

A Study on Patterns of Political Values of Sardar Vallabhbhai Patel

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ABSTRACT

Sardar Vallabhbhai Patel was a key figure in laying the groundwork for contemporary India's government and administration. Based on his leadership, decisions, and contributions to India's independence movement and post-independence consolidation, this study delves into the underlying patterns of political beliefs that influenced Patel. Key political principles such as national unity, administrative efficiency, pragmatic nationalism, Gandhian ethics, and an unfaltering dedication to the public welfare are identified in the research, which draws upon historical documents, speeches, correspondence, and academic assessments. The study emphasizes the consistent political values displayed by Patel throughout his career, from his advocacy for a strong, disciplined, and accountable state machinery to his firm approach to integrating over 560 princely states and the organization of peasant movements like the Bardoli Satyagraha. Based on the findings, Patel was able to successfully negotiate the complicated political issues faced by a newly independent nation because his principles were grounded in reality, emotional control, and a sense in collective responsibility.

The study adds to our knowledge of Patel's political ideology and its continued importance to modern Indian leadership, federal relations, and governance by delving into these patterns. This highlights the significance of his pragmatic yet principled approach and provides insights into the ways in which political principles influence the processes of nation-building. These results highlight Patel's lasting impact as a political figure whose beliefs have sparked discussions about administrative reform, national integration, and internal security.

Keywords: Contribution, integration, internal, reform, pragmatism, nationalism, etc

INTRODUCTION

A pivotal figure in contemporary India's political history, Sardar Vallabhbhai Patel is better known as the "Iron Man of India" by the general public. An unusual combination of honesty, pragmatism, and steadfastness characterizes his political principles, which were molded by the spirit of the Indian independence movement, Gandhian thought, and his personal administrative prowess. The merger of the princely states and Patel's other contributions to India's national consolidation show his steadfast dedication to strong leadership, political stability, and national unity. Modern political philosophy and institutional formation in India are deeply impacted by his ideals.

Both his behavior and the political atmosphere of early post-colonial India can be better understood by conducting a thorough analysis of Patel's political beliefs. Patel was a staunch supporter of principles like secular nationalism, accountability, efficiency in administration, cooperative federalism, and safeguarding national interests. Recurring patterns that characterize his political vision are reflected in his political decisions, whether they pertain to peasant movements like Bardoli Satyagraha, talks during the independence fight, or the merger of states.

An examination of Patel's political beliefs and values is the overarching goal of this research. These values include a dedication to Gandhian principles, a focus on national integration and unity, a pragmatic approach to decision-making, and a belief in strong leadership. The research seeks to unravel the impact of Patel's value system on India's early political trajectory by analyzing primary and secondary sources, including historical records, speeches, correspondence, and academia. This kind of research contributes to the fields of political theory and history while also providing useful information for discussions of leadership and governance in the modern day.

Life events shape a person's values. Individuals' preferences are shaped by their life experiences, social perceptions, and social interactions. Values and worldview shape a person's character and actions. Organizations with political ties have "political values" Views and experiences with political events shape these, which are shaped by political socialization. The political philosophy of leaders like Vallabhbhai Patel dictates how people should act and what they should accept responsibility for in politics. Rights, liberty, equality, and justice—his other political principles—have been examined.

RIGHTS AND LIBERTY

Rights and liberty are linked. Rights guarantee a compassionate environment for character development and proper freedom management. Given the Patidars' entrepreneurial ambition and self-reliance, Vallabhbhai was expected to consider and discuss these issues. Due to his liberal-valued Western education and insecure worldview, which he blamed on feeling neglected as the "middle child" in his family, he became fascinated with privilege. Simply reading Vallabhbhai's life shows that he battled for many rights, including freedom from exploitation, the right to live, property, religion, and a few political rights. To understand Vallabhbhai's political views, we examined his positions on these matters.

RIGHT AGAINST EXPLOITATION

Vallabhbhai never submitted, despite being a Patidar. Throughout, he opposed exploitation. His past shows he has opposed instructors and judges who violated students' rights in the classroom. His struggles against corrupt government, exploitative tax schemes, and oppressive rulers of princely kingdoms clearly aim to defend individuals from abuse.

