

**A RETROSPECT OF THE MAHABHARATA: A MINORITY LITERATURE IN AJAYA
(BOOK I); ROLL OF THE DICE**

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Abstract

The aim of this article is to address the 'minority literature' in accordance to the ideology of Gilles Deleuze and Felix Guattari in the text of Anand Neelakantan's *Ajaya: Roll of the Dice*, which counter tells the Indian epic, the Mahabharata in a most effective narration and modernistic elegance. Firstly, the article discusses about the conceptual framework of the minority literature which focuses on the three major characteristics principles 1) majority language 2) political integration 3) collective identity. The majority language will be the language in the context written in majority community narrative language, used by the minority community, which possibly emphasize the political upheavals and the collective identity of the minor community.

The communal representation of the oppressed and their quest for communal identity through individual's struggle against political and cultural emphasis leads it towards a linguistic understanding of minority literature, which lacks the focus and got blurred by the domination of the aristocratic enigma and the visibility.

The political dynamics involves the implication of the power play and the cultural dominance that the minority community upholds because of their marginality. Anand Neelakantan made a linguistic space, narrative coherence and a secondary plot to made it possibly a minority literature. Enhancing itself within the qualitative emancipation of minority literature, *Ajaya: Roll of the Dice* unrevealed on its own through this research.

Keywords: collective identity, narrative language, political upheaval, grand narrative, communal minority

Some voices always remain unheard. 'Minority literature' tends out to do the distinctive role of an encryption against social, political, cultural and historical set of systemic and non-systemic categories. Minorities representation in literature, enigmatically had occupying a vacuum which was in search of voices to reflect an alternative to their historical image.

Modernism strains out as novelist D.S Maini (1970) states,

In fact, most expressive evidence of a corporate mindset is a critical reading of a people, art and literature. For in art, particularly in fiction, such a mindset gets structured and mirrored through the very processes and energies of art. Its inner dialectic hoists the show. (pp.213-214)

The term 'minority literature' came into its literary existence after Gilles Deleuze and Felix Guattari in their work on Franz Kafka on their research towards Franz Kafka, they observed that Kafka being a Jew wrote in the German language. French researchers termed it as a literature mineur which means literature of small or minor community. Later then Gilles Deleuze and Felix Guattari defined 'minority literature'. According to their interpretation and understanding along with the French researchers, minority literature got structured with three major principled patterns. Firstly, minority literature was actually about a minority community of people represented in literature but not in minority language, paradoxically using the majority language, which was elucidated under the term de-territorialization, which means moving away from the mother tongue. The next characteristics include political incorporation. Lastly, the collective identity. Because of the minimal population in the minority community, the identity of self was always a lack among them. Hence their identity ever become a collective identity.

This paper attempts to construe the Indian Epic, the Mahabharata, which was counter told by Anand Neelakantan in his book *Ajaya: Roll of the Dice*, in the critical perspective towards the

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