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# ONTO-DEONTOLOGICAL APPROACH IN PHILOSOPHICAL COGNITION OF THE CULTURE

**Natalya Rinatovna Balynskaya\* and  
Svetlana Nikolaevna Amelchenko**

*Nosov Magnitogorsk State Technical University, Lenin Ave. 38, Chelyabinsk Region,  
Magnitogorsk, 455000, Russia*

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## **Abstract**

This article is devoted to the philosophical cognition of the culture. In the publication the onto-deontological approach has been developed, that builds systematic understanding of the culture being. The authors of the present article conclude that traditional approaches such as axiological, hermeneutical, psycho-analytical, structural, functional, post-modern approaches – do not reveal the integrality of the culture being. This problem can be solved by the onto-deontological approach that combines such universals as ‘the existing’ and ‘the due’. This formulation of the problem encompasses all aspects of the culture being. Only in this case the value-sense and phenomenal matrix of processes and objects of a supernatural character becomes apparent. The authors discuss the way the representation of ‘the existing’ and ‘the due’ has been transformed over time, from antiquity to modern times. The authors conclude that at the present stage of public relations development only onto-deontological approach builds a systematic understanding of the culture being as human representation of the due, deployed in space and time.

*Keywords:* culture, dialectics, system, structure, typology

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## **1. Introduction**

Culture is a basic attribute of human existence, a set of methods, processes and results of human life. It accumulates all the historically developing socially significant experience, thus the interpretation of the culture allows saving the memory of the past, understand the present and anticipate the future.

A special role in this process is played by philosophical cognition that contributes to overcoming the tendency arising in the modern world – to live without thinking about the meaning of life, tendency leading to the barbarization of society and cultural archaization. This situation gets complicated due to the doubts that Philosophy can save the status of recognized sphere of cognition in conditions of rapid development of innovative projects and technologies, replacing the traditional forms and methods of reality perception [1].

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\*E-mail: svetlana.cop@yandex.ru

Meanwhile, scientific cognition, devoid of a philosophical component, builds an incomplete representation of a person as it does not affect the transcendental immensity of his/her life and does not come close to explaining the mystery of his/her existence, which, as noted by Fyodor Dostoyevsky, is not just to live, but this is what any person lives for. Search for the meaning of human existence is the privilege of the human mind that Philosophy can demonstrate. Ignoring this need (regarded as excessive and overwhelming human nature) leads to mindless consumerism causing the degradation and spiritual devastation of culture, on one hand, and creation of a total system of mind manipulation and control over all areas of human existence, on the other hand.

Throughout the history Philosophy has not been limited to the task of the development of thinking of a person, his/her ability to think clearly and convincingly express his/her opinions, to define his/her understanding of reality [2]. According to V.A. Lektorsky, "Philosophy has always played a special role: it has been a means for understanding and transformation, changing the culture and a man" [3], moreover, in his opinion, this role does not disappear in the modern world but it is becoming increasingly apparent. Paraphrasing the words of U. Okeja, who claimed that humanity must give the ethical response to the challenges of globalization [4], it should be noted that it must become a core of the cultural and philosophical response in general, that will allow humanity to save its special status and continue further development.

The specificity of human existence, disclosed in the culture, is not limited to adaptation and solution of the problems of material, physiological and psychological nature. Human nature is characterized by the search for ideas and the choice of values, irrepressible thirst for truth and faith, goodness and beauty, freedom and justice. Expressing the aspirations and determining the superbiological nature of the human race, Philosophy always highlights the horizons of spiritual development of the humanity, becoming a reminder of the need for its sequential and comprehensive improvement.

## **2. The methodology of the study of culture - an overview of basic areas**

The complexity and multidimensionality of such multimodal universe as culture have become a reason for formation of many philosophical approaches and directions, outlining its research field [5, 6]. Demand in these areas and methods used in them can be explained by the fact that these areas have the intellectual foundation, the theoretical basis of solving urgent problems of modern time [7, 8].

The concepts, determining culture from an axiological point of view, occupied a special place in the current theoretical panorama. This approach can be represented by the views of the representatives of the Baden Neo-Kantianism School, in particular, by the works of V. Windelband, G. Rickert et al., according to which culture is a set of objects connected with common values [9]. Indication of this factor has defined the meaning of key categories, indicating in

this theory a special superbiological essence of culture, revealed in the sphere of spiritual freedom. According to Rickert's methodology the assignment of the object to the value is achieved by the individualizing method, which indicates a unique component in common things and distinguishes the cognition of culture from Natural science.

