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Unveiling the Visionary Mind: Understanding Sardar Patel's Reflection on Economic Vision

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Abstract

The present paper delves into the economic vision of Sardar Patel, a visionary leader and the first Home Minister of independent India. It explores his multifaceted approach to economic development and stability in post-independence India. The paper highlights Sardar Patel's strategic prowess in political diplomacy during India's partition and his subsequent focus on economic challenges, particularly in the aftermath of mass migrations. His efforts to establish trade agreements with neighboring countries, ensure food security, and promote agricultural self-sufficiency are examined in detail. The study also sheds light on his pragmatic approach to labor unions, his stance on interclass collaboration, and his initiatives to build a strong administrative framework for the nation. Furthermore, the paper examines how Patel's economic philosophy influenced decision-making in post-independence India, and how his departure left a significant impact on the nation's economic trajectory. The analysis encompasses Patel's views on foreign capital, the role of the private sector, and his foresight regarding India's economic positioning in the global landscape.

Keywords: Sardar Patel, Economic Vision, Post-independence India, Economic Development, Administrative Framework

Introduction:

The 15th of August in 1947 was an odd day. On the one hand, India was celebrating its independence festival. On the other hand, in numerous regions, particularly Punjab and the border provinces, expansive activities were occurring. When the red milk squad was announced on August 11, both Punjab and Bengal experienced mass migration. During his political tenure from 1935 to 1947, Sardar Patel was preoccupied with issues pertaining to the country's independence. Before 1945, the British had to be cautious not to raise objections to India's independence. Sardar Patel had to unify the Hindu kingdoms after independence. In this regard, Sardar Patel's tact and diplomacy are unparalleled in the annals of any country in the world. After achieving success in these matters, he transferred his attention to India's economic issues. Along with India's liberation, the migration of human communities exacerbated the problem of meeting the fundamental requirements of the population. In this circumstance, the Sardar had an intolerable workload. As the country's minister of the interior, he had the most responsibility. The greatest challenge was to assuage the despondent Pakistanis. Setting up compounds to shelter them until they could be released and providing them with essentials and facilities was not a simple task.¹ Since the emigrants fled Pakistan and moved to



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India, the village has been a source of stolen clothing for these individuals. Building and providing them with life's necessities and comforts was not a simple undertaking. They abandoned their residences in Pakistan and moved to India. The problem of housing and feeding these individuals was so difficult that the Indian government was put to the test. Mountbatten led the formation of an emergency committee in response to this dire situation. This committee included Nehru, Sardar, several other ministers, the Chief Commissioner of Delhi, and other officials.² The intended task of Sardar Patel included the emigrants in India. This was a difficult year for both Sardar Patel and India, as the partition of India and Pakistan transferred the wheat-growing regions of western Punjab to Pakistan and the paddy, jute, and cotton-growing regions of Bengal to East Pakistan (present-day Bangladesh). Consequently, India confronted a shortage of unprocessed wool for the jute industry, cotton and cereal for the textile industry, and grain for food. Then, the Sardar attempted to eliminate the shortage by negotiating a trade deal with them. And wrote a letter to the provincial premier explaining that we had signed a trade agreement with Pakistan, but its implementation was lackadaisical for a variety of reasons. We were especially curious about fresh milk and money. Therefore, it was decided to re-discuss the entire situation in order to determine how to restore compliance with the agreement. Thus, officials from both parties convened in Karachi. On October 20th, both parties reached an agreement to maintain the flow of products. Unfortunately, this agreement prevents us from importing the much-needed grain from Pakistan, so we will have to rely on imports to make up the difference. This has depreciated the value of the automobile. However, because our interest in unprocessed jute and rupees is well protected, we will derive some benefit from the agreement.³ According to this agreement, how quickly can trade between India and Pakistan be conducted in both directions? Due to India's inability to obtain sufficient cereal from Pakistan, there was a severe grain dearth in India. Sardar knew that a long-term reliance on grain imports was hazardous, but grain was temporarily imported to alleviate the food shortage. Therefore, he urged the Indian populace to join the campaign for more food cereals.

