greater labor productivity and production itself. He introduced into the theory and practice of management the concept of «reasonable egoism», the essence of which boils down to the fact that the manager should not offer the employee more than what he has developed. Remuneration must correspond to his personal contribution to overall production. Lazy and careless workers should be excluded from the labor and management teams.⁴⁶

Further evolution of Taylor's theory was developed in the works of Harrington Emerson. The latter in his work "The Twelve Principles of Productivity"⁴⁷ already using extensive empirical material he showed the vitality and fruitfulness of F. Taylor's basic ideas. As noted in the Financial Times newspaper, these principles are universal; their implementation makes it possible to eliminate many losses in production, public administration, and households. Ultimately, this will lead to an increase in the efficiency of the functioning of social systems and all purposeful human activities.

1.2.6 Organization in the theory of A. Fayol

The development of organization theory received in the process of evolution of the theory itself in the works of Henri Fayol, who formulated 14 principles of management that become of great usefulness for managers seeking to demonstrate their leadership qualities. A. Fayol is a management theorist, creator of the classical (administrative) school of management. In the organization, A. Fayol, in a very simplified form, distinguishes the material part and the social organism in the structure.⁴⁸ Isolating the third element—the division of labor—is unlikely to fit logically into the logic of its exclusion from the social organism.

⁴⁶ Taylor F.W. Principles of scientific management / F.U. Taylor. Per. from English - M.: Controlling, 1991. - 104 p.

⁴⁷ Emerson, Garrington. Twelve Principles of Productivity. M.: Economics, 1992. 224 p.

⁴⁸ Fayolle A., Emerson G., Taylor F., Ford G. Management is a science and an art. – M., 1992. – 351 p.; Fayol A. General and industrial management. – M.: Controlling, 1992. – 111 p.; Semenov A.A. CREATION OF THE

These principles to some extent repeat previously applied principles in management. Nevertheless, considered in unity, in integrity, they acquire additional significance. We can conclude that despite almost a century since the appearance of A. Fayol's works,⁴⁹ its principles remain relevant and deserve the closest attention from the top management of the organization.

A. Fayol lists the described principles as: division of labor, combination of powers and responsibilities, discipline, unity of command, unity of action, subordination of personal interests, personnel remuneration, centralization, hierarchy, order, justice, stability of workers, initiative, corporate spirit. The general conclusion, which logically follows from the works of A. Fayol regarding the subject of organization theory, can be formulated as follows. An organization, regardless of its social status, can be effective, sustainable, capable of resolving its internal contradictions and conflict situations, if it is guided in its activities by the basic principles of management formulated above. As for the principles that underlie the formation of the organization itself, they can be correlated with the mechanisms for their implementation.

Thus, according to Fayol, the principle of unity of command in an organization is implemented in the sole management of an organization, when one leader makes a decision and is responsible for his decisions.

The principle of unity of purpose is achieved when all employees are expected to work towards a common goal. The principle of discipline is implemented in the observance of rules and instructions by everyone. The principle of uniformity of action comes down to the fact that the same tasks should be performed uniformly.

Luther Halsey Gulik was a popularizer of the ideas of A. Fayol. In collaboration with L. Urwick, he proposed principles POSDCORB. We believe that the most significant scientific contribution to organization theory has been the

THEORY OF ADMINISTRATIVE MANAGEMENT BY A. FAYOL // Modern problems of science and education. – 2012. – No. 2. URL: <https://science-education.ru/ru/article/view?id=5794> (access date: 10/24/2023).

⁴⁹ Henri Fayol. General and industrial management. Translation into Russian: B.V. Babina-Korenya. M., 1923. // ElectRonpublickation: Gum Centernitarnew technology. 08/28/2012.

development of the effect of synergy in organizations themselves, believing that the whole is different from the sum of its parts due to the coordination of the activities of employees. A prominent contribution to the theory of organization by L. Gyulik was emphasizing the role of first managers, who should not only have a wide range of professional competencies, but also an understanding of the importance of the structure of the organization, its preservation, maintenance, and direction towards achieving strategic goals.⁵⁰

I. Ansoff is a recognized classic in the field of strategic management. We believe that to understand the subject of our research lies in its position that in the sustainability of an organization an important role is assigned to the state and analysis of the external environment. Since the parameters of the external environment cannot be recognized as internal factors, the very model of the organization's sustainability will be determined by random events, and the organization itself will constantly be in the zone of turbulence of financial, administrative flow of directives from external institutions, for example, the state, counterparties.⁵¹

G. Mintzberg entered the history and theory of management as a scientist who divided management into art and science. As an art, management is infinitely rich, because it will touch every enterprise, every organization, bringing something special, specific. G. Mintzberg sees the secrets of the successful functioning of an organization in the effective distribution of responsibilities within the organization itself and the elimination of unnecessary bureaucracy. The book "Creating Organizational Structure" suggests several types of organizational structure, including simple, mechanical bureaucracy, professional bureaucracy, divisional structure and adhocracy.⁵²

D. North, as an original thinker, presented any organization as an institution, by which he understood the «rules of the game» that predetermine human

⁵⁰ Gulick L. Political and Administrative Leadership // Public Management. 1963. November.

⁵¹ Igor Ansoff. New corporate strategy. SPb: Peter Kom. 1999. 416 p.

⁵² Mintzberg G. Management: the nature and structure of organizations. M.: Eksmo, 2018. 512 p.

interaction, incentives, and, finally, the very structure of the organization for which these rules are most acceptable. The organization operates in an environment of both formally established restrictions and informally established rules and customs. These institutions are stable and at the same time changeable. At the same time, D. North separates and does not identify the concept of «institution» and the concept of «organization». The organization is presented as a social entity (political, economic, charitable, etc.) with structure. Thus, the rules that determine the behavior of the players and the players themselves differ. The rules form and define the game itself, the laws, the order in accordance with which the game is played. Based on these rules and restrictions, players form the strategy and tactics of their behavior within the boundaries of the permitted rules.⁵³

In Russia, they also paid attention and conducted scientific research into the organization of labor and the effectiveness of the organization structure itself. So, A.K. Gastev was the initiator of the direction of scientific organization of labor (SLO), and the originality of the approach, unlike Western scientists, was in the formation of a new direction - social engineering, which makes it possible to find a rational approach in combining the organization of machines and machine complexes with the organization of work teams.

Already at the end of the 19th and beginning of the 20th century, new approaches to the organization of production and labor emerged, for example, the school of «human relations». This direction was associated with the work of psychologists rather than economists. Thus, Hugo Münsterberg was the first to use the achievements of the modern science of psychology to study employee behavior, thereby creating a school of industrial psychologists for the first time. G. Münsterberg's research was devoted to the analysis of the factors of equipment adaptation to the psychological characteristics of the worker. Münsterberg G. noted, analyzing the attitude towards work, towards other workers and the organization of

⁵³Douglas North. Institutions, institutional change and economic performance. M.: Fund for economic book "BEGINNINGS", 1997.. 190 p. North D. Institutions, ideology and economic efficiency // From plan to market: the future of post-communist republics / Comp. L. I. Piyasheva and J. A. Dorn. M., 1993. pp. 307–319.

production, the psychological perception of American workers. The contempt for petty calculations that is characteristic of Europeans is not at all characteristic of Americans striving for economic culture. American workers are interested in the whole and see economic benefits where both sides win.⁵⁴(*Emphasis added by us – I.Ya.*).The giver and the receiver, as a result of such a mutual exchange, even in the smallest activities, acquire something larger. (Quoted from:⁵⁵)

Somewhat later, the theory of human relations was developed in the works of Elton Mayo, who conducted a series of experiments that were included in management theory as the «Hawthorne experiments.» Based on the experiments carried out, E. Mayo deduced the special role of the human factor, which ultimately made it possible to talk about the creation of a social philosophy of management. The essence of the experiments boiled down to the identified dependence of labor productivity on management methods. The fact that labor productivity is a function of working conditions does not bring much innovation. The scientific novelty of the «Hottor experiment» is that the productivity of workers is determined by the pressure in the group where he works. This designated social group in the organization began to serve as a regulator of labor productivity, and, consequently, production. People are motivated not only by salary and working conditions. For workers, as social individuals, recognition of the importance of their work, contribution to the common cause, and involvement in the common cause becomes of great importance. The role of the group's influence on the employee was also identified, which ultimately made it possible to create a school of «behavioral science», behavioral economics, or to form a behavioral model of behavior.

Using the achievements of the «Hottorian experiment,» Douglas McGregor proposed the theory of «X» and «Y» in management theory. It was revealed that the organization should function structurally and organizationally so that the features of models «X» and «Y» could take into account the characteristics of the organization's

⁵⁴Mazilov V.A., Stoyukhina N.Yu., Makhalin A.I. "Great psychologist and methodologist of psychology": To the 100th anniversary of the death of Hugo Münsterberg. // Yaroslavl Pedagogical Bulletin. 2017. No. 2. P.199..

⁵⁵Right there.

personnel. The «X» model management organization is based on the premise that the employee has an inherited dislike for work, avoids it, and avoids taking the initiative. Reluctance to work should be taken into account by the use of stricter medical coercion to work, using orders, internal regulations, threats of punishment, for example, deprivation of bonuses, etc. These employees are already more focused on direct management, they do not strive to take responsibility, have low ambitions, and tend to be in a safe, risk-free situation.

Theory «Y» is based on the premises that the employee perceives the performance of his functions as a natural duty, as a source of not only material income, but also as his inclusion in general goals. The organization may already provide the employee with more freedom and self-control, in which the employee can find forms of his own self-expression. In this situation, the task of management is to provide the employee with the conditions to achieve the goals of the organization while simultaneously achieving their own personal goals.

Conclusion. We believe that the works of scientists reveal something in common, namely, an understanding of organization as a system, as an organism, including the material and the social. Thus, the organization as an economic entity is focused on performing the following functions:

- Ensure that the action program is maturely prepared and steadily implemented.
- Ensure that the social and material structures of the enterprise are consistent with its purpose, resources and needs.
 - Establish a unified, competent and energetic management.
 - Coordinate actions, coordinate efforts.
 - Formulate clear, distinct and precise directives.
 - Promote good selection of employees; Each department must be headed by a competent and active person, each employee must be in a position in which he can bring the greatest benefit.
- Clearly define competence.

- Encourage initiative and responsibility.
 - Reward fairly and skillfully for work done.
 - Establish penalties for offenses and mistakes.
 - Maintain discipline.
 - Ensure that private interests are subordinated to the general interest of the enterprise.
- Closely monitor compliance with the principle of unity of command.
 - Maintain material and social order.
 - Establish control over everything.
 - Fight against abuse of regulation, bureaucratic formalism, paperwork, and so on.

These functions reflect the essence of each organization. They may, to a greater or lesser extent, occupy their share and weight in the practice of creating an organization, but their essence must be preserved at the same time. Following these principles can only be achieved through competent administration, using both material and «soft power» capabilities as tools.

As an additional argument for the natural process of evolution of organizational forms, three stages should be distinguished. At the first stage, the owner is both the leader and the creator of the organization, being the authorized organizer, manager, and organizer of production. The success of an organization here is mainly determined by the personal professional qualities of the owner of the enterprise. At this stage, the use of more brute force in the exploitation of hired or personally dependent slave labor or labor on feudal fiefs is characteristic. The increasing level of freedom with the development of civilization increases the influence of the competition factor, and technological progress requires «softer» relations between owner and employee. Victory in the competition is won by those organizations that introduce more productive, and, consequently, more complex equipment that requires higher qualifications from the employee. In technically saturated organizations, the role of engineers and process engineers increases.

However, engineers are forced at this stage to adapt to crude forms of owner administration, i.e. capitalist.

The second stage is already characterized by the withering away of the previous «hard» forms of administration and management, which simultaneously causes changes in the forms of the organization itself. An increase in the volume and size of capital leads to its concentration, and the latter to corporatization. As a result, many employees, among others, become shareholders, albeit minority shareholders. Thus, an engineer and technologist often become shareholders and at the same time organizing engineers, thereby claiming to share in the profits. At the third stage, the emerging financial capital extremely accelerates the rate of concentration, leading to the creation of monopolies and oligopolies. These monopolistic associations are already reaching enormous proportions, overcoming national borders, transforming into transnational corporations. (Hereinafter referred to as TNK).

This gives sufficient grounds to interpret «organization» as a directly «organic» relationship to the formation, functioning, development and presentation of everything that surrounds a person and constitutes his life activity.»⁵⁶

A certain innovation in the theory of organization should be seen in the fact that in emphasizing such essential qualities as consistency, organicity, harmony, consistency, organization continues to remain an internally contradictory system. This applies to all systems, both natural and artificial artifacts. Organization in general is an intelligible thing, i.e. it is not a natural event itself, a natural objective formation, or an artificial artifact. Organization in general is rather a mental form, a mental process, a mental image of the ideal world of the cognizing subject. As a result, organization as a concept is an essential vision of a system of ordered connections in their necessary and internally corresponding nature of events, things, processes. The concept of «organization» is a theoretical image of the unity of content (concept) and essential form (system), thereby representing an important

⁵⁶Latfullin G.R. Organization theory: textbooks for bachelors / G.R. Litfullin, A.V. Raichenko. M.: Yurayt Publishing House, 2013. P. 22.

tool for cognition, forecasting and foreseeing the future, as well as «a way of modeling and innovating something that does not exist and has never even existed before.»⁵⁷

This form of mental modeling of design solutions, their innovative use can find its basis in the creative logic of a production organizer (manager) or a design engineer, a process engineer, when the latter already reveal their connection and unity with scientists.⁵⁸

Any thing, object, event initially appears to the cognizing subject as «appearance», or (das Schein - German), i.e. «appearance», if we use the terminology of G.V.F. Hegel and his dialectical method. Moreover, at this stage, the perceived thing, event appears to the scientist as some subjective image of the essence, loaded with random, unimportant moments and qualities. Here the essence is, as it were, dissolved in a totality of unimportant and random moments, i.e. not yet isolated, not abstracted from the random and insignificant. Consequently, «appearance,» like appearance, is richer than essence. The latter is a mental form of universality that is poor in its thought content, when it is through essence that any cognizable event appears already correlated with necessity, universality, and the logic of forms, which can already be characterized as a natural existence, organically interconnected with its parts and moments. The essence, thus, by its own definition, reflects in theoretical models internal stable connections, the internal state of an object, thing, event. The elements themselves included in an object, an event, which can already be considered as relatively independent, isolated from the system, already characterize the structure, its configuration, location in the hierarchy of the internal structure.

From this it follows that the concepts of «organization» and the concept of «system» are of the same order in their internal form. If the researcher pays primary attention to the internal connections of things and events, then the phenomenon

⁵⁷O Shaughnessy, J. Principles of organizing company management. M.: INFRA-M, 1999. P.85.

⁵⁸Ostanin V.A. Technology in the evolution of technological structures: monograph / V.A. Ostanin. Vladivostok: Far Eastern Federal University Publishing House, 2023.

being studied can be represented in a system understood in this study as the interconnectedness of the structural elements that make up these phenomena into a single whole. Thus, a systematic approach to understanding the nature of an organization becomes necessary, although not sufficient.

The systematic approach in this study is the most important methodological principle of scientific knowledge and at the same time social practice, which allows us to understand the phenomenon under study in its relationships, interdependencies, the need for the nature of these relationships, which ultimately allows us to present the phenomenon under study as a system. This further confirms the conclusion that organization and system are concepts of the same order.⁵⁹The differences should be seen in the fact that the organization, according to the concept of its concept, is richer, because the organization is characterized by the presence of such signs and consequences as the presence of a target function, integrity, structure, the presence of homeostasis, integrity.

Structure (*from Latin structura – arrangement, structure*) is thus a certain set of elements of the skeleton of an object, event, phenomenon. And if an organization as a certain integrity is characterized by the presence of a goal, then the elements of the structure are already deprived of this characteristic, being at the same time nevertheless a collection of elements of the organization.

Any organization can be represented in abstraction as a structure without violating its essence. However, it is no longer possible to extract an organization with its goals and intentions from the structure. Although it is intuitively assumed that all elements of the structure, which can already be characterized as links in the structure, perform certain specific functions of the organization.

It is this feature that is key in distinguishing the concepts of structure, element, link from the concept of «organ». Organ (*from the Greek - instrument*) in modern scientific terminology of organization theory no longer reflects the essence of this phenomenon. An organ is characterized by the presence of its own specific function,

⁵⁹Balashov, A.P. Organization Theory: Textbook. allowance. M.: University textbook: INFRA-M, 2013. P. 21.

which is at the same time organically interconnected with the systemic function of the organization as an integrity, i.e. as totalities. It is possible to imagine an organ as a tool only in extremely simplified models. In this case, one should understand and be guided by an important methodological rule that simplified models are no longer able to adequately reflect the essence of the phenomenon. Although they are often in demand in scientific research, they are widely used in educational publications due to their greater, falsely understood, ability to grasp the essence of a phenomenon or process through thinking.

The organ becomes characterized by signs of relative autonomous integrity, but only within the boundaries of the whole, the organization as a totality. Organs are always organs of a more integral organization, being at the same time built-in by nature, included in a general system of relationships with other organs, which should also be classified as organizations. However, attempts by some authors to present this architecture as an organization of organizations are hardly theoretically justified. An organization of organizations is an organization in general. Therefore, by breaking into the open door of formally logical postulates, the authors are likely to create additional confusion in concepts.⁶⁰ You should not look for and find more complex explanations if simple judgments are quite enough for this. This rule, as it seems to us, is some paraphrase from Occam's rule.

If any thing or event reveals its integrity, therefore, these parts are connected and interconnected. Each element, moment of an event has a past and a present, and its existence in the past and present only indicates that this is facilitated by internal relationships of interdependence. However, any thing, an organism, simultaneously exhibits features of changeability, but at the same time maintaining stability. Once removed from its equilibrium states, the system exhibits signs of homeostasis.

In modern scientific terminology, the concept of «organization» has acquired several meanings. Organization is understood as one of the main functions of management, which represents some specific human activity aimed at an object of

⁶⁰Latfullin G.R. Organization theory: textbooks for bachelors / G.R. Litfullin, A.V. Raichenko. M.: Yurayt Publishing House, 2013. P.268.

management in order to give it a logical structure, efficiency, and reasonable functioning. The concept of «organization» is also understood as a certain orderliness and consistency that ensures effective interaction between people in the process of achieving a common goal in accordance with its internal structure. Finally, the concept of «organization» correlates with an association of people, which can already be presented as a public, social institution, for example, an institute as an educational institution, an institute of customs affairs, an institute of entrepreneurship, etc. All these social forms of human relationships are social formations created by people, or social artifacts.

All these relatively independent phenomena become the object of scientific research, highlighting the specificity of the subject of the science of organization theory, for example, the search for optimal models of «organization» of social, industrial, economic entities, as well as institutions of public authority, for example.

1.2.7 M. Weber's views on the social and economic nature of the organization

The scientific problem continues to be the problem of understanding the organization as an institution of power, revealing the nature of the instruments and mechanisms of power in economic organizations. The state, as a public organization, has a monopoly on power, imposing order through the use of violence, or the possibility of its use. Thus, the state is legitimate violence, which is currently a generally accepted position. Here violence is simultaneously the overcoming of resistance to the establishment of order. Someone else's will must be broken, but broken precisely as a will, i.e. reassigned, redirected.⁶¹

The development of this position brings to the forefront the question of fundamental importance in the theory of organization, the theory of economics, namely, what is the economic, social nature of power in commercial organizations? The commercial activity of an economic organization is «economically oriented»

⁶¹Weber, Max. Politics as a vocation and profession. M.: RIPOL classic. 2021. 292 p.

according to M. Weber. Thus, he separates the concept of «economically oriented» from the concept of «organization of economic management itself. The sign here is that an economically oriented organization, in order to achieve its goals - creating utility, uses violent, political means. Thus, it logically follows that management itself is, as it were, devoid of these tools.⁶² In other words, economic management is essentially peaceful, it is focused on economic calculation, thereby excluding instruments of coercion even in the form of «soft power». Thus, M. Weber makes a serious erroneous judgment that economically oriented organizations can maintain their vitality and stability only on the principles of economic benefit and economic calculation.

However, the social and economic experiment of R. Owen refuted this position. «Soft power» fit logically and naturally into the management system of the production organization in Nieuw Lamerck. The state endows public institutions with mechanisms when the administrative power of an economic entity is supported by the state's ability to establish order in society, including order in the economic organization itself. The threat of violence is maintained by legal coercion on the part of the state, issuing certain guarantees of formally legalized administrative rights. Although the economic organization itself, which is under force protection, is not directly related to the use of forms of violence, which are the competence of the institution of the state. An economic organization has the authority to use «soft power» instruments within its competence. «Soft power», which carries the predicate «soft» in its definition, nevertheless does not cease to remain «power».

According to M. Weber, a person strives for power, which is described by the theory of legitimate domination, arguing that «the state successfully claims a monopoly of legitimate physical violence.»

Satisfying the demand for managing business enterprises and government institutions in order to improve the efficiency of the national economy through the potential of inclusive factors is constantly being discovered. An indicator of

⁶²Weber, Max. Politics as a vocation and profession. M.: RIPOL classic. 2021. 292 p.

effective public management of inclusive growth («Inclusive Growth» is the official UN term adopted and currently used)⁶³ in this regard, it is characterized by such features as a decrease in the level of inequality in society, an increase in the degree of trust in the institution of state power, etc.

Another form of inclusion could be the involvement in the production process of people who do not require high competencies due to physical disabilities. The very concept of «*inclusive growth*» from the word «*inclusive*» is essentially the initial concept to expand its predicates, for example, «*all inclusive.*» The latter suggests the logical conclusion that this model of inclusive growth improves the well-being of not only the richest segments of the population, but everyone else. Consequently, overcoming inequality by including all strata of society in active reproduction is a paraphrase of such a concept as «*inclusive economic growth.*»⁶⁴

This gives this article some logical reasons to believe that economic growth itself cannot be classified as inclusive growth due to the fact that the gap between the richest segments of the population and the poorest is deepening. This creates a mood of dissatisfaction with government management in society, deepens the contradictions of the system itself as a whole, i.e. the system becomes unstable due to accumulated but unresolved objective contradictions.

