On bovarysm

Bruno Cariou on July 1, 2016 by Elements of Racial Education

The fate of France as she is considered "the eldest daughter of the Church" bears striking resemblances to that of this novel heroine who, raised in a posh convent, where she learned to dream her life by force. to indulge in reading love romance novels that an old maid distributed to young girls of good family who were boarding there, once married to a man who does not correspond to the knights in the great heart to which his reading has accustomed him, takes, to deceive her husband and boredom, lovers and, in order to be able to take them and thus live his dreams, goes into debt with a merchant, until, over-indebted , she commits suicide, she who was the daughter of a rich farmer.

Published in 1857, it was not until more than forty years that the psychological type that was hidden in the literary type of the romantic woman featured in Gustave Flaubert's novel was isolated (i). Although the psychological significance of “Madame Bovary” has already been pointed out by some of her contemporaries, the philosopher Jules de Gaultier de Laguionnie (1858–1942), one of the first authors to introduce Nietzsche's philosophy to France, was the first to study it.

In "Le Bovarysme, la psychologie dans l'oeuvre de Flaubert" (1892, Léopold Cerf, Paris, p. 11), he points out that "the vision of the writer brought out in his work an indestructible and fundamental principle of the human soul and laid bare it in its unhealthy manifestations, which did not end the appearance of Madame Bovary, because there are diseases whose root causes persist irreparably although they are reported and known ”. He affirms that this affection manifests itself with a particular acuteness in modern man. For him as for Charles Baudelaire, Joris-Karl Huysmans and a good number of writers of the end of the XIX century, modern man is an unbalanced being - unbalanced and cerebral. To designate this condition,de Gaultier takes the term “bovarysme” from the writer and professor Gustave Merlet ((1828–1891) - one of the masters of Paul Bourget (1852-1935) - who only knew how to forge it to make it a simple synonym of "bad realism" as opposed to "good realism" (ii).

Much more insightful than this little professor of Louis-le-Grand, of Gaultier, ten years later, in a work which deepens (iii) the concept of bovarysm on the level of philosophy, defines it thus: "the faculty assigned to man to conceive of himself other than he is insofar as man is powerless to realize this different conception that he forms of himself. "

In the years following the publication of Jules de Gaultier's second study on bovarysm, psychiatry began to appropriate concept (iv) in its psychological form, having noted the convergence of its results with the philosopher's analyzes. In 1906, a psychiatrist, Philibert de Lastic, even published a thesis on “Mental pathology in the works of Gustave Flaubert” (v), which goes in the direction of Gaultier's diagnosis, since Emma Bovary is recognized there as a “Degenerate”, a kind of hysteric and that “pathological bovarysm” is defined there purely and simply as “the inability to adapt to reality” (vi).

The latest editor of "Bovarysm: psychology in the work of Flaubert" laments that "The most famous texts are not necessarily the most read". The work of Jules de Gaultier not only never achieved fame, but it was even less read than the most famous texts. It is undoubtedly deplorable that the considerations which he develops with remarkable haughtiness and marked acuity on the ideological form of bovarysm as it acts on collectivities have not been read (vii).

In the chapter which precedes the one published below, de Gaultier remarks that the "Renaissance" in France saw the appearance of "bovarysm phenomena which mark a solution of continuity in the development of the group and introduce into its composition, with heterogeneous elements, which cannot be assimilated, a principle of weakening and disorganization ”(p. 100). The first of these heterogeneous elements was the rediscovery of Greco-Latin antiquity, which was never that of the cult of nature, which had nothing Greek or Roman, having on the contrary everything to do with cults. Orientals that had been introduced at that time in Greece and Rome - in short, it was the rediscovery of the Semitico-Negroid culture from which these cults emerged. The second was the discovery of Italian culture,which was itself only the product of the rediscovery of pseudo-Greco-Roman antiquity. In any case, "in all orders of mental activity, the influence" of a parody of Greco-Roman culture "forced the French mind, in the sixteenth century, to conceive of itself somewhat different from itself. … ”(P. 107) (viii)

I. Introduction to the chapter. - II The general idea as a means of the Bovarysm of collectivities. - III. Bovaryism of the foreign model: the Christian idea and its derivatives. - IV. The idea distorted by the physiology of the group. - V. The physiology of the group distorted by the idea: The humanitarian idea. - The cosmopolitan idea.

With the Renaissance, the French race of the sixteenth century, at the same time as it grew prodigiously, conceived itself, as we have just seen, in a few ways other than it is: it conceived itself destined for fashions of activity different, by certain nuances, from those which its antecedents fixed to it. But this false conception of itself relates only to a few parts of its luxury activity, to a few parts of this superabundant activity in which the last effects of a civilization are manifested, along with letters and the arts.