At a time when there was a grain shortage in the country, it was necessary to increase production and maintain the flow of grain from grain-rich states to grain-deficient states; however, the interests of the states prevented the creation of a national grain market. In April 1950, Sardar convened a meeting in Delhi and candidly told the States that I had not concealed my opinion and that it was not popular, but that large-scale imports of food cereals would be unnecessary if we were not concerned about our country. Join a caste. Our country produces an abundance of cereals. There is a five to ten percent food grain shortage. But if we



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increase production, prevent waste, and consume with utmost frugality, and if we make a concerted effort to distribute the surplus food grains we have to the indigent, it will not be difficult to surmount this shortage. Certain provinces have cereal surpluses. Thus, they are scarce. When a state decides to seize the people's surplus grain, we do not speak with one voice. We consider the province first and then the nation; our nation is one. Why, despite our planning, will we be able to solve this issue?⁴ In Sardar Patel's vision of this development, grain production, along with the national market and national independence, was the most important factor. In the First Five Year Plan, India emphasized self-sufficiency in food cereals, and Sardar Patel's vision for economic development was instrumental in the first plan's transformation into the Agriculture Yojana. After the death of Sardar Patel, the Second Plan shifted the country's focus to investments in heavy industry and inflation, and this trajectory was reversed. After deregulation, expectations that prices would stabilize at a reasonable level were misplaced.

The state of the nation's economy in 1948 was not favorable. There were false expectations that prices would drop to a fair level following deregulation. Grain restrictions were loosened, and prices surged. As Sardar Patel defended the independence cause, if the new control strategy was to be effective, corruption had to be curbed and the world had to be appraised fairly. As a result, the populace agreed to the grain limits, and prices eventually stabilized. Worrying was ended for the moment. The way things were going was really satisfactory. Prices increased more than anticipated after textile deregulation before declining. The government's income and spending status was not great. Sardar painted a fairly ominous picture of the economy at the time. We created an economic agenda, changed our import and export policies, and came up with a strategy for industrial peace. Unfortunately, however, we have mostly failed to put our judgments into action. This failure, in my opinion, is largely attributable to our inability to conceive up a comprehensive, efficient system to oversee our choices and the execution of our policies. To be clear, I'm not advocating a government system here; rather, I'm recommending a system of specialists to whom we may leave the task of details after deciding our ideas. The consequence has been a sense of hopelessness among investors in the sector, a full stoppage of industrial business, a loss of confidence that has affected output, and now we are practically guaranteed to fail to raise a respectable sum if we turn to the market for loans.⁵

Sardar Patel served as the Deputy Prime Minister and was in charge of the Cabinet's business when Nehru had to go to India in 1950. At the time, there was a scarcity of cotton, raw hemp, and sugar. Smuggling became dangerous. The Sardar organized a pardha with the ministers at that time and created a



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strategy to become self-sufficient in sugar, cotton, and sane within three years. But despite the finance ministry's protests, it remained stuck. It was opposed by the recently established Planning Commission. Before the fresh crop, decisions had to be taken. Time was moving on. At that time, Sardar was ill in Dehradun. To become self-sufficient in cotton, cotton, and poultry, the cabinet adopted a plan presented by Sardar, who also gave Agriculture Secretary Datarsingh the job of putting the plan into action. The yield of these three crops greatly rose within three years, and Ra Swavalamban Panth persisted. In the first plan, imports from Pakistan were reduced since the production of these three crops and food grains was given top priority. In these parks, the nation headed toward self-sufficiency.⁶ The benefits of Sardar Patel's increased agricultural output, economic independence, and vision are currently being reaped by the nation.

The socialists did not like the way Sardar Patel planned to take the economy. Sardar was the target of several socialist complaints. The Sanghadis were forced to quit the Congress as a result of Sardar's policies. In opposition to the left-wing Kamdar Mahamandal All India Trade Union Congress (AITUC), Sardar founded the Mahamandal Indian National Trade Union Congress (INTUC (INTC)). had arrived, Sardar received flak for endorsing him. The military was seen by socialists as the adversary of workers and the ally of capitalists. They saw him as a supporter of kings as well. Then Sardar said, "It is difficult for me to be a friend of kings, landlords, and businessmen, but I claim that the laborers and the poor are always friends." When I made the decision to follow in Gandhiji's footsteps, I knew I didn't want to own property and that I didn't have any, but I also knew I was not ready to give in to the current trend of acting like a leader or acting like a leader by making fun of monarchs and capitalists.⁷ Some socialist philosophers harshly attacked Sardar in light of all of the aforementioned factors. The communist leader Ashok Mehta recognized the significance of Sardar's contribution to the princely state merger and the liberation fight in July 1949. Vabhabhai is formed of components that may change history, he said in his writing. He did, however, add that Sardar's economic strategy is ruining the nation. In addition, he said that Sardar's economic policies are ruining the nation and that Vallabhbai has been given the power to influence history. Despite raising cows like Dalmia and bees like Birla, our hungry people have never received a single drop of honey or milk. They are being misled by Sardar's capitalist pals and advice. Men who can do economic miracles are what we need. However, today's Cabinet does not include any such guys, and when the Sardar goes for his morning stroll, not even among the people who follow him can one spot one.⁸ Sardar received flak in 1948 for his assistance to Intuk. Congress gang established Induk. His owners and Shethiyas are raising him on milk pie. The establishment of INTUK, according to Ashok Mehta, fulfilled the Sardar's vision of interclass



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collaboration. They themselves say that trade unions should always use persuasion or arbitration before engaging in a physical altercation. Sardar Patel's assertion was disproved.