To assess such stratification in society based on income and distribution of accumulated wealth, appropriate indicators and coefficients are used in macroeconomic analysis. One of the common coefficients is the Gini coefficient. The Gini coefficient, as an important macroeconomic indicator, characterizes the level of concentration (differentiation) in a country, the degree of actual distribution of total income (consumer spending) of the population from a uniform distribution. Can take values from zero, if wealth is equally distributed among individuals throughout the community, to one, or 100%, if all income received is concentrated

⁶³Hoekman B. Trade Policy for Inclusive Growth // Policy Dialogue: Redefining the Role of the Government in Tomorrow's International Trade. – Geneva: UNCTAD, 2012. URL: http://unctad.org/meetings/en/SessionalDocuments/ditc_dir_2012d1a_Hoekman.pdf (accessed 08/20/2023)

⁶⁴Andrievskaya V.B. Efficiency of public administration as a necessary prerequisite for inclusive economic growth // Idea and ideals. 2015. No. 1 (23). T. 2. P. 91.

in in the hands of one citizen. The same function is performed by the ratio of income (wealth) of the richest 10% of people in the country to the poorest 10% of the population. Graphically, this differentiation in income can also be expressed by the Lorenz model. The World Bank, based on accepted international standards, identifies the shares of the population living on less than 1.15 and 3.65 dollars a day.

A particularly alarming fact is the widening income gap between the richest citizens and the poorest, with the middle layer becoming increasingly thin.

Thus, statistical data, even during the period of implementation of the sanctions policy towards Russia by the collective West, indicate a disproportionately increased percentage of billionaires, difficult to explain from the standpoint of common sense. If we use the previously known free expression of the former Secretary of the CPSU Central Committee V.M. Falin, the latter in Russia «breed with the irresponsibility of rabbits.»

Thus, according to FORBS, since 1996, Russia has seen a fairly rapid increase in dollar billionaires. And if in 1996 there were none at all, then by 2005 their number reached 27 names, in 2010 - already 61, in 2015 their number reached 88 people. Particularly alarming is the data that at least 64 percent of all dollar billionaires are directly related to public administration and the country's resources. As a result, Russia came out on top in terms of crowning rate.⁶⁵*(Here, crownism refers to the practice of granting power to individuals on the basis of personal loyalty, favoritism, nepotism, etc. Power relations are built not on the basis of the employee's professionalism, not on the results of competition based on professional suitability, not on competency criteria, but with the expectation of integrating the employee into the general system of management and disposal of national wealth both at the level of public authorities and at the level of private entrepreneurship, including in corporate organizations, while pursuing their own private selfish interests.)*

⁶⁵Economic inequality in Russia // https://ru.wikipedia.org/wiki/Economic_inequality_in_Russia#cite_note-15

Placing a certain emphasis on these economic, social, political phenomena, the thesis is formulated that such scales of social and economic inequality create in citizens a feeling of violation of the principles of justice in the distribution of income and national wealth in general. People and workers are considered exclusively as a means in the mechanism of personal enrichment. When I.V. Stalin called the Soviet people «cogs of the great state mechanism,» which could still be understood due to the politicization of science in the USSR.

But when something similar is said in public space by a prominent statesman and political figure in modern Russia, Mr. S.B. Ivanov, equating oil to people - (*«People are the second oil»*), i.e. to the raw material appendage, then this already gives additional grounds for such a conclusion.

Wealth is created by living labor. No one has yet been able to theoretically refute this formula of J. Locke. Machines, capital, natural raw materials participate in the creation of national wealth, but they only transfer their value to the cost of the final product. The net increase in wealth is the added value resulting from the contribution of living labor to a socially necessary extent. (K. Marx)

Violation of the principle of fairness undermines incentives for productive work, since the employee understands that the goals of a commercial enterprise are to make a profit, preferably the largest one. The wages of an employee are ultimately determined by the labor market. The worker will not be motivated to work productively, creating wealth that is alienated from his labor force.

Consequently, the main problem facing public administration is the problem of including the main factor - labor - in the process of creating and increasing the country's national wealth. The inclusion of the main factor - the workforce - allows us to judge the formation of a behavior model in the future. Confidence in the future is motivated by positive expectations in the present, encouraging people, companies, and finally the government to invest in the future. These areas of investment cover investments in human capital, in expanded production of the company, in national projects for the development of territories, infrastructure projects, the social sphere, and in the security of the country.

The desire to improve one's condition, as follows from some results of scientific research, is formed by a psychological factor - consumer confidence, which is measured by the corresponding index. This consumer confidence index is a general indicator that quantitatively reflects aggregate consumer expectations and desired behavior patterns of the country's population. When calculating it, the result is taken into account, which is the arithmetic average of the percentage balances of estimates of changes in the material wealth of the population, expectations of investment opportunities in the household, the state of the external environment and its dynamics.⁶⁶

Commercial structures are focused on making a profit, which, unlike non-profit organizations, becomes the main dominant goal. Here, the inclusion or inclusiveness of commercial enterprises is aimed at increasing the return on the potential available to enterprises, and one of the directions here is increasing the return on the exploitation of labor. And here the interests of employees, enterprise management, and owners from the state itself are in conflict. Alienation of workers from property does not give rise to a motive of interest in increasing the profitability of the enterprise, because the latter may mean an increase in the degree of exploitation of the worker. The employee himself becomes a means, a factor in increasing the wealth of the owner of capital, but never the goal of this commercial enterprise. This is a contradiction that should be classified as antagonistic contradictions, the resolution of which is possible only in the form of a radical change in property relations in society.

An important factor in the involvement of workers in the process of social reproduction is the psychological factor of awareness of injustice in the distribution of income and wealth in society. A person does not want and is not ready to remain a means in the process of increasing the profitability of enterprises, as the main goal of his commercial activity. The declared various forms of participation in business, the psychologically imposed model of partnership between hired labor and capital,

⁶⁶Russia and countries of the world. 2022: Stat. Sat./Rosstat. M.S.15.

are understood and rejected by hired workers. Significant differentiation of income and property in society is perceived especially negatively in society. The facts presented above allow us to conclude that currently in Russia the problem of inclusive growth is no less acute as in the traditional capitalist economies of the countries of the developed West.

This phenomenon can be analyzed using the Gini coefficient, or income concentration ratio, and the ratio of the wealth of the top 10%, or top 20%, to the bottom 10% and bottom 20%, respectively, using data from the UN and the US Central Intelligence Agency (CIA).⁶⁷

The Gini coefficient makes it possible to evaluate the state of society according to various criteria, including the distribution of income, wealth and other factors. So in 2016, according to the CIA, in China the Gini coefficient was 38.5%, the decile coefficient (R/P) in 2009 was 17.6%, in Russia in 2018 the Gini coefficient was 37.5%, and in 2014 7.4%. In the USA, accordingly, the Gini coefficient in 2016 was 41.6%, and in 2007 15.0%. The decile coefficient in China in 2009 was 21.6%, in Russia – 12.7% in 2014.

According to Rosstat, the Gini coefficient in 2021 was 40.9%, in China - 38.2%, in the USA - 41.5%.⁶⁸

From this we can conclude that inclusive development in countries such as Russia and other developing countries should be based on the principles of greater fairness in the distribution of income in society. But in Russia the problem is not so much the low quality of government management as the rejection by big business of reforms aimed at equalizing incomes in society. This is one of the main problems of transforming the modern model of economic growth into a model of inclusive development.

If the problems of inclusive growth are considered at the level of commercial organizations, then we should initially proceed from fundamental provisions.

⁶⁷List of countries by income inequality indicators
[//https://ru.wikipedia.org/wiki/List_of_countries_by_income_inequality_indicators](https://ru.wikipedia.org/wiki/List_of_countries_by_income_inequality_indicators).

⁶⁸Russia and countries of the world. 2022: Stat. Sat./Rosstat. M. S. 121.

Inclusion in business organizations always takes the form of investment. The investment motives of commercial organizations are revealed in anticipation of a higher rate of return in the future. Investments (from the Latin invest - to invest) are understood here in their original concept as investing, i.e. include, transforming potentially available resources into active assets, i.e. in the increment of productive capital. Consequently, investments are by their nature inclusion, and economic growth is directly a consequence, the result of the inclusion of resources in production and other activities. Resources should be considered as the unused but accessible potential of an enterprise, household, state, and finally, the global economy, or inclusion. The resource (from the French ressource - «auxiliary means»), being already included in the production process, is transformed into factors of economic growth, solving problems of efficiency, production reliability, and sustainability. The problem for any commercial enterprise comes down to finding, increasing resources, and incorporating them into the production process, i.e. investing, finally, in the efficiency of organizing all production activities, including investment activities. The limit for investments may lie in the capacity of the market, the availability of resources, but there is no limit to the growth of profits, because this is the main goal of any commercial enterprise.

It is the pursuit of profit that gives rise to increasing problems with environmental protection, increasing the degree of exploitation of hired workers, increasing differentiation of the population according to the criterion of income received and assigned wealth, and finally, to the alienation of people not only from capital, but also from the state, which consolidates and institutionalizes these production and ideological relations in society.

Attempts to present the main goal of investment activity in satisfying «...the need for acquiring the necessary investment assets and optimizing their structure from the standpoint of ensuring effective results of investment activity» is a real desire of the authors of textbooks not to see the essence of investments of commercial enterprises, which is often typical for universities, scientific whose

schools uncritically accept these economic inclusions due to their engagement with Western liberal theories.⁶⁹

Investments within a household are aimed at improving the well-being of its members. Here a person becomes not only a means of expanded reproduction of himself, but also the main goal. The latter to a greater extent forms the relations of harmony in the household, ensuring a fair form of both income generation and its distribution among members of the household.

State inclusion includes large-scale national projects in material production, defense, healthcare, construction, education, medicine. Here we can clearly see that these programs also take the form of public investment, often coupled with private investment in the form of public or municipal private partnerships. These investments make it possible to create living conditions with a leveled level of consumption of goods, since many services by their nature are indivisible goods.

The so-called inclusive economy in Western countries has recently acquired modified forms. Thus, the concept of «inclusive capitalism», introduced into scientific circulation, in the opinion of Western scientists and politicians, began to be understood as a worldwide movement that covers the entire society, with the goal of finding a model of a more equitable world order, which is characterized by a more equitable distribution of income.

The very concept of «*inclusive capitalism*» is conceptually understood as capitalism that is open to everyone, inclusive, all-encompassing. However, an essential generic feature (*genus proximum - lat.*) is that this is capitalism, as a system of economic relations between wage workers separated from ownership of the means of production (capital) and the actual owners of the means of production, i.e. capitalists. It should be recognized that in scientific and other literature one can find dozens of other definitions, which very often give modified forms of reflection of the concept of the concept, since they are burdened not only and not so much by the scientific understanding of this phenomenon, but by the political engagement of

⁶⁹Investments and investment activities of organizations: textbook / T.K. Rutkauskas and others. Ekaterinburg: Ural Publishing House. Univ., 2019. 316 p.

the authors themselves. It becomes clear the trend in the development of capitalism, the essence of which is overcoming national borders, including in the system the unequal exchange of the value of the commodity of labor power for the cost of the means of subsistence of the hired worker, as well as the unequal exchange of natural resources of developing countries for the means of subsistence of the labor force of these countries. And in order to increase the degree of exploitation of hired workers, to ensure a constant, stable increase in profits, capital seeks to draw the whole world into its sphere of influence, to transform national capitals into a single global system, to institutionalize and consolidate its world domination.

Since inclusive growth objectively presupposes the inclusion of foreign capital in national production, in this regard it should also be understood that the consequences for the recipient country cannot be unambiguously positive. Foreign capital included in the production of national income does not leave the latter entirely in the country. Payment of various types of royalties, interest on foreign loans, dividends and other income without affecting the volume of GDP production in the country, their share of national income is exported to donor countries. It is the donor countries that have their own national interests, which often conflict with the interests of the recipient countries.⁷⁰ Consequently, both inclusive and exclusive factors cannot have a clear impact on national economies. However, as all world practice shows, the most advantageous positions are acquired by economically powerful global entities that determine the policies and directions of development of the entire global economic system.

This concept, externally in its concept, reveals fundamental common features with the capitalism of K. Marx. The system becomes unstable, riddled with contradictions between labor and capital. However, capitalism, as described by K. Marx, cannot be inclusive, because it excludes workers from production, which

⁷⁰Biryukov A.V. Inclusive development as an American response to the challenge <http://www.geopolitika.ru/Articles/1324/>

leads to unemployment, and not to their inclusion in the production process, i.e. exclusive.

Its adherents saw the resolution of these systemic contradictions of modern capitalism in inclusive capitalism. The position was declared that the interests of capital owners should extend to the interests of the rest of the community. According to the proposal of Klaus Schwab, it was necessary to create such a system of income distribution in society in order to involve all participants in the process of value production, because this would make it sustainable and consistent. At the same time, the state should gradually be absorbed by inclusive companies, i.e. essentially privatized by the largest corporations.⁷¹

It should be recognized that the ideologists of Inclusive Capitalism have taken organizational steps to institutionalize relations of profit production, covering this process with outwardly attractive ideas. It was believed that the implemented model of Inclusive Capitalism would lead to the elimination or reduction of inequalities in wealth and income.

As a result, already in December 2020, under the patronage of the Vatican, the Council for Inclusive Capitalism was created. capitalism - the partnership of the Coalition with the Vatican. The main idea that was voiced by the Council is to make capitalism more inclusive and responsible. It declared the creation of more jobs for people with low incomes, providing poor people with access to financial capital for entrepreneurial activities, and facilitating the acquisition of goods and services by poor people.

Consequently, the very concept of «inclusive capitalism» is focused on combating inequality and reducing poverty. The created working group of the Inclusive Capitalism Initiative project included Lynne de Rothschild, managing director of the EL Rothschild company, as a co-chair. As a result, the Vision for

⁷¹Katsonov V. Inclusive capitalism as an ideology of perestroika. A smokescreen over the plans of the global elite. / Inclusive capitalism: by fooling the people with “fairness”, we will preserve the inviolability of the private property nature of capitalism. Part 1. Komarova A.I. / “All-Russian Public Movement “For Socialism”. Vol. 56. / Volume 650(692). M., 2021.

Inclusive Capital was launched - «A New Compact between Business, Government and American Workers. » The main goals were proclaimed to be the establishment of a sustainable economic model of capitalism, and the goals of companies should not be limited solely to the search for profit, including increasing investment in intangible assets.⁷²

The contradiction between the desired model of modern inclusive capitalism and the harsh reality is visible in the analysis of the Report of the Secretary-General of the LLC, Mr. Guterres, to the Commission on Science and Technology for Development, March 23-27, 2020. The rapidly accelerating changes must correspond to the interests of inclusive and sustainable development, the latter being associated with a reduction in inequality in society and a more equitable distribution of income in the world, both between countries and between people. At the same time, the main source of desirable inclusive transformations in the report was assigned to the role of technology and technological innovations, seeing in them, as it seems to us, some kind of panacea for all the shortcomings of traditional capitalism. Thus, the role of technological progress in accelerating inclusive and sustainable development, the increasing role of artificial intelligence, big data, achievements in biotechnology, automation and digitalization of the economy, and the concentration of markets for goods, services, and capital were emphasized. Factors that hampered the process of inclusive and sustainable development were separately listed, for example, unequal access to high-tech products and technologies, the Internet, and digital infrastructure. Thus, access to advanced technologies was predetermined in the report by personal factors, for example, digital literacy, age, disability, education, and gender.

It concluded by calling for technological change to be directed towards «achieving inclusive and sustainable outcomes, including by creating an enabling

⁷² [E.N. Veduta. Manifesto for Inclusive Capitalism: The wolves will be fed, but what about the sheep?](#)/Inclusive capitalism: by fooling the people with “fairness”, we will preserve the inviolability of the private property nature of capitalism. Part 1. Komarova A.I. / “All-Russian Public Movement “For Socialism”. Vol. 56. / Volume 650(692). M., 2021.

environment for innovative approaches to reducing inequalities», bridging the digital divide in access and skills, using artificial intelligence frameworks, promoting decent work, creating well-paid jobs, create fair relations between employees and employers.⁷³

The fundamental flaw of this concept is seen in the fact that the declared «inclusiveness of modern capitalism» does not lead to, does not generate its inclusiveness, because its nature is exclusive. The desire of the Western world to breathe new life into capitalism, the inherent specificity of which is the exploitation of wage labor, excludes and creates exclusivity in the relations of labor and capital. It is necessary to understand and grasp the objective need of the countries of the developed West to ideologically obscure the true intentions of the ruling global economic and political elite in the emergence of modified, transformed forms of capitalist development. It seems to us that an important feature of this trend was captured by Nafeez Ahmed, who compared this trend to a Trojan horse, which must perform an important function - to pacify the coming global uprising against capitalism in general.⁷⁴

Consequently, the somewhat stationary model proposed by M. Weber will in reality be more adequate if this model is transformed into a dynamic model. An obstacle and limiter in the development of this trend can only be the dominant will of the state, if the latter seeks to implement the establishment of a more equitable form of entry into power, its protection from the opportunistic behavior of officials, their inclusion in the system of national values, the formation of a more equitable model of production and distribution of national wealth.

⁷³What place does Russia occupy in the battle of civilizational projects? // <http://novorusmir.ru/archives/66299>

⁷⁴Inclusive capitalism – Inclusive capitalism. / Inclusive capitalism: by fooling the people with “fairness”, we will preserve the inviolability of the private property nature of capitalism. Part 1. Komarova A.I. / “All-Russian Public Movement “For Socialism”. Vol. 56. / Volume 650(692). M., 2021

1.3. «Soft power» in the structure of distribution of power functions in an organization

The concept of «soft power,» along with other forms of forceful influence on counterparties, is the most important form of exercising power in the sphere of redistribution, consumption, and wealth production, understood in this dissertation in the broadest sense of the term. The relationship between «soft» and «hard» and other forms is determined depending on the nature of the object in which agents show their interest, the magnitude of the power potential of subjects seeking to spread their influence and power over other interested parties. It can be argued that the share of the implementation of such a form as «soft power» in strictly regulated structures, organizations, such as paramilitary formations, communities serving sentences by court verdict, criminal structures, etc. will be minimal, or rather absent, reduced to zero. These structures and organizations will exercise their power in more severe forms, involving violence, the threat of violence, including threats to the very life and health of counterparties.

Opposite forms of organization, built on universal human values, on respect for a person in society and a given local community, where they are perceived as the «ultimate truth», based on sacred faith in God, in goodness, in love for one's neighbor, etc., a share of «soft strength" will rather be the most significant. This position will retain (most likely, will retain) its truth in the family, in enterprises with a high level of cultural development, in territories, in the state, if the latter in their policies recognize man as an endless goal. In order for this situation to move from the realm of utopia to the realm of reality, it is necessary to obtain no less clear answers to the questions that the great philosopher and humanist I. Kant once formulated:

What do I know?

What should I do?

What can I hope for?

What is a person?

At the same time, one should agree and accept the deep thought of I. Kant, which follows from the very subject of this dissertation research, the value of philosophy is the value of moral-practical reason, it is aimed at the ultimate goal, which is absolutely (categorically) commanding, namely to form people with a better way of thinking.⁷⁵In our work, we rely as a maxim on the important imperative of I. Kant, which allows us to substantiate the nature, necessity, possibility and at the same time the scope of application of «soft power» tools in practical management. I. Kant prescribes to always treat humanity, both in one's own person and in the person of everyone else, as an end and would never treat it only as a means. In other words, it is expressed in relation to a person as an end and a means at the same time.

Power, as the ability (potency) to exercise dominance of one's will over other people, regardless of whether this power is «hard» or «soft», manifests itself to the extent of the fairness of the existing relations for the exchange of goods. Anyone should work, according to I. Kant, or others should work for him. But in the latter case, «... this work robs others of happiness precisely to the extent that he intends to increase his share of it above the average.»⁷⁶

In this important position, one should see the basis in the understanding and justification of the principle of fairness in the exchange of goods, services, labor contributions of workers, managers, and finally, business owners in production enterprises and organizations. And if «hard power» is directly linked to coercion to perform labor functions and exchange resources, then «soft power», if we apply the methodology based on the works of I. Kant, is also an exchange of services. The subtlety of understanding this process is seen in the fact that on the supply side of the dominant player there is an offer of «kindness» in the exchange relationship, which, as a rule, is always gratefully received by the dominated. The subordinate, as a fair measure, offers conscientious and voluntary performance of his labor duties.

⁷⁵Kant I. Sayings. Kaliningrad: Publishing house of the Russian State University named after. I. Kant, 2010. pp. 38-39.

⁷⁶Kant I. Sayings. Kaliningrad: Publishing house of the Russian State University named after. I. Kant, 2010. P. 38.

Therefore, we can conclude that there is an unofficial, or shadow, internally modified market for the free exchange of services of the dominant and dominated players on the principles of fair remuneration expected from each for the services exchanged. At the same time, we cannot agree with the categorical judgment of I. Kant regarding the fact that the subordination of one person to the will of another is the most terrible thing that can take place in general. In refuting a judgment that, at first glance, seems to a person uninitiated in the problem, one should show, according to the famous economist P. Krugman, a Nobel Prize laureate in economics, a fair amount of «sophistication of mind.» Any person is the bearer and exponent of his intentions, his will. The exchange of services, even in conditions of economic freedom, is an exchange not only on the principles of justice, which, according to I. Kant, is based on something averaged quantity, but also the ratio of the economic potential of counterparties. Only in deep abstraction can the model be simplified when one abstracts from economic power.

But it is the simplified models that are more likely to be accepted by people as true due to their simplicity and accessibility in knowledge, but thereby they simultaneously cease to be adequate in reflecting objective reality. The conclusion that should be followed can be expressed in the diametrically opposite form formulated by I. Kant. Any exchange of services and goods can receive a more scientifically verified model when we recognize that almost any relationship between people does not exclude the desire for dominance of one over the other. This also applies to the moment when a relationship of virtue is clearly manifested in the exchange. However, as we proved earlier, virtue is also placed on the scales of exchange. For virtue itself is understood, according to I. Kant, as moral firmness of will.

But it is possible to get closer to understanding the essence of «soft power» only when the concept of «power», power, and their relationship with strength and potential is clarified. Here it is appropriate to remember the ancient Greek requirement - to achieve clarity of terminology. If the terms are not clear, then the science itself is not clear.

