



UGC CARE LISTED
ISSN No. 2394-5990

इतिहासाचार्य वि. का. राजवाडे मंडळ, धुळे या संस्थेचे त्रैमासिक

॥ संशोधक ॥

पुरवणी अंक ८ - डिसेंबर २०२३ (त्रैमासिक)

● शके १९४५ ● वर्ष : ११ ● पुरवणी अंक : ८

संपादक मंडळ

- प्राचार्य डॉ. सर्जेराव भामरे
- प्राचार्य डॉ. अनिल माणिक वैसाहे
- प्रा. डॉ. मृदुला वर्मा
- प्रा. श्रीपाद नांदेडकर

अतिथी संपादक

- प्रा. डॉ. केशव पवार
- प्रा. डॉ. सुभाष वाघमरे
- प्राचार्य डॉ. राजेंद्र मोरे

* प्रकाशक *

श्री. संजय मुंदडा

कार्याध्यक्ष, इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००९
दूरध्वनी (०२५६२) २३३८४८, ९४२२२८९४७९, ९४०४५७७०२०

कार्यालयीन वेळ

सकाळी ९.३० ते १.००, सायंकाळी ४.३० ते ८.०० (रविवारी सुट्टी)

मूल्य रु. १००/-

वार्षिक वर्गणी रु. ५००/-, आजीव वर्गणी रु. ५०००/- (१४ वर्षे)

विशेष सूचना : संशोधक त्रैमासिकाची वर्गणी चेक/ड्राफ्टने
'संशोधक त्रैमासिक राजवाडे मंडळ, धुळे' या नावाने पाठवावी.

अक्षरजुळणी : सौ. सीमा शिंत्रे, वारजे-माळवाडी, पुणे ५८.

महाराष्ट्र गन्ध साहित्य आणि संस्कृती मंडळाने या नियतकालिकेच्या प्रकाशनार्थ अनुदान दिले आहे. या
नियतकालिकेतील लेखकांच्या विचारांशी मंडळ व शासन सहमत असेलच असे नाही.



9. Art, Culture, Literature and Cinema for World Peace and Progress	
- Ms.Gaikwad Vanita Tatyaba -----	46
10. Contribution of Literature in World Peace and Progress	
- Dr. Abul Hasib Siddiqui -----	51
11. Sports and Physical Education for Peace: A Comprehensive Analysis	
- Dr. Akram Badshaha Mujawar -----	53
12. Moving Minds with Moving Images: Peace Education through	
World Cinema	
- Dr. Anand Uddhav Hipparkar -----	57
13. Proclamation of Human Values in Robert Frost's Poetry	
- Dr. Ravindra A. Kulkarni -----	61
14. One World Family-The Clarion call of the Art of Living	
- Ms.Zeenat B.Merchant -----	66
15. Local Communities, Nationalism, Peace and Progress in the	
context of Louise Erdrich's '<i>Love Medicine</i>'	
- Dr. Shinde Santosh Laxman -----	70
16. Literature and Cinema as a Foundation of Revolution	
- Dr. Nisha Bhagwat Gosavi -----	74
17. An Analysis of Refugee Conundrum in South Asia from The Lenses of	
Regional Peace and Progress	
- Sagar Gopal Rathod -----	77



Local Communities, Nationalism, Peace and Progress the context of Louise Erdrich's 'Love Medicine'

Dr. Shinde Santosh Laxman

Dr. Patangrao Kadam Mahavidyalaya,

Ramanandnagar (Burli)

Email Id - santoshlshinde111@gmail.com

Mob no. - 9604895239

Abstract:

This paper is an attempt to explore quest for ethnic identity in Louise Erdrich's famous novel entitled *Love Medicine* (1984). She redefines notions of cultural, social aspects as well as its importance to identity in her novels. Louise Erdrich is recognized as the heir to American Indian literature. She deals with identity within the context of colonization and evolving hybridization of distinct groups or peoples. *The Love Medicine* is a seminal text of Erdrich's writing. It presents a variety of notions of home, cultural and social aspects. All the character's ethnic identity differ, yet they all have one profound resemblance. They compete, intercede, backtrack, overlap, tangle, mix, and add and subtract elements that make their homes and place. This research paper also represents the concept of diaspora in the context of society.