For social collectivities, there are other modes of Bovarysm which force them to conceive of themselves as different from themselves in their most profound activity and which entail consequences of an entirely different gravity: because the social plant modified even in its roots is also imposed and thereby a different flowering. In a study published in the Mercure de France (1), we considered, following Mr. Barrés, the danger that there is for a group of men to conceive of themselves, in the essential parts of their energy, like a model developed by a different group. With Les Déracinés , with Le Voyage dans la Vallée de la Moselle , which forms one of the most important chapters of The Call to the Soldier, with his last book (2), M. Barrés, as he had already done in symbolic form with Le Jardin de Bérénice , dealt with the modes of formation and dissolution of a community. This whole part of his work is wonderfully suited to highlighting, in its most harmful light, the threat that the fascination of the foreign model poses for an old and already established society.

The general question we are dealing with here demands that we consider this fascinating fact in all its aspects: for it plays a preponderant role in the life of communities and, if not more important, at least more easily verifiable, is not in the lives of individuals. From a historical perspective, there is no society in the formation of which it does not enter to some degree, and in a number of cases, far from causing unfavorable consequences, we will see that it is one of the constitutive elements. of social reality or one of the artifices by which it was strengthened. We are therefore going to do our part from now on to this benefit which sometimes results from this phenomenon of suggestion, at the risk of somewhat destroying the prescription of this study, according to which we should treat here strictly only the pathology of bovarysm.It seemed that an interest of symmetry had to be sacrificed for a concern of exactitude and that it was preferable to damage the frame rather than distort the objects which one had proposed to make it hold.

We will first of all insistently show that the means according to which social collectivities are conceived as the resemblance of a different activity is the general idea.and this fact brought to light should in turn enlighten and dominate all the developments which will follow and in which we will endeavor to show under what conditions and in what proportions the general idea must be accepted by a society in order to be there. cause of a surplus value, in which circumstances it determines on the contrary a weakening and constitutes a danger there. We will also show, and this distinction will govern the two subdivisions (3) which will mark the rest of this chapter, that a social group can conceive of itself other than it is, solicited by one or the other of these two different centers of fascination: the foreign model and the ancestral model

II

The most apparent means by which a social group is forced to give up its own ways of being in order to submit to those of a foreign group is by armed force.Following an invasion the vanquished suffers the winner's law. But this obligation does not really constitute a fact of Bovarysme: Bovarysme is a psychological phenomenon; it only appears with the adhesion of the vanquished to the winners' ways of being, with admiration for the victor: it is only then that, of his own free will, the vanquished, disdaining his hereditary custom, is conceived according to the model of foreign custom; it is only then that the group to which it belongs, having conceived of itself as different from itself, disappears as a distinct social entity in order to merge into the victorious group.The artifice by which the victor persuades the vanquished to conceive of himself as different from himself is that which has been designated as the ordinary means of all Bovarysm: it is education which distributes the notion. But the notion, in so far as its mission is to act on morality, takes on the aspect ofgeneral idea . In this form, foreign influence succeeds in imposing itself on a society, without a victorious feat of arms necessarily preceding this new mode of conquest, of which we can see that the field of action is much more vast.

It is therefore necessary to realize an exact account of what a general idea really is in order to understand what is its mode of action, what is its persuasive force. It is necessary to realize the lie and the ambiguity which this very denomination entails: for the general idea possesses the character of universality to which it claims only in relation to a determined group of men, the one alone who summarized for its use, as the result of a series of concrete and particular experiences. It is in these particular experiences only that the reality of the idea resides, so that it is itself a reality only for the determined group of men who succeeded in these experiments, or for such a group. A general idea is always an abstract idea,and there is no abstract idea that is not abstract from a series of human experiences. No idea, religious, moral or rational, escapes this precise genealogy. None of these ideas could have been formulated if they had not expressed themselves first in acts and beliefs, as the effect of the sensitivity of some particular human community.

Every general idea was therefore originally shaped with a view to a specific being. For this being - it is here a social group that it is about - for this being to whose forms the idea was adapted, this summary of the experience, enclosed in the statement of a transmissible notion, is properly an attitude of utility, that is, a means of creating one's own reality through the discipline of a commandment that is repeated, and then of maintaining or increasing one's health and strength. And this is why in order to increase the authority of the idea, and in consideration of its usefulness, the instinct of the group soon attributes to it, with a divine or rational origin, a universal value.

Since the existence of human societies, a certain number of these attitudes of utility, presenting between them more or less strong resemblances or differences, have been detached from the experimental stem on which they had flourished. Transformed into universal truths, they are claimed, according to the maturity of the human spirit, of God or of reason. However, this fictitious origin, where their human character disappears, gives them access to the minds of all men. It thus happens that men of a determined group accept, under cover and under the command of the general idea, a set of attitudes and ways of being different from those which their social heredity would have suggested to them, and of which they would have suffered impatiently if the obligation was imposed on them directly.This gives us the formula of an ideological Bovaryism which one can say that it consists for a social group, in adopting by the persuasive virtue of a general idea, it matters little whether it is claimed from dogma, from the commonplace or from rational truth, an attitude of utility proper to a different social physiology.

