

# Ontology of Transcendence of Economic Subjects



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**Abstract:** *The purpose of the article is to study the transcendental economic subjects in the economic projects of a conservative type. The authors employ dialectical and metaphysical methods in line with the analysis, synthesis, induction, and deduction. Main results: the transcendental economic subjects act as thinkable, unobservable subjects in the conservative economic projects. The transcendental subjects reveal themselves as an abstract essence of an economic activity. Conclusions: the paper contains the reasoned statement that transcendental subjects assume the necessity to subdue the actual economic reality to the content of a notional project, which is realized through the representation (substitution) of an abstract essence with material phenomena and processes. A transcendental subject can be a project, which serves as a basis for the development of economic plans and programs to implement a conservative-type economic theory. Such a project is aimed at realizing abstract subjects in the form of notional conceptions in the framework of the state economic policy.*

**Keywords:** *Transcendental subject, conservatism, metaphysics, representant, representation.*

## I. INTRODUCTION

The concept of a “transcendental subject” is widely studied and described in today’s philosophic thought. One of the founders of the concept is German philosopher I. Kant, though the concept a transcendental existence as such had appeared long before his studies. Nevertheless, I. Kant managed to carry out the most comprehensive analysis of transcendental subjectivity, since, unlike his predecessors, he researched the transcendental as a specific existence of human subjectivity. I. Kant wrote: “Through this I, or He, or It (the thing), which thinks, nothing further is represented than a transcendental subject of thoughts, which is recognized only through the thoughts that are its predicates, and about which, in abstraction, we can never have even the least concept” [1].

**Revised Manuscript Received on October 30, 2019.**

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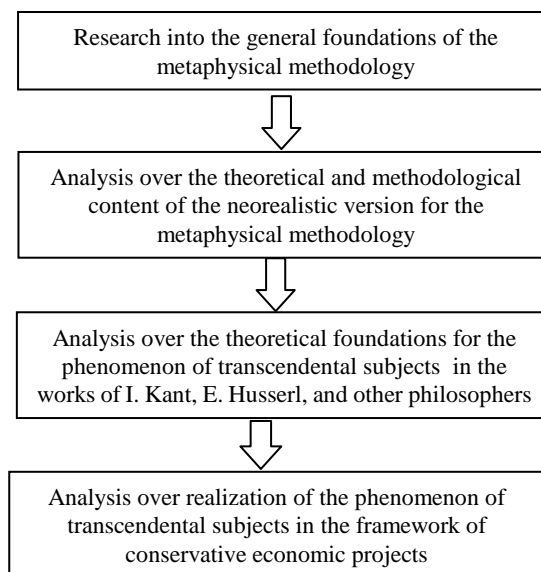
This way, a transcendental subject is recognized by I. Kant as a subject of thought that is impossible to cognize without a predicate; moreover, it is unobservable, as it can be cognized only by means of thought. Without denying the existence of being, I. Kant recognizes the existence of non-being as the transcendental phenomenon used to comprehend the essence of being. I. Kant discovers the transcendental in the human consciousness as one of the conditions of cognition. He writes: “In so doing I am confusing the possible abstraction from my empirically determined existence with the supposed consciousness of a possible separate existence of my thinking self; and I this come to believe that I have knowledge that what is substantial in me is the transcendental subject” [2]. Recognition of abstraction of the empiric existence and awareness of the thinker’s possibility of separate existence determine the existence of a transcendental subject that, though unobservable, requires substantial cognition. This way the transcendental subject determines the duality of the world.

## II. PROPOSED METHODOLOGY

The methodology of this study is based on the analysis of the works on philosophy and philosophic economy focused on research into the phenomenon of transcendental subjects. The analysis of the works is based on dialectic and metaphysical methods.

## III. ALGORITHM

Figure 1 represents the research algorithm.



**Fig. 1: Algorithm of the research**

### IV. RESULT ANALYSIS

Duality of reality under the principle of dualism manifests itself within the metaphysical theorizing system. Within the metaphysical theorizing, the cognition theory comes into force as a theory of representation, under which the two versions of the ontological approach, the neo-nominalist and neo-realist, are put into practice. In this situation, the representant-representation ratio comes to the fore. According to the neo-nominalist version, the material world acts as a representant, while the description of it, being transcendent reality, acts as its representation. The transcendent reality is formed based on the principle of unobservability, in the process of imageless thinking.

According to the neo-realist version of the ontological approach, the transcendental object acts as a representant, and its supplement is its representation of reality. The transcendental subject serves as an abstract, perfect spiritual essence, a thinkable subject; the way it is actualized is the existence of the essence [3], [4].

The neo-nominalist and neo-realist versions of the ontological approach are represented in the western projects of science, typical for individualistic societies. From this point of view, the transcendental subject underlies the functioning of an individualistic society based on dualism and anthropocentrism.