The concept of «soft power» was most fruitfully developed in relation to the state and its institutions by Chinese scientists and politicians.⁷⁷The references contain only those sources that formed the basis for conclusions about the role of «soft power in the culture of peoples, in other aspects of the social life of ethnic

⁷⁷Dan Shilian. “Ruan Shili” Lunshu Zhongde Liuxing Wenhua = Analysis of mass culture as part of “soft power” / Dan Shilian // Wenhua Yanjiu, 2015. – No. 4. – P. 17-25; .Dan Shilian. “Ruan Shili” Lunshu Zhongde Liuxing Wenhua = Analysis of mass culture as part of “soft power” / Dan Shilian // Wenhua Yanjiu, 2015. – No. 4. – P. 17-25; .Li Xue. Neishen waiwan: zhuan shili xu cun goney jianshe = Soft power must first be created within the state / Li Xue // Ruan shili yu zhongguo meng. – Faluy Chubanshe, 2011; Wang Anyu. Guojia Ruanshili Lun = Talk about the soft power of the state / Wang Anyu. – Beijing: Zhongguo shehui kexue, 2010. – 262 p.; Speech by Chinese President Hu Jintao at the UN summit // Zhongguo Wang [Electronic resource]. - Access mode:<http://russian.china.org.cn/russian/195668.htm>; Weishame Zhongguo xuyao ruan shili = Why China needs “soft power” // Guangming Daily. 07.26.2013 [Electronic resource]. - Access mode:http://news.ifeng.com/gundong/detail_2013_07/26/27927384_0.shtml. Wenhua Ruanshili Lanpishu: Zhongguo Wenhua Ruanshili Yanjiu Baogao (2010) = Blue Book of the Soft Power of Culture: Research Report on the Soft Power of Culture in China, 2010 [Electronic resource] – Access mode:http://news.china.com.cn/2011-06/02/content_22700389.htm; Guo Zemin. Some thoughts on the difficulties of researching “soft power” in China [Electronic resource] / Access mode:http://news.china.com.cn/2011-06/02/content_22700389.htm. Guo Shuyun. Zhongguo zhuan shili zhangliue = Chinese soft power strategy / Guo Shuyun. – Beijing: Shishi Chubanshe, 2012. – 270 p.; Dago ce: tongxiang dago zhi lude zhuan shili = Great Power Strategy: Soft Power on the Path to Power / Ed. Mengliang. – Beijing: People's Daily Chubanshe, 2008. – 345 pp.; Ren Zhongyu. Tianxi quyue zhuan shili yu quyue wenhua zhuan shili de gainian, neihan jiqi xianghu guanxi = Brief analysis of the concepts, content and relationship of regional soft power and the soft power of regional culture / Ren Zhong'yu // Hubei hanshou daxue xuebao, 2015. – No. 8. – C 87-88; Liu Deding. Dandai zhongguo wenhua zhuan shilianjiu = Modern studies of the soft power of Chinese culture / Liu Deding. – Beijing: Renmin Chubanshe, 2013; Liu Zaiqi. “Soft power” in China’s development strategy / Liu Zaiqi // POLIS. Political studies. – 2009. – No. 4. – pp. 149-155.; Ambassador Li Hui was present in Moscow at the All-Russian Conference of Representatives of Chinese Students in Russia. [Electronic resource]. - Access mode:<http://ru.china-embassy.org/rus/sghd/t1375029.htm>. The practice of soft power in China - the concept of soft power [Electronic resource]. - Access mode:<http://theory.people.com.cn/GB/49157/49165/6957188.html>.; Han Liyan. Lun Tigao Wenhua Ruanshili = The theory of increasing the soft power of Chinese culture: dis. ... Doctor of Philosophy Sciences / Han Liyan. Beijing, 2013. – 146 p.; Ji Jianquan. “Soft power of culture” in the context of the development of international relations between the Russian Federation and the People’s Republic of China / Ji Jianquan // Current problems of the development of the People’s Republic of China in the process of its regionalization and globalization: materials of the VI International Scientific and Practical Conference. – Chita: ZabSU, 2014. – P. 168-170; Zibigenyu Buzhejinsizi. Daqi ju – meigode shouyao diwei jiqi diyuan zhanliue = Clash of civilizations and the construction of a new world order / Transl. Zhongguo guoji wenti yanjiu. – Shanghai: Shanghai Chubanshe, 2007; Jia Lizheng. Cong zhengzhi zhuan shili kan zhonggode tiansheng = Political soft power: the revival of China / Jia Lizheng // Renmin Luntan, 2008. – No. 2; Jia Haitao. Zonghe goli yu wenhua zhuan shili xitong yanjiu = Systematic research on the comprehensive power of the state and the soft power of culture / Jia Haitao. – Beijing: Zhongguo shehui kesue chubanshe, 2015. – 306 p.; Zhang Guozuo. Zhongguo wenhua zhuan shili yanjiu longgang = Abstracts of research on the soft power of Chinese culture / Zhang Guozuo. – Beijing: Shehui kesue wenxian chubanshe. – 2015. – 180 p.; Zhang Zi. Wenhua: godi zhengzhi zhongde “ruanquanli” = Culture – “soft power of international politics” / Zhang Zi, San Hong // Shehui zhui yanjiu, 1999. – No. 3.; Zhongguo wenhua zhuan shili fazhan baogao 2013 = Report on the Development of China's Cultural Soft Power 2013 / Ch. ed. Zhang Guozuo. – Beijing: Beijing Daxue Chubanshe, 2014. – 268 p.; Zhongguo wenhua zhuan shili fazhan baogao 2014 = Report on the Development of China's Cultural Soft Power 2014 / Ch. ed. Zhang Guozuo. – Beijing: Beijing Daxue Chubanshe, 2015. – 306 p.; Zheng Biao. Zhongguo zhuan shili = China's soft power / Zheng Biao. – Beijing: Zhongyan bianyi chubanshe, 2010. – 424 p.; What has changed in China during the 10 years of Xi Jinping's reign?<https://profile.ru/abroad/chto-izmenilos-v-kitae-za-10-let-pravleniya-si-czinpina-1178915/?ysclid=llm3z77211430192967>; What has changed in China during the 10 years of Xi Jinping's reign?<https://profile.ru/abroad/chto-izmenilos-v-kitae-za-10-let-pravleniya-si-czinpina-1178915/?ysclid=llm3z77211430192967>; Shen Xin. Qiuyu wenhua zhuan shili: gainian, yuanjing, lujing = Soft power of regional culture: concept, prospects, channels / Shen Xin, Lin Hongbin // Lilun jianshe, 2012. – No. 4. – P. 7-13.; Shen Hongyu. Dandai zhongguo wenhua zhuan shili yanjiu = Study of the soft power of the culture of modern China: dis. ... Doctor of Science / Shen Hongyu. Beijing, 2013. 123 p.

groups, which allowed us to come to important conclusions in this dissertation research. Much that was missed in the above sources and became the subject of scientific research lies in the area of the potential of «soft power» in the management of private manufacturing corporations, small manufacturing enterprises, and finally, management in the household system (households). In this dissertation research, households are understood as separate main social units of society, which are the main sphere of human reproduction, as the main value of any civilizational community. When in English-language literature the emphasis is placed on the fact that the labor force is reproduced in households, here we rather see the wretchedness of the entire sociological and economic science of the Western school.

So, when authoritative representatives of the Western economic school K.R. McConnell and S.L. Bru argue that the main features of households are the supply of resources to the economy, then the essence of this similar perverted understanding of man and his place in society becomes especially clearly expressed.⁷⁸

Household (English household) there is a household in which a person is born, raised, educated, preserves family and national traditions, and finally leaves this household, forming his own family.⁷⁹ A household is not only an economic unit that provides the economy with resources, consuming goods produced by enterprises so that the economy functions normally.⁸⁰ Moreover, the Recommendations of the UN Commission of 1981 proceed from the fact that in this economic unit a household structure prevails, within the boundaries of which the individuals included in the household provide themselves with food and all other items necessary for life. Moreover, human capital itself is defined as «crucial for ensuring well-being and modern society», and will be used, including for «commercial purposes»⁸¹

⁷⁸ McConnell K.R., Bru S. L. Economics: principles, problems and policies: [rus.] = Economics: Principles, Problems, and Policies. M.: Republic, 1992. T. 2. P. 386.

⁷⁹ Karnyshev A.D. Family and household (household) in the context of economic ethnopsychology // Izvestia IGEA. 201. No. 4 (72). pp. 170-176.

⁸⁰ Mozhaikina, N.V. Socio-economic essence of the household category // Kharkov Trade and Economic Institute. 2001. No. 1. P. 66.

⁸¹ Principles and recommendations for population and housing censuses. Third revised edition. UN. NY. 2017.

Already from this position it is clear that man is not an end, but a means. Consequently, the entire methodology of state and corporate management will be based on the proposed methodological principles. Emphasizing the position on page 18 that the proposed methodological approach is scientifically based, in fact, has become the only argument of dubious scientific value.

As for the phenomenon of «soft power» itself and its application to the field of activity, management of production organizations, there is practically no research to be found here.

Russian scientists have also shown scientific interest in revealing the essence of «soft power», while introducing their specific assessment of the theory and practice of «soft power». ⁸²The critical analysis of most scientific research by

⁸²Abramets, S.M. Analytical note on the book “China’s Soft Power Strategy” / S.M. Abramets // *Russia and China: problems of strategic interaction: collection of the Eastern Center*. – 2013. – No. 13. – P. 140-141.; Abramov, V.A. Imperative potential of “soft power” in the strategies of internal and external development of the PRC / V.A. Abramov // *Bulletin of ChitSU*. 2010. No. 3. P. 8-15.; Baykov, A.A. “Soft power” of the European Union in the global power balance: Euro-Russian track / A.A. Baykov // *Bulletin of MGIMO University. International relationships*. – 2014. – No. 2 (35). – P. 36-46.; Berger, Ya.M. Chinese development model as “soft power” / Ya.M. Berger // “Soft power” in China’s relations with the outside world. M.: IFES RAS, 2015. P. 122-145.; Borisenko, O.A. The policy of “soft power” of China in the context of a globalizing modern society / O.A. Borisenko // *Current problems of the development of the PRC in the process of its regionalization and globalization: materials of the VI International Scientific and Practical Conference*. Chita: ZabGU, 2014. pp. 28-32.; Boroh O.N. The role of culture in building the potential of China’s “soft power” // “Soft power” in China’s relations with the outside world. M.: IFES RAS, 2015. P. 62-111.; Boroh O.N., Lomanov A.V. From soft power to “cultural power” // *Russia in global politics*. 2012. No. 4. URL: <http://globalaffairs.ru/number/Ot-myagkoi-sily-k-kulturnomu-moguschestvu-15643> (date of access: 11/17/2023).; Borokh, O.N. The role of culture in building the potential of “soft power” of the PRC / O.N. Borokh // “Soft power” in China’s relations with the outside world. – M.: IFES RAS, 2015. P. 62-111.; Boyarkina A.V. “Soft power” as a political tool for implementing the foreign policy of the PRC at the turn of the 21st century: dis. ...cand. watered Sci. Vladivostok, 2015. 234 p.; Boyarkina, A.V. The language and culture of China as effective tools of “soft power” in the implementation of Chinese foreign policy / A.V. Boyarkina // *Theory and practice of social development*. 2014. No. 12. pp. 115-118; Budaev, A.V. Light and dark sides of China’s “soft power” / A.V. Budaev // *Public administration. Electronic newsletter*. 2016. No. 54. P. 106-129.; Gorlova I.I., Bychkova O.I. Culture as soft power: tools and application points // *Theory and practice of social development*. 2015. No. 18. P. 269.; Gorlova, I.I. Culture as soft power: tools and application points / I.I. Gorlova, O. I. Bychkova // *Theory and practice of social development*. 2015. No. 18. pp. 268-272; Davydov, Yu.P. “Hard” and “soft” power in international relations / Yu.P. Davydov // *USA and Canada: economics, politics, culture*. 2007. No. 1. P. 3-24.; Dorozhkova, S.A. Cultural brands as a tool of China’s “soft power” / S.A. Dorozhkova, T.N. Kuchinskaya // *Current problems of the development of the PRC in the process of its regionalization and globalization: collection of articles of the VIII International Scientific and Practical Conference*. 2016. pp. 72-80.; Kazakov, O.I. Along the path of “soft power” / Kazakov O.I. // *Russia in the Asia-Pacific region*. 2012. No. 3 (24). pp. 48-53.; Kazantsev, A.A. Russia and the post-Soviet space: prospects for using “soft power” / A.A. Kazantsev, V.N. Merkushev // *Polis*. 2008. No. 2. pp. 122-135.; Kosenko, S.I. Cultural policy as an attribute of “soft power” of France / S.I. Kosenko // *Power*. 2012. No. 2. pp. 22-27.; Kutenev, V.V. Institutions of Eurasian integration as instruments of “soft power” of Russia: abstract. dis. ...cand. watered Sciences: 23.00.04 / Kutenev Vladimir Viktorovich. Bishkek, 2012. 24 p.; Lebedeva, M.M. Higher education as the potential of “soft power” of Russia / M.M. Lebedeva, J. Faure // *Bulletin of MGIMO University*. 2009. No. 6. pp. 1-6.; Leonova, O.G. Soft power – a resource of the state’s foreign policy / O.G. Leonova // *Observer*. 2013. No. 4. P.27-40.; Lomanov, A.V. “The soft conquers the hard”: creating a modern image of China / A.V. Lomanov // *Expanding the horizons of science: to the 90th anniversary of Academician S.L. Tikhvinsky*. M.: *Monuments of historical thought*, 2008. P. 740-758.; Lomanov, A.V. Modern Chinese concept of

Russian scientists is rather distinguished by the interpretation of the conceptual provisions of Chinese authors. Nevertheless, it should be noted the complex nature of the American theory of «soft power» with its instrumental role in US foreign

“soft power” / A.V. Lomanov // “Soft power” in China’s relations with the outside world. M.: IFES RAS, 2015. P. 13-61.; Matyukhina, E.N. A combination of hard and soft power / E.N. Matyukhina // News of higher educational institutions. Sociology. Economy. Policy. – 2015. No. 1. pp. 98-102.; Mishina S.I. “Speak softly...” // Asia and Africa today. 2011. No. 3. P. 19-24; Mosyakov D.V. “Soft power” in the politics of China in Southeast Asia // Southeast Asia: current problems of development. 2014. T. 14. P. 5-22.; Mosyakov, D.V. “Soft power” in the politics of China in Southeast Asia / D.V. Mosyakov // Southeast Asia: current problems of development. 2014. T. 14. P. 5-22.; Nikolay Baranov. Theories of power. // <https://www.nicbar.ru/otg/64-coach-uyzvermkmq-gpox.html?ysclid=lnyeywelt6552501554>; Ostanin V.A. “Soft power” and its role in globalization processes // News of the Far Eastern Federal University. Economics and Management. 2018.No. 4 (88). pp. 23-31; Panova E.P. “Soft power” as a method of influence in world politics: abstract. dis. ...cand. watered Sci. Moscow, 2012. 24 p.; Parshin P.B. Two understandings of “soft power”: prerequisites, correlates and consequences // International relations. 2014. T. No. 2 (35). P. 15.; Parshin P.B. Problems of “soft power” in Russian foreign policy // Analytical reports of the IMI MGIMO (U) of the Ministry of Foreign Affairs of Russia. 2013. Issue. 1 (63). S. 18.; Petrovsky, V.E. “Soft power” in Russian in search of a fulcrum / V.E. Petrovsky // International life. – 2013. No. 7. P. 72-84.; The practice of soft power in China - the concept of soft power [Electronic resource]. - Access mode: <http://theory.people.com.cn/GB/49157/49165/6957188.html>; Rusakova O.F. Soft power discourse in foreign policy // SUSU Bulletin. Social sciences and humanities. 2012. No. 32 (291). C. 119.; Rusakova O.F., Zhakyanova A.M. The evolution of the concept of “soft power” in the works of Joseph Nye: analysis of the main stages // Text: electronic // Culture and nature of political power: theory and practice: collection of scientific works / edited by A. A. Kerimov. Ekaterinburg: Ural University Publishing House, 2022. P. 65-73.; Rusakova, O.F. Soft power discourse in foreign policy / O.F. Rusakova // Bulletin of SUSU. Series Social Sciences and Humanities. 2012. No. 32 (291). pp. 118-121; Sergeeva, A.A. “Soft power” as an instrument of foreign cultural policy of the PRC / A.A. Sergeeva // Russia – China: history and culture: collection of articles and reports of participants of the VIII International Scientific and Practical Conference (Kazan, October 8 – 11, 2015). Kazan, 2015. pp. 199-204; Skorodumova, O.B. The strategy of “soft power” and its significance in the modern era / O.B. Skorodumova // Scientific Bulletin of MSTU GA. 2015. No. 215(5). pp. 52-58; Modern management: encyclopedic reference book: translated from English. M.: Publishing center, 2004.; Solovyova, E.V. “Soft power” is a tool for China’s integration into world processes / E.V. Solovyova // Russia and the Asia-Pacific region. 2012. No. 1. P. 85 – 95.; Stoletov, O.V. The strategy of “intelligent power” in the politics of global leadership: abstract. dis. ...cand. watered Sciences: 23.00.04 / Stoletov Oleg Vladimirovich. M., 2015. 25 p.; Tarabarko K.A. Soft power of Chinese culture: conceptual content and implementation practices: dis. Ph.D. philosopher. Sci. Chita, 2017. 216 p.; Torkunov, A.V. Education as a tool of “soft power” in Russian foreign policy / A.V. Torkunov // The Russian state in the system of international relations Bulletin of MGIMO University. 2012. No. 4 (25). pp. 85-93.; Filimonov, G.Yu. “Soft power” of US cultural diplomacy / G.Yu. Filimonov. M.: RUDN, 2010. 212.; Kharkevich, M.V. “Soft power”: the political use of a scientific concept / M.V. Kharkevich // Bulletin of MGIMO University. 2014. No. 2 (35). pp. 22-29.; Yudin, N.V. Systemic reading of soft power / N.V. Yudin // International processes. 2015. Volume 13. No. 2 (41). pp. 96-105.

Among foreign scientists, American researchers should be noted.⁸² Thus, J. Nye, tracking the formation of the process of ideas about “soft power”, turns to the ideas of “soft influence in the works of N. Machiavelli, M. Weber, R.S. Kline, G. Schiller, T. Hobbes.⁸²

policy, which we find in the studies of G. Yu. Filimonova.⁸³ However, in these works, a comprehensive analysis was extended to the object of study - foreign policy.

It should be recognized at the same time that the problem of power occupied the thoughts of scientists and politicians, starting with their understanding of themselves as a person in a community. Interest was formed regarding the reasons for this or that power, its balance, the fairness of its distribution in communities. It is known that Aristotle already substantiated the problem of forms of organization and distribution, concentration of power. From the works of Sun Tzu «The Art of War» and Machiavelli's «The Prince» a well-founded interpretation of power in general emerges. And although the term «power» itself is one of the most commonly used, the concept of «power» nevertheless remains very vague, with a vague concept and denotation. As P. Bakhrakha and M.S. Barats believe, the concept of «power» remains unclear, and therefore sociologists, political scientists, economists, and managers cannot unambiguously express their scientific attitude to power.⁸⁴

Thus, power in English terminology is associated with «strength,» which already raises questions and doubts among the Russian-speaking reader regarding its transfer to Russian practice. Therefore, we can find different concepts of the concept of «power». For example, Hannah Arendt believes that power should be correlated with a person's ability not only to act, but also to act in solidarity. Power, according to H. Arendt, does not belong to an individual but only to a social group and therefore exists, manifests itself as power as long as the community exists.⁸⁵

Power is the mastery of minds, not excluding the fact that power can also take military forms, as John J. Mearsheimer believed.⁸⁶ But if «hard power» clearly correlates with force, which is materialized in weapons, means of intimidation and obedience, then «soft power» already correlates with intangible phenomena. The latter gave rise to the American scientist R. Klein in 1975 to propose some

⁸³Filimonov G. Yu. The role of "soft power" in US foreign policy: dis. ... Dr. Polit. Sci. Moscow, 2013. 422 pp.; Filimonov, G. Yu. "Soft power" of US cultural diplomacy / G. Yu. Filimonov. – M.: RUDN, 2010. 212 p.

⁸⁴Bachrach P., Baratz M. S. Two faces of power....P. 947. URL: http://www.columbia.edu/itc/sipa/U6800/readingsm/american_bachrach.pdf;

⁸⁵Lampton D.M. The Three Faces of Chinese Power:P. 8.

⁸⁶Ibid. P. 9.

aggregated understanding of the power of the state, presenting it in the following model:

$$P = (C+E+M) \times (S+W),$$

where P is the power of the state,

C – population and territory,

E – economic opportunities,

M - military power,

S – national strategy coefficient,

W – will to achieve the goals of the national strategy.⁸⁷

This model already included both material and spiritual components, which at the same time gives grounds to attribute the spiritual component to the productive potential of society. R. Klein sees the basis for including the spiritual component in the productive power of the national economy in the following argument. The government of a country can force the leadership of another country to do something that it once, other things being equal, would not have done voluntarily. Then the question arises, what factors and arguments were used to convince the other opposing side to do what would be beneficial to the other side without using military force.⁸⁸

This idea gave grounds to another researcher, Harvard University professor and political scientist J. Nye, to deepen the understanding of «soft power» and its potential. The latter divided potential, «power» into «soft» and «hard». In this regard, it should be simultaneously recognized that the ideas of «soft influence» were presented to the scientific community somewhat earlier in the joint work of J. Nye and R. Kohane «Power and Interdependence» (1977).⁸⁹ The dominant idea in the article was to formulate the concept of a complex relationship and

⁸⁷Balakhontsev N., Kondratiev A. Foreign methods for assessing the potential of countries // Foreign military. review. 2010. No. 11. P. 101-104.

⁸⁸Balakhontsev N., Kondratiev A. Foreign methods for assessing the potential of countries // Foreign military. review. 2010. No. 11. P. 101-102.