This ideological Bovarysm enters in some way into the formation of all collective morality. But it behaves there in a different way depending on whether the social energy which comes to grips with the idea is strong or weak, depending on whether it is endowed with a power of deformation, that is to say of a power of reduction of forces external to the law of its own mechanism, or according to whether it is flexible and malleable, subject to undergo deviations due to foreign impulses. In the first case, the social group accepts the idea only partially and accepts its consequences only up to a certain limit beyond which it only pays it nominal worship, limiting itself to registering its name. on different phenomena generated by its own activity. He thus exploits the prestige of the idea for his own benefit, and,to make it coincide with its needs, deforms it,conceives it other than it is . In the second case, dominated by the idea, he conforms to the attitudes which it prescribes and which were invented for the needs of another activity, he constrains himself to gestures to which he is not adapted. Thus, of a soldier who would put on an armor made for another and who would paralyze his movements. Dupe of the false conception that he takes of himself the group weakens by using feelings, ideas and beliefs which are not for his use.

III

The Christian idea, with the many borrowings which it has made to constitute various social groups, offers, with a thousand nuances, examples of both adventures. But it shows first of all a singularly typical case of an attitude of utility which, proper to a determined collective physiology, proposes itself, detached from its root, under the disguise of the general idea, as a truth, religious of 'first, then rational.

It should be noted on this occasion that nations are not the only communities that exist. A common desire unites in a homogeneous group men animated by the same needs and who belong to different nationalities. Thus, at the present time, the proletariat of all countries tends to solidify its interests, independently and sometimes above national distinctions which classify its members among different national groups. To tell the truth, the fact that most men belong to at least two communities at the same time, one of which is of national origin and the other of economic origin, is the cause which causes so much trouble and complexity. in social relations at almost all periods of humanity. Now the Christian idea prepared by philosophical reflection,realized in the Gospels as a fact of sensitivity, reflects one of these attitudes, other than national, and which are nevertheless common to a large number of beings between whom this community establishes a link. The Christian idea was, at the time of its formation, an attitude of utility for all those who felt life as suffering, for all those whom Nietzsche called, with some reason, the weak, the sick or the disinherited. , the herd of slaves.the weak, the sick or the disinherited, the herd of slaves.the weak, the sick or the disinherited, the herd of slaves.

The ancient world was formed on the feeling of the difference and the inequality between men: it had thus developed a civilization in which an extraordinary gap was manifested between a minority of the privileged and an immense majority of servants and oppressed. Against such a state of affairs, Stoicism, which demanded both "a rare intellectual culture and an exceptional virtue of pride, could only be a resource for an elite." Christianity, on the contrary, founded on the very fact of weakness, was accessible to the greatest number at a time when the struggle could only be disproportionate between individuals and the masters of power. Christianity, in its essence, is nothing other, like Buddhism, than an attitude to resign oneself and, if necessary, to die: the weak,convinced of their weakness, give up the struggle for power, they give up playing a game which does not even offer any chance and where they know they cannot win. They therefore group themselves around the Christian idea of ​​renunciation. But by the very fact that they group together, the idea is already beginning to contradict itself, for this herd of weak people, united in an organism, becomes a force with which soon to be reckoned. Just as the ancient world was constituted on the basis of the principle of inequality, so the Christian world is constituted on the basis of the principle of equality. The weak of the past tend to become the strong of today and we can already fear that this new force, which has become tyrannical,does not determine a new form of oppression and does not suppress individual freedom which may have flourished for perhaps a short time thanks to the uncertainty of a still unequal struggle between two contrary principles.

IV

In the meantime the Christian idea, accepted in the Western world, first as a divine truth, later commuted to a truth of reason, has played there, still plays a role in which we must distinguish many nuances and even contrasts. In general, it appears that the idea which, in its purity, would deny the world, concluded with the renunciation of earthly goods, proclaimed human brotherhood, the equality of all and the vanity of differences, held in contempt intellectual effort and scientific research, condemned the attachment to the beauty of forms, words and sounds, gave birth, with the modern world that it created, to the organization

from property, to the development of wealth, to the constitution of hierarchies, to an incredible labor of Western humanity to seize the forces of nature, to an increase in needs, to a scientific culture, including the ancient world has not approached, as well as to new and equally beautiful art forms. According to an essential Bovarysme, the idea was thus realized in an unforeseen way, the effect contradicting the cause which engenders it.

This is a first case of a nominal Bovarysme: the idea is shown here to be deformed, conceived other than it is by all of humanity which has constituted the modern Western world. We have the explanation of this ironic phenomenon, if we notice that Christian pessimism, denial of life, collaborated to found this modern society with a bundle of forces much more powerful and which contradicted it, with all the forces of life: individual selfishness, the love of immediate goods, the passion to dominate, to own the best things, all the frenzy which sets goals for activity and develops energy through competition. The Christian idea which concluded to renounce and aspired to die therefore intervened among these ferments of frenzied energy only as a poison capable of numbing and attenuating them,and it turned out that with regard to this barbaric world energy, too savage and too fiery, this poison was useful. It was a tranquilizer that controlled a fever. By lowering the temperature of the medium, he allowed these too strong energies individually to rank. The Christian idea was at the origin, for all the groups without distinction of this society in formation, an attitude of utility, on the condition of only partially realizing its consequences: within this limit, it lowered individual selfishness. to the degree that allows social life (4).for all groups without distinction in this developing society, an attitude of utility, on condition of only partially realizing its consequences: within this limit, it lowered individual egoism to the degree that allows social life ( 4).for all groups without distinction in this developing society, an attitude of utility, on condition of only partially realizing its consequences: within this limit, it lowered individual egoism to the degree that allows social life ( 4).