The representatives of psychoanalysis Freud, Jung and some other scientists put forward a different interpretation of culture. Taking into account all the differences of their concepts, they have developed a similar understanding of culture which in their works was considered as the result of creative melting of instinctive human sphere. The key concept in these positions is 'sublimation', the leading method is psychoanalysis, which allows getting to the depths of consciousness for identification of the importance and role of psychic energy in the development of culture [10].

Such structuralists as K. Levi-Strauss, Roland Barthes, U.M. Lotman and some other scientists introduced their own methods into the philosophical cognition of culture. According to structuralists, culture is considered an ordered universe, formed by the ability and desire of a man to the clear organization of the world around, empowering its phenomena with meanings and values [11]. In their works these theorists consider 'the language' and 'the text' the key concepts; the leading method of cognition is a structural analysis that reveals the structure of culture, specificity of its constituent elements.

Functionalists – B. Malinowski, T. Parsons and other scientists – made significant contributions to the study of culture specificity. In line with this tendency culture appears to be a normative unity formed by the activity of the interrelated institutions that determined the meaning of the key concepts used in this case. Accordingly, the leading method in line with the specified area is a functional analysis, revealing the purpose of cultural elements, their activity in the universe of culture.

Poststructuralists – Jacques Derrida, Gilles Deleuze et al. – suggested an original methodology. The main task of these scientists was to identify the contradictions of culture and its latent resources located in its periphery. Among varied concepts used by poststructuralists we can mention the concepts of 'rhizome', 'the other', etc.. The input methods include discrimination and deconstruction that allow identifying links and gaps in the structure of culture, as well as showing the existing semantic lines, forming new configurations in culture.

Each of these approaches reveals something necessary in the universe of culture, which is peculiar to culture as a phenomenon combining the unique and universal, individual and common, spiritual and material components.

The onto-deontological approach, where terminology includes such systemic universals as 'the existing' (ὄν) and 'the due' (δέον), can line up the buckles between the components of culture and help to approach the holistic understanding of the culture being.

The study of the dialectic of the existing and the due allows introducing into the Philosophy the paradigm that has not been previously considered, concerning the ontology of culture, its status in the system of being, the ultimate grounds and basic principles of its formation. In a wide panorama of scientific and philosophical concepts, from the ontological perspective, the study of culture is represented by a small number of theories. The development of an ontological segment of the philosophy of culture by using such universals as ‘the existing’ and ‘the due’ is episodic; meanwhile this approach not only makes additional provisions to presentation of the specifics of culture, but also indicates its importance and uniqueness in the system of being.

The introduction of the above-mentioned universals into cognitive procedures using different methods of research adds a certain contribution to the development of the *epistemology* of culture. The analysis of the meanings and relations of the existing and the due, combined with a system method and simulation, allows showing the culture as a holistic formation and to identify the factors ensuring this integrity and connection of its components. Using these universals in the complex unity with structural and functional methods makes it possible to consider the structure of culture and its subsystems, their specifics, roles and the purpose. The inclusion of the ontological and deontological components into the typological method procedure, as well as the method of deconstruction, reveals new features of the multimodal being of culture, its special formations.

The study of the manifestations of the existing and the extraction of meanings of the due contributes to the development of the research field of *culture axiology*. Using the considered universals in the study of values, which determine the specificity of different cultural phenomena, offers a clue to a better understanding of the structure of culture and its superbiological status. Identifying the degree of demand for certain values and combining them with the structures of the due and the existing correct the understanding of the ratio of culture and civilization, traditions and innovation, modern and postmodern, as well as outline the global challenges of modern times and envisage possible ways to overcome them.

Using these universals allows revealing new opportunities in the philosophical interpretation of culture along with their combination with the structural, functional, and other methods of cognition. This approach not only forms the basis for interdisciplinary research of culture, but also allows making additional provisions to the explanation of its nature, structure, sources and driving forces of its dynamics.

### **3. Main results and range of applications of onto-deontological approach**

#### ***3.1. Specificity of introduction of onto-deontological approach***

The existing and the due cover all aspects of the culture being, becoming a value-semantic and phenomenal matrix of processes and objects of a

supernatural character. In their complex unity, these concepts form not only the substantial base of culture, but also set the direction of its development. Meanwhile, in the philosophical knowledge of culture these universals have not been applied for several reasons. Firstly, according to the tradition, they are usually considered within the moral and ethical antithesis, where the due appears to be somewhat universal, absolute and true in human behaviour, and the existing appears to be somewhat private, transient and deceptive in this behaviour. Secondly, the due is usually categorized as a phenomenon that does not exist in reality and is not available for the theoretical cognition, the object of which, from this point of view, can only be the existing. Thirdly, in Philosophy the cognition of the due was used predominantly from religious and idealistic points of view, where the meaning of the due was revealed in the collection of the sacred precepts and tenets.