HIGH-HANDEDNESS OF THE AUTHORITY

Vallabhbhai, a true Indian nationalist, fought to rectify the British legal system's anti-Indian prejudice. He was furious with the arrogant judiciary from the start of his legal career for their actions, such as the arbitrary relocation of the Resident Magistrate's court from Borsad to Anand, the ban on Indian clients seeing judges in person, and the ban on lawyers practicing law due to their association with the "Anti-Rowlatt Act Agitation" (1919). Vallabhbhai played defense attorney in every case. He puts legal cases before his dying wife, showing his loyalty.

His defense clients trusted him, and the court and prosecution were careful with him. Patel's colleague Mavalankar noted that Patel would never allow a judge to act unethically or favour the prosecution or police. He would hold the judge, prosecutor, and police accountable. His actions protected lawyers' credibility. This field benefited from his foresight, courage, psychology knowledge, level head, and common sense.

Vallabhbhai repaired the civic body with his criminal law expertise. He was determined to provide fundamental services to taxpayers. Ahmedabad's city government was terrible. The administrative review said "the efficiency of the Municipal staff is at a low ebb" due to disorganization, poorly defined jobs, and lack of procedure. People are unhappy with the city government due to worker tardiness and corruption.

No rational individual would question their veracity. The organization's dissolution was attributed to nominations' hegemony, elected members' groupthink, and low public morale. Due to these factors, the British government became authoritarian and used forced labour frequently. Arrogant leaders like Shillidy, Master, Pratt, etc. put themselves before the public. Based on these concerns, Vallabhbhai entered municipal politics.

He then ousted city commissioner Shillidy for embezzling public funds, secretly setting salaries, and granting contracts. He added that Northern Division Commissioner Pratt should be ashamed for inciting people to burn down their elected members' homes over grievances. He condemned the officer's malicious actions, including manipulating the local body's budget to prevent Indian officers from being appointed and stealing 72,000 rupees. He cancelled the deputation of competent officers including School Committee Secretary P.K. Desai and Water Works Engineer P.N. Gore. Vallabhbhai criticized the police for requesting bonuses, erecting a Queen Victoria statue in the middle of town, maintaining an unchecked and massive inspection force, subsidizing water for the wealthy Cantonment neighborhood at the expense of other taxpayers, and excluding powerful people from paying their fair share. These measures aimed to harass supporters of the Non-Cooperation Movement and dissolve the elected body.

His Patidar business values justified this reaction, given the power's authoritarianism. "If it is a personal account, one need not be miserable about it, but if there is any irregularity in the trust, it is regrettable," said he. In light of this, his frequent warnings to his son Dayabhai regarding governmental spending appeared justified. He advised Rajagopalachari, India's first autonomous governor general, not to use public funds for personal protection. As India's Minister of Information and Broadcasting, he tried to stop commercial entities from using All India Radio to raise money for the Gandhi Memorial Fund and Jai Prakash Narain Foundation.

His loyal associate Morarji Desai also said Vallabhbhai was reluctant to use party funds to contact the Provincial Congress Chiefs, supporting the claim. He attacked the leaving British government's privileges and proposed that M.O. Mathai, the First Cabinet's railway minister, remove them to limit authority and spending. His determination to delegate authority showed his resistance to political intervention. He suggested dividing financial responsibility and authority between elected legislators and local officials. He supported a written constitution that limited the legislature and bureaucracy's control over the country's independence to prevent government abuse.

EXPLOITATIVE BRITISH REVENUE POLICIES

Vallabhbhai also opposed British restrictive taxes. World War I had devastated the country, yet the foreign power could impose or reduce agricultural tariffs on farmers at will. Unpredictable rainfall and prolonged sickness did not hinder farm productivity. The Indian ruler-ruled connection, in which the ruler undertakes to protect the ruled in exchange for a contractual duty, and the British "no taxation without representation" concept were ignored. All peasants were affected by the policies.

Peasants united to challenge the government under Vallabhbhai and other leaders. The British income strategy was criticized by him: "The question today is not a few lakhs of rupees, but it is a question of self-respect." For democracy, "no taxation without representation" must be observed. Your argument should be heard before taking action. Resist the government's arbitrary taxation as much as possible. He said the 1918 Kheda government should have prioritized compensation claims and natural calamities. He accused the government of ignoring peasants' tax reform demands in Bordoli (1927).

