



Sardar Vallabhbhai Patel and B.R. Ambedkar's ideas and Contributions: The Making of India's Constitution and Development

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Abstract: Babasaheb Dr. B.R. Ambedkar and Sardar Vallabhbhai Patel were the great freedom fighters and makers of modern India. They were a pillar of strength to the people of a newly born nation, Chief Architect of Indian Constitution, scholar par excellence, a philosopher, a visionary, an emancipator and a true nationalist. They led a number of social movements to secure human rights to the oppressed and depressed sections of the society. He stands as a symbol of struggle for social justice. As a great freedom fighter, they dreamed not only of freeing India from British control but also of making it a nation where everyone had access to true freedom. Their contributions to nation building have been unparalleled. In the light of his total contribution to Constitution-making process, feminism, economics, politics, nation-building, writing, and torch bearing for the welfare of labourers, Babasaheb Dr. B.R. Ambedkar and Sardar Vallabhbhai Patel will be studied, critically analysed, and evaluated in the current work. My little effort in the form of this paper focuses on Sardar Vallabhbhai Patel and B.R. Ambedkar's ideas and Contributions: The Making of India's Constitution and Development.

Keywords: Iron Man, Constitution, Democracy, Equality, Development, Modern India

1 Introduction

“What do you know of Constitution-making?” Sardar Vallabhbhai Patel said “We have chosen the best man for the job”. While Sardar Patel played a pivotal role in the state formation and mapping out the current status of Indian state B.R. Ambedkar occupies a special place in the development of constitutional democracy in making of Indian constitution. The current Research paper highlights the role of Sardar Patel and Ambedkar in the making of Indian constitution and political organization of India. Ambedkar was the Chairman of the Drafting Committee of the Constituent Assembly and Sardar Patel was chairman of one of the most important committees of the constituent assembly, namely the advisory committee on Minorities and Fundamental rights. On the question of the integrity of the country, Sardar was uncompromising. He would not tolerate any form of divisive forces encouraged: the role of the Sardar in integrating the 500 odd princely states with the rest of India is today too well known. The Sardar himself called it “a bloodless revolution which, with a remarkably short period, has transformed the internal and external set-up of the states” 1.

It is a known fact that the duo differed on certain issues fundamentally like the policy of reservation. The emotional interruption widened when one of Ambedkar's speeches at Lucknow in 1948 got huge circulation challenging the authority of J.L. Nehru and Sardar Patel. The distance increased to the extent of resignation offered by Ambedkar which was turned down by Sardar Patel and Nehru. Even after having differences on issues during the Constituent Assembly debates the two had deep respect for each other and they maintained it till last. In the current research paper, we have focused on the role of B.R. Ambedkar as an emancipator of the depressed classes and constitution maker. An attempt has been made to examine the relations between

Ambedkar and Sardar Patel and the role of the latter in the political organization of Indian states and the rights of minorities and Dalits 2.

Sardar Vallabhbhai Patel is known as “Architect of United India”, but he was also having constructive views on modern economy. India could have been more fortunate if his views would have been implemented on right time. Sardar Patel in his address on November 11, 1949 at the conference of businessmen, industrialists and labour leaders, offered a practical solution to the country's economic problems saying that "the key to our economic situation lies in increased production". He then added "The problem of increasing production has to be looked at in two ways. It means a greater utilization of our industrial capacity at present. It also means that we must not be content with merely utilizing what we have but must explore fresh woods and new pastures. For the expansion of our industrial effort, we must obviously have more capital and investments. Increased production would enable us not only to meet the demands of the consumers but also to substantially cut down our imports, thereby saving valuable foreign exchange for other, more pressing needs, chief of which would be import of capital goods which we would require for old or new industrial undertakings". The above phrases depict that Sardar Patel was having a bold view on domestic Industrialization. He advocated self-sufficiency of the nation towards fulfilling the basic needs of the population. He also suggested increasing savings and converting it into investment on assets which contributes towards development of the nation. Ambedkar's economic contributions in public finance, agriculture economics, state management system, problems of labours, Indian caste system & economic development are few which are discussed in Academic World. Economic thoughts of Babasaheb did not gain so much of popularity in the main stream economics, the reason being that he was more popular as a Dalit leader rather than a trained economist. But this does not reduce the importance of his thoughts. The significance of his economic thoughts can be judged by their adoption at various level of India's economic development. Nobel Prize Winner Amartya Sen has Considered Dr. B.R. Ambedkar as father of his Economics 3.

2 Research Method: This research paper is on Sardar Vallabhbhai Patel and B.R. Ambedkar's ideas and Contributions: The Making of India's Constitution and Development. This research paper has adopted descriptive method. The secondary sources are given more importance in this paper. The secondary sources of information used are the articles of research journals , working papers , thesis and books of famous philosophers

3 HYPOTHESIS:

1 There is significance contribution of Sardar Vallabhbhai Patel and B.R. Ambedkar's :The Making of India's Constitution and Development

2 There is significance importance of idea of Sardar Vallabhbhai Patel and B.R. Ambedkar's :The Making of India's Constitution and Development