All this greatly complicated and limited the possibility of introducing the concepts of 'the existing' and 'the due' into the arsenal of philosophical cognition of culture. Such universals of a higher integrating level - the existing and the due - accumulate human experience in hermeneutic immersion in their multivariate contents and reveal a cascade of meanings and values. They allow introducing additional provisions into understanding of factors that contribute to the formation of culture and do not let the culture disappear from the being system in times of crisis.

### ***3.2. The existing and the due - experience in systematization***

Various aspects of the structure of the due were touched upon in the scientific works of Zeno, Aristotle, Kant, E. Agazzi, A.K. Sudakov [12], A.A. Pelipenko [13] and many other authors. According to these authors, this universal reveals its specifics in three modes: in its ideal mode the universal appears to be a theoretic unconditional value or a target goal; in its procedural mode this universal acts as one of regulatory criteria of human activity; in its conceptual mode the due becomes somewhat that is perceived 'as a matter of course' – an implemented standard in a particular sphere of human activity.

Understanding of the due always starts with the occurrence of some problem, the determination of which can be connected with the epistemological function of culture that allows both an individual and the society as a whole to set desirable and necessary goals in the cognitive process by using various (intuitive, imaginative, empirical, theoretical, and practical) ways to explore the reality.

The specification of the due is based on gained knowledge and understanding of the world taking into account the assessment of the current situation and efforts and capabilities of the agents of certain activities. The clarification of the due is framed into theoretic programs, plans, images, models and other forms of the assumed improvement of the existing, getting in the axiological and projective functions of culture.

The due is implemented by using the rules and regulations, corresponding to the different types of life activities, as well as to the desired goals. Manifestation of the due matches with the regulatory and object-transforming functions of culture, which help create the space of human existence, that can be characterized by meaningfulness and axiological viability of the natural biological environment.

Besides the mentioned functions, the culture also possesses other, no less important functions, in which the due is disclosed in the dialectical unity of its subject-procedural aspects. Human-creation function is one of the most important functions of culture, by means of which through bringing-up and education the socially important experience is transferred to new generations, an idea of the due is formed in their minds, so they acquire important ideals, generate their own opinion and value orientation, develop the necessary rules, methods and principles of activity, form their attitudes.

All kinds of value-oriented human activities become possible due to the communicative function of culture, which allows people to compare their understanding of the due, demonstrate and share their achievements, raising the possibilities of improvement and development of social and cultural life at a single and universal level, through holding a dialogue with each other.

A brief analysis of the way the due manifests itself in the structure of human activity and multi-functionality of culture, allows considering it not only as a phenomenon, indicated as the category of Moral philosophy. The due should be defined as a systemically important matrix of culture and its value-semantic dominant, manifested at all stages of its formation, integrating all cultural components and saving the values of the past, structure the present and design the future.

Understanding of the due gives meaningfulness to human existence, contributing to its transition from the natural state to the cultural one. The discrepancy between the ideal conception of the due and its implementation, as well as rethinking of the due, gives impetus to the internal movement of culture, highlights new prospects for cultural development and becomes the source of its multi-faceted improvement.

In its turn, the specificity of the existing was an object of cognition of such scientists as Plato and Aristotle, Thomas Aquinas, V. Solovyov, E. Durkheim, E. Fromm, K. Popper, N. Hartmann and others. According to Martin Heidegger, the existing is everything that we are talking about [14]. This concept includes all existing in the diversity of its forms and phenomena – nature, society, human, idea, wealth of the spiritual world of an individual and society. Besides, in conjunction with the due the existing means a part of reality, imbued with the idea and covered by human activities, its material and ideal, transcendent and transcendental, social and individual components that form the culture being in conjunction with each other.

### **3.3. *The dialectic of the existing and the due in the system of the culture being***

Culture exists, operates, develops just because it is a system that connects all subsystems included in its structure and open to the processes of interaction. Each of these subsystems (material, spiritual, individual, social-group subsystems), becoming a relatively autonomous system at its level, having a special organization, is formed in the indissoluble unity with other subsystems, conditioning culture being. The processes of self-organization, self-motion and self-development of culture, covering all its components, originate in the dialectic of the due and the existing, in the framework of which several aspects should be noted [15].

