

## SECTION 30. Philosophy.

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### THE VALUE SYSTEM OF M.A. BULGAKOV AS AN IMPORTANT MODEL FOR THE SELF-DETERMINATION

***Abstract:** The article considers some value aspects of creativity by M.A. Bulgakov and justifies why his value system can serve as a model for self-determination. Demonstration of the writer's value-semantic searches contributes a valuable self-determination in the cultural space.*

***Key words:** values, value system, M.A. Bulgakov, self-determination, a sample, philosophy, humanism.*

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To date it is very important to form such a value system of man and society, which would be humanistic in the broadest sense. It is needful in the modern Russia to swing the pendulum in the direction of the development of the humanistic society formation. In this article we try to study how the value system of the Russian writer M.A. Bulgakov could serve as a model of self-determination for the modern man.

The question of how to form a new type of thinking is very important. Thinking must be free from dogmas and stereotypes, but should be based on the core values of humanity and culture. In this regard, it is necessary to use the experience gained by thinkers and writers. In this case we consider self-determination as a principle of the development of an intrinsic personality [2].

In our opinion, a writer becomes a truly great one by the fact that in his works eternal spiritual values prevail over the material ones. Eternity of the values is universal and understandable to the reader. These values often have been embodied in human souls by writers. All this makes this writer clear for us and puts his figure over time. To read careful and to understand writer's works - it does mean to find new meanings that resonate in our time. A philosophical understanding of a text means to see what makes this text necessary today. M.A. Bulgakov is close to us not only because of the intrinsic value of his thinking in his creative legacy, and also because there is a possibility of a new interpretation of his works today.

The foundation of any human outlook, in our view, is a system of values. Therefore, to understand foundation of this talented creator's world view is necessary in order to highlight what was important for him and what served as his internal guidelines. This Russian writer is usually not mentioned among domestic philosophers, but the strength of his influence on the modern philosophy deserves careful study.

One of the features of the Bulgakov's world view was his philosophical self-determination, which has never ceased. It is particular interesting that the writer comprehended the tragedy of a human existence and tendencies of social development that could destroy spirituality of man and society. For example, the rejection of the system of Russian culture values had been evolving for centuries. The former Russian culture was based on the principles of

humanism. The leading values of this culture have always been truth, goodness, beauty. The Bulgakov's creativity is filled with anxiety for the human future and for the preservation of the spiritual integrity during social upheaval [5]. This fact is in tune with the current situation in many countries, especially in modern Russia.

The main object of the philosophical and artistic thinking by M.A. Bulgakov was a man in his existence, full of ups and downs, suffering and frustration. Like many talented people, M.A. Bulgakov believed that the soul and body were united. Spiritual "I" of Bulgakov acts simultaneously in three forms: external contemplation (stable picture of the world), inner contemplation (value judgment of life) and thinking (goal-idea). Therefore, man's spiritual world consists of three kingdoms: reality, values and meaning. This is the essence of philosophical outlook of this thinker.

Philosophical outlook of M.A. Bulgakov can be represented as an axiosphere. The point basis of this axiosphere is a human individuality. This base makes a crystal-clear Bulgakov's philosophy. This simplicity is disarming a reader and overturning all the absolutes of high matters [2]. The global question of Pilate remains unanswered in the gospel. In Bulgakov's novel we hear a calm, surprising answer of Yeshua: "At this moment the truth is chiefly that your head is aching and aching so hard that you are having cowardly thoughts about death" [5, p. 21].

Such a deliberately ordinary and mundane anthropocentric position does orient a value image of the world in works of M.A. Bulgakov. Authentically human relations are referred by him as truth. Such a truth corresponds to fundamentals of the natural world order, but it is rejected by a cruel social order. During the interrogation by Pilate Yeshua sympathized with the procurator. A redistribution of roles had happened. Yeshua said quietly, in his speech there were peaceful and soothing tones. He spoke to Pilate as to a sick child, and not to a stern governor of the emperor Tiberius. "Your trouble is that your mind is too closed and you have finally lost your faith in human beings. Your life is a cramped one, hegemon" [5, p. 22].

Yeshua has for the suffering from headache procurator normal human feelings of compassion and pity. But they are perceived by Pilate's retinue as abnormal and crazy. Bulgakov had identified for his hero a long way to understanding and enlightenment, but the first evidence of changes in Pilate's soul were his own words: "Untie his hands." It was not a reaction of a Roman officer. It was a human response to the humane content of sermons Yeshua.

