

OLD GORIOT – IS THE HERO OF HEINOUS SOCIETY

Kalandarova Dilafruz Abdujamilovna

PhD, Scientific advisor Associate professor of Tashkent

State Pedagogical University named after Nizami

e-mail: d.kalandarova2022@gmail.com

tel: +99911339677

Mansurova Muborak Mansurovna

Tashkent State Pedagogical University Named after Nizami

2nd year student of the Faculty of Uzbek Language and Literature

e-mail: mansurovamubarak5@gmail.com

tel: +9989 37557354

Abstract:

In this article analyzes the famous manifestation of French literature, the tragedy of the era and personality in Honore de Balzac's novel "Old Goriot".

Keywords: French literature, author, novel, analysis, interpretation, reflection, poetic skill.

For centuries, the concept that "a person comes into the world once and he should live this life that everyone wishes, live whatever his heart desires, decorate the life given by God with unrepeatable scenes" has been ruling in the minds of people for centuries. How true this is, how important it is for humanity is being proven by the life path a person has travelled throughout his life, during his or her life experiences, and the lessons he or she has learned from her or his struggles. It would be appropriate to find the answer to the above question through the novel "Old Goriot" written by Honoré de Balzac, a representative of classicism literature. The work was written in 1834, and it is one of the most famous works in the history of humanity, sold several thousand copies, and served as a living guide for not only the French, but also the whole world society.

The events of the novel take place in "the most unfair city in the world" - Paris. The rough society of Paris is revealed through the life of Old Goriot, one of the richest men of his time. After the death of his wife, old Goriot is the image of a heroic person who is faithful to his wife, who is more than fatherly, so to speak, motherly, for his two daughters, Anastasia and Delphine.

Another character who gave life to the work is Eugène de Rastignac. He is a young man who moved away from his poor family to become a lawyer in an unjust and nasty city like Paris, with the support of his rich aunt, in order to gain wealth and prestige. Although he aims to

interfere with the aristocratic class through the old Goriot and daughters, the selfishness of the two daughters opens his eyes and awakens his conscience.

Anastasia and Delphine are the images of girls who are not interested in wealth and life. Old Goriot passes them on to rich bridegrooms through their beauty. At a time when all the French youth are, struggling with where to get the money for the future, this marriage may be a simple solution for old Goriot and his daughters, but it is true that this life humiliates the father. The two girls are enemies to each other and are embodied in the form of morally poor children who hope for even the last silver shoe of their father.

If we take a deep look at the work, the first thing that surprises a person is that a passionate father who lives on a rent of six hundred francs, even if there is no honor for his daughters, who has an income of fifty thousand francs. Neither Anastasia nor Delphine thought about it. The father was only a source to satisfy their desires and a lawyer to close their doors. Old Goriot said, "My daughters make me jealous of each other. This shows their kindness towards me. De Resto loves me too. I know that. Both of them are very kind to me, and if my grooms were good, I would be the happiest person in the world". Old Goriot reassures himself that he is patiently waiting for his daughters to come to justice. However, at the end of the play, on his deathbed, he is convinced that a father without a child is worth less than a child.

Why are girls to blame for these events? In fact, girls have to. To always, smile despite the painful sufferings, to dress smartly even if you cannot afford it, and always to look happy. This was taught to them by a corrupt society. Every person belonging to the nobles is treated with honor and respect. It is not difficult to notice this at the beginning of the play, when all the boarders welcome Eugène de Rastignac. Girls also sacrificed themselves for their upper class husbands. He demanded the expansion of the ranks of barbarians who sold their souls and bodies for a better life. Goriot, like his father, put the future of his children above everything, even his own value. "I will not eat butter from today. Take it out of the account"... He loves butter too much for himself and increased the number of fathers who donated his money for the needs of their two unruly, life-loving daughters.

The play has a very sad ending, even though the father gave his all for his daughter Anastasia, who had to buy a dress for the prom, and thought that she would not embarrass them in front of people, the two daughters did not come to encourage her father in his sick state, but the last they do not understand that they committed the worst sin by not wanting to send him to the last destination (his funeral – M.M.). This work, which will make the reader cry, is worthy of being a side note in the childhood of humankind.

THIS SOCIETY IS A CRIME. The society that killed youth, conscience, and millions of fathers is a criminal.

