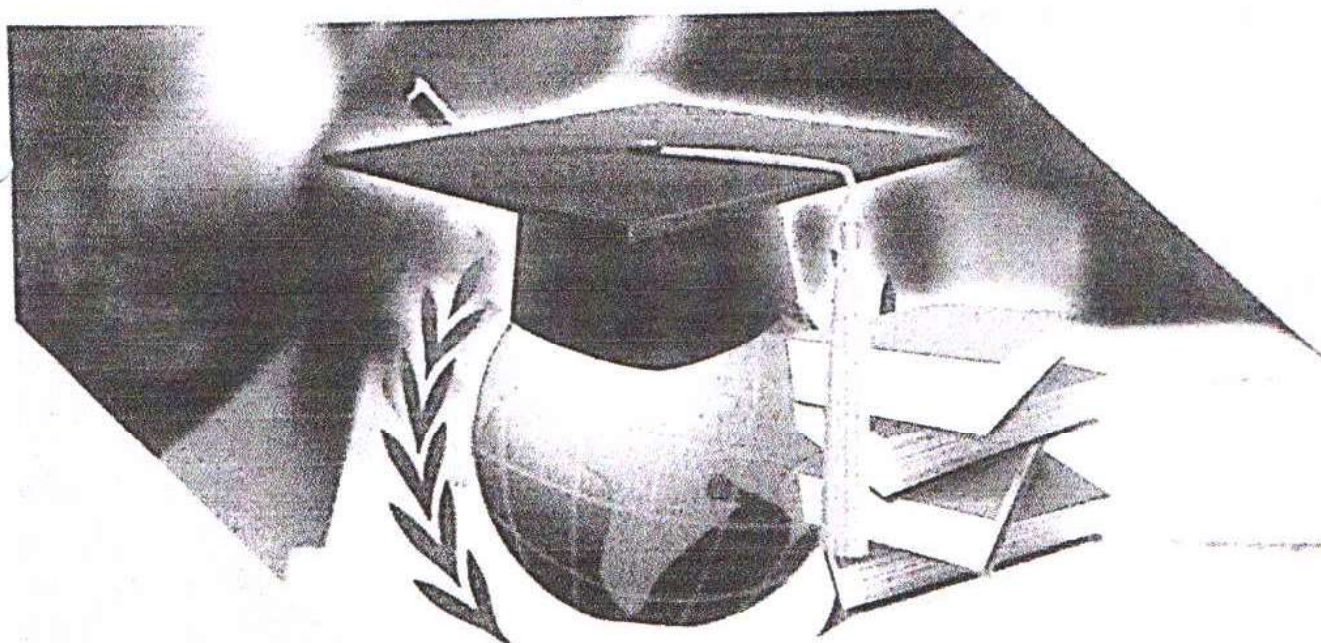


ELECTRONIC INTERNATIONAL INTERDISCIPLINARY RESEARCH JOURNAL (EIIRJ)

A Peer Reviewed Multidisciplinary International Research Journal
SJIF Impact Factor : 6.21
ISSN : 2277-8721
Vol. VIII Special Issue – I, March 2019



■ EDITORIAL BOARD ■

Dr. Girish More
Department of Marathi,
Rajarshi Shahu Arts &
Commerce College, Rukadi

Dr. Uttam Patil
Department of English,
Rajarshi Shahu Arts &
Commerce College, Rukadi

Mr. Shankar Dalavi
Department of Hindi
Rajarshi Shahu Arts &
Commerce College, Rukadi

Dr. S.B. Biradar
Department of English,
SVM College, Ilkal
(Karnataka)

Dr. Sabina S. Savvad
Department of Urdu
Night College of Arts and
Science, Ichalkaranji

SJIF Impact Factor 6.21 **Peer Reviewed Journal**
Electronic International Interdisciplinary Research Journal (EIIRJ)

Page ii

**ELECTRONIC INTERNATIONAL INTERDISCIPLINARY
RESEARCH JOURNAL (EIIRJ)**

ISSN - 2277-8721

Online and Peer Reviewed Journal

SJIF Impact Factor : 6.21

Vol. VIII Special Issue No. I

Editorial Board : Dr. Girish More
Dr. Uttam Patil
Mr. Shankar Dalavi
Dr. S.B. Biradar
Dr. Sabiha Sayyad

Published by : Electronic International Interdisciplinary Research Journal (Eiirj)
Mobile No. 9822307164/8355852142

Editor Disclaimer : The views expressed in Research papers published in this Journal by the authors are their own and the publisher and editorial board does not accept any legal responsibility regarding plagiarism or inaccuracy for the views of authors.