⁸⁹Keohane R., Nye J.S. Power and Interdependence: World Politics in Transition. Boston, MA: Little, Brown and Co., 1977.

interdependence of material and spiritual factors in world trade. The work proposed «to equate the state with international organizations, churches, non-governmental organizations, transnational corporations, revolutionary movements, etc. It was especially emphasized that the diverse and complex connections and interdependencies between states and societies are growing, while the factor of military force in The balance of power in most countries is declining, giving way to cultural diplomacy. Special emphasis was placed on the fact that this instrument will only strengthen cooperation between peoples, reducing the likelihood of large-scale military clashes in the future.»⁹⁰

At the same time, it should be recognized that the well-known term «soft power» was first used by J. Nye in 1989 in the monograph «Bound to Lead: The Changing Nature of American Power.»⁹¹ At the same time, the concept of «hard power» included in its denotation the material components of the total power of the state, such as: the material components of the productive forces of the state, political, financial, economic power. The denotation of the concept of «soft power» included such components as culture, spiritual values, and political ideology. Somewhat coarsening, but without distorting the meaning set out by J. Nye, it can be argued that everything materially belonged to «hard power», the spiritual components of state power belonged to «soft power».

Somewhat later, namely, in 2004, J. Nye, already relying on the experience of a practicing politician, as well as on his own scientific research, J. Nye published a new work «Soft Power», «... where he developed own theory of force. According to the content of this article, soft power is the ability to persuade others to want what you want, or a co-optive method of exercising power. This is not only influence, but also attractiveness.

Among the resources of soft power, the researcher identified all sorts of components of the life of a particular society (state), which «inspire and attract» to

⁹⁰Keohane R., Nye J.S. Power and Interdependence: World Politics in Transition. Boston, MA: Little, Brown and Co., 1977.

⁹¹Nye J., Jr. Bound to Lead: The Changing Nature of American Power. New York: Basic Books, 1991. 366 p. Filimonov G.Yu. The role of “soft power” in US foreign policy. P. 14

the source of influence, allowing those who seek to control it to achieve the desired result. As the basis of involving power, the author highlighted the attractiveness of ideas of intangible etiology: ideology, institutions and culture.»⁹² Russian scientist P.B. Parshin somewhat clarifies and at the same time deepens the main idea of J. Nye, emphasizing that the essence of «soft power» comes down to forcing another «...to want the same thing that you want.»⁹³

It should be recognized that J. Nye gives several formulations of his understanding of «soft power». Later in the article (2012)⁹⁴ «Soft power is presented as the ability to achieve results through persuasion and attraction, rather than through coercion or payment.»⁹⁵

A significant contribution to the distinction between the concepts of «hard power» and «soft power» was made by Brunel University scientist Fan Ying, who simultaneously identified and contrasted specific features based on the work of J. Nye «Soft Power: The Key to Success in World Politics.» : The Means to Success in World Politics».⁹⁶

As evidenced by some studies on this scientific problem, an analysis of the views of J. Nye allows us to conclude that soft power is directly related to hard power, despite all their conceptual differences. The first distinctive feature lying on the surface lies in the difference in the nature of hard and soft power, the first has a physical origin, the second has a spiritual origin. «The role of hard power is to satisfy society's needs for natural resources and other material support. The results of applying hard power are quick and obvious. In most cases, the use of hard power involves military intervention or economic sanctions. There are plenty of examples in history when strong military powers conquered other countries through military action. Soft power relies mainly on the effects of the

⁹²Tarabarko K.A. Soft power of Chinese culture: conceptual content and implementation practices: dis. Ph.D. philosopher. Sci. Chita, 2017. P.22.

⁹³Parnin P.B. Problems of “soft power” in Russian foreign policy // Analytical reports of the IMI MGIMO (U) of the Ministry of Foreign Affairs of Russia. 2013. Issue. 1 (63). P. 18.

⁹⁴Nye J., Jr. Why China is a week on soft power // New York Times. 2012. January 17. URL: http://www.nytimes.com/2012/01/18/opinion/why-china-is-weak-on-soft-power.html?_r=0

⁹⁵Quote by: Parshin P.B. Problems of “soft power” in Russian foreign policy. P. 19.

⁹⁶Nye J., Jr. Soft Power: The Means to Success in World Politics. N.Y.: Public Affairs Group, 2004

attractiveness of one's country (political regime, economic system, ideology, etc.) in other countries. Such a force plays a certain role in society, but the spread of its influence is relatively slow; the results of the application are delayed in time.»⁹⁷

Unity is seen in the fact that the phenomena under consideration are interconnected and indivisible. Any force is a condition for the existence of another. «Hard power is an important prerequisite for increasing soft power, but the latter is an important prerequisite for the former. However, the build-up of hard and soft power occurs at different rates, which is confirmed by both historical examples and modern events.»⁹⁸

Soft power, embodied in products, communication, and mass culture, has enormous attractive power, despite its superficiality. She is in a constant state of pursuit of fashion, of a way of life that is being imposed on the population of the entire globe, which makes it a tenthly effective means of instilling a way of life for the widest mass of the population.

In his later articles, J. Nye began to distinguish between consumer culture and high culture, classifying both as sources of soft power. Consumer culture turns out to be more effective, since it is promoted by the media and covers a wider segment of the population. This position was challenged in the works of S. Huntington and Z. Brzezinski. Thus, the latter in the work «The Great Chessboard: American Dominance and Its Geostrategic Imperatives»⁹⁹.

Already in another work, which examined the problems of loss of control, Z. Brzezinski noted that Western countries, due to their strong economy and achieved power, are quite capable of quickly resolving the problems of economic growth. However, that moral decline, cultural self-destruction, political split carries with it much more serious negative consequences, overcoming which can take large financial and material resources of society.¹⁰⁰

⁹⁷Tarabarko K.A. Soft power of Chinese culture: conceptual content and implementation practices: dis. Ph.D. philosopher. Sci. Chita, 2017. P.23

⁹⁸Right there. P. 24.

⁹⁹Brzezinski Z. The Great Chessboard: American Dominance and Its Geostrategic Imperatives / Trans. from English M.: International. relations, 1998. 330 p.

¹⁰⁰Brzezinski Zb. Out of control. Global Turmoil on the Eve of the XXI-st Century. N.Y., 1993.

In an effort to find acceptable forms of resolving the emerging contradictions, which were the result of an incompletely verified mechanism for imposing the institution of «soft power,» S. Huntington attempted to explain the new paradigm of the emerging world order. The emphasis was placed on the attractiveness of the symbiosis of culture and ideology. This was achieved by the fact that with the unity of culture and ideology, the latter are considered as materialized victories and influence on the formation of attractiveness, while acquiring greater power. It is further concluded that only soft power that is created on the basis of hard power can dominate others. An increase in solid economic strength in unity with an increase in military strength and military power can increase the people's confidence in their policies and in themselves, create self-satisfaction, self-confidence, belief in superiority, instill in the citizens of the country a sense of their exclusivity, in the attractiveness of the national culture and ideology in comparison with other nations and peoples. Culture, according to S. Huntington, always follows power, i.e. expansion and strengthening of power always contributes to the flourishing of culture. From this judgment it follows that culture itself does not have sufficient foundations, independence and independence.¹⁰¹

J. Nye's objections boil down to the fact that the spread of American mass culture around the world does not contribute to an increase in interest in American culture in its classical sense, and, therefore, does not contribute to the growth of US soft power in foreign policy. This interest extends to the universal human interest in love, violence, sex, mystical phenomena, heroism, wealth, etc. As a branch of business that ensures the embodiment of mass culture in people's consciousness, it is interested solely in making a profit, i.e. he has little interest in soft power itself, the American cult. Business has turned culture into a means of making profit.

¹⁰¹Huntington S. *Clash of Civilizations* / Trans. from English T. Velimeeva, Y. Novikova. M.: AST Publishing House LLC, 2003. pp. 17-18.

In Russian terminology, «soft power» has received many interpretations, which is partly explained by the English-language origin of the term «force» itself. As a result, in scientific publications one can find a significant number of interpretations of the English version of the translation of «soft power». In Russian, the term «power» is understood as the physical ability to carry out some action, at the same time, as a resource, as a source of influence on the recipient, as the ability to change something.

K.A. Tarabarco gave a detailed analysis of the translation of the English term «soft power» with all sorts of combinations of other related terms. This can be seen in the works of the authors: V.V. Kutenev, F.S. Frolov, G.Yu. Filimonov, T.N. Kuchinskaya, V.A. Abramov, N.A. Abramova, V.M. Feoktistov, A.V. Budaev, S.Yu. Raspertova, A.V. Mikhalev, O.D. Fedorov, P.B. Parshin, A.V. Torkunov, S.K. Pestsov, A.M. Bobylo, M.M. Lebedeva, J. Faure, Yu.P. Davydov, A.A. Kazantsev, V.N. Merkushev, S.V. Mikhnevich, Yu.A. Nikitina, D.B. Regzenova, M.L. Titarenko, O.I. Zavyalova, O.N. Borokh, A.V. Lomanov, M.V. Kharkevich, O.G. Leonova, A.V. Gukasov, O.I. Bodrova, E.N. Matyukhina, O.B. Skorodumova 1, etc.), «soft influence» (I.A. Zevelev, M.A. Troitsky, I.G. Dezhina, etc.¹⁰²

¹⁰²Kutenev V.V. Institutions of Eurasian integration as instruments of “soft power” of Russia: abstract. dis. ...cand. watered Sci. Bishkek, 2012. 24 p.; Frolov F.S. Cultural and linguistic expansion as a threat to Russia’s national security: abstract. dis. ...cand. watered Sci. Moscow, 2014. 34 p.; Filimonov G.Yu. The role of “soft power” in US foreign policy: abstract. dis. ... Dr. Polit. Sci. Moscow, 2013. 50 pp.; Kuchinskaya T.N. Architectonics of the sociocultural space of China in the conditions of transnational intercultural interaction between the Russian Federation and the People's Republic of China: dis. ... Doctor of Philosophy Sci. Chita, 2013. 413 pp.; Abramov V.A., Abramova N.A. The value potential of the Chinese “powerful cultural state” in the projections of global development. M.: Eastern Book, 2014. 256 pp.; Feoktistov V.M. Cultural and civilizational values of the concept of national security of the People's Republic of China in the context of globalization: author's abstract. dis. ...cand. Philosopher Sci. Chita, 2007. 23 p.; Budaev A.V. The role of “soft power” in Russian foreign policy (using the example of Russian-Brazilian relations): abstract. dis. ...cand. watered Sci. Moscow, 2014. 24 p.; Raspertova S.Yu. Modern cultural strategies of the People's Republic of China in the practice of international interaction: abstract. dis. ...cand. Philosopher Sci. Moscow, 2011. 27 p.; Mikhalev A.V. Mongolia in the new big game: the role of informal institutions of soft power: abstract. dis. ... Dr. Polit. Sci. Ulan-Ude, 2013. 47 p.; Fedorov O.D. International educational programs in the instruments of state policy // Academic Bulletin of the Institute of Pedagogical Education and Adult Education of the Russian Academy of Education. Man and education. 2014. No. 2 (39). pp.126-129; Parshin P.B. Two understandings of “soft power”: prerequisites, correlates and consequences // International relations. 2014. No. 2 (35). pp. 14-21; Torkunov A.V. Education as a tool of “soft power” in Russian foreign policy // Russian state in the system of international relations. Bulletin of MGIMO University. 2012. No. 4 (25). pp. 85-93; Pestsov S.K., Bobylo A.M. “Soft power” in world politics: the problem of operationalizing a theoretical concept // Bulletin of Tomsk State University. Story. 2015. No. 2 (34). pp. 108-114; Lebedeva M.M., J. Faure Higher education as the potential of “soft power” of Russia // Bulletin of MGIMO University. 2009. No. 6. P. 1-6; Lebedeva M.M. “Soft power” in relation to Central Asia: participants and their actions // Bulletin of MGIMO University. 2014. No. 5. P.47-55; Davydov Yu.P. “Hard” and

The term «soft power» was introduced into scientific circulation by A.A. Bakov¹⁰³, the term «soft power» - S.I. Kosenko.¹⁰⁴ As a result, it is concluded that due to the semantic vagueness of the term «soft sweetness», works often use the more strict and almost commonly used concept of the English «soft power», making the translation itself redundant.¹⁰⁵

Since in this study the concept of «soft power» is presented as a generic concept (genus procsimus) to highlight its specific nature (differentia specifica), then in the future we will understand the following: soft power is the potency (ability) of a subject of management to impose its will on the managed structure, relying on developed spiritual values, already accepted by the object of management as corresponding to his interests and desires.

It should be recognized that modern management theory basically left the basic postulates of the command-administrative system as a «sacred cow», relying on the construction of rigid hierarchical management models as the only possible

“soft” power in international relations // USA and Canada: economics, politics, culture. 2007. No. 1. P. 3-24; Kazantsev A.A., Merkushev V.N. Russia and the post-Soviet space: prospects for using “soft power” // Polis. 2008. No. 2. P. 122-135; Mikhnevich S.V. The sage helps the Celestial Empire: the development of a network of Confucius Institutes as a tool for implementing the policy of “soft power” of the PRC in Greater East Asia // Vest 2015. Vol.10. No. 1. P. 80-117; Nikitina Yu.A. Russian approach to promoting “soft power” in the field of foreign policy // Bulletin of MGIMO University. 2014. No. 2 (35). pp. 30-35; Regzenova D.B. Historical experience of stratagem and the principle of “soft power” in China’s socio-economic reforms: abstract. dis. ...cand. ist. Sci. Ulan-Ude, 2012. 22 p.; Titarenko M.L. China and Russia in the modern world. St. Petersburg: SPbGUP, 2013. 88 p.; Zavyalova O.I. The big world of the Chinese language. 2nd ed. M.: Eastern Book, 2014. 320 pp.; Boroh O.N., Lomanov A.V. The modest charm of China // Pro et Contra. 2007. November-December. pp. 41-60; Kharkevich M.V. “Soft power”: the political use of a scientific concept // Bulletin of MGIMO University. 2014. No. 2 (35). pp. 22-29; Leonova O.G. Soft power is a resource of the state’s foreign policy // Observer. 2013. No. 4. P. 27-40; Gukasov A.V. “Hard” and “soft” power as tools of US foreign policy // Bulletin of the Institute for Strategic Studies of PSLU: Coll. scientific works Issue I: Conflicts - security - geopolitics: strategic analysis of modern world development. Stavropol: Stavrolite, 2011. pp. 15-17; Bodrova O.I. Humanitarian expansion of the People's Republic of China in the period from 1978 to 2012: abstract. dis. ...cand. ist. Sci. Nizhny Novgorod, 2013. 22 p.; Matyukhina E.N. A combination of hard and soft power // News of higher educational institutions. Sociology. Economy. Policy. 2015. No. 1. P. 98-102; Skorodumova O.B. The strategy of “soft power” and its significance in the modern era // Scientific Bulletin of MSTU GA. 2015. No. 215 (5) M., pp. 52-58. 2 Zevelev I.A., Troitsky M.A. Power and influence in US-Russian relations: a semiotic analysis. Essays on current politics. Issue 2. M.: Scientific and educational forum on international relations, 2006. 72 p. The strategy of “soft power” and its significance in the modern era // Scientific Bulletin of MSTU GA. 2015. No. 215 (5) M., pp. 52-58. 2 Zevelev I.A., Troitsky M.A. Power and influence in US-Russian relations: a semiotic analysis. Essays on current politics. Issue 2. M.: Scientific and educational forum on international relations, 2006. 72 p. The strategy of “soft power” and its significance in the modern era // Scientific Bulletin of MSTU GA. 2015. No. 215 (5) M., pp. 52-58. 2 Zevelev I.A., Troitsky M.A. Power and influence in US-Russian relations: a semiotic analysis. Essays on current politics. Issue 2. M.: Scientific and educational forum on international relations, 2006. 72 p.

¹⁰³Baykov A.A. “Soft power” of the European Union in the global power balance: the Euro-Russian track // Bulletin of MGIMO University. International relationships. 2014. No. 2 (35). pp. 36-46.

¹⁰⁴3 Kosenko S.I. Cultural policy as an attribute of “soft power” in France // Power. 2012. No. 2. P. 22-27.

¹⁰⁵Tarabarko K.A. Soft power of Chinese culture: conceptual content and implementation practices: dis. Ph.D. philosopher. Sci. Chita, 2017. P.23

and effective ones. During periods of aggravated contradictions in the system, they resorted to either tightening the control system or pumping the economy with monetary «force» through the banking system, as happened during the 2008 crisis. This only temporarily relieved the severity of the emerging contradictions. The contradictions of the system on the surface of economic life generated risks. The latter in management theory were interpreted as: probability, danger, uncertainty, the possibility of failure, expected damage.

A certain innovation of this work can be considered management, which is ultimately aimed at stimulating the process of progress towards the intended goals. Risk management that may arise along this path is possible using methods: reducing the likelihood of undesirable events occurring by investing in preventive measures, or avoiding this possibility, or distributing the danger itself, reducing it, or, finally, traditional insurance of the risks themselves. But just as the danger itself, in the form of, for example, loss of capital, can be distributed among various assets, so the risk can be distributed among individuals. «Entrepreneurs, of course, can determine for themselves the measurement criteria, the measure of fear, danger and risk, but the range of subjectivity of such assessments is so great that they will be of interest to psychologists (partly psychiatrists), but not economists.»¹⁰⁶ But since only a person is a bearer of risks, he is simultaneously subject to the corresponding affects of the soul - fear.

Fear can both mobilize and deprive people of their will. Consequently, management as an art, as the most important part of the production process, in the theory and practice of management should reduce risks, and therefore fears, to an extent that can be accepted by its bearers as acceptable for a person's comfortable existence.

The philosophical aspect of fear was considered and introduced into scientific circulation by the Dane Soren Kierkegaard in his work «Fear and Trembling» (1843 and «The Concept of Fear» (1844). Fear as an affect of the soul

¹⁰⁶Ostanin V.A., Plesovskikh Yu.G., Rozhkov Yu.V. The triad “fear-danger-risk” and the economic security of entrepreneurship // Economics of Entrepreneurship. 2012. No. 2 (25) pp. 181-185.

was classified as empirical and «metaphysical fear.» At the same time, recognize that even Aristotle in his work «Rhetoric» paid attention to the phenomenon of fear. «Once it is clear,» notes Aristotle, «what fear and terrible things are, and also in what state people experience fear, it will also be clear what it is to be courageous, in relation to what people are courageous and in what mood they are courageous, because courage is the opposite of fear and what inspires courage is the opposite of terrible.»¹⁰⁷ Aristotle's conclusion boils down to the idea that "fear makes people think" as if aimed at the future, at the modern entrepreneur. After all, business phobia, as a signal of a potentially negative development of specific events or processes directly affecting economic entities, is compensated by a set of «stabilization» antidotes mechanisms (the creation by the state of protective legal norms, the development of the insurance sector, etc.)¹⁰⁸

While creating wealth in the process of material production and experiencing mental satisfaction, a person simultaneously acquires mental discomfort, experiencing a possible loss of wealth for various reasons. Therefore, fear can limit a person's potential and desire to perform any actions that are meaningful to him. But if fear is realized, then it becomes conscious, i.e. risk. In this case, a person, on the contrary, can receive additional potential for expansion in business. However, the difference between fear and risk lies in the realm of awareness. Unconscious fear can be generated on an increasing scale, partly for far-fetched reasons. Risk is a perceived danger that generates fears, but they always have a justification both in the sphere of quality and quantity. On the quality side, this is the very nature of the danger; on the quantity side, the probability of the occurrence of a random event. This value can be expressed by the mass of risk model (Massa-at-Risk, abbreviated as «MaR»).

¹⁰⁷Aristotle. Rhetoric. M.: Labyrinth, 2005. 208 p.

¹⁰⁸Ostanin V.A., Plesovskikh Yu.G., Rozhkov Yu.V. The triad "fear-danger-risk" and the economic security of entrepreneurship // Economics of Entrepreneurship. 2012. No. 2 (25) pp. 181-185.

¹⁰⁹Ostanin V.A., Plesovskikh Yu.G., Rozhkov Yu.V. The triad "fear-danger-risk" and the economic security of entrepreneurship // Economics of Entrepreneurship. 2012. No. 2 (25) pp. 181-185.

However, for risk to be distributed among the production team, all members of that production community or other form of organization would have to be «included.» In other words, danger itself, risk, is a factor of inclusion. An addition should be made to the effect that an excessively large risk becomes a factor excluded, because the employee does not agree to bear the risks associated with his production and management activities and is removed from the team.

Consequently, the problem of forming an inclusive company or organization comes down, among other things, to the distribution of risk among employees and members of the organization in accordance with their readiness, state of mind, and finally, desire to take on these risks. An inclusive company is thus a single organism in which each member of the team shares the values of the organization, its goals, possible future and present preferences, as well as the dangers and risks of the future.

2. «Soft power» as a factor in inclusive development: Western and Chinese models

2.1 «Soft power» in state-building practices in China: a critical analysis

The figurative expression of «soft power» was clearly and unambiguously expressed by Joseph Nye in an interview with the El Mundo newspaper - to force people by force of persuasion to do what you want. The values of authoritarianism, seeking to establish vertical control, cease to be attractive in the modern world.¹¹⁰ However, figurative expression in linguistic form cannot replace a quick, unambiguously interpreted concept. Since the generic concept here is «power», the definition of which was given in the work earlier, we should take as the starting point that «soft power», along with the tools and mechanisms of «hard power», takes part in the distribution of power, and, therefore, , in the distribution of property, understood here in the broad sense of this fundamental concept. In Western practice, the prevailing position is that property gives rise to power. Wealth in the hands of the fierce becomes the bargaining chip through which property (wealth) is exchanged for power. The words attributed to Philip II, the father of Alexander the Great, states that «a donkey loaded with gold will open the gates of any fortress.»¹¹¹

Thus, as a result of the closed nature of privatization in China, the ownership of enterprises passed into the hands of «managers» with power.¹¹²

Here, the relationship between power and wealth can be expressed in the so-called «Western» model, or the «Eastern» model, when power provides grounds for controlling wealth. The rigid division of the model rather indicates methodological flaws in understanding the internal relationship between power and property. We believe that this relationship should be based on dialectical rather than mechanical determinism. The effect becomes the cause in this dialectical transformation.

¹¹⁰Sharp power: how Russia and China want to conquer the world // <https://inosmi.ru/20180310/241662829.html?ysclid=lo5ix78cd2857759258>

¹¹¹Life in the shade of the sun. The life and death of Philip of Macedon // <https://dzen.ru/a/YJWBwE-t43iLc4x5>

¹¹²Korostikov M.Yu. Power and property in China // <https://cyberleninka.ru/article/n/vlast-i-sobstvennost-v-kitae/viewer>

The problem of both the theory and practice of management is seen in the mechanisms for implementing both «hard power» and «soft power» in the distribution of power. This gives grounds for the assertion that this problem is a subject and area of policy, regardless of whether we are talking about state policy, corporate policy, family policy, etc.