Firstly, the dialectic of the due and the existing is manifested in the interaction of material and ideal factors in the formation and development of culture. In this case, the existing appears in an infinite variety of forms of material culture, becoming an integral part of its semantic universe, a set of objectified ideas, knowledge, values, ideas of the due, which enrich human experience in the process of their decoding, creating the foundation for their further development [16].

Secondly, the dialectic of the existing and the due is manifested in the interaction between the individual, separate and universal subjects of culture, objective and subjective foundations of its procedural being. In this case, the existing cannot be reduced to the material and production sphere of human existence, while in broader terms – to the subject-procedural reality created by the aggregate value-oriented activities of social institutions, differentiating and organizing the diversity of human activities in order to meet their various needs in the formation of the cultural world [7].

A distinctive feature of this reality is that its creator is a unique transcendental – thinking existing, for example, an individual (a single subject), a certain social association (an individual subject) and society as an integrator of the plurality of historical institutions (a common subject) and the whole human race (a general subject) [17]. Realizing and objectifying the ideas of the due, this is the existing, endowed with consciousness, emotions, will, vitality, ‘questioning’ (by words of Heidegger) and opening itself to the world, that is the true subject of culture, its bearer and creator.

Specificity of self-motion of the culture in this case is determined by a complex structure of self-organization and self-motion of the transcendental existing as the aggregate subject of culture, in vital activities of which the following processes occur: borrowing, development and transfer of ideals and concepts of the due, their creation and expansion in both diachronic and synchronous directions – from one generation to another, as well as among contemporaries – participants of immediate communication [18].

The specificity of the mentioned systemic formation is presented in dialectical difference and identity of all identified phenomena, each of which becomes the actor of activities, realizing its essential powers, and the object of the impact that is aimed at this phenomenon. Positive processes in the culture are

promoted by a dialogue – a fruitful interaction between different actors, able to enrich the content of culture, to reveal new facets of culture and to expand the horizons of its development.

Thirdly, the dialectic of the existing and the due is manifested in a variety of modifications of procedural culture being.

#### **4. Discussion of the existing and the due in the typology of culture within the onto-deontological approach**

In a broad historical panorama certain interpretation of the due becomes a trigger mechanism for formation of different axiological matrices of the culture. At the same time, understanding of the existing and the due is largely determined by the difference in the epistemological aspects of the existing, giving the key to the construction of the typology of culture on the basis of judgments about the true essence of reality and the causes for a range of human capabilities.

##### **4.1. *The absolute existing and due in the culture***

Different interpretation of the terms ‘the existing’ and ‘the due’ was firstly introduced in the philosophical works of the Ancient East and the Ancient World, which developed the cosmological position to comprehension of these universals. Considering the existing from both sides – as an ideal intelligible essence of the world and as a material diversity of the reasonable and animate nature, these works recognized the objectivity of the existing distracted from a purely human existence. They considered this objectivity as a supersensible source of the absolute due, a foundation for the comprehensive order, following which causes the appearance of culture.

The idea of the transcendent existing was developed by medieval thinkers and representatives of the philosophy of objective idealism that has been developed for the following epochs. In their works, theocentric and objective-idealistic positions have been developed, asserting in the truth of the objective existing (represented as the Superexisting, the absolute existing) the presence of the absolute due – the ultimate integrality of the meanings and purposes of all that exists. Since the reality (the existing in a variety of objects) is a representation of the supreme intelligence (the attribute of objective existing), in this interpretation (in particular, according to G.W.F. Hegel) culture is an immanent moment of the absolute.

According to the above philosophical positions, culture is recognized as a creation of the Mind, Logos, God, Nous, mediated by people’s actions. The sacralization of the transcendent existing and the due represented in it, becoming a system-forming factor of culture, leads to the formation of its traditional type. The inviolability of reasonable world order and unconditional subordination to this order, as well as the religious consciousness and the deification of the authoritarian power are dominating ideas in the traditional type of culture. This

type can be characterized by the priority of moral values and strict adherence to the traditions of the 'Golden age' of the ancestors. The model of human existence is considered as of the past, so innovations are crossed, while the individual initiative disappears in the environment of collective relations.

#### ***4.2. The subjective existing and relative due in the culture***

The problem of the existing and the due was considered in a different way by the thinkers whose works have determined the content of social positions, in which the true (i.e. particularly important for the specificity of human existence and not coming short of the nature in its validity) reality is the subjective existing – the society as a total subject implementing its strength in different ways of life activities and making the relative normalization of the due out of its effectiveness in solving actual problems. According to these positions (outlined in the works of Karl Marx, Emile Durkheim, E.S. Markarian et al.) culture is considered as a legal and institutional system of objective-procedural forms and methods of the human activity execution, created by society and aimed at the development of the environment, the integration and development of the social unity.