**ELECTRONIC INTERNATIONAL INTERDISCIPLINARY
RESEARCH JOURNAL (EIIRJ)**

ISSN - 2277-8721

Online and Peer Reviewed Journal

SJIF Impact Factor : 6.21

Vol. VIII Special Issue No. I

Reflection of Education in Literature**साहित्यातील शिक्षणाचे प्रतिबिम्ब**

In Collaboration with

**Rajarshi Shahu Arts & Commerce College,
Rukadi, Tal. Hatkanangale, Dist. Kolhapur
e-mail: rajshahurkd@yahoo.com
website: www.rajshasuruk.in**

© Principal, Rajarshi Shahu Arts & Commerce College, Rukadi

Editorial Board : Prin. (Dr.) Arjun Rajage
Dr. Girish More
Dr. Uttam Patil
Mr. Shankar Dalavi
Dr. S.B. Biradar
Dr. Sabiha Sayyad

Published by : Electronic International Interdisciplinary Research Journal (Eiirj)
Mobile No. 9822207164/9355852142



Sr. No.	Title	Author	Page No.
21	Casteism Reflected in the Selected Dalit Short Stories	Dr. Rajendrakumar B. Chougule	59
22	Woman Reformation Through Education and its Literary Reproduction Special Reference to Zora Neale Hurston.	Dr. Mangal Vishnu Londhe	63
23	Education and Literature	Dr. Jyoti Yamakanmardi	65
24	The Theme of Emancipation of Working Class through Education With Special Reference to <i>Pygmalion</i>	Dr. Vaishali Vasant Joshi	67
25	Educational Impact on Cultured Identity in the Novel <i>Family Matters</i>	Dr. Anil K. Kate	69
26	Ambedkar Educating Through An Essay: A Study of 'Castes In India: Their Mechanism, Genesis and Development'	Dr. Saykar Satish Govind	72
27	Teacher-Student Relationship in Amit Chaudhuri's <i>The Immortals</i>	Dr. Patil Ganpatrao Baburao	76
28	The Plight Of Education In Henrik Ibsen's 'An Enemy of the People'	Mr. Rajendra Ashok Pradhan	79
29	Cultivation Of Patriotism and Nationalism Through Poetry among the Undergraduates': Special Reference to the Syllabus of Indian English Literature of Shivaji University, Kolhapur	Mr. Vinodkumar Ashok Pradhan	81
30	Religion-Education Relationship as Projected in Literature	Mrs. Kavita U. Khade	83
31	Impact of Social Media on Education	Dr. Kashinath R. Chavan Mr. Kamalakar M. Sawant	86
32	Emerging Voices Through Cultural Colonization and its Reflection in Literature	Mr. Sanket Nishikant Kurane	89
33	Reflections on Education System in the Nineteenth	Pallavi Diwakar Ilkal	91

WOMAN REFORMATION THROUGH EDUCATION AND ITS LITERARY REPRODUCTION SPECIAL REFERENCE TO ZORA NEALE HURSTON.

Dr. Mangal Vishnu Londhe
Yashwantrao Chavan Arts And Commerce college
Islampur

Education is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Educational methods include storytelling, discussion, teaching, training and directed research. Language and literature is an educational contract. Literature is the reflection of the life in all its varied forms and shapes. Literature is the mirror to life and society. A relevant part of educational literature portrays reflection as a wholly beneficial practice for practitioners, but also for researchers.

The importance of reflection and reflective practice are frequently noted in the literature, indeed, reflective capacity is regarded by many as an essential characteristic for professional competence. Educations assert that the emergence of reflective practice is part of a change that acknowledges the need for students to act and to think. Reflection of education in autobiographies is the major result of education. When the writer wants to project himself or herself with his/her own experience he/she deals with the autobiographies.

We think education as a wide aspect of life. But when we think about women and their education we need history. Education of woman was a difficult task in the ancient period. Development of woman and their upliftment in life raised with their education. There reformation and education both are comparative terms. To make own identity woman followed education. Identity is a whereant sense of self. Education reflected this sense in the lives of the woman. Woman reformation is reflected as identity politics.