Bordoli was bigger because Settlement Commissioner Anderson and Settlement Officer Jayakar planned to unilaterally raise taxes using gross value product and rental value. In both cases, Vallabhbhai protested the government's harsh seizure of abandoned land and animals. He opposed government initiatives like the land tax to punish protesters and recover property damage. Most notable were his Rowlatt Act (1919) and Quit India Movement (1942) protests. Borsad (1923) was his speech opposing the tax and other harsh dacoit policies. Every time, he relied on specific socioeconomic groups, such as upper-caste Patidars. He mobilized Congress Party support during this. They defeated British rule after he unified the party's regional and national groups in Bordoli.

MALADMINISTRATION IN THE PRINCELY STATES

Vallabhbhai criticized the Princely States' exploitation. He intervened when the Baroda king neglected his people during the Gujarat Flood. Despite criticizing the princes for abusing the people, he did little to fix the problem until the late 1930s. However, he believed these states' inhabitants deserved independent and accountable administrations. In general, he believed that British influence caused dictatorships.

He said, "The responsibility for these happenings rests with the Parliament of Britain, but it is not only the Thakore Saheb (local ruler) who must be held accountable," adding that the supposedly democratic British government is actually promoting a mediaeval form of autocracy in India, putting local despots in charge of people's lives and freedoms. Maybe it was his belief that he could win the independence movement by abolishing government exploitation. In any event, he founded the Civil Liberty Union in Rajkot and pressured the Limbdi ruler to distribute anti-totalitarian literature.

FREEDOM OF SPEECH AND EXPRESSION

Vallabhbhai fought for free speech. He was furious when he learnt that the British government had utilized the violent Jallianwala bagh slaughter (1919) to crush protests against the harsh Rowlatt Act. The policy was said to restrict personal freedoms like challenging a jury's verdict. Vallabhbhai lamented the Rowlatt Act's restrictions on our freedom. Public uproar over the repressive law led the government to coerce dissidents. To protect their coworkers from punishment, government officials did anything. He decried British schooling, political prisoners, and press censorship in his fight for free expression.

EDUCATION POLICY

Vallabhbhai believed that successful articulation requires education. He thought: "If a medical practitioner is evil, health of a limited number of persons shall be impaired; if a merchant is evil, he will go bankrupt and will damage a few persons; if an advocate is evil, he will spoil a few suits; but if a teacher is evil, he would spoil many lives". The quantity of cultivated people, not revenue or public buildings, determined a country's prosperity, he said. Vallabhbhai could easily discern the colonial plan to influence the educational system and permanently implant itself in young, sensitive brains. He admitted, "I was taught that our people were evil and unworthy and that only the foreigner dominating us could improve our position. Slavery was our only option. These poisons were planted in our thoughts."

The Western lifestyle in England enlarged his view of British duality. He used the Ahmedabad Civic body to construct a good educational system when he returned. He supported Gandhi's Non-Cooperation Movement in 1920, which encouraged Municipality members to reject the government's education grant. Although it showed non-cooperation, it modernized schooling. In 1919, the Sikh League demanded religious and educational independence to retain its identity, which inspired him.

He persuaded the people to build a national ethos-oriented educational system by refusing government education subsidies, preventing regular inspections, and creating school curricula independently. He was particularly concerned about the administration's punitive measures, such as covert layoffs and subsidy cuts outside of education. He created a pension fund, founded private schools, advocated for higher taxes, and solicited donations with local elites like Darbar Gopaldas and Gokuldas Talatis. He supported Gujarat Vidyapitha and Keralavani Mandal initiatives to Indianize

education. Thus, despite the government's suspension of the civic council, Vallabhbhai overhauled the education system and raised public political consciousness. His unique capacity to coordinate local and national efforts helped him achieve this.

PRISON REFORMS

Vallabhbhai wanted freedom of speech, expression, and travel; hence he cared about jail inmates. He fought British arbitrariness in incarcerating him during the 1930 Civil Disobedience Movement. He criticized the government: "I believe the conviction was wrong. The magistrate was too stressed to understand law. He didn't know which section to convict me under. Writing an eight-line verdict took about an hour and a half." He attacked the British government in 1934 for imprisoning North West Frontier Province Congress worker Khan Abdul Ghaffar Khan and Andhra Provincial Congress Committee member Swami Narayana Nanda in 1931 and 1934. Nehru's 1946 entry ban by the Princely State of Kashmir was also criticized.