People in higher ranks knew Sardar Patel. He invited them to join him on an expedition. There is no question that Sardar Patel accepted his hospitality and never reprimanded him, but he maintained his simplicity throughout his life. He did not amass wealth for his family or himself. But he's used his wealthy buddies as pawns. Sardar always carried out his desires. Manibehan resided in a simple one-room flat in Ahmedabad after the 1980s. This serves as evidence of the Swamani Patidar's independence from such wealthy individuals as well as his dignity and integrity in his interactions with the Virlas and Valchandas of the world. It makes sense why the wealthy admire Sardar more than the self-pitying lefties who steal their money. Is. In 1980, Ashok Mehta changed his mind on Sardar and said that he was not in favor of rulers. He lavished the kings but found the answer. Being a hardworking farmer himself, Vallabhbhai would never take the zamindars for granted and really thought that his life was vital. You believed that you could manage them on your own and restrict their earnings for the greater good.⁹ The years 1946 to 1948 show that Sardar Patel's predictions came true. India's future survival was in doubt at the time. Sardar said, "I know how much money he has," after hearing a devout communist express outrage about inequality and a certain person's fortune. You will get four annas if this money is spread evenly among all Indians. I'll pay you four annas out of my pocket if you don't speak about inequality any more. Socialists had a significant role in this nation. On the basis of the relationship he had developed with them via the Quit India Movement, Sardar also decided to develop ties with them. If you have a specific program that we should implement, please present it, he said Jaiprakash. The policy concerns were presented by Jayaprakash and his socialist comrades, who highlighted the significance of Sardar's suggestion. The socialists were tasked by Sardar to choose any part and demonstrate its management. And I said that I would turn over control of the whole nation if your government proved to be superior than others. When this idea was later remembered, Rammanohar Lohia, Jaiprakash, and other socialists rejected it, and the topic was shelved. Sardar valued his strength and his business among his capitalist friends and advisors. Sardar was also aware of the risk he incurred by backing the Congress movement's opposition to the British administration.

Success ultimately depends on its jump, no matter what the development plans and programs are or are not. When it comes to the conceptual and strategic elements of the strategy, administration is regarded as the foundation. The absence of administration-led program execution is the primary cause of the failure of



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the Jawaharlal Employment program, the Integrated Village Development Scheme, the Minimum Essential Scheme, and other initiatives.¹⁰ I regret that Sardar sought the assistance of the legal system to execute Maman because he wanted to accomplish all of these things. Sardar served as the National Unity's supremo. He thus believed that an all-Indian government was a defense against separatism even if he favored certain things. As a result, he referred to the Indian Police Service (IPS) and the Indian Civil Service (ICS) as the All India Covenanted Service. Indian Ministerial Services was another name for it. Because the CT State Core India office of the Minister of India in England and India was responsible for hiring its staff. Additionally, the Indian Minister signed their contracts, along with those of the British and the Hindis. In independent India, the location of these offices was a topic of discussion.¹¹ Therefore, India was emancipated by adding act number 314 to the constitution in order for Sardar Patel to improve the administrative services and Indian Police Service to be handled impartially by the government and to gain the advantages of his seedlings to the Indian people. Following British directions, Indian officials who had previously worked for the British administration committed several actions that were counter to Indian interests. Schools were also constructed in line with the British government's aim to stifle or disperse the independence movement. Some competent individuals of Indian descent were getting ready to go to Britain as British citizens because they believed that the government of the newly independent India would persecute them or even work in the courts. When the Sardar learned of this, he convened a meeting of the authorities and asked why the Indians should go. They are the owners of the nation. They have an obligation to serve it. The nation must maintain its fundamental pivotal structure in need of bureaucrats' debt.¹² With numerous successful outcomes, the Sardar made a passionate plea to serve this nation and to expend his efforts. The British planned the ICS for some years after independence. The government received complaints. And as a consequence, over the first decade of planning, our administrative effectiveness was maintained. Consequently, the outcomes of the economic policies were likewise generally positive. With wisdom and conviction, Sardar achieved the desired outcome that was outlined in Article 314 of our Constitution. Twenty years later, an outdated I.C.S. In 1976, the 28th Amendment to the Constitution disbanded the club since there was no longer any unemployment. An devoted nationalist, Sardar Patel was. His patriotism also informed him that a strong government, a well-trained army, a stable economy, a responsible and disciplined executive branch, and a robust organizational framework were the foundations of strength.