In fact, relations of competition in a company between employees for easier, more prestigious working conditions are partially replaced by relations of collaboration,¹¹³ which can already be attributed to cooperative relations arising from the formation of the internal unity of the company, a single production team.

A feature of those known both in Russia and foreign scientific literature is that knowledge of the essence of «soft power» is, as a rule, limited to the spheres of international, foreign policy or military areas. It is necessary to pay tribute to the Chinese scientists who have carried out and continue to carry out a comprehensive scientific study of the scientific problems of «soft power». This applies to leading universities and scientific organizations in China, primarily Tsinghua University, Fudan University, Central Party School of the CPC, etc. Since 1966, the Soft Power Research Center in Beijing, as well as other scientific organizations, has been conducting scientific research on the problems of soft power. The research of Ding Sheng and Huang Yanzhong touched on such sensitive issues of «soft power» for the theory as its connection with cultural attractiveness. The philosophical and

¹¹³Lee D., Ostanin V.A. Collaboration theory of integral organizational forms of management // News of the Baikal State University. 2020. T. 30. No. 2. P.273-280; Ostanin V.A., Lee D. Collaboration as a form of resolving competition contradictions. //News of the Far Eastern Federal University. Economics and Management. 2019.No. 4 (92). pp. 5-16

cultural definition of the concept of «soft power» was given in the studies of Wang Huning¹¹⁴, Juan Mui¹¹⁵, Cao Jingzhu¹¹⁶, Li Yunhui¹¹⁷, Zhai Kun¹¹⁸ and etc.

From modern works of Chinese scientists it follows that a description of the phenomenon of «soft power» can be found already in ancient Chinese philosophy. Thus, Sima Qian (145-86 BC) in his «Historical Notes» - «Shi Ji» described three models of government, according to which the institutions of power were built in Ancient China. (Zhong, understood as the straightforwardness inherent in a person in general, empathy, commitment to general ideas, ideology. Jing is the instinct inherent in a person to honor parents and their rulers, a reverent attitude towards gods and demons, in other words, spirituality. Wen is culture, the cultural principle in a person.) Along with these three forms, Sima Qian saw such a principle of power as the «law of cruel punishments,» understood as the law of intimidation by cruel repression, control of people through fear. However, following only the model of fear of punishment could not create a strong and stable institution of power and control, which was confirmed by the fragility of the Qing Empire, built only on intimidation, which was a mistake. Referring to the authority of Confucius, Sima Qian emphasized that a humane government was needed, which would involve the abolition of punishments for slander and severe corporal punishment, rewards for the worthy, and care for the orphans.¹¹⁹

The very idea of the role, the place of power is based on its dual nature, which was noted earlier in Chinese philosophy in the works of Mo Tzu, Confucius, Sun

¹¹⁴1993 03期。第 91–97 页。(Wang Huning. Culture as national power: “soft power” // Fudan xuebao. Series "Sociological Sciences". Shanghai, 1993. No. 3. pp. 91–97); 1994 03 期。页码 9–15。(Wang Huning. Cultural expansion and cultural sovereignty: objectives of the concept of sovereignty // Fudan Xuebao Series “Sociological Sciences,” 1994, No. 3, pp. 9–15).

¹¹⁵黄牧怡。关于«软实力»的哲学思考//哲学世界。2004 年 12 期。页码 13–15 页。(Huang Mui. On the philosophical content of “soft power” // World of Philosophy. 2004. No. 12. P. 13 -15).

¹¹⁶(Cao Jingzhu. Anxious thoughts regarding “soft power” // Educational monthly magazine. 2004. No. 9. P. 1 –3).

¹¹⁷(Li Yonghui. Traditional wisdom and post-Olympic foreign policy of China) // Modern international relations. 2008. No. 9. pp. 25–27).

¹¹⁸翟崑。阿罗约感受中国软实力//世界知识。2004 年第 18 期。第 67 页。(Zhai Kun. Arroyo feels the “soft power” of China // World Knowledge. 2004. No. 18. P. 67).

¹¹⁹ Sima Qian. Historical notes. In 9 volumes. M.: Science (Main Editorial Board of Oriental Literature), Oriental Literature, 1972-2010. (Series "[Monuments of Eastern writing](#)" Vol. XXXII, 1-9). http://drevlit.ru/docs/kitay/I/Syma_Tsjan/Tom_I/pred2.php (available 09/27/2017)

Tzu. Force has been and continues to be the most important tool not only in international political relations, but also in the system of building relations between economic agents.¹²⁰ So, Yan Xuotong¹²¹, Liu Zaiqi¹²² considering the role of «soft power» in the foreign and domestic policies of the PRC, they believe that «soft power» is a factor that contributes to strengthening the comprehensive power of the state, the political regime, and strengthening the sense of identity of the people of China. Russian scientists also come to similar conclusions, the subject of their scientific interest was concentrated on the essence of «soft power» and its implementation in China.¹²³

At the same time, it should be noted that many studies by Russian scientists are limited to the subject - the study of the components of «soft power» in China through such mechanisms and tools as, for example, the intensification of cultural exchanges, the spread of the Chinese language, the development of Confucius Institutes, the attractiveness of the Chinese development model, peaceful foreign policy.¹²⁴

¹²⁰Ostanin V.A. General and private economic policy of the state: problems of relationship and interdependence // Customs policy of Russia in the Far East. — No. 4(65). - 2013. P.23-27; Ostanin V.A. Customs compromises and conflicts: problems of theoretical interpretation // Customs policy of Russia in the Far East. 2017. No. 1. P.3.-7.

¹²¹"soft power" of China from the point of view of the concept of "harmonious world" // Huanqiu shibao – Renminwan. 12/19/2005) URL: <http://news.163.com/05/1219/14/25BEALP10001124T.html>; (Yan Xuotong. The core of the “soft power” of the state is political power // Huanqiu Shiba o. 02.08.2007) URL: <http://theory.rmlt.com.cn/2012/0213/31553.shtml>; 阎学通。文化资源需要政治运用 // 环球时报。2007年8月2日。

(Yan Xuotong. The need for political use of cultural resources // Huanqiu Shibao. 02.08.2007.); 阎学通。中国软实力有待提高// 爱思想.com。2007.02.27。(Yan Xuotong. China’s “soft power” needs to be strengthened // Aisysyan.com.

02.27.2007). URL: <http://www.aisixiang.com/data/13332.html>; 阎学通, 2008年月版。页数 347。(Yan Xuotong, Yan Liang. Analysis of international relations. Beijing: Beijing Publishing House Univ., 2008. 347 p.) URL: http://wenku.baidu.com/link?url=kkd74paiGMyLoun6DS37eDGOIv5ALTZjgn6njqrTFswbu0T1BwylTkqJZ0Wbn3e8Ak12PJ1lhmfe9W30-s3bPqbu7h_pE9OFR73dpamBu; (Yan Xuotong, Xu Jin. Comparison of “soft power” China and the USA // Modern international relations. 2008 No. 1, pp. 24–29.

¹²²Liu Zaiqi. “Soft power” in China’s development strategy // Polis (Political Studies). 2009. No. P. 149–155.

¹²³Boyarkina A.V. “Soft power” as a political tool for implementing China’s foreign policy at the turn of the 20th – 21st centuries. Dissertation for academic degree. Ph.D. political sciences. Vladivostok, 2016 234 pp.; Boroh O.N. The role of culture in building the potential of “soft power” of the PRC / O.N. Boroch // “Soft power” in China’s relations with the outside world. – M.: IFES RAS, 2015. – P. 62-111.

¹²⁴Boyarkina A.V. “Soft power” as a political tool for implementing China’s foreign policy at the turn of the 20th – 21st centuries. Dissertation for academic degree. Ph.D. political sciences. Vladivostok, 2016 234 pp.; Ganshin V.G. The strength of Chinese “soft power” // Problems of the Far East. 2009. No. 6. P. 34–44; Sergeeva A.A. Foreign compatriots as an integral part of the concept of a “harmonious society” in the context of the diaspora policy of the PRC: (from the beginning of the period of “reform and openness”) // Vestn. Moscow University. Ser. 13, Oriental Studies. 2011. No. 1. P. 43–53; Lomanov A., Boroh O. Strategy for creating a “powerful cultural state”: on the decisions of the 6th plenum of the 17th convocation of the CPC Central Committee // Problems of the Far East. 2012.

The problem posed in this dissertation research is designated as clarifying the concept of «soft power» in its specific implementation, implementation in the field of management of production teams. It is becoming a proven fact that power is not limited solely to the sphere of military and foreign policy, American political scientist John Stossinger noted in his studies: «Power in the sphere of international relations is the ability of a state to use material and intangible resources in such a way as to influence the behavior of other states.»¹²⁵ Therefore, it raises a big question when authors mix and identify, albeit indirectly, the concepts of «power» and «force.»¹²⁶ Many authors do not make significant differences, or do not draw a clear boundary between the concepts of «force» and «power». "influence", "power". At the same time, one English term «power» is often used to express the essence of the above concepts, as some generalized characteristic of the goal and the means at the same time. The expression of R. Berstedt is quite suitable for these frequently used terms. «We all know what it is until we are asked.»¹²⁷

The concept of «power» is the reality of potency. Overcoming duality and uncertainty in the disclosure of a concept can be productive if one and the same phenomenon is considered in reality, action, or in acto, as well as in potency, in possibility, i.e. in potential.

Strength is potentiality that realizes itself, i.e. possibility, power coming out, thereby becoming reality. Potency is still a hidden opportunity to use force. If we allow the incorrect use of terms in the presentation, then this will, at best, lead to logical contradictions of the theory itself. The concept of «Soft power» is a narrower concept, with a more specific concept, which gives it specificity, or differentia

No. 1. P. 4–16; Boroh O.N., Lomanov A.V. From “soft power” to “cultural power” // Russia in global politics. 2012. No. 4. URL: <http://www.globalaffairs.ru/number/Otmyagkoi-sily-k-kulturnomu-moguschestvu-15643>; Zavyalova O.I. Linguistic strategy of China // Nezavisimaya Gazeta. 2015. June 26. URL: http://www.ng.ru/ideas/2015-06-26/5_china.html.

¹²⁵Stoessinger J. Nations at Down. China, Russia and America./ John G. Stoessinger. - New York: Random house, Cop. 1971. - IX, 197 s. http://www.thefullwiki.org/John_G._Stoessinger(available 05/25/2018)

¹²⁶Boyarkina A.V. “Soft power” as a political tool for implementing China’s foreign policy at the turn of the 20th – 21st centuries. Dissertation for academic degree. Ph.D. political sciences. Vladivostok, 2016 P. 25.

¹²⁷Bierstedt R. An Analysis of Social Power // American Sociological Review. 1950. Vol.1. http://zchetka.rf/book/7311/298450/VG_Ledyayev_SOVREMENNYye_KONTsEPTsII_VLASTI_ANALITICHESKIY_OBZOR.html

specifica, in relation to the generic concept - «power». The latter thereby becomes poorer in terms of its volume, or denotation, but at the same time more voluminous, including such concepts as, for example, «friction force», «willpower», «power of conviction», etc.

Joseph Nye wrote even more clearly about the need to include the soft power of economic capabilities in the broadest sense of the term, when the denotation of the concept of «force» included the possibility of using carrots and sticks - economic and military power - to force others to follow your will.¹²⁸

This desire of people to use force, according to the American political scientist G. Morgenthau, is not a historical accident. Rather, it is a natural act that reflects the very essence of a person, his existence. Force is everything that forms the power of a person over a person, including gross physical violence and subtle psychological connections with the help of which the mind of one person controls another person.¹²⁹

T. Parson understands power as a kind of intermediary, whose role is similar to money in the economy. «By making up for the lack of direct benefit from itself, money endows the one who receives it with four important degrees of freedom with regard to participation in the system of general exchanges ... Power ... is the implementation of the generalized ability to force members of the collective to fulfill their obligations, legitimized by the significance of the latter for the goals of the collective, and allowing for the possibility of coercing the obstinate through the application of negative sanctions against them...»¹³⁰

The relationship between the power of money and the power it acquires in the formation of social fields was expressed even more clearly in the thesis about

¹²⁸Nay Joseph. The future of power. – M.: AST, 2014. – 444 p.

¹²⁹Morgenthau, Hans Joachim: the struggle and peace / Hans J Morgenthau. – 7th ed. \ revised by Kenneth W/ Thomson and W. David Clinton. P33
http://www.sisekaitse.ee/public/Valissuhted/ERASMUS/Morgenthau_A_Realist_theory_of_international_politics.pdf

¹³⁰Parson T. On the concept of “political power” <http://read.virmk.ru/p/Parsons.htm> (accessed 09/27/2017)

modifying the role of money in the formation of false values, which, however, did not cancel its power in society.¹³¹

If we are talking about the economy, then we should rather use not the term «economic power», but the concept of «economic power», which will be its main characteristic and indicator. The identification of the concepts «economic strength» and «economic power» cannot have sufficient grounds.¹³²

Identification of the already developed concepts of «hard power» and «soft power» allows us to classify economic power as «soft power». «Hard power» included in its tools and implementation mechanisms crude forms of coercion to the desired model of behavior of other actors. This form was rather correlated with military force, considering it as the main form in the settlement of international relations, reflecting the power and resources of the state. It should be recognized that this hard military force continues to be an important tool at the present time with a corresponding military mechanism for coercing weaker national entities. Thus, military power continues to be the main and significant indicator of the strength, capabilities and prestige of a state, currently remaining a form of suppression of the national sovereignty of weaker states both during the periods of «hot» and «cold» wars. In the latter case, the regulator and indicator of the implementation models of both foreign and domestic policies was the fear of negative future consequences.

«Soft power» as a key concept of modern political science was developed in the works of Joseph Nye, who actually introduced this term into scientific circulation, for the first time dividing state power into «hard power», or «hard», and «soft» («soft power»)¹³³. At the same time, «hard, hard power» was understood as a certain aggregate of state power, while the spiritual components of state power were classified as «soft power», which allows influencing the country's ability to shape the preferences of other countries. Thus, «soft power» made it possible to achieve

¹³¹Ostanin V.A. Money in the concept of the theory of social field // Bulletin of the Khabarovsk State Academy of Economics and Law. — 2010. — No. 2(47)

¹³²Ostanin V.A. Money in the concept of the theory of social field // Bulletin of the Khabarovsk State Academy of Economics and Law. — 2010. — No. 2(47)

¹³³Nye, Joseph S. (2011). [The Future of Power](#). New York: PublicAffairs. 320P.

an effect that would correspond to the interests of the country, without resorting to crude forms of pressure and coercion. Joseph Nye considered political values, culture, and foreign policy to be «soft power» resources. Joseph Nye's main idea was that in modern foreign policy conditions one should not strive to rely mainly on «hard power».

Historical practice relies on three main forms in an effort to obtain the desired result, namely: «threaten them with sticks», «treat them with carrots», win over opponents and opponents (co-opt-them), trying to achieve such a result as if the opponents wanted the same thing as you. Joseph Nye defines this nature of power as co-optive.¹³⁴ Attracting an enemy with persuasion will be much more effective than using the «carrot and stick» tool, Joseph Nye believed.

As effective tools and mechanisms of «soft power», Joseph Nye proposed for use such as, for example, recognized and proven global brands, popular films, television programs, developed and accessible Internet, popular websites, distribution of printed materials, music, reputation in science, technologies. The dissemination and implementation of «soft power» is carried out through the promotion of cultural values, propaganda of the attractiveness of the way of life in the country, energetic and cultural life in the country, ensured by a large number of contacts with other societies, and, consequently, the creation of a positive image, the image of the state. The result, according to Joseph Nye, was the widespread attraction of many other countries to the US side, their unification into various types of alliances, and the eventual victory in the Cold War, combining the use of «hard power», restraint and precaution.

Joseph Nye attributed the economy and its capabilities to the resources and tools of «hard power», although at the same time he believed, along with other

¹³⁴Nye, Joseph S. (2011). [The Future of Power](#). New York: PublicAffairs. 320P

political scientists, that the economic power of a state can simultaneously be a resource of «soft power», believing that other states will « more willing to cooperate with an economically attractive country, as this may mean higher investment returns». ¹³⁵

The evolution of the tools and mechanisms for implementing the «soft power» model in the economy and foreign economic relations can be traced to the ongoing change in concepts of the postulates of the «Washington Consensus»¹³⁶ to the Beijing Consensus model ¹³⁷, and currently the approval and implementation of the principles of the «Mumbai Consensus». ¹³⁸

The rules of the «Washington Consensus» tied to Russia can be characterized as rigid, constraining the opportunities and development potential of Russia, due to which they turned out to be completely unacceptable for Russian reality. Despite their external attractiveness, these demands generated signs of false similarity in the country's development paths. Therefore, the dominance of the rules, which were formulated as some indisputable postulates of development, became the reason for the rigid liberal economic policy pursued, which predetermined the corresponding forms of economic and political institutions in other areas of the country's life. Russia was in strict compliance with extremely simplified ten rules, namely, establishing a minimum budget deficit to maintain fiscal discipline; determining priorities in the distribution of public spending in the areas of health, education and infrastructure; lowering marginal tax rates; liberalization of financial markets, protection of property rights; maximum reduction of barriers to the movement of

¹³⁵Radikov I.V. "Soft power" as a modern attribute of a great power / I.V. Radikov, Ya.V. Leksyutina // World economy and international relations. 2012. No. 2. P. 21.

¹³⁶[http://kudavlozيتدengi.adne.info/vashingtonskij-konsensus/\(available 05/25/2018\)](http://kudavlozيتدengi.adne.info/vashingtonskij-konsensus/(available 05/25/2018))

¹³⁷[http://dictionary-economics.ru/word/Beijing-Consensus\(available 05/25/2018\)](http://dictionary-economics.ru/word/Beijing-Consensus(available 05/25/2018))

¹³⁸[http://blogs.reuters.com/chrystia-freeland/2010/10/22/the-mumbai-consensus/\(available 05/25/2018\)](http://blogs.reuters.com/chrystia-freeland/2010/10/22/the-mumbai-consensus/(available 05/25/2018))

investment, labor and capital; refusal of state regulation of the economy; privatization of former public property; liberalization of foreign trade by reducing customs rates on imports; establishment of a free exchange rate for the national currency.

The flawed policy of the «Washington Consensus» with its no less flawed rules of economic behavior was imposed on the country's completely competent leadership.

The strict rules of the «Washington Consensus» deepened the main contradiction of the system between the objectively urgent needs of the Russian economy in the sphere of increasing the country's innovative potential and the established system of private capitalist business orientation towards profit maximization.

The removal of the rigidity of the «soft power» of the postulates of the «Washington Consensus» can be noted in the change in the paradigm of state regulation of the Russian economy, when the basis was based on the rules called the «Beijing Consensus». The rules of the Beijing Consensus did not provide for renouncing the benefits of international integration and benefiting from the international distribution of labor, resources, and capital. According to the authors, the «Beijing Consensus» simultaneously sought to achieve the opposite goal - to maintain independence from world capital, strive for innovation and experimentation, protect national interests, the institution of the state and its borders, while simultaneously accumulating billions of foreign exchange reserves as instruments of some «asymmetrical power».

The development of integration processes has brought to life fundamentally different rules from the «Washington» and «Beijing» consensuses, the so-called «Mumbai Consensus», which was initiated by Larry Summers, an adviser to the US Obama administration. A feature of the «Mumbai Consensus» should be considered that the forms of state management of the economy were even more oriented and based on the instruments of «soft power», taking into account national traditions, the

level of development of the nation, and cultural heritage. Therefore, it is not by chance that these rules of the «Mumbai Consensus» began to be considered as a kind of alternative to the «Washington» and «Beijing» consensuses. While China's economy developed from the very beginning as an export-oriented economy, India's economy was oriented toward domestic consumption. The political institutions of India, in contrast to China, are more democratic, which gives reason to believe that within the framework of the «Mumbai Consensus», countries with emerging markets can to a greater extent implement the mechanisms and tools and mechanisms of «soft power» in such areas of development as, for example: improvement political power; pluralism in the democratic model; peaceful, not expansionist international policy, which is focused not on confrontation, but on cooperation and compromise; development of private entrepreneurship and innovation; focus on stimulating domestic demand, which will lead to achieving a greater level and quality of well-being of the broad masses.

The listed characteristics reflect the strengthening of «soft power» factors, thereby increasing the «economic power» of the country. The latter does not mean that developed countries have less «soft power» potential. According to expert assessments of the «soft power» rating, obtained in 2015 with the help of Internet providers in 30 countries by news agencies, objective factors were analyzed that reflected cultural enterprises, digital technologies, government regimes, as well as social connections, level and quality of education. As subjective factors, the results of the analysis were analyzed and summarized such factors as national cuisines, friendly relations, technical products, luxury goods, foreign policy, living comfort of the population. The results of the study showed the possibility of measuring the «soft power» factor. According to the World Economic Forum, Russia has improved its performance in the global competitiveness ranking of countries, (Global Competitiveness Index, GCI), ranking 38th out of 137. The main factors for the rise in the ranking were improved macroeconomic indicators, lower inflation, market

size, education, infrastructure and innovative potential.¹³⁹ At the same time, Russia's position compared to 2015 moved from 91st position to 53rd.

As a result of further research, American experts came to the conclusion that in a globalizing world, the use of power tools characteristic of hard power is becoming less effective. «Soft power» in the modern foreign policy environment is becoming increasingly in demand by politicians.¹⁴⁰

The findings of Chinese researcher Ding Shen indicate an empirical relationship between soft power and the rise of China's economy. The introduction and practical development of «soft power» resources can lead to the formation of a real «harmonious world» in China, which will influence not only the distribution of zones of influence in Southeast Asia in favor of China, but will also influence the development of subsequent events in the globalizing economy and the world in general.¹⁴¹

Despite the importance of the considered problem of «soft power» in the foreign policy field, it should be recognized that these mechanisms and tools are developed within the economic system. Society always forms historically justified specific forms of production, distribution, exchange and consumption of wealth. The states of the Ancient World were distinguished rather by the forms of conquest and subjugation of other states with the crude use of «hard, brute force.» Economic forms of wealth distribution in the later stages of the development of human civilization were already based on market exchange, when the proportions of exchange were determined by the cost, or value, of the exchanged goods produced. These market forms, in comparison with the forms of appropriation as a result of wars of conquest, should already be classified as «soft forms of exchange».