It should be noted, in fact, that at the time that we have just considered and when Western societies are being formed, each of them has the power to distinguish to what extent the Christian poison is useful to it. The Catholic, Aryan, Nestorian, Greek and Protestant forms testify to the secret action of distinct social physiologies assimilating the idea according to different processes, in variable quantities and appropriate to their particular needs. In all these cases, each social physiology seems to want to model itself on a general idea, detached from an attitude of utility other than its own; each of these societies, by conceiving of itself as Christian, conceives of itself quite differently than it is, but it does not succeed in realizing this false conception of itself.

same as insofar as it benefits from it. Beyond this limit it bends the idea. This, which is given as an absolute goal, is relegated to being only a means. To tell the truth, it participates in the triumph of its opposite. This form of Bovarysme therefore hides an essentially vital utility.

Here among the many avatars of the Christian idea is an example of a Bovarysm of this kind. In the sixteenth century, while the nations of southern Europe, sobered up and civilized not long ago by Roman culture, were content with the Catholic brake whose power was already weakened, the races of the north closer to barbaric savagery and who had need to master major constraints, composed with Protestantism a new religion: this one closer to the Christianity of the origins, requiring a constant exercise of the individual conscience, gave them a brake of a greater and better power of inhibition appropriate to their violence.

The English nation was among those who had recourse to this expedient. Now it offers, among all the others, an admirable example of the advantage that a social group can derive from the religious idea, or here from the Christian idea, as an instrument of reign.

A religion is par excellence the means by which men of the same group are led to conceive of themselves, in spite of individual distinctions, as resembling one another. Joined with the ethnic factor and the habitat, it contributes powerfully to forming a state of cohesion between these men. When the empire of this religion has passed or has weakened, it gives way to moral custom, to a set of ways of being, of conceptions, of prejudices in which it marks itself with even more force than in religion. - even the distinctive character of the group: for this moral custom is a compromise between religious dogma and the character that such or such human community derives from its physiology, its habitat and historical circumstances.

More than any other race, the English nation has borrowed, from the religious form it has chosen for itself, the brake which was useful to it to moderate individual selfishness. Moral custom here comes directly from the Protestant religion, from the biblical tradition and from the evangelical doctrine accommodated and sanctioned, according to the claim of the Reformation, by the appearances of philosophical reasoning. It is expressed in the humanitarian ideal , a substitute for Christian fraternity and which presents itself as a general truth. Now, we will see that under the mask of the general idea, the humanitarian idea as it is conceived by the English nation hides an attitude of purely English utility, which, applied in other countries in the manner of 'an absolute truth, is for these

a cause of weakness, whereas here it is nothing more than a useful expedient. The humanitarian idea is in fact the brake which, by moderating Anglo-Saxon egoisms, has enabled them to unite and coordinate for the greatest strength of the nation. It does not go beyond this specific goal.

Constructed by the community at a time when its instinct for self-preservation and power was most clear-sighted and flourishing, the humanitarian restraint has been commensurate with the strength of the group's energy push. Having fulfilled the duty of moderating her as much as was necessary so that she did not injure herself, her power of inhibition was entirely exhausted. He no longer has any power left to hinder the violence of the collectivity towards those who are not part of it, towards foreigners (5).

At the same time in fact that he shaped, with the humanitarian idea, this brake intended to facilitate the relations of nationals in the interior of the nation, the Anglo-Saxon, because this invention was personal to him and had no other goal than his utility, he also invented other attitudes of utility, in which he knew, with regard to the outside world, exploit for his own profit and enslave for his interested ends, this same humanitarian idea. The main and wisest of these attitudes is that disproportionate and tutelary pride by which he persuades himself that the highest

The most human and moral form of civilization was achieved by him. Imbued and equipped with this idea, he turned it into a weapon: logic now demands that he impose this civilization on the universe, and this end will justify him in his eyes from the worst attacks. The loads of Bibles in the middle of the bridge with the Winchesters and the bales of cotton will counterbalance them.

The army of the pastors will precede, with hymns and psalms, another army which, through the intermediary of the Maxim and the Hotchskiss, will propagate, not without profit, the superior civilization.