Keywords: Local Communities, Nationalism and Peace and Progress, cultural, social and interrelations in families, Native American literature, Ethnic identity, dispersion, dissemination, migration, displacement, scattering, the meaning of Indian Diasporas.

Introduction:

The disciplines like Anthropology and Sociology have been facing a problem of defining a new identity created out of the phenomenon of globalization that promotes the hybridization and generates a process of acculturation. The novels

that were always categorized under the 'native' as they reveals the problems of are now showing a new problems of identity at its core also challenges the very concept of 'native'. Louise Erdrich, one of the Native American authors, has also presented a complex structure of narrative that reveals the characters face the problems in society and identification, due to their hybridity. Most of her characters are mix blood, facing a problem to cope with the surrounding that cannot relate it to their specific land. As a result of these social facts the notion of 'home' becomes a social flux that compiles variety but mend to an organic whole. These sociological notion of 'home' becomes a cultural flux that compiles variety but mend to an organic whole.

Diaspora refers to a large group of people who share a cultural and regional origin but have moved away from their traditional homeland. This can come about through immigration, forced movements of people, Professional colonization of individuals no longer in their homelands can also be considered Diaspora. For example, Diasporas are communities of scientists who conduct research away from their homeland. Diasporas are communities of mercantile traders. What's another word for Diaspora? Dispersion, Dissemination, Migration



displacement, scattering. The meaning of Indian Diasporas is the group of people who are currently living outside India (temporary or permanent) and those who can trace their origin to India.

Love Medicine is the first novel of Erdrich published in 1984. The novel is made up of a disjoined, yet interconnected, short narrative. Each narrative told from perspective of different characters. It moves backward and forward in time through every decade between the 1930s and the present day. It told the stories of several families living on a North Dakota Ojibwa reservation. In fact, with the publication of *Love Medicine*, readers were introduced to the landscape and to the community of characters to which Erdrich would later return in much of her other fiction. In the course of her five North Dakota novels, Erdrich constructed a mythical world that has compared to William Faulkner's *Yoknapatawpha County*. The innovative techniques used in the novel, which owed a great deal to the works of Faulkner.

In *Love Medicine*, she seems to be interested in genealogies and the legacies of generations, people dispossessed of their land and in the subsequent destinies of their children. Leslie Marmon Silko feels that *Love Medicine* is a realistic representation of the hardships of Native American life. He also accused Erdrich of being more concerned with postmodern technique than with the political struggles of Native peoples. *Love Medicine* is a collection of interrelated short stories. It focuses on the characters and speakers from four Anishinaabe families: the Kashpaws, the Lamartines, the Pillagers, and the Morrisseys. Erdrich represents the families in non-hierarchical terms by employing speakers of various ages and locates within the community. Furthermore, the fifty-year span of the novel is related to the reader not chronologically, but instead in a cyclical manner.

The novel *Love Medicine* opens in 1980, weaves its way back to the 1930's, and finally

returns to the early 1980's. Erdrich's narrative technique ultimately accomplishes a holistic temporal view of the Anishinaabe culture in which present occurrences cannot be isolated from the past. *Love Medicine* began a tetralogy that includes *The Beet Queen* (1986), *Tracks* (1988), and *The Bingo Palace* (1994), about the Indian families living on or near a North Dakota Chippewa reservation and the whites.

Cultural interpretations of the tetralogy attempt to relate Erdrich's work to her Anishinaabe heritage. Erdrich's portrayal of time is related to Native American ritual time as opposed to Euro-American linear chronology. Furthermore, the author's narrative structure centres on interrelationships rather than social hierarchy. The book explores 60 years in the lives of a small group of Chippewa /Ojibwa or Anishinaabe living on the Turtle Mountain Indian Reservation in North Dakota. *Love Medicine* won the 1984 National Book Critics Circle Award.

Ethnicity is an element of social relationship between agents who consider themselves as culturally unique from members of other groups with whom they interact. Thus, it can also be defined as a social identity. When cultural variations usually make a difference in interaction between members of groups, the social kinship has an ethnic attribute. Ethnicity comments on both sides of loss and gain in interaction, and to aspects of meaning in the creation of identity. Thus, it has a symbolic, political as well as an organizational aspect. Ethnic groups tend to have myths of common heritage or root. They always have ideologies encouraging their internal relationships. Ethnic identities and organizations may have highly variable importance in different societies, for different individuals and in different situations.