Vallabhbhai repeatedly criticized Yervada, Surat, and Mathura jails for their harsh conditions. After liberation warrior Jatin Das died in 1930, he was devastated. He opposed classifying political prisoners as A, B, or C and restricting their reading and writing. He said "whether legal and authorized, these can only be described as inhumane and barbarous." If legal, it discredits the administration and worsens the situation." He questioned the censorship of prisoner correspondence. He was deeply hurt by the mutilation of his letter, written on the eve of his elder brother Vithalbai's death. A issue of self-respect for him. He described the brief communication as toneless and unintentional, not propaganda. I've decided not to speak because the government infers intent from such a minor comment. The skewed message is useless. He fought for his daughter Maniben, who was forced to remove her bangles in prison, and INA soldiers who were imprisoned. He advised Congress to help these prisoners and overhaul the justice system through legislation. After independence, he ensured habeas corpus application, eliminated mixed juries, and created a European High Court. His position was against handcuffing female convicts and for legal aid for those awaiting trial. To investigate executive detention, he suggested regional governments create administrative tribunals.

THE PRESS

Vallabhbhai's friendly relations with journalists showed his support for free speech. The British attempt to control it was rejected by him. He believed the government had cornered the media. Laws cannot erase history, but the administration is trying to suppress the truth, which it fears. His journals "Satyagraha Akhbar" (1919), "Young India" (1930), "The Harijan" (1948), and "Indian Opinion" (1949) tried to print them regularly. When the Congress took over many provinces in the late 1930s, he tried to protect journalists. He advised against breaching it in Rajkot, Limbdi, and Kathiawar princely republics. After becoming Minister of Information and Broadcasting, he created a Research and Reference Division, restructured the Public Division, and clarified All India Radio's language policy to improve press relations.

RIGHT TO LIFE

Vallabhbhai seems adamant about protecting life. Though these influences may have dulled his refined taste, he lived by the pragmatic values of his middle-class family and Patidar society's utilitarianism. Vallabhbhai's close friend Narahari Parikh said, "The furniture was neither modern nor fashionable, but for Borsad it was good and was well arranged." A floor mat was laid. There were chairs around the office table and a wall with beautiful mattresses and cushions for individuals who wished to sit on the floor in the traditional Indian style. Vallabhbhai liked delicious meals despite not being picky about variety or complexity. J.B. Kripalani, his coworker, said, "he (Vallabhbhai) had often to content with plain diet, but, I have an idea that he was always partial to good food." Everyone heard about his obsession with stylish clothes before meeting Gandhi. Some later claimed that his conversion to khadi was a new alignment tactic. In this context, K.M. Munshi's statement, "Vallabhbhai is in a sense an ascetic," was spot-on. Because of his simple country existence, he never lets his passions control him. However, he enjoys life's variety and is well-informed. He wants the Right to Life because he hates fasting, fixes food problems quickly, cares about healthy living, self-defense, and disaster victims.

ISSUES REGARDING FASTING

Vallabhbhai's self-doubt while fasting strengthened his belief in the value of every person. His resistance was understandable as Gandhi utilized it as a strategy and a cleaning method. Gandhi's famous question was, "Why should I fast?" They'll let me die if I fast. Friends are trying to break your fast. That's just not my style. Because sacrifice went against his ideals, Vallabhbhai never valued it. He quickly dismantled these ceremonies and their emblems after leaving Karamsad. He thought fasting could be used wisely to regulate health. "I am not a professional in fasting and I do not know its concept," he told Bihar Congress lawmaker Abdul Bari. A short fast would improve your mental and physical health. Thus, he emphasized modest fasting. His fasting position seemed more decorative than serious.

FOOD CRISIS

Vallabhbhai occasionally expressed his deep worry about the food shortage. He believed people should put food before politics; thus, he helped the British government. He repeated his opinion after India's independence in a similar situation. The loss of the cottage industry, which strained land, hoarding, and post-WWII economic imbalances all

contributed to the crisis. He suggested the government should feed and clothe people to make them happy. He wanted to ensure people had enough to eat, so he suggested increasing productivity by properly using irrigational facilities, switching to fruit cultivation, creating cooperatives like Anand to innovate dairy and crop products, creating a public distribution system, and eliminating unnecessary food staple regulations. He helped Nehru and US Ambassador Lo Henderson negotiate an arrangement to allow India to borrow money to buy two million tons of wheat from the US, relieving the country's food crisis. Indeed, he supported NGOs and governments working together to solve the food crisis.