By virtue of its pride, the Anglo-Saxon genius was therefore immune to the dangerous exaggerations of the Christian idea, and against its modern humanitarian incarnation, of which it nevertheless arrogated to itself the monopoly. The idea, in this humanitarian form, is really for the English people an attitude of utility, because they have retained the power to deform it, to conceive it other than it is, as soon as it ceases to exist. serve it. An attitude of utility, it is even for him doubly: within the group, as long as it attenuates there the individual egoisms between nationals, outside the group, in that, propagated among the other nations under its disguise of universal truth, it tends to weaken them, to disarm them and to make them prey.

V

The English nation therefore offers a very typical example of this reverse Bovarysm, where the general idea, grappling with a powerful egoism, is reduced to being only a means and is seen beyond its usefulness, denatured and flouted. . The reverse case occurs when the general idea manages to take root in a social environment that is less strongly egoistic, or where the power of reaction has weakened. Thus when a national group, naturally inclined to some softness of manners or whose native violence was already attenuated by a previous civilization, adopts some form of Christian morality developed by a more violent group, and which needed, at the time where he borrowed his discipline from Christianity, with a stronger brake. This brake, too strong for the already civilized society which allows itself to be persuaded to use it,will paralyze its energy instead of regulating it and will place it in a situation of inferiority, vis-à-vis other groups. The ignorance of oneself and of one's real needs here entails its disastrous consequences: the community is threatened to pay with its ruin the lack of judgment which makes it take for a truth of universal application, which was an attitude of utility. for a determined group, different from her and of a more intense degree of brutality.different from her and with a more intense degree of brutality.different from her and with a more intense degree of brutality.

To tell the truth, in order to understand the danger that there is for a people to be duped by a general idea, it

is not even necessary to take into account this coefficient of egoism. The idea of ​​difference is enough to explain the threat of dissociation which the acceptance of a general idea shaped by another group involves, with regard to any organized and formerly constituted social group.

This ancient group, by the very fact that it has succeeded in constituting itself and in living, testifies that it knew, by means of its religion, then of its moral custom, to invent the necessary brakes to coordinate its energy. The fact of its seniority also testifies that these brakes, which were formerly dogmas, texts of laws, punishments, consist mainly now in an instinctive disposition to do or not to do, in a natural inclination, common to all those of the group and the focus of social life. The imperative formulas originally enacted to meet the first needs of morality have lost the power to coerce by terror and it is good that it is so since normal individuals in this society instinctively behave in the way that demands the interest of the community.What will happen if this old group adopts, under the guise of general idea, the brakes manufactured by a foreign group? The principle of moderation which, emanating from its old imperatives, penetrated into its physiology and brought it into focus of social life, no longer being able to be cut off, the new principle of moderation imposed by foreign truth will increase the force of inhibition which constrained the energy of the group: this energy will be lowered below the degree which allows a social group to maintain its integrity and its existence among the other groups.no longer being able to be cut off, the new principle of moderation imposed by foreign truth will increase the force of inhibition which constrained the energy of the group: this energy will be lowered below the degree which allows a social group to maintain its integrity and existence among other groups.no longer being able to be cut off, the new principle of moderation imposed by foreign truth will increase the force of inhibition which constrained the energy of the group: this energy will be lowered below the degree which allows a social group to maintain its integrity and existence among other groups.

A concrete example will better understand these developments. We will borrow it from the present day and from the social community that our French group constitutes. Many minds indeed believe that the French community is currently in the grip of this Bovaryism which consists in taking for a universal, indisputable and dogmatic truth an attitude of utility prepared by another nation for its own needs. In fact it seems that, under the guise of anticlericalism, a new form of morality, this humanitarian religion which was developed by the English nation, is working to insinuate itself into French consciences and to replace the beliefs of French people. some and the skepticism of others. It is not Protestantism in its denominational aspect which thus offers itself as a model with French energy,it is not even Protestant morality, but it is an apparent rationalism which in reality finds its point of support only on this morality and on this religious form.

Borrowed directly from the Christian idea, an element common to all Western civilization, the humanitarian idea, of English origin, imported into France by the philosophers of the eighteenth century, as Nietzsche clearly saw, presents in this country this obvious danger: it is a dilution of the Christian poison prepared for a physiology which is not ours, and which has different reactions. This dilution is added with us to that which we have recently prepared for our use and which has already entered our blood. It thus runs the risk of introducing into it, beyond its beneficial degree, this Christian poison which, in its state of purity, is fatal. In support of the preceding development, it is important to note here that, unlike the Anglo-Saxon group, the French people have borrowed little from their religion to constitute their moral custom,and to temper your energy: generosity

naturalness and the feeling of honor are here the brakes which oppose the exaggeration of individual or national egoism and these virtues have their source, rather than in Catholicism, in the pride of an energy eager for to demonstrate and who wants to be sumptuous. We must therefore think that a people who, with a feeling of honor and a sense of generosity, have the necessary brakes to compress the excess of their energy, risk seeing this energy broken if they yet again opposes a new brake with the humanitarian idea.