In other works of French literature, the society and the people in it are literally the cause of the judgment of eternity; the time can somehow punish them because of their actions, or regardless of how cheerful and naive a person is. We can find many examples of how he was punished

in life for these qualities. Nevertheless, in “Old Goriot” we can witness that these aspects are very skillful, and it affects the heart of the reader regardless of his nationality and religion. It is as if the author of the work foresaw the skills that could appear several centuries later and even accepted by the society as a normal law of life, and expressed his reaction to it. In addition, it gives the impression that he tried to warn future generations about the events, which may happen as an example. Based on this point of view, we can say that Honore de Balzac’s novel “Old Goriot” is an example of fiction that reveals the author’s high poetic skills, and the work itself brings the pathos of life to the highest level.

References:

- 1.Honore de Balzac. Old Goriot. “Rainbow Press”. Т. 2019.
- 2.M. Kholbekov. Honore de Balzac and his “Human Comedy”. “World Literature” magazine, 2009, issue 1.
- 3.Abdujamilovna, Kalandarova Dilafruz. "Attitude to uzbek folklore in the research of karl reichl." ACADEMICIA: An International Multidisciplinary Research Journal 11.5 (2021): 500-503.
- 4.Dilafruz, Kalandarova. "Issues Of Uzbek Folklore And Its Research In Germany." Journal of Positive School Psychology 6.9 (2022): 4395-4398.
- 5.Алимова, Зулфия Каримовна, and Дилафруз Абдужамиловна Каландарова. "Воспитание детей в духе национальных традиций и ценностей в дошкольных образовательных учреждениях." ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ. 2020.
- 6.Kalandarova Dilafruz, Dilafruz. "Research of the Sherabad Epic School Abroad." International Journal on Integrated Education 5.10 (2022): 149-151.
- 7.Каландарова, Д. А., and З. Ф. Каршибоева. "ХАРАКТЕР ТВОРЦА В ПОЭЗИИ БАБУРА." (2020).
- 8.Kalandarova, Dilafruz Abdujamilovna. "Research classification of Karl Reichl." CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES 2.11 (2021): 29-33.
- 9.Kalandarova, D. "Problems of comparative folklore in the research of Karl Reichl." Cutting-Edge Science. International Scientific and Practical Conference. Shawnee, USA.–August. 2021.
- 10.Sherali o‘g, Jo‘rayev Oybek. "ABDULLA AVLONIY FAOLIYATIGA BIR NAZAR." E Conference Zone. 2023.
- 11.Алимова, Зулфия Каримовна, and Дилафруз Абдужамиловна Каландарова. "Воспитание детей в духе национальных традиций и ценностей в дошкольных образовательных учреждениях." ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ. 2020.

12. Mansurovna, Rasulova Iroda, and Alimova Zulfiya Karimovna. "The formation of the psyche of preschool children through physical education and sports." *European Journal of Research and Reflection in Educational Sciences* 7 (2019).
13. Karimovna, Alimova Zulfiya. "Reforms in the Field of Preschool Education and Modern Pedagogical Methods of Teaching." *International Journal Of Inclusive And Sustainable Education* 1.5 (2022): 105-110.
14. Alimova, Z. K. "Organization of Non-State Preschool Educational Organizations and Licensing of their Activities." *Galaxy International Interdisciplinary Research Journal* 10.1 (2022): 268-273.
15. Karimovna, Alimova Zulfiya. "Education of children through national mobile games in preschool educational institutions." *ACADEMICIA: An International Multidisciplinary Research Journal* 11.5 (2021): 486-490.
16. Алимова, З. К., and И. М. Расулова. "Формирование Духовности Личности В Творчестве Захириддина Мухаммада Бабур." (2020).
17. Asqarovna, Shavkatova Hilola. "MAKTABGACHA TA ‘LIM UZLUKSIZ TA ‘LIMNING BIRLAMCHI BO ‘G ‘INI." *SCIENTIFIC ASPECTS AND TRENDS IN THE FIELD OF SCIENTIFIC RESEARCH* 1.10 (2023): 27-30.
18. Kamola, Donaboyeva, and Amanqulova Zilola. "NODAVLAT MAKTABGACHA TA ‘LIM TASHKILOTLARINI TASHKIL ETISH." *Ustozlar uchun* 24.2 (2023): 39-44.