However, within market forms of production and commodity exchange of goods, relations between actors could be built either under the dominance of

¹³⁹ <https://russian.rt.com/business/article/434265-ekonomika-rossiya-reiting> (available 09/27/2017)

¹⁴⁰ Pecheritsa V.F., Boyarkina A.V. "Soft tread" of the yellow dragon: Monograph / V.F. Pecheritsa, A.V. Boyarkina. – Vladivostok: Far Eastern Federal University, 2017. – 164 p.

¹⁴¹ Kurnot, A.O. Study of the mathematical principles of wealth theory // <http://www.vmurzaev.ru/list/kurno-antuan> (available 05/25/2018)

competition, by which we mean various forms of struggle for the more profitable use of limited resources, or in the form of collaboration or collaboration. Competition by its nature is understood as a struggle (lat. concurrentia, from lat. concurro). Those. by its nature it is struggle between economic entities for maximum efficient use factors of production). Here the factor of inclusion, or involvement with the goal of creating a single body, a team, is impossible. The association is carried out on the material interest of persons who pursue diametrically opposed interests. Owner of capital – making a profit, preferably maximum. Hired workers pursue the goal of maximizing income with the minimum possible return on their competencies. This organization does not represent an organic whole; therefore, there is no reason to assert its inclusive nature. The ability to impart integrity to an organization using soft power tools has extremely limited potential due to internal systemic self-contradiction. Its opposite from the point of view of distribution of property and power is collaboration.

The advancement of this thesis is based on the position that even the toughest form of struggle for resources, for a more profitable investment of capital cannot absolutely exclude the fact that moments of collaboration were implicitly included between the participants in a single production and exchange process. This is explained and proven by the fact that not a single production or exchange act can be of a complete, integral nature. All participants in a single production and exchange process are interconnected and interdependent. If competition, which we understand as the struggle for greater efficiency in the use of resources, leads to the suppression of competitors, the suppression of counterparties as a result of the implementation of a dominant strategy focused on maximizing profits, then the productive power of the counterparty is thereby undermined. If we assume that a number of interconnected counterparties strive to maximize their profits, then this model, as

follows from the works of Antoine Cournot¹⁴², has no solution. Consequently, competition as a struggle based on the use of hard tools to achieve maximum profit will encounter a corresponding reaction from other actors, other interconnected counterparties.

The solution to this substantive dialectical contradiction are the tools and mechanisms of the policy of collaboration, or cooperation, in a single process of interconnected and interdependent activity, focused on achieving interest not by suppressing the interest of counterparties, but by taking it into account in their activities. This provision can be expressed in the form of orientation towards achieving one's interest by taking into account the interest of the counterparty. Achieving and realizing one's own economic interest is achieved subject to the achievement of interest by other participants in the unified process of production, distribution, exchange and consumption of goods. The model of economic behavior, which includes instruments of soft power, is based on the principles of collaboration, or cooperation, rather than the struggle to destroy a competitor. True competition must necessarily include «soft power» tools in its arsenal, which logically follows from the very nature of collaboration.

The model of collaboration in relationships makes it natural and reasonable to abandon hard economic instruments and move to «soft» market instruments. For example, banks may provide some concessions when lending to business entities, provide the opportunity to extend loans, and abandon the policy of imposing penalties within reason. Counterparties begin to treat the other not only as a competitor, but also as a partner, when coordinated joint activities can rather be characterized as collaboration, or collaboration, which simultaneously implies an increase in the competitive advantages of all participants in the production process and the country as a whole. It is believed that using the capabilities of «soft power»

¹⁴²Kurnot, A.O. Study of the mathematical principles of wealth theory//<http://www.vmurzaev.ru/list/kurno-antuan> (available 05/25/2018)

will allow one to overcome the limitations of the instruments of state management of economic systems, which are based on the principles of tough competition. The latter does not have in the management system not only signs of necessity, but also sufficiency. In practice, this will enrich the arsenal of management tools that are currently used by both the state and its institutions and business communities.¹⁴³

The concept of an organization initially assumes that its constituent structures, departments, production units, owners, top managers, and employees in their activities are guided by the fundamental goals that the organization faces. At the same time, we should also recognize the obvious that each element, structure, employee has its own interests, separate from the general goals of the organization. However, common goals should dominate the organization, but this dominance should not take the form of absorption of the interests of individuals, structures, groups, etc. As a result, grounds may arise for the emergence of a conflict situation. A conflict within an organization indicates that, due to an unverified organizational culture, individual employees and elements of the structure are not included, i.e. are not inclusive into the organization. As a result of a conflict of interests, the problem of identifying rights, freedoms, and distribution of power in the organization becomes more acute. The task of organizational management in this case comes down to creating an organizational environment where employees must perceive themselves as part of a certain group, structure, and finally, the organization as an enterprise as a whole. This is expressed in their inclusion in the organization, and the degree of their inclusion is a paraphrase of their inclusion in the organization.

As Richard L. Daft notes, «The ability to identify with a group and to see differences when comparing groups is essential to conflict.»¹⁴⁴ A methodological inaccuracy is allowed here; seeing the conflict is a necessary, but not sufficient condition for overcoming the conflict. Conflict is a form of internal dialectical contradiction of the organization itself. Resolving a contradiction leads to the

¹⁴³Ostanin V.A. «Soft power» and its role in the processes of globalization // News of the Far Eastern Federal University. Economics and Management. 2018. No. 4 (88). pp. 23-31.

¹⁴⁴Daft, Richard L. Organization Theory: A Textbook for University Students... M.: UNITY-DANA, 2013. P.571.

elimination or weakening of the severity of the conflict due to the implementation of developed and proposed organizational measures to find possible compromises. A compromise is achieved when the interests of the conflicting parties are fully or partially satisfied. In this case, the integrity of the organization is not violated; the current players are included in the organization as before.

It is also possible to resolve a compromise when one of the parties achieves the satisfaction of its interests, but at the expense of the other party. There is a redistribution of income and privileges when the interests of the opposite sides of the conflict are not only ignored, but also infringed. This process should already be characterized as frustration (*from Latin frustratio - deception, futile expectation*), or a state where one group achieves its goal, others are deprived of this opportunity: it will be blocked.

The sources of conflict can be both the specific features of the organization itself and the incompatibility of goals, differentiation, interdependence when solving problems with limited resources, which in this case either require more careful planning or require subsequent redistribution.

However, we can identify the main problems that prevent the organization itself from achieving inclusiveness - the incompatibility of the goals of individuals, groups, and the organization as a whole. In its most general form, this requirement can be expressed as follows. Employees of an enterprise and citizens of the country are participants in the processes of production of national wealth, personal income, their distribution and, ultimately, appropriation. Moreover, everyone is either an active or passive participant in this process of distribution and redistribution with a simultaneous internal assessment of these events, regardless of how deeply everyone understands the essence of what is happening. If the participants develop a feeling of injustice in the mechanism of distribution of national wealth, then the latter creates the preconditions for alienation, which can be expressed as alienation from property, power, corporations, and finally, the state. «Soft power» can relieve the tension of a conflict situation, partially resolving the contradictions of power, property, and

wealth. The latter should be taken into account by the heads of corporations, various other organizations, and finally, the state.

2.2 Western model of inclusive capitalism: opportunities and limitations of «soft power»

Inclusion in the works of representatives of Western economic and political thought gives this concept a specific context, being associated with the fundamental concepts of capitalist political economy. In this case, this dissertation is about «Inclusive Capitalism». As a result of analyzing the results of the authors' research on this issue, the following conclusions should be drawn:

1. Inclusion, already in the context of the Western model of inclusive capitalism, is a modified, or transformed, form of modern Western capitalism, which has not lost its fundamental features - making a profit through the exploitation of living ore and its intensification. Increasing profitability was, is and will remain the main goal of a capitalist society.
2. In modern capitalist society, contradictions between labor and capital are growing, which is pushing the Western intellectual elite to search for models that would reduce the severity of the growing antagonistic contradictions. Inclusive capitalism, as an idea, as an ideology, was developed and put forward as an alternative model of traditional capitalism, studied in detail by K. Marx in his «Capital», and received its further development in the work of scientists from the countries of the socialist camp.

As a result, the so-called inclusive economy in Western countries has recently acquired modified forms. Thus, the concept of «inclusive capitalism», introduced into scientific circulation, in the opinion of Western scientists and politicians, began to be understood as a worldwide movement that covers the entire society, with the goal of finding a model of a more equitable world order, which is characterized by a more equitable distribution of income.

The very concept of «inclusive capitalism» is conceptually understood as capitalism that is open to everyone, inclusive, all-encompassing. However, an

essential generic feature (*genus proximum - lat.*) is that this is capitalism, as a system of economic relations between wage workers separated from ownership of the means of production (capital) and the actual owners of the means of production, i.e. capitalists. It should be recognized that in scientific and other literature one can find dozens of other definitions, which very often give modified forms of reflection of the concept of the concept, since they are burdened not only and not so much by the scientific understanding of this phenomenon, but by the political engagement of the authors themselves. It becomes clear the trend in the development of capitalism, the essence of which is overcoming national borders, including in the system the unequal exchange of the value of the commodity of labor power for the cost of the means of subsistence of the hired worker, as well as the unequal exchange of natural resources of developing countries for the means of subsistence of the labor force of these countries. And in order to increase the degree of exploitation of hired workers, to ensure a constant, stable increase in profits, capital seeks to draw the whole world into its sphere of influence, to transform national capitals into a single global system, to institutionalize and consolidate its world domination.

Since inclusive growth objectively presupposes the inclusion of foreign capital in national production, in this regard it should also be understood that the consequences for the recipient country cannot be unambiguously positive. Foreign capital included in the production of national income does not leave the latter entirely in the country. Payment of various types of royalties, interest on foreign loans, dividends and other income without affecting the volume of GDP production in the country, their share of national income is exported to donor countries. It is the donor countries that have their own national interests, which often conflict with the interests of the recipient countries.¹⁴⁵ Consequently, both inclusive and exclusive factors cannot have a clear impact on national economies. However, as all world practice shows, the most advantageous positions are acquired by economically

¹⁴⁵Biryukov A.V. Inclusive development as an American response to the challenge <http://www.geopolitika.ru/Articles/1324/>

powerful global entities that determine the policies and directions of development of the entire global economic system.

This concept, externally in its concept, reveals fundamental common features with the capitalism of K. Marx. The system becomes unstable, riddled with contradictions between labor and capital. However, capitalism, as described by K. Marx, cannot be inclusive, because it excludes workers from production, which leads to unemployment, and not to their inclusion in the production process, i.e. exclusive.

Its adherents saw the resolution of these systemic contradictions of modern capitalism in inclusive capitalism. The position was declared that the interests of capital owners should extend to the interests of the rest of the community. According to the proposal of Klaus Schwab, it was necessary to create such a system of income distribution in society in order to involve all participants in the process of value production, because this would make it sustainable and consistent. At the same time, the state should gradually be absorbed by inclusive companies, i.e. essentially privatized by the largest corporations.¹⁴⁶

It should be recognized that the ideologists of Inclusive Capitalism have taken organizational steps to institutionalize relations of profit production, covering this process with outwardly attractive ideas. It was believed that the implemented model of Inclusive Capitalism would lead to the elimination or reduction of inequalities in wealth and income.

As a result, already in December 2020, under the patronage of the Vatican, the Council for Inclusive Capitalism was created. capitalism - the partnership of the Coalition with the Vatican. The main idea that was voiced by the Council is to make capitalism more inclusive and responsible. It declared the creation of more jobs for people with low incomes, providing poor people with access to financial capital for

¹⁴⁶Katasonov V. Inclusive capitalism as an ideology of perestroika. A smokescreen over the plans of the global elite. / Inclusive capitalism: by fooling the people with “fairness”, we will preserve the inviolability of the private property nature of capitalism. Part 1. Komarova A.I. / “All-Russian Public Movement “For Socialism”. Vol. 56. / Volume 650(692). M., 2021.

entrepreneurial activities, and facilitating the acquisition of goods and services by poor people.

Consequently, the very concept of «inclusive capitalism» is focused on combating inequality and reducing poverty. The created working group of the Inclusive Capitalism Initiative project included Lynne de Rothschild, managing director of the EL Rothschild company, as a co-chair. As a result, the Vision for Inclusive Capital was launched - «A New Compact between Business, Government and American Workers.» The main goals were proclaimed to be the establishment of a sustainable economic model of capitalism, and the goals of companies should not be limited solely to the search for profit, including increasing investment in intangible assets.¹⁴⁷

The contradiction between the desired model of modern inclusive capitalism and the harsh reality is visible in the analysis of the Report of the Secretary-General of the LLC, Mr. Guterres, to the Commission on Science and Technology for Development, March 23-27, 2020. The rapidly accelerating changes must correspond to the interests of inclusive and sustainable development, the latter being associated with a reduction in inequality in society and a more equitable distribution of income in the world, both between countries and between people. At the same time, the main source of desirable inclusive transformations in the report was assigned to the role of technology and technological innovations, seeing in them, as it seems to us, some kind of panacea for all the shortcomings of traditional capitalism. Thus, the role of technological progress in accelerating inclusive and sustainable development, the increasing role of artificial intelligence, big data, achievements in biotechnology, automation and digitalization of the economy, and the concentration of markets for goods, services, and capital were emphasized. Factors that hampered the process of inclusive and sustainable development were

¹⁴⁷ [E.N. Veduta. Manifesto for Inclusive Capitalism: The wolves will be fed, but what about the sheep?](#) / Inclusive capitalism: by fooling the people with “fairness”, we will preserve the inviolability of the private property nature of capitalism. Part 1. Komarova A.I. / “All-Russian Public Movement “For Socialism”. Vol. 56. / Volume 650(692). M., 2021.

separately listed, for example, unequal access to high-tech products and technologies, the Internet, and digital infrastructure. Thus, access to advanced technologies was predetermined in the report by personal factors, for example, digital literacy, age, disability, education, and gender.

It concluded by calling for technology change to be driven to «achieve inclusive and sustainable outcomes, including by creating an enabling environment for innovative approaches to reducing inequalities,» bridging the digital divide in access and skills through artificial intelligence frameworks, promoting decent work, creating good paid jobs, form fair relations between employees and employers.¹⁴⁸

Striving to present an image of plausibility to the modern model of capitalism, Klaus Schwab's work *Capitalism for the Common Good* acknowledges that «our world and civil society suffer from inequality and dangerous unsustainability. The crisis...has become just one example of unequal opportunities among different people. Those who had money, connections, an apartment or a house in a prestigious location suffered... much less... The poor constantly suffer from global crises, while the rich manage to «easily survive the bad weather.»¹⁴⁹

2.2.3 China's model of inclusive development in the modern era

The model of economic and social inclusion in China, which is currently being widely implemented in China, is fundamentally different from the model of inclusive capitalism of the Western world. The concept of «inclusiveness» is widely discussed in the Chinese scientific community¹⁵⁰ Moreover, it is often mentioned in the speeches of politicians of the highest rank. Nevertheless, there is no

¹⁴⁸What place does Russia occupy in the battle of civilizational projects? // <http://novorusmir.ru/archives/66299>

¹⁴⁹ Schwab, Klaus. *Capitalism for the common good: a new model of the global economy*. Moscow: ECMO, 2022. P.19.

¹⁵⁰Ji Jianquan. “Soft power of culture” in the context of the development of international relations between the Russian Federation and the People’s Republic of China / Ji Jianquan // *Current problems of the development of the People’s Republic of China in the process of its regionalization and globalization: materials of the VI International Scientific and Practical Conference*. – Chita: ZabSU, 2014. – P. 168-170; Liu Zaiqi. “Soft power” in China’s development strategy / Liu Zaiqi // *POLIS. Political studies*. – 2009. – No. 4. – P. 149-155; Xie Tao. “The Great Revival of the Chinese Nation” - what does it mean // <https://asiarussia.ru/articles/18879/>;

unambiguous interpretation of the scientific concept of «inclusive development» or «inclusiveness of the economy» in the works of Chinese scientists.

The concept of these concepts is revealed from the context of speeches by politicians, scientists, publicists, monographs and scientific articles. Thus, at a meeting of the Shanghai Cooperation Organization, President of the People's Republic of China Xi Jinping called for promoting inclusive development for the benefit of all.¹⁵¹ The concept was further deciphered and deepened, emphasizing the importance of maintaining international equality and justice. The obstacles to inclusive development included hegemonic, power relations that intimidate the world economy from a «position of strength.» It was proposed to intensify mutually beneficial economic cooperation and eliminate trade, investment and technological barriers. It was stated that this will contribute to inclusive development, which will benefit everyone. (*Emphasis added by us - Ya.I.*)

The key point here is that participants in the trade, investment, and technological process were not excluded for any reason, but were drawn in and included in the overall process of realizing mutual benefit if all members of the community adhere to the principles of inclusive development and mutual benefit in order to achieve common development.¹⁵²

Revealing the essence of the One Belt, One Road Initiative, it was stated that this Initiative is an «inclusive and open platform» on which all participants can both contribute and benefit. For example, China skillfully uses its potential as part of the implementation of the global project «One Belt – One Road». This project, as we see it, solves the extremely important tasks for China of overcoming its own internal contradictions. China, due to the enormous investments that were made in the territories associated with the «One Belt - One Road» belt, not only turned out to be

¹⁵¹Xi Jinping appreciated the benefits of the “One Belt – One Road” project for participating countries <https://ria.ru/20170515/1494310280.html?ysclid=llm33bf0jn364899484>.

¹⁵²Xi Jinping calls for inclusive development of all countries. http://russian.news.cn/2018-11/05/c_137583119.htm; Zibigenyu Buzhejinsizi. Daqi ju – meigode shouyao diwei jiqi diyuan zhanliue = Clash of civilizations and the construction of a new world order / Transl. Zhongguo guoji wenti yanjiu. – Shanghai: Shanghai Chubanshe, 2007.

inseparable, or «included,» in the global economic system, but to some extent itself included the rest of the world in the sphere their national interests.¹⁵³

If we talk about the mechanisms and procedure for concluding agreements with the goal of forming closer mutually beneficial cooperation through greater openness, excluding any manifestation of political pressure, they are exclusive agreements in nature.¹⁵⁴

In a speech at the SCO Anniversary Summit, Xi Jinping said that an inclusive government could be formed in Afghanistan. The basis for this conclusion was that the Taliban, contrary to previously issued promises to form an inclusive government, nevertheless announced the creation of an Islamic emirate based on the strict rules of medieval Sharia, severely limiting the rights of women and national minorities to be represented in the government of Afghanistan. Here the connection between the concept of «inclusiveness» and the inclusion of other representatives in government bodies is more clearly visible.

At the same time, not only inclusions have positive effects in the development of systems, but also exclusions. Exclusions can also bring positive effects, but only if they promote unity, eliminate disunity, help consolidate cultural traditions, and preserve the genetic spiritual code of the nation. Thus, objective changes will also require changes in the system of assessing values and culture of behavior. But changes that will be alien to the bulk of the people will be rejected. On this occasion,

¹⁵³Ostanin V.A. National egoism and global altruism of Xi Jinping in the concept of the Great Chinese Dream. *Diary of Science*. 2020. No. 6(42). P.13; Ostanin V.A. The global Belt and Road project as a tool for realizing the Chinese dream of the Great Revival of the Chinese Nation // *Bulletin of Science*. 2020. T. 3.No. 5 (26). pp. 53-67; Ostanin V.A. “One Belt – One Road” is a project for China’s global political and economic expansion. / In the collection: MODERN SCIENCE: CURRENT ISSUES, ACHIEVEMENTS AND INNOVATIONS. collection of articles of the XII International Scientific and Practical Conference. 2020. pp. 119-124; Ostanin V.A. Political markets and economic policy of China in the Asia-Pacific countries: political science aspect of the natural gas market in the context of global policy uncertainty. / In the collection: EUROPEAN RESEARCH. collection of articles of the XXV International Scientific and Practical Conference: in 2 hours. 2020. P. 64-70; Ostanin V.A. “Soft power” and its role in globalization processes // *News of the Far Eastern Federal University. Economics and Management*. 2018.No. 4 (88). pp. 23-31; Ostanin V.A. Cross-border Russian-Chinese trade relations: effects of collaboration and competition // *Russian Customs Policy in the Far East*. 2018. No. 4 (65). pp. 10-20; Ostanin V.A. International integration organizations in conditions of global uncertainty of world and commodity markets // *Customs policy of Russia in the Far East*. 2022.No. 4 (101). pp. 22-33.

¹⁵⁴Xi Jinping appreciated the benefits of the “One Belt – One Road” project for participating countries // <https://ria.ru/20170515/1494310280.html?ysclid=llm33bf0jn364899484>

a thought was conveyed figuratively, but at the same time accurately, by a Chinese blogger. «Change will wash away all the dust; the market will no longer be a paradise for capitalists who can get rich overnight; the stage will cease to be a paradise for effeminate stars, and the press will cease to be a place for worshipping Western culture.»¹⁵⁵ Everything that was recognized as superficial and alien must come to traditional models of relationships and value guidelines.

The analysis of the concept of «inclusion with Chinese characteristics», which is expressed in terms such as inclusive growth, inclusive development, inclusive government, inclusive platform, allows us to draw some conclusions:

Inclusion, both in the works of Chinese and Western scientists, carries a generic characteristic - to be included in some processes, events, institutions, organizations. Since this concept is heavily burdened with various subtleties of the concept, which sometimes distort the most essential qualities of this phenomenon, one should turn to the most authoritative scientific sources. Inclusiveness, as follows from The Oxford English Dictionary (Second Edition). Vol. VII. Oxford, is understood: - to be inclusive and open;

-- having the character or function of being included, involved, introduced into something or someone;

- deeply understanding.¹⁵⁶

Inclusion in the works of representatives of Western economic and political thought gives this concept a specific context, being associated with the fundamental concepts of capitalist political economy. In this case we are talking about «Inclusive Capitalism». As a result of analyzing the results of the authors' research on this issue, the following conclusions should be drawn:

1. Inclusion, already in the context of the Western model of inclusive capitalism, is a modified, or transformed, form of modern Western capitalism, which has

¹⁵⁵What has changed in China during the 10 years of Xi Jinping's reign // <https://profile.ru/abroad/chto-izmenilos-v-kitae-za-10-let-pravleniya-si-czinpina-1178915/?ysclid=llm3z77211430192967>.