Amalgamation of evangelical renunciation and modes of activity in which the Anglo-Saxon genius excels, the humanitarian ideal as it is offered to us slyly, under the mask of a truth of reason, can only exercise on us its evangelical action and depressing. While it depreciates the motives which are suitable for arousing our energy, it does not provide, in compensation for the new motives it offers us, the power to stimulate it. The humanitarian ideal, an attitude of Anglo-Saxon utility, strives to establish the superiority of economic and commercial goals over the aims of warrior supremacy, over the abstract taste I prevail, naturally exciting French energy. Thus it develops among us a peaceful ideal and risks rendering us unfit for war, while it does not succeed in increasing our commercial greed.It has already been shown that, on the contrary, this commercial greed remains so strong with the Anglo-Saxon that it stifles the logical and depressing consequences of the humanitarian ideal for him and raises his combativeness when it comes to ensuring , even through war, the success of economic designs. So the same idea that disarms us leaves him armed. By means of the general idea, we are suggested to direct our efforts towards goals which stimulate us only weakly, we are forced to engage in the struggle for power on ground which is not favorable to us. By means of the same idea, we were first of all weaned from the motives which have the power to exalt us and which, arousing all our strength, would allow us to compete with other nations at the same time as to develop forms of personal civilization.

After having shown in the humanitarian ideal, as it is in fact exercised, an attitude of particular utility engendered by the instinct for power of the Anglo-Saxon races, we can push the demonstration further and show how this same ideal, a substitute for Christianity, is still, under its religious and philosophical disguise, and colored with a new shade, a combative attitude, of attack and defense, to the benefit of certain groups, to the detriment of those who allow themselves to be taken to disguise a particular interest as a general idea.

France today still offers an example of striking clarity. As a result of various circumstances among which it is necessary to put in the first rank its wealth, the softness of its manners, and the decrease of its population, France, among all the nations provided for a very long time of a social personality, is the one which is most widely open to foreign immigration. This state of affairs has given rise, as a result of the growing number of naturalizations, to the formation of a large group of newcomers who bring from their countries of origin a heredity, traditions, customs and moral ideas, different from those that have been developed here over the centuries. There can be no doubt that these newcomers were attracted to the new homeland they chose,out of considerations of personal interest and because they planned to find facilities there to improve their condition. A specific goal stimulates them and increases their energy. Often coming from less rich countries, they bring less requirements: workers, traders, industrialists, bankers, they make competition for gain more difficult, and are an element which adds to the complications of the economic question. Even though their education prepared them for liberal careers, the same stimulus made them covet, with precise ardor, the best jobs in politics, administration and education. They bring in these careers an activity which can be a gain for the community; but if they come to prevail in the various fields which affect the top management of the country,the country will therefore run a risk: that of seeing itself applied, in a more or less sensitive way, a set of measures which will betray a moral and political conception borrowed from another social heredity, or at least betray itself ignorance of national custom. Even if this foreign conception is superior to the hereditary custom, the group will nonetheless suffer the damage of seeing ways of being imposed on it to which it is not adapted. Becoming aware of himself in the brains of newcomers, he can conceive other than he is, try his hand at gestures which he is incapable of and which are not appropriate to his anatomy.at the very least, ignorance of national custom will be betrayed. Even if this foreign conception is superior to the hereditary custom, the group will nonetheless suffer the damage of seeing ways of being imposed on it to which it is not adapted. Becoming aware of himself in the brains of newcomers, he can conceive other than he is, try his hand at gestures which he is incapable of and which are not appropriate to his anatomy.at the very least, ignorance of national custom will be betrayed. Even if this foreign conception is superior to the hereditary custom, the group will nonetheless suffer the damage of seeing ways of being imposed on it to which it is not adapted. Becoming aware of himself in the brains of newcomers, he begins to conceive other than he is, to try his hand at gestures which he is incapable of and which are not appropriate to his anatomy.try out gestures that he is incapable of doing and that are not appropriate to his anatomy.try out gestures that he is incapable of doing and that are not appropriate to his anatomy.

The fact of foreign immigration can therefore be a benefit for France: it is also a danger; whether this danger is more or less threatening, more or less real, this is a question of appreciation on which it is important to insist here: it suffices to note that it was felt and that it engendered at the same time, among a large fraction of the nation, an attitude of mistrust and suspicion towards the newcomers and on their part an attitude of defense. However, this defensive attitude was concealed under the mask of this same general idea, the origin of which has just been shown in the Christian principle accommodated to the taste of Anglo-Saxon Protestantism, the humanitarian idea which, under the influence of a more complex need, has been enriched by a new inflection and here has become the cosmopolitan idea.

On the one hand, it clearly appears that all these newcomers, who have left their homeland for another, have a natural inclination to attach little importance to the national fact. It is obvious, on the other hand, that they have a decided advantage in propagating this indifference, in denying between men the ethnic distinctions, those which come from the long living in common in the same place of space, of a same historical and moral tradition, of a common need to react against a determined set of circumstances in appropriate ways. It is too obvious that they have a major interest in denying these differences, in order to enjoy immediately and in an integral way a civilization which has, however, been created, through the course of the centuries, only by a long effort. common.The humanitarian and cosmopolitan ideal is therefore indeed an attitude of utility specific to the group of newcomers in any organized state: it is in this positive and particular interest that it draws its reality, that it hides and nourishes its roots to show only its ideological flower.