Zora Neale Hurston's *Dust Tracks on a Road*. An autobiography reflects her identity. She was an African-American writer. Zora reflected her life in her autobiography. After graduation she began her publication with college publication and then branching out into writing contest in newspapers and magazines. She published four novels and an autobiography. Zora was more than a gifted novelist; she was a perceptive student of notable books of folklore. Hurston's work as an anthropologist is, in fact, directly related to her creative writing. The connection is clear in many elements of her fiction. She read whenever and whatever she could, and her great goal was education. She was the student of Morgan College in Howard University, where she wrote *Josh Kidding Goes to Sea* (1921). In 1925, she was admitted to prestigious Barnard college in New York City as the school's first African American student. She studied anthropology and Ruth Benedict. Her study of Eatonville folktales and New Orleans hoodoo (voodoo) in 1927 and 1928 resulted in the book of folktales *Muses and Men* (1939) and her first novel, *Jonah's Gourd Vine* (1934), soon after. Her novel showed effects of her study of anthropology and the connection between fiction's plots and characters. In *Makes and Muse and Men* (1939), Hurston reported how she underwent a whole ceremony to get the "Black cat Bone", or bitter bone, of invisibility (272).

Black women authors try to create the identity in their autobiographical writings. Hurston chose to write her own version of life. Through her imagery one soon learns that the author was born to roam, to listen and to tell a variety of stories. When she began to write, she used all the sights she had seen, all the people she had encountered and exploits she had survived. She felt a compelling need to voice her travails in her autobiography and fiction.

Dust Tracks on Road: An Autobiography

—, Hurston's achievement in *Dust Tracks* is twofold. First she gives us a writer's life, rather than an account, as she says, of the Negro problem. — The second reason that *Dust Tracks* succeeds is tension between her double voices signifies her full understanding of modernism. Hurston uses the two voices in her treat to celebrate the psychological fragmentation both of the modernity and of the black American— (287-297)

Dust Tracks on a Road: An Autobiography is Hurston's candid, funny, bold and poignant autobiography, an imaginative and exuberant account of her rise from childhood poverty in the rural south to prominent place among the leading artists and intellectuals of the Harlem Renaissance. In her autobiography she described two white women who gave her candies, clothes and books to read. Hurston has mentioned that she wanted more school and more books. She stated that the books gave her more pleasure than the cloths. She was fond of books such as *Gulliver's Travels*, *Grimm's Fairy Tales*, *Dick Whittington*, *Greek and Roman Myths*, and best of all, *Norse Tales*. Hurston was fond of reading the Bible. She expressed her loneliness in her autobiography and asked question about her loneliness to the society. Hurston was a voluminous reader. She read *Kubla Khan*, *Elegy* written in a country churchyard *Ballad of Reading Goal*, to name a few.

Hurston not only preserves black folk culture but even contributes to the definition of woman's selfhood. Hurston's treatment of folk culture and the woman within it signals her place in the black female literary tradition. Hurston published two books on folklore. *Mules and Men* (1935) is about collection of black southern folklore. *Tell My Horse* (1938) is about Haitian Vodou practices and Caribbean Culture. From 1929 to 1942, Hurston published a number of books, short stories and articles. *Jonah's Gourd vine* (1934), *Mules and Men* (1935),

Their Eyes were watching God (1937), *Tell My Horse* (1938), *Moses, man of the Mountain* (1939) and *Dust Tracks on a Road* (1942) are some of the important publication. When her autobiography, *Dust Tracks on a Road*, was published in 1942, Hurston finally received the well-earned acclaim that had long eluded her. That year, she was profiled in *Who's Who in America*, *Current Biography*, and *Twentieth Century Authors*.

In addition to her major works, she also wrote short stories. She did not want to write about "the Race Problem" (171). She further adds, "I was and am thoroughly sick of the subject" (171). She informed readers that writing about race is the latest cultural trend. Her attitude towards this did show in her book, *Jonah's Gourd Vine*.

The race consciousness that spoils so much Negro literature is completely absent. Hurston is less impressed by her own colour than those most Aryan redheads. She gives one chapter to "My People". Hurston agrees with Booker T. Washington that "if the stuff is in you it is likely to come out and that if it isn't it doesn't make any difference whether you are white, black, green, or cerise" (141). Some people, she says, have made a whole career out of moaning, "My People!" She thinks they would have been better engaged in some useful labour. Hurston went further to write down about the Negroes who are manners less and the Negroes who are attracted towards education; maintain an attractive home, dress decently.

REFERENCES

- Andrews, William L. et al. *The Concise Oxford Companion to*
 Butterfield, Stephen. *Black Autobiography in America*.
 Hurston, Zora Neale. *Dust Tracks On a Road: An Autobiography*.
 Kulkarni, Harihar. *Black Feminist Fiction*. New Delhi: creative.