Ideology, Modernization and Politics in India

Vrajendra Raj Mehta: *Ideology, Modernization and Politics in India.* (New Delhi: Manohar, 1983. Pp. xii, 232. $12.50.)

This is a wide-ranging and farsighted book dealing with important issues in political philosophy, the theory of modernization and political development, and Indian politics. The author is chairman of the department of political science at Rajasthan University in Jaipur. Among his previous publications is a study on Hegel (1968) and another book—which in many ways is a precursor of the present one—entitled *Beyond Marxism: Towards an Alternative Perspective* (1978). Exceeding the confines of its title, the later work criticized both Western liberalism, wedded to "possessive individualism," and orthodox Marxism in favor of a vision of "integral pluralism" closely adapted to the complexities of Indian social and political life. The book was favorably received by Western reviewers, including Alasdair MacIntyre who found in Mehta's arguments a vindication of the need for a community-based and historically grown mode of ethical-political life. (See MacIntyre, *Political Theory,* 11, [1983], 623-26.)

The present study fleshes out the previous arguments and pinpoints their implications for Indian politics and, more generally, for modernization in the third world. Far from being a purely detached analytic exercise, the book is permeated throughout by the author's keen anguish about the future of his country (and his part of the globe). In his own words, the book "tries to combine political analysis with moral concern, and with a full awareness of the risks of such a conjunction" (p.x). Mehta's concern is fueled by the pervasive malaise in Indian public life, a situation which now has reached crisis proportions. "The politicians," he writes in a somber passage likely to strike a familiar chord in western readers, "try by every means to get into power. In fact, the decline in standards of public life has reached such a low ebb that most politicians in private call emphasis on ethical methods stupidity; self-control cowardice and lack of enterprise; economy and moderation, the two cardinal virtues on which the success of democracy so much depends, have vanished from the political scene" (p.11). In Mehta's view, the present crisis is due chiefly to the "dissonance" between the sociocultural way of life and the political and economic models superimposed on it, a dissonance further aggravated by the decline of the westernized middle class, the emergence of entrenched "middle castes," and the steady intensification of religious-communal and caste antagonisms in Indian society. Against this background both Western liberal and orthodox Marxist "ideologies" are found wanting as remedial strategies because of their tendency to accentuate the mentioned dissonance, while purely traditional perspectives are chided for failing to make room for modernization of any sort.

Following an introductory chapter portraying the main features of Indian society and politics, Mehta turns his attention to the "liberal-democratic model" as it was assimilated by Indian intellectuals under British rule and incorporated into the Constitution of 1947. Focused on the "di-

theywontstaydead.com: Ideology, Modernization and Politics in India (): V. R. Mehta: Books.Title, Ideology Modernization and Politics in India. Author, V. R. Mehta. Edition, reprint. Publisher, Manohar, ISBN, , Title, Ideology, modernization, and politics in India. Author, Vrajendra Raj Mehta. Publisher, Manohar, Original from, the University of Michigan. Digitized.Ideology, Modernization and Politics in India. By V. R. Mehta. (New Delhi: Manohar, Pp. xii + $) - Volume 80 Issue 3 - Eddie J. Girdner.Ideology, Modernization and Politics in India. V. R. Mehta. India: Manohar, , pp. xi, During the last few years, the publishing industry has boomed in.with broader processes of modernization. While modernization may be taking place, many Indian political scene has undergone radical changes since Huntington . come to power-so much so that principles, programmes and ideologies.Data Analysis: Political Institutionalization in Two Indian States," (paper . generally regarded as representing opposite ends of the ideological.The Indian government, recognizing the effectiveness of urban planning as a .. be fused with Indian cultural traditions, just as he had fused political ideologies.Furthermore, ideology and nationalism are coeval terms since their origins meant that ideology could convey and synthesize much broader political passions. . and Masculinity in Pre-Independence India (Newcastle: Cambridge .. sorts of internal refugees, modernization had brought incommensurable.and other social movements injected new ideological debates in the politics of advanced much of the literature on the impact of modernization on political conflict. India. Belarus. Algeria. Columbia. Jordan. Morocco. sociology" or "political science" of modernization or development, and not to . Nehruvian political ideology; according to him, India cannot modernize without at .Even as the confidence in stateled industrialization has waned in India and elsewhere, as has the belief that, with modernization, religious and other ethnic.How are the structures, political, economic and occupational, or social categories such as What could be the future critical issues of modernization in India?.Published: (); Ideology, modernization, and politics in India / Foundations of Indian political thought: an interpretation: from Manu to the present day.Dowry and marriage ideology in modern-day India: Tradition borne from modernization. Article January with 66 Reads. Cite this publication. Nidhi Jain.This article delineates the history of modernisation theory. Modernisation refers to a model of a . David Apter concentrated on the political system and history of democracy, researching the connection between .. Despite their ideological differences and very different understandings of what modernity is, these projects .

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