¹⁵⁶The Oxford English Dictionary (Second Edition). Vol. VII. Oxford: Clarendon Press. 1143 p. P. 802.

not lost its fundamental features - making a profit through the exploitation of living ore and its intensification. Increasing profitability was, is and will remain the main goal of a capitalist society.

2. In modern capitalist society, contradictions between labor and capital are growing, which is pushing the Western intellectual elite to search for models that would reduce the severity of the growing antagonistic contradictions. Inclusive capitalism, as an idea, as an ideology, was developed and put forward as an alternative model of traditional capitalism, studied in detail by K. Marx in his «Capital», and received its further development in the work of scientists from the countries of the socialist camp.

3. Inclusive development in the model of building socialism with Chinese characteristics in the new era pursues goals that are diametrically opposed to the goals of inclusive development of Western models of modern capitalism. The goal of China's economic and social development was formulated at the congresses of the ruling Communist Party of China, in the program documents of the CPC, the Government, and other documents. Its key programmatic expression was formulated at the 20th Congress of the Communist Party of China. The main goals of China's development: completion of socialist modernization and transformation of modern China into a rich, democratic, socialist state.

4. China has already achieved the first centenary goal in 2021, the centenary year of the Communist Party of China - poverty has been eradicated, a middle-income society has been built with the world's largest middle class of 400 million people, 98 have been lifted from the absolute poverty line over the past ten years. 99 million people. Over the past decade, Gross Domestic Product has doubled, from 55 trillion yuan to 114 trillion yuan, and China's share of global GDP has reached 18.5%.¹⁵⁷

5. If, in Western models, the bureaucracy turned the state itself into its private property, i.e. privatized its institutions, subordinating it to its own private

¹⁵⁷China has formulated a development strategy until 2050 // <https://strategyjournal.ru/rossiya-i-mir/kitaj-sformuliroval-strategiyu-razvitiyu-do-2050-goda/?ysclid=llm5k2wkwc720752861>

selfish interests, but the nature of the socialist state is diametrically opposed. Its institutions, the state bureaucracy, are in fact the servants of the ordinary Chinese people.

6. The inclusive development of socialism with Chinese characteristics in the new era is at the same time the result of understanding the benefits that the deepening processes of globalization of the world economy bring with it, based on the proclaimed principles of fair distribution of complementary effects from international production cooperation and fair forms of mutual trade.

This judgment should be recognized as having sufficient grounds, even in the context of the restrictive sanctions policy of the United States and Western countries, the introduction of bans, embargoes and other forms. It should be taken into account that the desire to exclude some countries from the economic field will simultaneously have the opposite effect. In other words, exclusion of others is simultaneously a decrease in the level of inclusion, i.e. inclusion, the initiator himself, which is at the same time resistance to the processes of globalization, leading to the loss of the economic potential of the United States and developed countries of the Western world.

The keynote address at the opening ceremony of the first China International Import Expo in Shanghai emphasized the need to adhere to the principles of inclusive development, which makes it possible to ensure shared benefits for the common development of all countries. In this speech, an important point is that it was not the exclusion of some countries from the process of obtaining common benefits that was emphasized, but their inclusion in the unified process of producing the national wealth of each participant in international exchange.

In Xi Jinping's speech at a meeting of the Asia-Pacific Economic Cooperation (APEC), inclusive development was used in a single context with sustainable development, international cooperation, deepening regional economic integration, and harnessing opportunities for scientific and technological innovation. As it logically follows from the general context, the concept of «inclusivity», if it is correlated with the concept of this concept, here correlates with the concept of

«integration», which gives reason to believe that this term is a paraphrase of inclusion, i.e. inclusion.

Practical confirmation of the inclusiveness of development is the practice of implementing the One Belt – One Road Initiative, which made it possible to include about 35% of the world's population in the project, creating the material prerequisites for reducing poverty in the countries associated with the Initiative. *«We need to deepen regional economic integration. Openness and inclusion is the prevailing trend. It is important that we promote liberalization and facilitation of trade and investment, and support the multilateral trading system, with the WTO (World Trade Organization) at its core. We must remove barriers, not build walls. We must open up, not close. We must strive for integration, not separation. This is the way to make economic globalization more open, inclusive, balanced and beneficial for all.»*¹⁵⁸(*Emphasis by us - I.Ya.*)

This speech has already directly linked the processes of integration of national economies into a single world space, which is one of the signs of economic globalization of national markets. China sees itself included in the economic space of East and Central Asia, APEC, Europe, Africa, and South America. The growing domestic market of China will be in demand by the East Asian Free Trade Zone, which creates economic and trade prerequisites for the inclusion of the markets of this zone into the internal market space of China.

The next point in revealing the specificity of the concept of «inclusive development» is the direct connection between inclusive and sustainable development. "We have to pursue a people-centred approach, create a healthy environment to support sustainable economic and social development around the world and achieve green growth.» The idea is emphasized that such a unifying thing, including everything into a single global community, is the understanding of a simple truth, namely, «Planet Earth is the only home for humanity.» This logically

¹⁵⁸Regional and global integration plans of China // <https://prc.today/regionalnye-i-globalnye-integracziionnaye-plany-kitaya/>

leads to a behavioral imperative to «...create a healthy environment to support sustainable and social development around the world and achieve green growth.»¹⁵⁹

However, understanding that the process of globalization does not proceed in a uniquely positive direction. Xi Jinping introduces into scientific circulation the concept of «healthy development of globalization,» the essential characteristic features of which are ensuring the free movement of capital and technology, identifying intellectual and innovative potential as effectively as possible in order to combine the synergy of global economic growth.»

The scientific novelty of this thesis lies in the fact that inclusion in general is the basis for unlocking the economic, technological, and intellectual potential of the entire global community. As a result, this process does not ultimately lead to zero-sum game results. Moreover, synergy in its essence is the potential for increasing the effect of integration, of intra-system interactions. The sum of the production, economic, social, and intellectual potential of individual countries before their inclusion in the common space is less than the total potential of the integration union of these same economies.

This difference in potential before the inclusion of countries and after the integration process is an additional, or complementary, effect that becomes the property of all participants in inclusive growth and inclusive development. The result will be achieved by implementing the basic principles, which can be summarized as the establishment of «lasting peace», «common security», «shared prosperity», «openness and inclusiveness», «a clean and beautiful world». The specificity of the principles clearly stands out - the focus on obtaining general benefit, the absence of dominance of exclusively national egoism of China, i.e. development and benefits at the expense of others. On the contrary, China has declared that it can become a guarantor of the inclusive development of developing countries. The inclusive development of developing countries, as we believe, does not come down only to the benefits and advantages that the inclusion of these

¹⁵⁹Right there.

countries in integration associations brings, but also to the fact that these countries will share the basic principles of inclusive development; «lasting peace», «common security», «shared prosperity», «openness and inclusiveness», «a clean and beautiful world».

The policy of closure, or exclusion, not only reduces the possibility of greater economic growth, but also the loss of stability, sustainability, and finally, the socio-economic development of the country. The foreign policy ideas declared by Xi Jinping are based on, as it seems to us, the genetic code of the Chinese nation - development in harmony, which is fixed in its comparison with the Celestial Empire. In this we see the exclusivity of the Chinese nation as a world civilization, the uniqueness of China, which allows it to occupy a special, exclusive niche in international economic relations.

The concept of «inclusion», «inclusivity» carries with it other semantic shades of the Chinese language. In the modern Chinese dictionary, inclusivity is denoted by two characters -*BAO RONG*, or 包 容. wide, generous, accommodate, contain. Hieroglyph "*BAO*" (包), if considered separately, has the meaning: to wrap, cover, include, and also to be condescending, to excuse someone, to guarantee, to vouch; Hieroglyph "*RUN*" (容)- accommodate, place, complacency, condescension, allow someone, allow something.¹⁶⁰

The scale of international investment in the Belt and Road Initiative indicates that China sees its economy as embedded, or inclusive, in the global economic field. The opposite judgment is also true - by providing investments to countries associated with the One Belt – One Road Initiative and drawing them into their sphere of influence, they are integrated into China's single economic market, thereby creating the material prerequisites for the implementation of the Chinese Concept of « WITH society of a common destiny for humanity".¹⁶¹In this regard, China adheres to the

¹⁶⁰Dictionary of Modern Chinese / ed. Editorial staff of the Institute of Linguistics of the Chinese Academy of Social Sciences. Beijing: Business Press Publishing House, 2002. pp. 41-42

¹⁶¹ Boyarkina A.V. The concept of a "community of a common destiny for humanity": the principle of modern Chinese diplomatic philosophy // Russia and China: history and prospects for cooperation: materials of the X international scientific and practical conference. Issue 10. 2020. pp. 806-814; Boyarkina A. V. Chinese researchers

concept of «dual circulation», which will link the potential of the domestic and global markets.

Of course, China's openness allows it to make greater use of its comparative competitive advantages. These additional, complementary effects are aimed at achieving the set strategic goals - to complete the transformation of the country from a previously backward agricultural model into a superpower of the 21st century. By focusing on the need for internal development, China is becoming a self-sufficient global center of power, critically independent of the prevailing conditions of economic and political markets. At the same time, the openness or inclusion of Cathay in the global production chains of the West did not deny the basic ideas of Deng Xiaoping to «go outward», subsequently developed by Jiang Zemin and Hu Jintao. As a result, Xi Jinping has already put forward the Strategy for General Welfare. The key points of this strategy are to reduce the income gap between the richest and poorest citizens and ensure the availability of social services. The new Strategy proclaims that state policy places the welfare of its own citizens at the forefront, emphasizing the development of its own technologies and national production, economically and culturally interacting with the outside world, while remaining a self-sufficient center of economic and political power. The strategic goal by 2035 is to complete the implementation of socialist modernization, and by 2050, to transform China into a strong, modernized socialist power and revive the Chinese nation.¹⁶²

As a result, conclusions should be drawn:

1. The inclusive development of Western countries and China is based on diametrically opposed principles.

on the philosophical and cultural justification of Xi Jinping's concept of "Community of a Common Destiny for Humanity" // *Ecumene. Regional studies*. 2020. No. 3. P. 128–140.

¹⁶²Xie Tao. "The Great Revival of the Chinese Nation" - what does it mean // <https://asiarussia.ru/articles/18879/>

2. China's inclusive development model is aimed at improving the well-being of Chinese citizens, gradually realizing the concept of the "Chinese Dream (中国梦) about the revival of the Chinese nation.

3. China is building socialism with Chinese characteristics for a new era.

4. China is implementing a policy of equalizing citizens' incomes, which is a key point of inclusive development.

5. The «One Belt, One Road» initiative creates the material preconditions not only for China's inclusion in the global economy, but also for the inclusion of the world economy itself due to large-scale investment projects being implemented in China.

6. Sustainability and stability of inclusive development are formed by economic, social, and political guidelines aimed at increasing the material well-being of Chinese citizens.

7. The concept of the primacy of politics over the economy has undergone a significant transformation to the model of the primacy of the economy over politics. However, the leading and guiding role of the Communist Party of China made it possible to ensure the unity of the party and the people in the implementation of the long-term development goals of the Chinese state. In essence, China not so much abandoned the basic principles of traditional socialism, but rather that these principles were further developed, forming the concept of «socialism with Chinese characteristics in a new era».

8. Declarations and manifestos of the Chinese leadership are truly embodied in the results of the country's development; in China, slogans and calls do not «hang in the air», but are implemented in practice in building a socialist society with Chinese characteristics in a new era.

The model of inclusive development of Western countries reveals its duality and contradiction between the declared principles of inclusive development and the modern reality of the capitalist world, trying to «combine the incompatible» in principle.

3. Conflicting interests of owners, management and employees: institutionalization of forms for removing and resolving intra-company contradictions

3.1. Inclusion of the motives of owners, management, employees, contractors in the conflict-compromise paradigm

As an axiom of the development of an organization, it is necessary to recognize the divergence of interests of the owners of the enterprise, managers, employees, contractors who make up the external environment, including public authorities. This becomes an objective basis for the formation of an environment that can be characterized as a potentially conflicting environment. Regardless of whether we are talking about a community such as a family, a production team, integral formations of various kinds, a municipal entity, and finally, the state as a whole. Its basis requires identification with the community, revealed contradictions both in groups and with the external environment, and finally, frustration. This psychological phenomenon, however, can play an important role, because by its nature it presupposes awareness of deception on the part of partners, contractors, public authorities, management of production structures, and organizations. Individuals and groups are capable of realizing the actions carried out in their relationship and their consequences in the future and present, as a result of which feelings of despair, hopelessness, internal discomfort, and readiness for actions of active confrontation are formed in order to protect their interests. As a result, measures that the authorities who made unfavorable and hidden decisions may be blocked. They can result in passive resistance, active opposition, work «according to the rules» (known as the Italian strike), strikes, strikes and other forms known from history (*the Luddite movement in England in 1779 - 1811, the movement of machine destroyers during the displacement of factories machine production, the use of which worsened the financial situation of industrial workers. After the introduction of the death penalty and the sending of captured Luddites to hard labor*

in Australia, the movement began to decline, although individual cases of Luddism were noted in 1816 and 1817).

Despite the fact that over the past centuries after the Luddite movement, technology has changed dramatically, labor productivity has increased by orders of magnitude, the law formulated by K. Marx on the relative and absolute impoverishment of the proletariat has not stood the test of time, problems of inequality continue to remain. Social tensions are discharged from time to time in confrontations between authorities and citizens on city streets. Business, wanting to maintain its previous state of dominance and create reliable mechanisms for maintaining power, is beginning to realize the need for changes in the social life of countries. Thus, a model of capitalism of all interested parties was developed and proposed. The old model of capitalism with its adherence to «short-term and selfish reflexes» must give way to a new progressive model of capitalism of all concerned citizens.

To build a source of faith among readers, Schwab acknowledges the fact that the world faces enormous economic, environmental, social, and political challenges. Moreover, the situation is really only getting worse every year. This concerns areas such as income and wealth inequality in almost all countries of the world. The division of society by property, income, wealth, access to education, healthcare, and protection of life has led to social and political stratification.

Newer technologies being developed do not provide simple options for overcoming the crisis and reducing social tension. «Free markets, trade, and competition create so much wealth that, in theory, it could make everyone better off if it were our will.»¹⁶³

It seems to us that Schwab, in such a formulation of the problem, made a so-called Freudian slip. He recognized that the level of development of the productive forces had reached such a level that many problems of a low standard of living would

163. Schwab, Klaus. *Capitalism for the common good: a new model of the global economy*. Moscow: ECMO, 2022. P. 322.

be solved. But these reforms lack their will, i.e. the will of power and wealth of those who have.

Scientific and technological progress is often inseparable from a monopolized economy; its achievements are used to prioritize the profit of one company over social progress. Moreover, the very economic system that allowed such significant levels of prosperity to be achieved during the golden age of American capitalism in the 1950s and 1960s is now the cause of inequality. The political system that became the engine of global progress and democracy after World War II is now fueling growing divisions and discontent in society. Each of them had good intentions, but they also had unintended negative consequences.

In this statement of facts, which are difficult to disagree with, it becomes clear that leading Western politicians understand the problem of inequality and the intensity of social tension. Consequently, leading economists, politicians, and apologists for the existing capitalist system in its Western model are concerned with the search for alternative models of political and economic reorganization. However, their concern comes down not to eliminating the causes that generate social tension in the Western world, but to finding some ways that would relieve social tension. However, this path would not be associated with the redistribution of property, wealth, capital, the inclusion of advanced representatives in economic management bodies, political power, and finally.

The solution was found in a «new» wrapper of the existing model of capitalism, which was given the term – Inclusive capitalism, or capitalism for all stakeholders, or capitalism for the common good.

Moreover, it was precisely this model of the wraparound model of capitalism, as capitalism for the common good, that was declared as the New Model of the World Economy.

A critical analysis of capitalism for the common good, which was simultaneously characterized as inclusive capitalism, was given by Russian economists, politicians, and publicists.

1. The first remark should be formulated about the essence of the proposed alternative models for the future of inclusive capitalism. A change in the model of social development has the right to be implemented if this alternative model is the result of resolving the contradictions of capitalism, and not a model that has preserved all its essential vices, although presented in a new beautiful social attire. A system that cannot offer a new progressive model of social structure is doomed to degeneration and withdrawal from the historical arena.
2. There is no social basis for reformatting the modern model of capitalism into a model of inclusive capitalism. Ordinary citizens of modern capitalism have fundamentally different assessments of current events in society, which are based on a diametrically understood attitude towards wealth, power, distribution of income and wealth, based on subjective assessments on the principles of justice.
3. Many representatives of public authorities are affected by such a social «disease» as «plutomy»¹⁶⁴, which is manifested in the opportunistic behavior of politicians, heads of state corporations and other small and medium-level employees. For many, politics has become not a vocation, but a social enterprise, as M. Weber noted on a similar occasion.¹⁶⁵
4. Leaders, rulers, and officials have a unique ability to transform power of any kind into resources of influence. Moreover, for this purpose the official uses a resource that does not belong to him as property, but he uses it as his own. Here lie the roots of corruption, which allows an official to receive administrative rent, including in the form of bribes, kickbacks, etc. Consequently, a corrupt official initially becomes excluded, because he violates the principle of fairness in the distribution of income.

¹⁶⁴Ostanin V.A. General and private economic policy of the state: problems of relationship and interdependence // Customs policy of Russia in the Far East. 2013. No. 4 (65). pp. 23-27; Opportunism of modern geofinancial policy // Bulletin of KhSAEiP. 2014. No. 4-5. pp. 4-15.

¹⁶⁵Weber, Max. Politics as a vocation and profession. M.: RIPOL classic, 2021. 292 p.

5. The stability of power and power structures is determined by the stability of the hierarchical administrative system of delegation of power itself, as well as positive «soft power», which allows the use of ideological and ethical factors to strengthen one's position. But thanks to the latter, power is supported not only by the system, but also by the team, which recognizes the value of the manager's methods and his personal qualities.
6. «The tools of «soft power» ultimately lie in the behavioral field, since «soft power» first of all forms a model of obedience, relying on the psychology of the governed to perceive commands as if they correspond to his own interests. In this way, the will of the manager is realized, and a system of inclusive situation is formed between the executive and the manager. Forms a single team, a whole that realizes the manager's goals, presented as general goals.
7. The stability of power, and therefore the organization itself, is based on the proposition that power becomes not only a means, but also, under certain conditions, becomes an end in itself, thereby satisfying the need for power of the individual or the collective manager: the bureaucratic apparatus, a political party, the top management of corporations. For some individuals, vlapstia can acquire the highest meaning of his existence, the highest passion, the focus of thoughts, intentions, desires. This position is expressed very convincingly in Pecherin's dialogue by M. Yu Lermontov: «To arouse feelings of love, devotion and fear for oneself - isn't this the first sign and the greatest triumph of power? To be the cause of suffering and joy for someone, without having any positive right to it - isn't this the sweetest food of our pride?»¹⁶⁶

3.2. The increasing role of the «soft power» factor in the mechanism of organization sustainability.

¹⁶⁶Lermontov M. Yu. Hero of our time // <https://ilibrary.ru/text/12/p.2/index.html>

It should be noted that for many both developed and developing countries, it is typical to recognize the fact of a decline in economic growth rates, with all the ensuing consequences. A clearly negative trend is the deepening inequality in income, as well as the distribution of wealth in society. It is already becoming insufficient in the evidentiary logic that countries periodically fall into crises, which can also be explained by the cyclical development of the economy, overproduction of material assets, growth of inventories, decline in business activity, decline in labor productivity, fall in consumer demand, increase in accounts payable of the population due to a decrease in real income. These indicators remain in their trend both with the growth of the country's GDP and GDP per capita. In this article, we see as a global problem of the growth of national economies the fact that the involvement of an ever larger, growing share of the population in the production of their income is at the same time a process of growth of national wealth. In other words, the problem of weak involvement of the population in the process of highly productive labor, or the increase in the factor of inclusiveness, is a problem not only of a specific household, but also of the entire national economy and the economic policy of the state, as well as the entire global economy.

As a person, an enterprise, and finally a country have their own inherent comparative advantages, this is essentially evidence that one economic actor has these factors, but is less pronounced or absent in others. In the latter case, these factors should be classified as exclusionary, or exclusions.

Since inclusions and exclusions are distributed throughout the economic space in a variety of ways, including those produced artificially, the problem of each economic actor seems to us to be that increasing the efficiency of social reproduction or increasing the well-being of each person will come down to the inclusion of those factors which are either absent or underrepresented in the reproduction system. Ultimately, this will come down to an increase in the reproductive potential of each actor. And the degree of implementation of this direction will ultimately indicate the effectiveness of the reproduction of social life in general, or a more complete inclusion of human capital in the development of both the economy as a whole and

the person himself. The economic potential of an enterprise or national economy may be underutilized in the process of real reproduction, or increased artificially as a result of investment activity, as a process of accumulation of the reproductive power of each actor.

In this work, inclusion is understood as the inclusion of deviations in the system, both disadvantages and advantages of the competencies possessed by the actor. The inclusion of an actor in a unified system of reproduction of national or personal wealth presupposes the creation by the system of such conditions that would form material, ideological, social, and finally institutional prerequisites, which would make it possible to stop the risks of underproduction due to the fact that the field of activity of the actor would be expanded.

For example, if a person has certain physical disabilities that exclude the possibility of his inclusion in social production, then the state, municipalities, and corporations could create such conditions for his specific type of work that the process of inclusion would become available to him.

Thus, inclusion as an expression of deviant competencies that deviate from the average norm has made it possible to ensure the realization of the potential of workers who have comparative advantages in performing those job functions in which they would have greater comparative advantages. A physically developed worker with a good education will not strive to do the work that citizens with physical disabilities, for example, lack of or poor vision, agree to do. Inclusion is at the same time the basis on which society and the state allow citizens to be singled out and classified on the basis of comparative and absolute advantages.