Ethnic identities and groups have come into existence in mutual contact rather than in isolation. Thus, ethnicity is constituted through social contact. The term ethnic group has come



to mean something like a group of people who are distinctive from other ethnic groups. Concerning the boundaries of the group, anthropologists make a list of a number of criteria to set the boundaries of cultural groups, such as language, political organization and territorial contiguity. Michael Merman claims since language, culture, political organization do not correlate completely. The units delimited by one criterion do not coincide with the units delimited by another. However, cultural difference between two groups is not the definite feature of ethnic identity. Two different groups may thoroughly have extensively different languages, religious beliefs but that does not essentially mean that there is an ethnic kinship between them.

For ethnicity, the groups must at least have the contact with each other. They must take seriously ideas of each other as being culturally distinctive from themselves. If these circumstances or requirements are not accomplished, there is not ethnicity. Glazer and Moynihan states, for ethnicity is essentially an aspect of a relationship, not a property of a group: on the contrary, some groups may seem culturally similar, yet there can be a socially highly relevant interethnic relationship between them. There may also be considerable cultural variation within a group without ethnicity. So that cultural differences are distinguished as being significant, and are brought about socially applicable or connected, do social relationships have an ethnic feature.

The term 'ethnic group' is much more common to the word called in the past tribes. The term ethnic group indicates interrelationship and contact. To argue of an ethnic group in complete isolation is as irrational as to speak of the sound from one hand clapping. By definition, ethnic groups remain more or less individually distinct and separate, but they are conscious of and in contact with the members of other ethnic groups. In addition, these groups or classifications are made through that exceedingly contact.

The identity of groups must be in relation to that which they are not in who is not a member of a particular group, whether they live in Europe or America. The issue of home and place concerns the preservation of Native American cultural identity and location. Erdrich uses in her novel the traditional Native American metaphor of 'beading'. It reflects the complex universe between cultures. It also reflects the enduring strength of the Ojibwa here. The characters belong to different locations, suffering from various means severally. The nomadic history of native people is voluntary and involuntary.

Erdrich demonstrates the origins of identity and religion that forever are independent. Erdrich's writing, about home holds the life into order by interweaving, cross-cultural Native American existence. Erdrich is part of a group of American writers. She dreams of the contemporary reality and begins her representation in art. Erdrich's novel reservation as a place of self-destructive twists of home destroy lives. Erdrich's focus on individual growth, the weaving new paths for individual and communal cohabitation, also shows the existence of the chaos of the past. Here, the notion of home includes more than that of simple location or residence. The concept of home includes people, community, past, present, and future. The creation of home may disposes the Native and Western cultures.

Louise Erdrich is Recognized as one of the most significant and versatile contemporary Native writers. She raises virtually all the important issues to perceive the conditions. In her writing, she discusses events such as accidents of birth and falling in love, greed, liberality, personal



damage, alienation, joy, aging and dying. She also reflects the elements of the human condition co-exist within the symbolic or actual location i.e 'home.' The human condition and the place where the native people exist come nicely to fruition. The stories are the complex entangling of histories, families and themes. These are reflected into a richly diverse narrative. The search of home, place and identity is similarly involved at almost every step of her novels.

Conclusion :

The analysis of Louise Erdrich's *Love Medicine* one can draw certain conclusions in connection to her notion of home and ethnic identity which are under deconstruction in the light of the hybrid socio-cultural realities. This text describes the Mix blooded characters in the social platform. There is a study of the Problem of Identification and status in the society. The home of the people is more close and intimate

for them. The Problems of acculturation and socialization is more important for this study of research paper.

References :

- Eagleton, Terry. *Literary Theory: An Introduction*. Minnesota: University of Minnesota Press, 1996.
- Louise Erdrich's *Love Medicine* Minnesota: University of Minnesota Press, 1984.
- Rainwater, Catherine. "Reading between Worlds: Narrativity in the Fiction of Louise Erdrich." *American Literature*, 1990.
- Said, Edward. *Orientalism*. New York: Vintage, 1994.
- Sanders, Karla. "A Healthy Balance: Religion, Identity, and Community in Louise Erdrich's *Love Medicine*." 1998.

