

ABSTRACT

NAIPAUL'S TREATMENT OF FUNDAMENTALISM IN POSTCOLONIAL SOCIETIES

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This thesis deals with Naipaul's treatment of fundamentalism in postcolonial territories that practice Hindu, Christian and Islamic doctrines. It critiques Naipaul's notions of fundamentalism as well as his perception of its influence on the establishment of empire, imperialist systems, and the re-colonization of the formerly colonized. The work also presents the writer's approach to postcolonialism and the role and influence of religious fundamentalism on political, social and cultural issues in postcolonial societies. An examination of the fictional and non-fictional works of the writer have been used to assess his approach to fundamentalism in Hindu India and Trinidad; Christian Africa and the southern United States and Islam in Iran, Indonesia, Pakistan and Malaysia.

The main thrust of this work is to discuss the writer's literary representation of sociological issues relating to fundamentalism, via the novel and travelogue genres. It also intends to assess the literary techniques used by the writer to engage his readers' attention and draw thought to the negative characteristics of fundamentalism. The research contends that Naipaul's preoccupation with fundamentalism has strongly influenced his view of all established religions and their influence on contemporary postcolonial societies. It also aims to show that Naipaul believes that all fundamentalist systems are detrimental to the effective

development of postcolonial societies and only serve to stultify and repress their creative and intellectual evolution.

Keywords: Maltie Maharaj; V.S. Naipaul; fundamentalism; postcolonial countries.