ISSUES REGARDING HEALTH

Vallabhbhai prioritized health. He advised prioritizing health over all else. He expressed his opinions to his daughter Maniben in letters. "I knew from Mahadevbhai's letter that, though you travelled in III class, your journey was not difficult," he wrote once. This risk-taking was pointless. Saving money on health care costs more over time. Another time, he warned her about spinning, which could strain her eyes. He believed health meant considering more than weight and energy. He valued cleanliness to ensure it. His parents taught him hygiene, and his role in Ahmedabad's municipal politics reinforced this. He blamed the British government for the people's declining health due to unregulated industries, population increase, and plague and other illnesses. He also held the public accountable to a lesser extent. Health and hygiene were neglected.

As Sanitary Committee Chairman, he risked his life to help Ahmedabad residents during the outbreak. The Sanitary Committee is under my command. I'm running away, so how will I leave the conservation workers to fight the plague? That was his claim. As Civic Council Chairman, he sincerely wanted to improve the atmosphere. He reduced traffic via City Wall Improvement Plan, Kalupur Relief Road Project, and Ellis Bridge Scheme. He did this by evaluating the plans' actual, cultural, and budgetary constraints. He improved town planning by imposing a Betterment Tax on the wealthiest, reining in corrupt officials, and curbing power abuse. He advocated for better cleanliness and the inclusion of allopathy, homoeopathy, and naturopathy in complementary and alternative medicine. His progressive ideology was to use science and technology to better people's lives. He was interested in rural infrastructure improvement, even with private funding.

SELF-DEFENCE

Vallabhbhai passionately supported life. He supported the 1918 recruitment push to teach gun defence. He believed the ruling elite was responsible for public safety. In 1923, he claimed that the British government had ties to the Borsad dacoits and was charging the people for safety. His unwillingness to use Gandhian boycotts and picketing showed his respect for life. We can't deny anyone clean water or healthcare, he remarked. We will lose humanity if we do this. Vallabhbhai believed that "self-defence is the elementary duty and one should do it violently or non-violently or in both ways in times of insecurity." He opposed the execution of Bhagat Singh and his associates in 1931, despite their ideological differences. He said English law was great since it couldn't condemn anyone without cross-examination. A stubborn or perverse man can be sacrificed to suffer for it, but not hanged. The execution testimony was late and there was no cross-examination.

MATTERS ON DISTRESSED PEOPLE

Vallabhbhai cared about natural and man-made disaster victims. He believed the government had a moral obligation to prioritize their rehabilitation. He was unafraid to criticize the native ruler of Baroda for his indifferent response to the 1927 flood victims. Unfulfilled responsibilities will stain the native state and impair its citizens, he argued. Not politics, but humanitarian and religious concerns drive this issue. If the state cannot help, people must plan beforehand. Gandhi reformed the Gujarat provincial Congress to save money on food and clothes, create jobs, and ensure a stable seed supply for the next harvest. Actually, the British government appreciated his work.

Vallabhbhai worried about the 1934 Bihar earthquake. The problem was one of sympathy for human life and humanism, not politics. He handled it this way to remind the authority of its duty. After gaining office, he continued to care for Assam earthquake victims and Saurashtra drought victims, demonstrating his consistency. When the nation got independence, communal violence was severe, and Vallabhbhai was committed to save people. His solution to the man-made tragedy was to persuade Sikhs to provide Muslims "safe passage," establish an emergency committee to quell the rioting, create the Punjab Relief Fund to pool resources, and build Gandhidham and the Sind Resettlement Corporation to relocate the displaced. He encouraged the Indian government and non-governmental organizations to continue his efforts when the British government withdrew its support for the right to life.

RIGHT TO PROPERTY

The Right to Property of the Individual was always upheld by Vallabhbhai. He may have become a staunch supporter of private property since many Patidars consider it fundamental to their health. Property, in his view, was a gift from God that, with work and wisdom, could be made even better. His opposition to fast land reform, arbitrary nationalization, actions like the "Privy Purse," and the seizure of private property might be seen as evidence of his desire for private property.

CONFISCATION MATTERS

Over the course of his life, Vallabhbhai remained steadfast in his opposition to the government taking private property. Any tangible or intangible asset, such as a cow, a house, land, etc., could be considered property in this context. The fact that Vallabhbhai cared about the cow reflected his background in agriculture. "Patidars consider the cow as members of their families. The wives of farmers wake up from deep slumber, in the night twice or thrice to feed their animals." He wrote this while describing a Patidar's concern for his cow, in response to the British authority's decision to torture the cows in order to pressure the farmers into not participating in the 1910s Kheda agitation. With the country's newfound freedom, he backed efforts to establish cooperative groups to oversee the care of cows.