To designate in a more precise and concrete way the particular group for which this general idea is, at all times and in all places, a useful attitude, in antagonism with the attitude of special utility to any national group, one is brought, from a point of view of positive observation, to name the Jewish people, newcomers in all, the countries of the world.

It goes without saying that such an observation is not made in this study for the purpose of controversy. But it did not seem that such a striking example had to be dismissed, because it touches on a current subject and which fascinates the spirits. It seemed, on the contrary, that, thanks to the various sensibilities concerned in this matter, the idea which is presented here would show itself with more evidence. Nietzsche, in his Antichrist, pointed out Christianity as the supreme maneuver of the Jewish race, defeated as a political state and now dispersed, to guarantee its security among the various countries in whose life its destiny called it to meddle. . It is in this hypothesis, need it be noted, a calculation of the unconscious, dictated by the instinct of preservation which is the most sure of the race.Now this view of the philosopher seems very profound if we consider that the Jew, whose national bond is purely ethnic and religious and is not fixed around any place in space, has everything to gain and nothing to lose with a doctrine which makes of all men, citizens of the universe equal to each other, and, of various nationalities, facts of secondary or outdated importance. The force of things and the logic of instinct therefore force all men of the Israelite race to rally around in all circumstances around a general idea which is profitable for them. Thus, on the one hand, the Kantian doctrine of the categorical imperative, adaptation of Christianity to philosophy, the promulgation of a moral dogma drawn from reason, universal and without nuances, has not found more fervent followers than Jewish academics.It is thus that the political forms which are closest to the egalitarian doctrine of the gospel had for promoters and for theorists, with Karl Marx, with Lasalle, the Israelites.

It is natural that this should be the case, and by making themselves the protagonists of a cosmopolitan religion, newcomers, Jews or foreigners, use, knowingly or not, a general idea as it is necessary to use it. that is, by deforming it for its use. But it also follows from there that the national collectivity will suffer if it is duped by the ideological disguise under which a foreign interest tries to impose itself on its conscience. Believing to obey the laws of a universal reason, to which, in the field of moral practice, no reality responds, it will only submit to the will for power of another collectivity. Fascinated by the idea, she will lose the sense of her vital necessities and adopt attitudes which are unfavorable to her.Everything that a collectivity undertakes in the name of a general idea which it has not itself composed for its service and which is not the ideological disguise of one of its interests, it does undertakes against it, because this general idea can be nothing other than the travesty of a foreign interest which it will promote in appreciable proportions.

Does this mean that the tolerance which seems to flow from the humanitarian and cosmopolitan conception must be condemned and that it must be replaced by an intransigent exclusivism? No, but that the measures intended to settle these vital questions must be debated, not in the light of an abstract idea which has been said to be artifice, but in the name of the interests of the group.

The main thing in such a matter is not to be fooled; in a time when nations exist and are constituted more strongly than ever before, there is room for international conventions where the law of nations, defined with greater precision and constantly improved, can, by means of clauses reciprocal, to assure to the men of the various nations a safeguard, a protection, a freedom and increasing conveniences in all the countries of the world. But everything that is proposed under the mask of a cosmopolitan idea to which nothing responds in reality is in fact undertaken in the name of the utility of a determined group, of this group of newcomers who, in any case organized, has interests to discuss and settle with the national group.

Ideological Bovaryism with its harmful consequences therefore consists for a given collectivity in taking for a truth of universal application an attitude of utility specific to another determined collectivity. It is because detour that a social group, conceiving itself in the image of a foreign model, weakens and ruins itself.

The fable itself can be usefully put to contribution in order to underline with an example this Bovaryism of the Idea. Imagine, on the theme of La Fontaine's apologue, a people of storks letting themselves be persuaded by the preaching of a horde of foxes, that morality commands to feed on light broth in flat plates, here is the people of storks with their pointed beaks, long necks, doomed to starvation for the great benefit of the foxes who, with the back of their tongue, will quickly and easily lick the best food. It will be so until the storks understand that the flat plate and the clear broth are not pure ideas, drawn according to the Kantian doctrine from some category of Reason. Only then will they start over h. to shape, instead of these dishes convenient for only foxes, deep amphorae,with narrow necks, adapted to the shape of their neck and which will keep a few good pieces for them.

Jules de Gaultier, Le bovarysme: la psychologie dans l'oeuvre de Flaubert , Mercure de France, Paris, 1902, p. 109 - 140.

(i) For Jules de Gaultier, reading Madame Bovary was in this respect a trigger and not a revelation, as he explains in the introduction to Flaubert's Genius , Mercure de France, Paris, 1918.

(ii) Jules de Gaultier, Le bovarysme, followed by a study by Per Buvik, le principle bovaryque , Presses de l'Université Paris-Sorbonne, Paris, 2006, p. 173.