The World Culture was for Bulgakov one of the highest values. Culture opposes chaos and revolution, pacifies them, and makes human relationships more harmonious. World Culture stores spirituality of humanity and prevents a catastrophe of the moral poverty [3].

People's perceptions of social norms change during a revolution. The whole way of life is changing drastically. The value, aesthetic and moral level of life for all people has been reducing.

The writer's faith in humanistic foundations of life is often embodied in the theme of the house. House is a leading value reference in his work. According to Bulgakov, the Russian revolution ruined house as a spiritual refuge for human being. Without a house every person feels itself existentially lost. An existential refuge for Bulgakov is not only house, but also books. The book is a special, unique component of the writer's value system. As a prerequisite for the restoration of a normal, human life in Russia Bulgakov considered books.

From the storerooms of world culture Bulgakov takes an eternal image of a child. This image is a symbol of the limit that has been supplied for destruction and violence. For Bulgakov child is an eternal and enduring value. In "The White Guard" the writer inserts an episode of a small bathing child into description of the city, which is immersed in a revolution, chaos and snow. Simple and eternal wisdom of life, eternal values do triumph over the false pathos and madness of the revolution. For Bulgakov, like for Dostoevsky, the main assessment of people's actions and the main value is fate of a child, and the moral imperative appears inadmissibility of permissiveness.

In many of his works Bulgakov shows madness in the existential sense. This is a state of the world during periods of the values collapse and death of moral foundations. And madness has

been shown mostly through images of the most terrible crime - murder of a man. A number of such killings form in the writer's art world and in his ideological structure a metasense. This sense is extremely important for the writer's humanistic concept. The philosophical essence of this metasense is based on an approval of the human life value and the price of spilled blood. This sense is based also on guilt and responsibility. Like many prominent writers of the era, Bulgakov tried to resist the attacks of chaos with reminders of harmony. At the center of his image of the world the writer put a man. Not the Messiah, not a hero, not Superman, but just a man. The uniqueness of an individual appears as the most indisputable and bewitched secret of the universe in Mikhail Bulgakov's works.

Values such as creativity and skill, of course, are high on the axiological hierarchy writer. In the word "master" it was signed for Bulgakov a "solemn, strange meaning". The writer had correlated a concept of skill with the Eternity, with an idea of serving for the highest spiritual ideals, with an honorary lot of the creative personality, marked by the gift of God.

Bulgakov asserts the unconditional value of the evolutionary development of society. Revolution destroys not only civil and legal values, but also the most important value - human life. "In his understanding of the historical process and its laws Bulgakov was a supporter of evolution, a gradual transformation of the social order and simultaneously human beings, on reasonable and good footing," – wrote Pavel A. Gorokhov [1, p. 6]. Bulgakov's political values were approximately as follows: a strong state, "enlightened autocracy", effective orthodoxy, equality of peoples under the primacy of the Russian people in the state, a mutually beneficial relationship with Europe.

Sometimes an outstanding person develops in collisions, in the contradiction between his soul, heart, mind and social order demands. In our view, a consideration of every great writer, his deeds, occupations, and maybe mistakes, can be useful for an average person. Everybody sees that the outstanding compatriot passed a difficult way. In this way he had had value-semantic conflicts and situations. They demanded self-determination, and sometimes a very difficult one.

In our opinion, the demonstration of value and meaning searches by M.A. Bulgakov allows to achieve the following goals.

1) A person can believe that the definition of values and meanings is a lifelong process. Its intensity is proportional to the inner richness of a personality and to his active social, cultural, scientific, civic position. This way is for nobody easy. Contradictions, conflicts and mistakes along this way are inevitable. But in them a possibility of self-determination and self-development may be inherent.

2) It is possible to understand that difficulties and obstacles in personal lives should be considered as important. These moments allow a person to cultivate himself, to ascend his development to the eternal human values. In this regard, it is important not to focus on their negative emotions and to maintain stoicism and an ability to think logically, even in difficult existential situations. The best example is Bulgakov's fate.

3) A person sees himself not alone in his quest - this path has already been passed and very successfully by many people. For example, M.A. Bulgakov can be seen as a landmark, like the sample, from which much can be learned and thought about. One can compare his experiences, actions and achievements with this writer's ones [4, p. 203].

So, in the works of Bulgakov eternal philosophical problems have been affected. In his books the humanistic, universal values have been highlighted: universal life and worth of the human personality; being and man's relationship with the being; consciousness and constitution of experience meaning; House, Book and Culture; creativity and skill; love and inner wholeness; happy childhood; evolutionary development; a strong state. Thus, the value system of the M.A. Bulgakov is a significant example of self-determination for the modern man.

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