He assisted in building a cooperative society in Anand, Gujarat. He stated, "In India, cow is worshipped, but their condition is pitiable.... when we are on death bed, we buy cow and donate it." This was at the inauguration of the Cooperative Society. The donation recipient sells the cow at the slaughterhouse and buys four more cows to sell again. Many believe maintaining cows is unaffordable. This experiment aims to prove cow ownership is financially possible. Because of this thinking, he thought the Cow Protection Bill was insufficient and urged Hindus to respect cows as sacred creatures rather than property. Vallabhbhai, who values private property, believes the government cannot force municipal employees to invest their Provident Fund in government securities. As a true Patidar who dedicated his life to building homes, he understood how vital it was for each owner. The Indian government was planning to turn Gandhi's former residence in Manilal into a memorial, but he stopped them. "No one should host a great man as a guest," he said, referring to the arbitrary acquisition of private estates. When anything happens in a property, the owner gets emotionally involved and can't help but feel connected to it. In my view, the acquisition of private property under the guise of nationalism cannot be rationalized.

LAND REFORMS

Swift land reform plans were met with reluctance by Vallabhbhai. When the Kishan Sabhas demanded severe land reforms from the Provincial Congress Ministries in the late 1930s, he was quite critical of them. He went so far as to back the government's stance against the peasants' unrealistic expectations of the Congress Ministries. It was he who, in 1938, spearheaded a movement inside the Haripura Congress to oppose the idea of such Kishan Sabhas affiliate with the Congress. The U.P. Jagirdari Act's failure validated Vallabhbhai's fear of sacrificing personal freedom in the pursuit of social justice. All the while, he knew that the zamindars, jagirdars, talukdars, moneylenders, etc. were integral components of the agricultural system, not just middlemen. His goal, meanwhile, as head of the Congress Parliamentary Subcommittee, was to strike a compromise between landlords' and tenants' needs. Here, he made use of the generous hospitality extended by Nawab Sir Ahmed Said of Chhatari.

PRIVY PURSE

Vallabhbhai worried about what would happen to the Princes, who were probably restored to their paramountcy status by the Cabinet Mission Plan but were forced to join one of the dominions when the country gained independence. It is easy to give up one's house and family, according to Vallabhbhai, but giving up one's life in prison is much more difficult. The sacrifice the monarch made by relinquishing power and authority is thus clear. The loss of the princes' homelands, which he saw as a sign of their identity, prompted him to seek restitution. He said they were heroes for banding together to prevent the Indian state from fragmenting. Not only did he get them a few privileged assignments, but he also set up a compensation mechanism called the "Privy Purse" to make sure they were well-cared for. He went so far as to include it in the Indian Constitution as a guarantee of its efficacy.

ISSUE OF NATIONALIZATION

Vallabhbhai passionately opposed surreptitiously nationalizing industries. His propensity for profit was the issue. A "profit motive is a great stimulant to exertion and rules human conduct in whatever walk of life it may be whether it is the capitalist, the middle class, the labourer or the agriculturists, with whom we may have to deal," said. This is why he rarely intervened personally to stop his son Dayabhai from pursuing his business dreams. He publicly advocated for traders' rights by trying to keep their property records secret from the British, reclaiming stolen goods during Satyagrahas, urging the Provincial Congress Ministries to stay neutral on the Excess Profit Tax Bill, and criticizing the Interim Government's Finance Minister, Liaquat Ali, for limiting Indian industry growth in the first budget. Even after independence, he just cared about profit. He backed the 1948 Industrial Policy Resolution, which attempted to encourage private sector growth, protect industrialists' hidden riches, create new savings programs like the Saving Certificate Scheme, decontrol specific industries, and support limited nationalization. If I thought the country wanted to abolish capitalism, I'd be the first to say so, he remarked. Nationalization can only assist if we run industries efficiently. Vallabhbhai opposed Socialist nationalization and centralization. Even socialists like Jaya Prakash Narain and Asoka Mehta, who wanted their plan implemented by the government shortly after independence, thought their ideas were stupid, especially during that difficult transition period.