The philosophers, the representatives of the naturalistic position, put forward their own interpretation of the existing and the due. It also had its prehistory, but it was expressed most definitely in the works of P.A. Holbach, F. Nietzsche, Z. Freud and other authors. Naturalistic thought sees the existing in the matter of human needs and reveals the meaning of the due out of the spectrum of satisfaction of these needs, linking the existing with what is necessary, useful and/or pleasant for an individual. Despite the dissimilarity of views of these thinkers, in their understanding culture appears to be a process and the result of the self-affirmation of a person, sublimating his/her various inclinations and desires.

According to naturalistic and social positions, culture is recognized as a set of processes and results of various activities of self-realization of an individual and society. Desacralization of the existing as a multidimensional specific world of actualization of human vitality and retrieval of a utilitarian and hedonistic context of the due, becoming the systemically important foundations of culture, form its modernist style. This type of culture is characterized by the dominating strategy of successful implementation of a group or a single actor, secular (scientist) consciousness, the combination of mass and egocentric forms of social interaction. It is also characterized by the priority of material values, the development of innovation, terminating an influence of traditions, concealment with myth-making tools of pseudo manifestations of power.

#### ***4.3. The transcendental existing and the absolute due in the culture***

In the history of philosophical thinking there is also a transcendental position to understanding of the problem, revealed in the works of I. Kant, K.-O.

Apel, U. Habermas, V. Velsha, D. Griffin and others. They considered the existing as a transcendental subject – the whole human race endowed with the mind and moral will, determining the meaning of the due on the basis of the moral law, prescribing to see in every person not only a means, but also the goal of global development. Culture is hereby perceived as an infinite variety of forms and methods of implementation of universal values and ideals.

This position makes it possible to overcome mass distribution and polarization of contemporary culture, as well as the implementation of the coherence of being, leading to the harmonious unity of rational and irrational, material and ideal, social and individual, unique and universal components of culture, its past achievements, present discoveries and achievements of the future. This is a horizon of culture where the dominant value is the recognition of the other, its importance through affirmation of tolerance, an essential feature of which I. Kalandia reveals as follows: “every idea, ideal or principle, if they do not contradict the generally accepted rules and moral norms of coexistence, shall have the right to be approved” [19].

Identification of the existing with the different as a reflective individual and universal subject that can subdue his/her life to the moral and ethical meaning of the due, which is dominated by the recognition of the right of each person to creative self-realization, not overwhelming, but stimulating development of others in accordance with their values and mental attitudes, leads to the improved type of culture, which in the writings of various thinkers got the name of another modernity (U. Habermas), post-modernity (V. Welsh, D. Griffin), alternative modernity (R. Greenstein), post-postmodernity (K.-O. Apel).

With all the differences in the views of these thinkers, they are united by realizing the need to develop a consensus and tolerance in culture, combining secular, religious and multi-religious world views; spiritual, material, instrumental and technical values; traditions and innovation developing on their basis. The considered type of culture is its project, an image of the due, outlining the prospects for global development. Meanwhile, the implementation of this type, its introduction through the efforts of all mankind into the reality would mark the transition of culture to a new stage of history.

## **5. Conclusions**

Thus, the multi-dimensionality of universals ‘the existing’ and ‘the due’ and use of the structural, functional, system and typological methods in their application allow providing additional details to the explanation of the specifics of culture. The onto-deontological approach builds a systematic understanding of the culture being as a combination of different processes of normalization of the existing and the ontologization of the due in their dialectic interaction, covering all spheres of human existence.

In these positions culture appears as the implementation of the human ideas of the due, deployed in space and time, its objective- procedural embodiment in the existing, happening in the integral unity of the ideal and the material, the subjective and the objective, the unique and the universal. The existing and the due are the basic attributes of culture, the systemically important constructs that define the matrix, structure, dynamics, specifics of its multimodal being. At the same time, consideration of a free person and the entire human race, guided by the moral meaning of the due, as the main existing, opens up new horizons for the further development of culture.

Moving in this direction involves the study of mental structures of culture, specifics of the functioning of the basic institutions responsible for the regulation of its forms and processes, the totality and the interaction of its original states and simulacra. Further study of this problem will allow understanding better the complex contradictions arising in the landscape of contemporary culture and identifying the ways of their overcoming.

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