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On 6 May 1950, when the cabinet was reconstituted, Nehru did not want Govindvallabh Pant to replace the departing Finance Minister John Mathai. Therefore, Jawaharlal Nehru inquired about Gopaldaswamy Iyengar from Sardar. In response to the selection of the Finance Minister, Sardar stated that Gopaldaswamy does not suit the bill. Therefore, he suggested the name of Reserve Bank Governor C.D. Deshmukh. However, CD Deshmukh was not acquiring popularity within the Congress party. Sardar Patel conveyed him through Jawaharlal Nehru that he will support him in the party.¹³ C. D. Deshmukh became India's finance minister with the help of Sardar. His selection was praised by the financial and industrial classes. C. D. Deshmukh's endeavors stabilized the shambolic economy of the nation. Despite the fact that this is a political role, Sardar's perspective on economic development is evident in it. Economic growth is not solely dependent on economic policies and programs. Economic development also relies heavily on competent administration of the economy, as well as the identification and placement of capable managers.

Currently, we are attempting to attract foreign capital. From Manman Singh to Pranab Mukherjee, India's finance ministers have traveled abroad in an attempt to attract foreign capital. In order to attract foreign capital and foster a credible environment for investment, Sardar Patel has also emphasized the proper use of savings. However, the compromises that we are beginning to make in order to accept foreign capital today were not sanctioned by the Sardar. The entrance of foreign capital into India's retail sector has caused the country to go mad. Today, India has sufficient industries and entrepreneurs. Walmart is not needed in India. This will exacerbate the level of corruption. Walmart has invested billions of dollars to penetrate the Indian market. Walmart consistently generates consumer interest. India must be cautious that Walmart does not make India reliant on imported products. What will happen to India's venture capital industry if this occurs? Time alone will tell.

The following are crucial to bolstering India as a great country in the twenty-first century, as we all aspire to. 1. A solid center 3. Economic stability and well-being 4. A well-equipped army 4. A responsible and disciplined army 5. A capable and effective government.¹⁴ The fundamental element is the significance of these five items. There is no question that a country with a robust economy and its citizens will rule the globe in the twenty-first century.

With Gandhiji's departure, we lost the minimal government in the economic crisis and his fervent sense of individual freedom. With Sardar's departure, we lost the rates of economic development through agriculture and village development. Sardarji left us at a time of crisis before he could steer the country



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along the path of economic policy according to his own economic thinking. Sardar is more than simply one person's identity. Gujarat, a proud state, is known for its sardar. The economic leadership of state socialism and mixed economies, as well as the much-discussed liberal economic strategy during the last period, have left the country in a worried state regarding the country's economic development after the deaths of these two great leaders. These decisions were made during the first four years of planning, under the influence of western economic thinking. In other words, if Sardar Patel were still living today, this is exactly what would have happened to economic ideas. However, it can be stated that if economic policy had been followed, China's name would have been written on the board.

Conclusion:

At the time of his demise, the first Home Minister of independent India, Sardar Patel, had only Rs. 250 in his bank account. His father's land in Karamsad was not even in his name, nor did he own any farbus or a house. In lieu of tangible property, he owned four sets of khadi clothing, two pairs of shoes, a modest rent payment, an iron box, etc. The life of Sardar Patel was absolutely open. In addition, they accounted for pi pada. The 36th Mahasa was organized by Sargher in 1961 in Ahmedabad. Every evening, the day's account book was presented to the public. Sardar assumed complete financial responsibility for Gujarat Vidyapith and the Hindi National Congress. The Sardar used to maintain an accurate record of the Pi Pi. Before his demise, Sardar gave Manibehan the manner and account book of the Congress party's 35 lakh rupees and instructed him to personally give over the money and account to Jawaharlalji. After his passing, Manibehan complied with the Aga and gave the money to Japava Neelu. Indeed, Sarghar Tale is to dwell in the Indians' Mansan Karma. There is no doubt that his ideas, his life, and his work have inspired generations of Americans. He will eternally be India's national icon.



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