Another successor of the transcendentalism concept is E. Husserl. He defines a transcendental subject as a subject constituting the surrounding reality. "But are the transcendental subjects, i.e., those functioning in the constitution of the world, human beings?" [5] At all that, constitution of the world is underlaid by the duplication of reality into the "world for every separate subject" and the "world for all". E. Husserl writes: "Only by starting from the ego and the system of its transcendental functions and accomplishments can we methodically exhibit transcendental intersubjectivity and its transcendental communalization, through which, in the functioning system of ego-poles, the "world for all," and for each subject as world for all, is constituted" [6] In this regard, constitution of a transcendental communalization is based on the principles of dualism and anthropocentrism. In accordance with the anthropocentrism principle, "ego" occupies the central position in any constitution. The transcendental subject yields the need for constituting a world for every person. Then, according to E. Husserl, "each transcendental 'I' within intersubjectivity must necessarily be constituted in the world as a human being; in other words, that each human being bears within himself a transcendental 'I'" [6]. The "transcendental 'I'" is an abstract essence that requires constitution of a person in the world, and this is the way the need for actualization of the abstract essence reveals itself.

In accordance with the anthropocentrism principle, Ya.A. Slinin integrates the terms of "transcendental 'I'", "transcendental ego" and "transcendental subject": "Until today, we preferred operating the expressions of "transcendental 'I'", "transcendental ego". But along with them, the "transcendental subject" expression is used. All three make up a set of synonyms" [7]. The terms defined by the author are integrated into one set of synonyms due to the

central position of the personality in them under the anthropocentrism principle. According to this, the personality acting as a transcendental subject constitutes the world upon its own discretion.

Guided by the dualism principle, I.D. Nevvazhay defines the term of a "transcendental subject" as independent from the subject of being: subjective being is determined by the recognition of existence of both the cognizing and the knowing subjects. I.D. Nevvazhay writes: "...the term of the transcendental subject has a rational sense connected to the recognition of such aspect of being of the cognition and knowing subject, that does not depend on the subject itself; it has been given to it as something inviolable, unconditional to the cognizing activity, and it underlies the subjective being in the world as the creature capable of cognizing and knowing the world" [8].

As we can see, the term "transcendental subject" may be defined from different points of view. It is also important to remark that some visions of the transcendental being exist in both classical and contemporary natural science and mathematic research. As an idea, transcendental being underlies the interpretation of reality on the basis of dualism and anthropocentrism principles.

Importantly, transcendental subject is an abstract essence, which determines the need for actualizing something. L.K. Naumenko writes: "The transcendental subject bringing order into the chaos of senses, into the amorphous patchwork "matter", clay of experience, constituting the world in its imagination, conforms to nothing but itself, the order provided by the structure of pure mind. The mind creates the world of presentation; the world is the presentation, and this world of presentations is generated by the super-presentation regulating the 'I'" [9]. The abstract essence raises the need for actualizing the world of presentations; the way this world of presentations will be actualized is important in this regard.

Within the theory of cognition as a theory of representation, constitution of the world takes place within the neo-realism version of the ontological approach [10], [11]. According to it, essence is the result of human constitution, the "world in imagination", an abstraction, ideal, theory, social convention; existence is the supplement of this abstraction, the practice of this social convention, or plan. At that, transcendental subject is an abstract essence, unobservable subject, thinkable subject that brings sense to the actualization of the ideal, the social convention, theory. Since abstract essences have features of non-being in the world, they act as transcendental subjects.

The neo-realistic version of the ontological approach serves as a philosophic substantiation of conservatism, one of the basic economic branches in the life of an individualistic society.

In a conservative economy, spiritual authorities dominate over the mundane, when the mundane authority is guided by any social ideals. For example, in this situation the unobserved, transcendental subject is the need for an economic theory, political ideology etc., that would underlie the economic plans and programs of implementation of such theories and ideologies.

At the same time, there appears the need for governmentalization of as many spheres of social life as possible [12]. This way the conservative economy develops an ideal, an abstraction, which may be supplemented through various methods depending on its scale. At the scale of the state, it would be governmentalization, communization, nationalization, denationalization, privatization etc. There is an abstract essence, a transcendental subject that causes the need for communication, governmentalization, nationalization etc. To put it into practice, planning based on a previously constructed pattern is needed. All these operations are intended to supplement this or that option of the transcendental reality. This way, governmentalization, communization etc. serve the supplement project of an abstraction.

The transcendental subject requires, a priori, a supplement for the abstraction, implementation of the ideals; however, abstraction is one thing, and the things subject to governmentalization are another. An ideal or a social convention are impossible to be completely implemented, for they serve as an abstraction, and any abstraction requiring a supplement can be never fulfilled. Therefore, the supplement of an abstraction shall in any case be regarded as an approximation. Nevertheless, supplement of an abstraction acts as a definite goal, the achievement of which is possible through the concentration of the maximum effort of the society. For this reason, the development of plans, programs, economic strategies and social conventions is required. The compulsoriness of the plan implementation manifests itself as a transcendental subject that makes it mandatory to act under a developed plan. For this purpose, different projects of interaction between the participants of economic relations are made; the conditions and rules they need to follow are developed. Since an abstraction is supplemented under the anthropocentrism principle, all the projects remain impracticable, bringing the problem of correct supplement of the abstraction to the fore. This way the unobservable transcendental subject yields the need for transition to the new stage of reformation. For this purpose, economic reforms requiring concentration of the maximum effort of the society through creation of a centralized administration mechanism are created. At that, the economic reforms act as the abstraction supplement that always appears to be the most problematic point.