(iii) Jules de Gaultier, Le Bovarysme , new. ed., Mercure de France, Paris, 1921, p. 217 (1st ed .: Le Bovarysme, essay on the power to imagine , Mercure de France, Paris, 1902).

(iv) Still in 1978, a critical study of the concept of bovarysm in the psychiatric field(Méd.-, Tours) was published by the doctor Anne Marie Milet.

(v) Philibert de Lastic, Mental pathology in the works of Gustave Flaubert , J.-B. Baillière, Paris, 1906.

(vi) Jules de Gaultier, Le bovarysme: la psychologie dans l'oeuvre de Flaubert , Éditions du Sandre , Paris, 2007, p. 254. The current passion for all that is virtual and the flight that it entails in a virtual reality is only one of the symptoms, although undoubtedly the most acute, of "the inability to adapt to reality "

(vii) The Acadhimmic Flaubertian community in France pretends not to see it. Abroad, on the contrary, the close correspondence between bovarysm and flight into the virtual is highlighted, as, for example, in Cuibus Miriam Simona, Le Bovarysme. The games of bovaryque fiction in literature and theater: “The omnipresence and omnipotence of the image in actuality has led to the name of our time as“ civilization of the image ”. Gutenberg civilization has put books in the arms of men and by that, a means of education and spiritual elevation, but also of escape, of dreams, of immersion into the unreal. The civilization of the image has put in the hands the remote control and the mouse in the hands and by that, the rapid access of the information and of course of the images. If in the past bovarysm was contagious ”by reading, nowadays, contamination has found a way to spread with the greatest efficiency: bovarysm is spread rapidly through digital technology. The Gutenberg civilization put the melodrama of the soap opera in women's hands,the civilization of the image has put women in front of television and in front of the melodramas of television news. In accordance with the appreciation of Roger Filder, of his study Mediamorphosis. Understanding New Media (1997), we are now at the frontiers of cyberspace, an etheric place of human encounter and communication. Television and the internet quickly meet the needs of everyday escape, they urgently meet the needs of homo anxius. Now, the bovaryk rendezvous can also take place in cyberspace. This dream space can also become one of the conflict between seeing and knowing, knowledge can be easily compromised from the invasion of images. This is the thesis of Giovanni Sartori of the work Homo videns. Televisione e Post-Pensiero (1997),theory which demonstrates the substitution of homo cogitans by homo videns. The disappearance of Emma Bovary did not determine the loss of bovarysm. If the “classical” bovarysm belonged to the Gutenberg civilization, modern bovarysm also belongs to the civilization of the image. As an eternally human phenomenon, bovarysm has in the contemporaneity resources of enrichment and proliferation. Modernity has brought media culture and its great power to create and promote in the first place through images of typologies and models. According to new technologies, bovarysm can consume them online. It “video-vivere”, the concept of Sartori, responds to Erlebnishunger, to a thirst for affectively living, responds to psychoaffective dissatisfactions and can maintain a bovaryque reverie.The omnipresence of the image, the priority of the image, the assault and even the tyranny of the image constitute a favorable ground which encourages the bovaryque phenomenon in topicality. »The summary of the thesis from which these lines are extracted can be consulted athttp://doctorat.ubbcluj.ro/sustinerea\_publica/rezumate/2010/teatru/CuibusMiriam\_fr.pdf , accessed July 1, 2016.

(viii) It is almost useless to recall that the conception of bovarysm was developed and enriched by theory of the mimetic desire that René Girard has exposed in the famous “Romantic truth and romantic lie”, which reveals and explores aspects of the “bovaryism of communities” that Gaultier does not seem to have suspected. Once rid of its psycho-sociological matrix and its Judeo-Christian slag, it constitutes an operative method of analysis of today's totemic society.

(1) Le Bovarysme des Déracinés (July 1900).

(2) Their figures (Juven).

(3) Only the first of these “subdivisions” is published here. (LoE)

(4) The author certainly has in mind State Christianity, which dates from the recognition of this cult as the official religion of the Roman Empire by Theodosius, because, in the first centuries of his presence in Rome, the Christian community was on the contrary a leaven of agitation and revolt, whether social or psychological. The apocalyptic atmosphere that the Christians of the first centuries of our era made reign in Rome is well described in Pierre Vial, Did the Judeo – Christians assassinate the ancient world? <http://www.revue3emillenaire.com/blog/les-judeo%E2%80%93chretiens-ont-ils-assassine-le-monde-antique-par-pierre-vial/> (NdE)

(5) Between 1870 and 1914, that is to say at a time when the author was alive, more than 120,000 Russian, Polish, Romanian or German Jews settled in Great Britain, but he did not live more, when, between 1951 and 1962, nearly 300,000 Antilleans emigrated there, to be immediately followed en masse by Indians and Pakistanis, Asians and Africans; see Claude Moindrot, "The waves of immigration in Great Britain". In Population, 20, n ° 4, 1965 [p. 633-50], p. 640. (LoE)