

On the Origin and Significance of the Terms “Bovaryism” and “Quixotism”

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Abstract

The article explores the meaning of the terms “Bovaryism” and “Quixotism” based on the novels “Madame Bovary” written by French writer Gustave Flaubert and “The Ingenious Gentleman Don Quixote of La Mancha” by Spanish author Miguel de Cervantes. According to the author of the article, “Bovaryism” and “Quixotism” are similar concepts. They are an artistic image of dreamers who replaced unattainable dreams with their imaginations. Another meaning of the two works compared to these days is that they reflect the dreams of the people of those times, they also accurately reflect the gender characteristics of those reflected in dreams.

Keywords: bovaryism, quixotism, illusion, dreamer, pansaizm.

Introduction

For a long time, dreams have been evaluated from a negative point of view, as illusions that take a person away from real life and do not have a positive effect on his life. Such notions of dreams are common in the fiction of different periods and countries. Since ancient times, playwrights have portrayed the imaginary man as a hero who suffered a lot of grief and anxiety, sympathizing with the imaginary characters or laughing at them.

In 1856, the novel “Madame Bovary” by French writer Gustave Flaubert was published. This work led to the evolution of society's perception of dreamers. The term “bovarism” was coined. The term was coined in 1921 by Jules de Gyote to name Emma Bovary, the protagonist of Gustave Flaubert's “Madame Bovary”.

Jules de Gyote describes the concept of “bovarism” as “the mood of people who tend to imagine themselves differently without really understanding who they are. Modern Russian psychologist S.Yu. Golovin describes the term “bovarism” as “a state of inability to draw a clear line between real life and fantasy, to replace reality with imaginary dreams.” Jules de Gaultier called the mindset of those who try to “imagine themselves different from what it really is” as bovarism.[1]At the same time, he says, the world of imaginary intentions can be either positive (dreams-intentions) or negative (fantasy of fear). “Bovaryism” is a characteristic of people who are obsessed with dreams and lose the boundaries of imagination and reality. No matter how illusory a dream is, it plays a key role in the life of a dreamer. The story of Flaubert's heroine Emma Bovary is a clear example of this.

Literature review. To find out how Emma Bovary, the protagonist of a novel, became a reason of coining of the term “Bovaryism,” we turn to this work and the opinions of literary critics about it. Emma Bovary is the daughter of a farmer who enjoys reading novels about love and various travels from her childhood. The works of famous novelists Walter Scott and Alfonso de Lamartine form an idea of what happiness is a happy life full of passions. She also likens herself to Rovenno, the protagonist of W. Scott's novel “Ivanhoe”. [2]

According to french literary scholar Andre Morua, “Emma expects not what life gives her, but what novelists, poets, travelers tell. She believes in love, in unparalleled passions, in intoxication with love, because the words she reads from these books are so beautiful to her.” [3] Thus the existing social reality turns out to be far removed from the dreams Emma imagined. Instead of being a wealthy noble woman, having a high position in society, Emma becomes the wife of an ordinary doctor, having to deal with various household problems. This was completely contrary

to the ideal life of her dreams.

After all, Emma marries Dr. Charles Bovary of her own free will. It is worth quoting the following thoughts of another French writer, Voltaire: "Women dream of the love of a handsome, young, generous young man, but in fact they are coward and changeable, so they marry an old inquisitor or soldier in order to get rich or save their lives." [4]

Unable to adjust to her lifestyle, Emma suffers with unfulfilled desires. "Emma doesn't want to see those around her," Morua said. "She dreams of a completely different life and does not want to live the life she has been given." The woman, who wants to realize her dreams, faces the simplest problems of life, "her dreams fall into the mud like wounded swallows," the author writes. [5] Unable to cope with life's problems, Emma commits suicide: more precisely, she dies from drinking arsenic.

Andre Morua, in his *Literary Portraits*, explores the growing contrast, difference, distance, and disconnect between the reality of Lady Bovary and the reality of dreams. In fact, Emma dreams of falling in love with a knight like Tristan or Lancelot, as in knightly novels, but in life she meets a man like Rodolph, and then a more negative hero, Leon, and in the end she falls into the clutches of the trader, the deceiver, and the cunning Lere, and sinks in debts to the throat. Flaubert punishes his protagonist not only for giving in to dreams, but also for trying to make them come true. In this regard, Flaubert says, "Bovary is me." for Flaubert, too, "wants to climb an ivory castle and escape from reality, in a sense realizing Emma Bovary's opposition to the existing reality and even trying to justify her. **Research methods.** While studying the origin of the term "Bovaryism", we tried to study in detail the history of the work, in what period, in what socio-political environment it was created, and the personality of the creator. Readers know that the publication of the novel "Madame Bovary" caused a great din. The work was first published in the magazine from October 1 to December 15, 1856. After the novel was published, the author and publishers were accused of insulting of moral values, and the editor of the magazine "Revue de Paris" and G. Flaubert were summoned to court in January 1857. Because of this fuss, "Madame Bovary" became a very popular work. On February 7, 1857, the work was justified and just the same year it was published in a separate book. In the novel, interest in him increased even more because of the ideas about the absurdity, illogicality, and harmfulness of dreams that dominated society. Interest in the novel increased even more because of the description of the ideas about the absurdity, illogicality, and harmfulness of the dreams that dominated in the society. The name "Bovary" has become a negative term, along with the terms "Don Quixote" and "quixotisms". According to A. Morua, the famous researcher of Flaubert's works, Tibodo, compared "Madame Bovary" with Cervantes' "Don Quixote". [6]