Creation of economic theories and development of plans and programs of actions for their implementation is deployed in the conservative economy projects under the neo-realist version of the ontological approach. A plan, an ideal are an abstraction formed by the transcendental subject; implementation of the plan is a supplement for the abstraction. Planned economy provides different definitions of a plan. A plan is an invented, abstract program, where a goal is set and the conditions for its achievement are determined. Therefore, as a primarily neo-realist project, planned economy assumes the existence of some abstract mindsets in accordance to which the planner formulates directives to determine the goals that need to be achieved. This is what makes any plan hardly possible to fulfill. Aspiration to social ideals is caused by the presence and requirements of a transcendental subject, an abstract essence

that gives a meaning to the implementation of the plan. Therefore, the plan is an unfulfillable abstraction formed by the transcendental subject. At that, social ideals are an essence; their target setting manifests the existence of this essence, and the aspiration to the social ideals acts as a supplement of the abstraction, the plan. Depending on the ideology of the planning subject, plans can be developed and implemented through various methods. Creation of a new world acts, in this case, as an unfulfillable abstraction; therefore, the main question is to what extent it may be correctly supplemented. At that, re-creation of the existing world and creation of a new world are carried out under the anthropocentrism principle, one of the fundamental principles of the western economic projects.

Conservative administration concepts assume active interference of the state into different spheres of social life, including the economic one. Conscious constitution of certain plans and patterns is based of the a priori construction of reality. For this purpose, the methodology, organization and planning technology are developed, and a special mechanism for putting the invented structures into practice is created. At that, the transcendental subject giving the meaning to the implementation of such, requires the establishment of various social institutions to supplement this abstraction. This way, under the influence of the transcendental subject, the conservative economic concepts experience the need for institutionalization of the society in order to concentrate maximum social effort. For the state to achieve the set goals, certain structures need to be created to formulate the key indicators, to establish the relations and connections, constitution of the social institutions regulating the plan, social institutions developing plans and programs, and social institutions monitoring the performance statistics.

The key idea for the institutionalists is the idea of creation of a reliable mechanism for social control over economy to ensure its stability and controlled development of the society. New reality of life in the monopolization era, which forced the institutionalists to focus on the economic authority problems related to the processes of production concentration, reformation of market structures and market mechanism, with the increasing governmental participation in the socioeconomic processes. One of the basic statements of institutionalism is that the social welfare may be achieved only with the strict governmental regulation of the economy, where any spontaneous activity is totally denied. An "institution" here is understood as a social entity, such as a family, a state, a monopoly, as well as manifestations of social psychology, motives of behavior, ways of thinking typical for certain groups of people or the nation as a whole. The state acts as the initiator and organizer of forecasting and programming, development and implementation of medium-term programs and plans. Planned economy supporters believe that a balance in economy may be only achieved through purposeful actions [13], [14]. That requires satisfaction of several conditions: presence of information of the real processes occurring in the socioeconomic sphere, capacity of efficient processing of the information and adequate formulation of tasks to the inferior hierarchy levels.



In their opinion, the stronger are the disproportions in the economy, the more intensive is the unsatisfied demand for goods and resources, the stronger impact is made by the formal centralized decisions on the spontaneous, poorly controlled processes of distribution of the deficit goods and resources.

The table below (Table 1) contains the philosophical analysis over the foundations for the phenomenon of transcendental subjects, which is represented in the framework of a relation between the essence and existence typical for neorealistic version of the essence research approach.

**Table 1: The Phenomenon Of Transcendental Subjects In The Framework Of A Neorealistic Version Of The Essence Research Approach**

Neorealistic version of the essence approach in philosophy	Essence is a representant	Existence is a representation
	Transcendental subject	Material supplement of a transcendental subject
Neorealistic version of the essence approach in economics	Essence is a representant	Existence is a representation
	Plan, ideal (abstraction, which is formed by a transcendental subject)	Realization of a plan (supplement of an abstraction)

## V. CONCLUSION

Therefore, extensive research into the transcendental subjects phenomenon completed in line with the algorithm (Figure 1) showed that conservative economic development projects developed as unfulfillable plans require presence of a transcendental subject. A transcendental subject is an abstract essence, an unobservable subject that defines the need for implementation of the developed plans. The plans are developed under the principles of dualism and anthropocentrism, which corresponds to the neo-realist version of the ontological approach, as found in the Western economic projects of the individualistic societies.

The transcendental subject may be the laws of social reproduction, requiring correction and institutionalization for the sake of maximum social effort concentration. This way the transcendental subject determines the domination of the mundane power over the spiritual one, or the active interference of the state into all spheres of social life. A great role is played by the state in the conservative economic projects.

The value of the research results is in revealing the philosophic foundations for the phenomenon of transcendental subjects in economics. The importance of the results for further research is defined by the possibility of their applications in further developments of the problem related to the study of the ontology of transcendental economic subjects.

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