RIGHT TO RELIGION

Many doubted Vallabhbhai's sincerity when it came to the Right to Religion, in contrast to his stance on all other rights. Some people thought he was a pro-Hindu leader because of his Hindu beliefs, the dominance of Hinduism in Patidar society, his lack of education about religions other than Islam, and his harsh attitude against Muslims that he had

cultivated during the 1940s. Ironically, Vallabhbhai learned to be practical and accommodating from the Hindu way of life, which is based on a blend of egalitarianism and hierarchy, principle and practice. Actually, he discovered that religion could unite people in a common cause while also infusing them with honesty, perseverance, and discipline. His outlook on Muslims, care for other minorities, and proposal to alter the Hindu faith all demonstrated his dedication to the right to religion.

REFORM OF THE HINDU RELIGION

The life sketch suggests that Vallabhbhai's pragmatic Patidar community was deeply influenced by Vaishnavism. It acquired certain religious practices to survive. Thus, Vallabhbhai could abandon numerous family traditions after leaving the hamlet. Strong hostility to several post-death rites for his father showed his feelings. K.M. Munshi derived this secular perspective from Vallabhbhai's Gita reading. "In Sardar's own unique way, he loves the Gita," remarked. He ignores academic foundations and focuses on inspiration.

Vallabhbhai, an agnostic, wanted to end his faith's superstitions. He claimed Hinduism's external expressions include seeing religious or sectarian marks on one's forehead, seeing gods, and visiting holy locations for pilgrimage, adding that the faith is split. It involves controlling one's senses, eschewing sensual pleasures, and accepting a Supreme Being like God. He opposed Hindu rituals including swimming in the Ganges after death, devotion of cows, and congested areas produced by religious wooden shelters for animals.

He was offended that Sadhus exploited people's naivety. "Those who intrigue, quarrel, and rush to the court of law themselves were unlikely to look after us in this world and still in the next," he told his father not to help Yangpurush Das, the village priest in a property dispute. He stated the Hindu community was wrong to allow such a sacrilegious act on temple premises. "The presence of such figures in any place or public resort and particularly their exhibition in temple is most revolting and humiliating to the aesthetic sense of every pure-minded person," he said, referring to the puri temple's human sacrifice. Vallabhbhai's zeal to repair the temples showed his secular viewpoint. He opposed building additional ones because it would take off funds for kids' schooling. He supported the restoration of Gujarat's Somnath temple to revive the country's cultural heritage and strengthen links among the Princes of the newly formed Saurashtra Union. However, he opposed funding its construction using public funds. Jam Saheb, Nawanagar's ruler, established a Public Trust instead. To end human exploitation, Vallabhbhai insisted on codifying Hindu law. He believed astrologers' predictions showed fragility. Since he ignored public opinion and accepted the Indian Independence Act's date of independence, he criticized Nepal's envoy, C.P.N. Singh, for following their advice. He warned the Hindu Mahasabha against criticizing Hinduism. But "you are mistaken if you believe you are the sole guardian of Hinduism," he warned. Hindus promote a broader existence. Contrary to popular assumption, Hinduism fosters tolerance.

CONCLUSION

Studies of Sardar Vallabhbhai Patel's character traits have shown that his strong and consistent political beliefs had an effect on both his leadership style and the atmosphere in early independent India. Politically, Patel is characterized by an extraordinary blend of empathy and realism in his views on nationalism, administrative discipline, pragmatic decision-making, and Gandhi's ethical principles. Two of the most difficult problems of his time—stabilizing the newly independent nation and integrating princely states—were within his purview because of his commitment to national unity, his realistic evaluation of political hurdles, and his emphasis on strong institutional frameworks.

The findings show that Patel's political beliefs were more than just concepts; they were values that he lived by every day as an official. From spearheading the peasant movement during the Bardoli Satyagraha to negotiating in the Constituent Assembly and creating the administrative framework of the Indian Union, Patel tirelessly battled for the values of openness, honesty, responsibility, and strong leadership throughout his life. He acted rationally, reined in his emotions, and remained steadfast in his dedication to serving the government's interests.

This study's results show that Patel's political beliefs are still relevant today. The lessons he taught us about strong administration, cooperative federalism, and national unity are applicable to contemporary politics, public policy, and leadership. Analysis of Patel's political ideas can provide scholars and policymakers with valuable insights into the ideologies that shape modern India and the qualities necessary for effective nation-building. The influence of Patel's legacy shows how important it is to have both idealistic and pragmatic political beliefs when choosing a nation's leaders.

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