Spanish author Miguel de Cervantes Saavedra is the author of "The Ingenious Gentleman Don Quixote of La Mancha". The first part of the work was written in 1604, and the second part in 1613. Its summary is as follows: Alonso Quixano, a small landowner in his 40s, lives all his life in a small village in La Mancha. He reads many knightly novels, imagines himself to be the protagonist of such a work, and sets off in search of adventure. He gives his old horse a different grandiloquent name, Rosinante, and takes the farmer Sancho Panza as his gunman. And he calls the peasant's daughter Aldonza Lorenzo as 'The beautiful lady Dulcinea of Toboso'. In the first part of the play, he first imagines an inn in a caravan route as a tower, a windmill as an evil giant, and sheep as wizards and attacks them. Don Quixote's relatives consider him crazy, humiliate and insult him. Don Quixote's third adventure is described in the second - more dramatic part of the novel, which ends with his death.

Analysis of the experiment. It is no coincidence that we have compared the heroes of the two famous works we are studying. The reason is that, like Emma Bovary, Don Quixote's dreams were shaped by the novels he read. Like Emma Bovary, Don Quixote can't come to terms with the existing reality and wants to make his dreams come true. Idalgo cannot distinguish between reality and fantasy, replacing reality with fantasy. In this sense, too, Don Quixote is a clear

example of bovarism. Don Quixote gradually becomes disillusioned with life. In the face of trivial calculations, vigilant and greedy relationships, the nobility inherent in chivalry becomes a ridiculous illusion. From this it can be said that Don Quixote rises to the highest level of “bovarism”. But there is another imaginative character in Cervantes’s novel that captures little attention, reflecting the dreams of an ordinary citizen typical of medieval Europe. Sancho Pansa is a gunman of Don Quixote, who also dreams of getting rich and gaining a high position in society. He exchanges the life of a farmer for the saddle of a gunman in order to get rich quick and rise to a higher position. Sancho Pansa's dream of a “land of abundance” was a common dream among the majority of the poor. After the publication of Cervantes' novel, the image of Don Quixote became popular in the world literature. In psychology, the term “quixotism” was coined. Today there are the following explanations (descriptions) of this phenomenon:

- 1) Loss of sense of reality;
- 2) The illusion, the pursuit of any dream, the unwillingness to adapt to reality;
- 3) In 1966, R. Sheckley “Exchange of Thoughts” introduced the term “pansaism” (from the name of Sancho Pansa) or “metaphorical deformation” - which is the acceptance of fantasy reality as a hallucination of normal life, in contrast to “quixotism”.

Conclusion. As a conclusion to our study, we can say that it is understood that “bovarism” and “quixotism” are similar concepts. They are artistic representations of people who have replaced imaginary, unattainable dreams with raw fantasies. Cervantes's “Don Quixote” and Flaubert's “Madame Bovary” reflect the following perceptions of the dream of the European environment and the ruling classes: the illusion that the dream is far from real life; that dreamers are doomed to end their lives in unhappiness, suffering; not understanding the essence of some secular novels can also lead to a misunderstanding of life, the reality of life, eventually showing that the person is harming himself.

Another significance of the two works compared today is that they clearly reflect the gender characteristics reflected in the dreams, while reflecting the dreams of the people of that time.

After all, women belonging to the educated but impoverished aristocracy usually dreamed of beauty and youth, the eternal love of rich, brave, intelligent, noble men, to be the focus of a large number of candidates; and not only that, they were women who dreamed of having expensive clothes and jewelry. On the other hand, men of the same class hoped for heroism, great courage, and victories; public recognition and fame; hoping for a peaceful family life and the possession of beloved wives.

Therefore, the works of Cervantes and Flaubert, which describe two different categories of people, how they find the life, their thoughts about life, their attitude to reality, their attitude to their position (awareness of the purpose of life, the emergence or impossibility of achieving a sense of satisfaction, human imagination, dissatisfaction with the real life) are also very important. At the same time, it seems to consider the statement of philosophers A. Gelen and Z. Freud that “only the unfortunate are given to dreams”.

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