The production power of an enterprise, as is known from economic theory, is determined by factors: the potential of capital, the potential of living labor, which is expressed in the production function of the Cobb-Douglas model. This model expresses the dependence of the output of some type of product on the ratio of capital and labor.

In scientific and educational literature this production function is presented as follows:

$$Q = A*(L^\alpha*K^\beta); \quad (1);$$

Where:

Q– total volume of production;

L – expended labor resource;

K – spent capital resource;

A – coefficient reflecting the productivity of capital and labor;

α - the elasticity of labor with respect to capital is taken to be equal to values from 0 to 1;

β – elasticity capital by labor is assumed to be equal to values from 0 to 1;

$$\alpha + \beta = 1; \quad (2);$$

Then this model of the company's production power, taking into account the inclusiveness factor, takes the form:

$$Q = A*(L^\alpha K^\beta) * \{W* (1 + (\gamma + \delta + \zeta))\} : 4 \quad (3)$$

Where:

γ ($\in 0.1$)– coefficient reflecting the degree of inclusion of capital owners (owners);

δ ($\in 0.1$)– coefficient reflecting the degree of inclusion of enterprise management;

ζ ($\in 0.1$)-- coefficient reflecting the degree of inclusion of the enterprise's employees.

$$(\gamma + \delta + \zeta) = \Theta \quad (4);$$

Θ is the company's inclusiveness coefficient.

When $\Theta = 3$, it should be assumed that the company makes full use of the inclusiveness factor, and production power can already be determined not only by the efficiency of using the company's resource base, but also by the effects of synergy between the owners, managers and ordinary employees.

W – inclusive potential accumulated in the past;

By implementing this model in practice, any social entity, company, state, or national economy has the opportunity to more fully realize its national capital,

ensuring not only an increase in national income, but also an increase in the well-being of households. According to some data, the implementation of such models of inclusive development makes it possible to stimulate all economic processes in society, and the volume of growth in the main parameters of economic growth can reach up to 20%.¹⁶⁷

Introducing the concept of «inclusive growth» into scientific circulation, it should be recognized that this concept is filled with different concepts by major international organizations, which introduces additional methodological problems into the theory of inclusive growth and inclusive development.

Thus, according to the UN proposal, inclusive growth is proposed to be defined:

- how to ensure economic growth;
- employment;
- social equality;
- protection due to the effectiveness of public administration and institutions of society, some others.

The International Monetary Fund sees the role of key indicators in raising growth rates and increasing the size of the economy by providing a common space for investment and productive employment.

The Organization for Economic Co-operation (hereinafter referred to as OECD) calls inclusive growth the type that has signs of stability and comprehensiveness in terms of employment opportunities.

The World Bank offers growth rate and model as criteria, which should be considered in unity. It is assumed that rapid growth is a condition for poverty reduction, but for stability it is important that this process covers all sectors of the economy and a large part of the working population.

¹⁶⁷Levenkov A. Inclusive growth: concept, indicators, international experience: <http://www.nbrb.by/bv/articles/10208>.

The Asian Development Bank defines inclusive growth as a model that not only creates new economic opportunities, but also ensures equal access to opportunities for the poor. There are also other criteria for inclusive economic growth, which in one way or another repeat the above definitions.¹⁶⁸

Without sharing the position of the authors regarding the content of the concept of «inclusive economy», we adhere to the scientific position regarding the productivity of the direction in economic theory in developing the concepts of «economic inclusion» and «social inclusion».

Inclusions, or inclusive (from lat. *inclūdere* – *include*; fr. *inclusif* – including), in this context of dissertation research is understood as the involvement, inclusion of a person who has some deviating abilities to be participants in the normal process of reproduction of public and personal goods. This makes it possible to satisfy to a greater extent both the needs of the national economy and the needs of the employee himself, taking into account his competencies, i.e. physical, mental, cultural abilities and capabilities. These strata should also include people who have the ability to work, but being asocial, do not want to be included in the process of social reproduction, preferring a model of parasitism at the expense of the rest of society.

A socially oriented state is constitutionally obliged to take care of its citizens who have deviations in their physical or spiritual development. The concern of the state can take simplistically two models of behavior. Provide funds to satisfy the first needs of life in the form of social security, pensions, various kinds of welfare benefits, etc., or create a social and economic environment that would provide greater access to the labor market, occupying those niches in the system of division of labor that provided. These social strata would fit in, be included in the process of reproduction of social wealth, and, consequently, receive income from participation in the reproduction process. For example, workers who have reached pre-retirement or retirement age and who wish to continue to participate in work activities could choose easier types of work activities. The state organizes retraining courses for

¹⁶⁸Andrievskaya V.B. Efficiency of public administration as a necessary prerequisite for inclusive economic growth // Idea and ideals. 2015. No. 1 (23). T. 2. P.93

workers of pre-retirement age, thereby creating material prerequisites for the socialization of these segments of the population.

At the same time, one should take into account the fact that a sufficiently high level of satisfaction of vital needs at the expense of welfare providers reduces the desire of citizens who have some restrictions to active work and their inclusion in the process of social reproduction. By comparing the last unit of income from labor contribution, on the one hand, with the severity of the marginal unit of labor, on the other hand. Correlating the set of benefits provided by society, which the state can provide as a welfarer, with the acquired freedom from labor, the employee will not necessarily choose the first model of behavior. We believe that the creation of more convenient, comfortable, favorable working conditions for these groups of citizens will create the material prerequisites for the inclusion of these groups in the production process. In other words, taking care of the social security of their citizens, who, due to their physical and spiritual potential, are not fully capable of being equal participants in social production, public authorities and enterprises must still pay more attention to creating favorable conditions for the inclusion of potential workers in relation to provision of necessary social assistance in the form of transfers.

A separate stratum is occupied by citizens who, due to their previous activities, violated the law and were limited in their rights and freedoms.¹⁶⁹ It should be noted that large state-owned enterprises have shown interest in this form of involving workers in socially beneficial activities.¹⁷⁰ The proposal we previously made when adopting this model makes it possible to include in the process of social reproduction not only living labor, but also the material wealth previously accumulated by convicts for the development of territories that are strategically

¹⁶⁹Ostanin V.A. SPECIAL ECONOMIC DEVELOPMENT ZONES IN THE FAR EASTERN TERRITORIES: AN ALTERNATIVE MODEL. [Electronic resource] // Transborder economics. 2019.Part 2. <https://elibrary.ru/item.asp?id=41152648>.

¹⁷⁰Rostec is exploring the possibility of attracting convicts to work // <https://ria.ru/20230329/rostekh-1861550632.html>.

important for the country. Persons convicted by a court of economic crimes must unconditionally return to the state what they have illegally appropriated.

However, for the freedom granted in a certain territory, which is determined by the state, those who have received limited freedom can and must carry out their investment activities. In fact, we are talking about providing freedom of personal and economic activity in exchange for direct investment in newly created enterprises with their subsequent consolidation as property rights after the criminal record is cleared. In this case, inclusion will include not only living labor, using its entrepreneurial abilities, but also its own financial and other resources, which will be included in investment activities, transforming into productive capital.

At the same time, another important social problem is being solved - partial overcoming of the alienation of citizens from society, greater socialization of these citizens temporarily limited in freedom. This form differs from forced labor in the camps, because when implementing this model, there is always the opportunity to quickly become involved in social production. Nevertheless, the problem of inclusiveness of citizens temporarily limited in their rights and freedoms, the correlation of power, coercion, freedom, and the efficiency of the functioning of social production is a complex social and political problem, which in the theory of liberal economic theory has not yet received its unambiguous resolution and theoretical understanding.

3.3 Methodological approaches to assessing the effectiveness of inclusion of organizations and society as a whole

Satisfying the demand for public administration in order to improve the efficiency of the national economy through the potential of inclusive factors is constantly being discovered. An indicator of effective public management of inclusive growth («Inclusive Growth» is the official UN term adopted and currently

used)¹⁷¹in this regard, we should recognize the reduction in the level of inequality in society, the increase in the degree of trust in the institution of state power.

Another form of inclusion could be the involvement in the production process of people who do not require high competencies due to physical disabilities. The very concept of «inclusive growth» from «inclusive» is essentially the starting point for the expansion of its predicates, for example, «all inclusive.» The latter suggests the logical conclusion that this model of inclusive growth increases the welfare of not only the richest segments of the population, but everyone else. Consequently, overcoming inequality by including all strata of society in active reproduction is a paraphrase of such a concept as «inclusive economic growth.»¹⁷²

This gives some logical reasons to believe that economic growth itself cannot be classified as inclusive growth, simply because the gap between the richest sections of the population and the poorest is widening. This creates a mood of dissatisfaction with government management in society, deepens the contradictions of the system itself as a whole, i.e. the system becomes unstable due to accumulated but unresolved objective contradictions.

To assess such stratification in society based on income and distribution of accumulated wealth, appropriate indicators and coefficients are used in macroeconomic analysis. One of the common coefficients is the Gini coefficient. The Gini coefficient, as an important macroeconomic indicator, characterizes the level of concentration (differentiation) in a country, the degree of actual distribution of total income (consumer spending) of the population from a uniform distribution. Can take values from zero, if wealth is equally distributed among individuals throughout the community, to one, or 100%, if all income received is concentrated in the hands of one citizen. The same function is performed by the ratio of income (wealth) of the richest 10% of people in the country to the poorest 10% of the

¹⁷¹Hoekman B. Trade Policy for Inclusive Growth // Policy Dialogue: Redefining the Role of the Government in Tomorrow's International Trade. – Geneva: UNCTAD, 2012. URL: http://unctad.org/meetings/en/SessionalDocuments/ditc_dir_2012d1a_Hoekman.pdf (accessed 08/20/2023)

¹⁷²Andrievskaya V.B. Efficiency of public administration as a necessary prerequisite for inclusive economic growth // Idea and ideals. 2015. No. 1 (23). T. 2. P. 91.

population. Graphically, this differentiation in income can also be expressed by the Lorenz model. The World Bank, based on accepted international standards, identifies the shares of the population living on less than 1.15 and 3.65 dollars a day.

A particularly alarming fact is the widening income gap between the richest citizens and the poorest, with the middle layer becoming increasingly thin.

Thus, statistical data, even during the period of implementation of the sanctions policy towards Russia by the collective West, indicate a disproportionately increased percentage of billionaires, difficult to explain from the standpoint of common sense. If we use the previously known free expression of the former Secretary of the CPSU Central Committee V.M. Falin, the latter in Russia «breed with the irresponsibility of rabbits».

Thus, according to FORBS, since 1996, Russia has seen a fairly rapid increase in dollar billionaires. And if in 1996 there were none at all, then by 2005 their number reached 27 names, in 2010 - already 61, in 2015 their number reached 88 people. Particularly alarming is the data that at least 64 percent of all dollar billionaires are directly related to public administration and the country's resources. As a result, Russia came out on top in terms of crowning rate.¹⁷³*(Here, crownism refers to the practice of granting power to individuals on the basis of personal loyalty, favoritism, nepotism, etc. Power relations are built not on the basis of the employee's professionalism, not on the results of competition based on professional suitability, not on competency criteria, but with the expectation of integrating the employee into the general system of management and disposal of national wealth both at the level of public authorities and at the level of private entrepreneurship, including in corporate organizations, while pursuing their own private selfish interests.)*

Placing a certain emphasis on these economic, social, political phenomena, the thesis is formulated that such scales of social and economic inequality create in citizens a feeling of violation of the principles of justice in the distribution of income

¹⁷³Economic inequality in Russia // https://ru.wikipedia.org/wiki/Economic_inequality_in_Russia#cite_note-15

and national wealth in general. People and workers are considered exclusively as a means in the mechanism of personal enrichment. When I.V. Stalin called the Soviet people «cogs of the great state mechanism,» which could still be understood due to the politicization of science in the USSR.

But when something similar is said in public space by a prominent statesman and political figure in modern Russia, Mr. S.B. Ivanov, equating oil to people - («*People are the second oil*»), i.e. to the raw material appendage, then this already gives additional grounds for such a conclusion.

Wealth is created by living labor. No one has yet been able to theoretically refute this formula of J. Locke. Machines, capital, natural raw materials participate in the creation of national wealth, but they only transfer their value to the cost of the final product. The net increase in wealth is the added value resulting from the contribution of living labor to a socially necessary extent. (K. Marx)

Violation of the principle of fairness undermines incentives for productive work, since the employee understands that the goals of a commercial enterprise are to make a profit, preferably the largest one. The wages of an employee are ultimately determined by the labor market. The worker will not be motivated to work productively, creating wealth that is alienated from his labor force.

Consequently, the main problem facing public administration is the problem of including the main factor - labor - in the process of creating and increasing the country's national wealth. The inclusion of the main factor - the workforce - allows us to judge the formation of a behavior model in the future. Confidence in the future is motivated by positive expectations in the present, encouraging people, companies, and finally the government to invest in the future. These areas of investment cover investments in human capital, in expanded production of the company, in national projects for the development of territories, infrastructure projects, the social sphere, and in the security of the country.

The desire to improve one's condition, as follows from some results of scientific research, is formed by a psychological factor - consumer confidence, which is measured by the corresponding index. This consumer confidence index is

a general indicator that quantitatively reflects aggregate consumer expectations and desired behavior patterns of the country's population. When calculating it, the result is taken into account, which is the arithmetic average of the percentage balances of estimates of changes in the material wealth of the population, expectations of investment opportunities in the household, the state of the external environment and its dynamics.¹⁷⁴

Commercial structures are focused on making a profit, which, unlike non-profit organizations, becomes the main dominant goal. Here, the inclusion or inclusiveness of commercial enterprises is aimed at increasing the return on the potential available to enterprises, and one of the directions here is increasing the return on the exploitation of labor. And here the interests of employees, enterprise management, and owners from the state itself are in conflict. Alienation of workers from property does not give rise to a motive of interest in increasing the profitability of the enterprise, because the latter may mean an increase in the degree of exploitation of the worker. The employee himself becomes a means, a factor in increasing the wealth of the owner of capital, but never the goal of this commercial enterprise. This is a contradiction that should be classified as antagonistic contradictions, the resolution of which is possible only in the form of a radical change in property relations in society.

An important factor in the involvement of workers in the process of social reproduction is the psychological factor of awareness of injustice in the distribution of income and wealth in society. A person does not want and is not ready to remain a means in the process of increasing the profitability of enterprises, as the main goal of his commercial activity. The declared various forms of participation in business, the psychologically imposed model of partnership between hired labor and capital, are understood and rejected by hired workers. Significant differentiation of income and property in society is perceived especially negatively in society. The facts presented above allow us to conclude that currently in Russia the problem of

¹⁷⁴Russia and countries of the world. 2022: Stat. Sat./Rosstat. M.S.15.

inclusive growth is no less acute as in the traditional capitalist economies of the countries of the developed West.

This phenomenon can be analyzed using the Gini coefficient, or income concentration ratio, and the ratio of the wealth of the top 10%, or top 20%, to the bottom 10% and bottom 20%, respectively, using data from the UN and the US Central Intelligence Agency (CIA).¹⁷⁵

The Gini coefficient makes it possible to evaluate the state of society according to various criteria, including the distribution of income, wealth and other factors. So in 2016, according to the CIA, in China the Gini coefficient was 38.5%, the decile coefficient (R/P) in 2009 was 17.6%, in Russia in 2018 the Gini coefficient was 37.5%, and in 2014 7.4%. In the USA, accordingly, the Gini coefficient in 2016 was 41.6%, and in 2007 15.0%. The decile coefficient in China in 2009 was 21.6%, in Russia – 12.7% in 2014.

According to Rosstat, the Gini coefficient in 2021 was 40.9%, in China - 38.2%, in the USA - 41.5%.¹⁷⁶

From this we can conclude that inclusive development in countries such as Russia and other developing countries should be based on the principles of greater fairness in the distribution of income in society. But in Russia the problem is not so much the low quality of government management as the rejection by big business of reforms aimed at equalizing incomes in society. This is one of the main problems of transforming the modern model of economic growth into a model of inclusive development.

If the problems of inclusive growth are considered at the level of commercial organizations, then we should initially proceed from fundamental provisions. Inclusion in business organizations always takes the form of investment. The investment motives of commercial organizations are revealed in anticipation of a

¹⁷⁵List of countries by income inequality indicators
https://ru.wikipedia.org/wiki/List_of_countries_by_income_inequality_indicators.

¹⁷⁶Russia and countries of the world. 2022: Stat. Sat./Rosstat. M. S. 121.

higher rate of return in the future. Investments (from the Latin invest - to invest) are understood here in their original concept as investing, i.e. include, transforming potentially available resources into active assets, i.e. in the increment of productive capital. Consequently, investments are by their nature inclusion, and economic growth is directly a consequence, the result of the inclusion of resources in production and other activities. Resources should be considered as the unused but accessible potential of an enterprise, household, state, and finally, the global economy, or inclusion. The resource (from the French ressource - «auxiliary means»), being already included in the production process, is transformed into factors of economic growth, solving problems of efficiency, production reliability, and sustainability. The problem for any commercial enterprise comes down to finding, increasing resources, and incorporating them into the production process, i.e. investing, finally, in the efficiency of organizing all production activities, including investment activities. The limit for investments may lie in the capacity of the market, the availability of resources, but there is no limit to the growth of profits, because this is the main goal of any commercial enterprise.

It is the pursuit of profit that gives rise to increasing problems with environmental protection, increasing the degree of exploitation of hired workers, increasing differentiation of the population according to the criterion of income received and assigned wealth, and finally, to the alienation of people not only from capital, but also from the state, which consolidates and institutionalizes these production and ideological relations in society.

Attempts to present the main goal of investment activity in satisfying «...the need for acquiring the necessary investment assets and optimizing their structure from the standpoint of ensuring effective results of investment activity» is a real desire of the authors of textbooks not to see the essence of investments of commercial enterprises, which is often typical for universities, scientific whose

schools uncritically accept these economic inclusions due to their engagement with Western liberal theories.¹⁷⁷

Investments within a household are aimed at improving the well-being of its members. Here a person becomes not only a means of expanded reproduction of himself, but also the main goal. The latter to a greater extent forms the relations of harmony in the household, ensuring a fair form of both income generation and its distribution among members of the household.

State inclusion involves the implementation of large-scale national projects in the development of territories, material production, defense, healthcare, construction, education, and medicine. Here we can clearly see that these programs also take the form of public investment, often coupled with private investment in the form of public or municipal private partnerships. These investments make it possible to create living conditions with a leveled level of consumption of goods, since many services by their nature are indivisible goods.

Conclusion

In connection with the tightening of sanctions that are imposed on Russia in the person of its institutions, production organizations of various forms of ownership, scientific and educational institutions, political figures, heads of commercial enterprises, managers at different levels are faced with solving the problem of strengthening the economic and financial condition of enterprises and organizations. It becomes clear that traditional forms that were in demand in the recent past no longer show the same effectiveness. On the agenda is the problem of increasing the efficiency of industrial and construction production by improving management practices. However, the latter must increasingly rely on the forms proposed by the management theory, the tools of not only «hard power» but «soft power».

¹⁷⁷Investments and investment activities of organizations: textbook / T.K. Rutkauskas and others. Ekaterinburg: Ural Publishing House. Univ., 2019. 316 p.

And if in the field of public administration important measures have been taken that show the effectiveness of public administration, which is complemented by tools and mechanisms of «soft power», then at the level of management of industrial organizations this characteristic is no longer acceptable.

So that an enterprise from the point of view of business organization, organization of financial flows, personnel is not a cumulative whole when its elements are indifferent to other elements, departments, structures, employees, but is complemented by elements and mechanisms of "soft power". In this case, the organization will more fully correspond to the organization as a holistic education.

This implies the formation of such an organization's quality as the inclusion of all employees, owners, and business organizers in a single process of achieving set goals. Inclusion involves reformatting interests and their correlation with private interests, i.e. the interests of individual production structures, departments, finally, representatives of management, owners, owners, and finally, employees.

In the dissertation research, based on the theoretical study of the problem, based on the expert assessments of leading specialists, a kind of gugu management, field research was conducted. Based on the statistical data obtained, it was concluded that the factor of "soft power" is important "in strengthening the sustainability of the organization.

This conclusion in form is a somewhat paraphrased expression of the ancient Greeks, known since the Ancient World, that "soft power" is important in achieving greater stability of the organization. Despite all the triviality of the expression formulated in the dissertation about the importance and necessity of using the "soft power" factor, nevertheless, this theoretical problem needs additional development. At the same time, he concludes that the very practice of searching for "soft power" tools capable of increasing the stability of an organization in the conditions of turbulence of commodity, currency and financial markets can be supplemented and enriched by the conclusions obtained in this dissertation research.

The concept of an "inclusive company" was considered not only from the side of its qualitative characteristics. A model for quantifying the company's inclusivity

has been developed and proposed. This scientific innovation has made it possible to deepen scientific understanding of inclusivity as a factor of a company's sustainability in turbulent markets. The boundaries have been defined, overcoming which allows us to conclude about the sustainability or gradual loss of the company's sustainability reserves. The calculations were based on field research data in the form of a sociological study of the degree of involvement of the main contingent of the company.

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APPLICATIONS

Questionnaire

Mark the items with the appropriate numbers, from 0 to 10, the value of which, in your opinion, reflects the company's position in the construction market in the Primorsky Territory and your role in the company (0-complete lack of your participation in the goals of the company; 10 – your full involvement in the affairs and management of the company)

	Question (leave the answer that best reflects your position in the company from 0 to 10)	0-10
1.	Do you share the declared values of the company?	
2.	Are you satisfied with the quality of management in the company?	
3.	Do managers have the required competencies?	
4.	Do managers help with advice, do they provide assistance if you contact	
5.	If you see the shortcomings of technology, do you try to fix something?	
6.	Are you satisfied with the salary level?	
7.	Do you find the remuneration system for your work fair?	
8.	If you had a choice to change your job, would you keep your current job or move to another company with the same salary?	
9.	Are you ready to take on additional responsibility for the company's results with increased wages?	
10.	Does management maintain a respectful attitude towards ordinary employees?	

11.	Do managers accept criticism directed at them?	
12.	Have you agreed to invest in the company's capital and become a minority founder (co-owner)	
13.	Assess the professionalism of the first managers	
14	Rate the professionalism of engineers and technologists	
	<i>The questionnaire is anonymous, we care about improving the quality of management and increasing your income as a result of increasing construction efficiency. We will be grateful if you add your wishes to your questionnaire.</i>	