Ambedkar: From a Social Democrat to Constitution Maker

B.R. Ambedkar a learned scholar, institution-builder and socio-economic theorist is considered as one of the memorable political personalities of modern India. He was also a great radical reformer and above all the liberator and savior of the untouchables and backward class people of India. He initiated social revolution and secured social justice for those who had been denied basic rights of human beings for thousands of years. Ambedkar was a patriot of sterling worth and always placed country above all. The teaming millions of Indian fondly regarded him as “Babasaheb”. Armed with an intellectual arsenal and burning spirit in his heart, Babasaheb Ambedkar demanded of a complete socio-cultural overhauling of Indian Social System and organized the suffering masses to fight against the discriminations and social disabilities imposed on them by the society. However, he succeeded considerably in his mission by shaping the destiny of future India. In the early 1970s, the Marathi Dalit Panthers found their voices in Ambedkar and his ideas and writings were resurfaced in public domain and he was re-established as a national icon. His horizons vastly expanded with what became a global education in the United States and England. Abraham Lincoln, “the great Emancipator” became his role model and hero. Ambedkar utilized his graduate degrees in economics and the law in his eventual role in drafting India's Constitution to emancipate all its citizens with an emphasis on equality and economic rights, concerns which he dealt with in his own life. Unfortunately, the main stream historians have not highlighted his contribution to the nation-building and he remains one of modern India's most neglected public figure. However, the current government has reminisced Ambedkar's birth anniversary as Constitution Day 4.

The early life experiences of exclusion and discrimination made his resolution firm against the perpetrators of injustice. Ambedkar, having been inspired by the works and teachings of Buddha, Sant Kabir, Mahatma Jotiba Phule, ThanthiPeriyar E.V. Ramaswamy Naicker, Narayan Guru, Rabidas, and Chhatrapati Shahu Maharaj, organized social reform movements against the age-old practices of Hinduism for the establishment of justice, liberty, equality, fraternity and human dignity. Very gradually he gathered a team around him, of educated and semi-educated Mahar boys, as well as a few upper-case sympathizers, forming the BahishkrutHitakarni Sabha, which began to hold conferences around the province 5.

In 1926, an explosive movement resulted when a conference at Mahad ended with a struggle to drink water from the town tank. However, the Mahad Satyagraha in 1927 was the first untouchable liberation movement, though not succeeded in getting water but did end with the public burning of the Manusmriti. The campaign was partly spontaneous and partly planned; Mahad had been chosen as a place where Ambedkar had significant caste Hindu support, where a tenant movement uniting Mahar and Kombi peasants was beginning leading to the biggest anti-landlord movement in Maharashtra in the 1930s, and where the municipality had already passed a resolution to open public places to untouchables. He started regular processions and Satyagraha with the slogans of for human rights and social justice 6.

In May 1930, Ambedkar led Kala Ram temple entry movement in order to bring radical changes in the attitude of the caste Hindus. During the course of the social struggle Ambedkar remarked many a time that Shastras must be proscribed as they perpetuated caste and untouchability. Thus, he held that so long as Shastras were in existence injustice and the system of untouchability would continue. However, by 1930 onwards he extended his struggle over the political field and started fighting with the government to favor his course and pushed hard to bring legislation to eradicate the evil systems; and also, to provide opportunities to the untouchables and backward classes to have equal political rights 7.

While having differences with Gandhi over the protection of the rights of Dalits and the socially marginalized Ambedkar took a different path since beginning. In the First Round Table Conference on 20th November, 1930, Mahatma Gandhi demanded Provincial Autonomy and also favored the Princely states meaning Princes would nominate their representatives. Over the issue Ambedkar was a single individual member of the Round Table Conference who vehemently opposed the proposal from the very beginning. He made it clear that India would be a democratic country and representation should be made by elections. Those elections should be direct election. Ambedkar spoke in favor of India's freedom and welfare. Speaking in the Plenary Session of the Conference he asked the British government to quit India and let Indian people be alone to form a good government of independence. Introducing the subject Ambedkar said "the bureaucratic form of government should be replaced by a government which will be a government of the people and for the people. Thus, he argues: We must have a government in which the men in power will give their undivided commitment to the best interest of the country. We must have a government in which men in power, knowing where obedience will end and resistance will begin, will not be afraid to improve the social and economic code of life which the dictates of justice and expediency so urgently call for. This role, the British government will never be able to play. It is only a government which is of the people, for the people and by the people that will make this possible 7.

Nationalism

Nationalism is probably the most effective political instrument in political mobilization against colonialism. Nationalism is a vital force in the history of mankind. It is man-made, and therefore it is closely related with man's life, pride, activity and well-being. In the views of Ambedkar, 'nationalism is the principle of self-determination expresses the desire of a people united by common ideals and common purposes to decide, without external compulsion; its political status whether independence, interdependence, or union with other people of the world'.

He further expressed that nationalism is corporate feelings of oneness which makes those who are charged with it feel that they are kith and kin. Ambedkar views nationalism is to receive its perfect harmony in the realization of social brotherhood of men, irrespective of caste, colour and creed. The nationalist movement in India was a long-drawn battle against the British Colonialism to win freedom.

When Ambedkar came on the scene in 1924, the freedom movement was in full swing. While it is true that Ambedkar did not participate in the mainstream national movement under the hegemony of Gandhi and Congress as they never looked into the inhuman conditions of the Shudras and the Untouchables. It does not mean that he was not a nationalist or a freedom fighter. As Mahatma Gandhi gave to the nationalist movement a mass dimension and Jawaharlal Nehru gave it the social and economic dimension so Ambedkar gave it a socio-democratic goal. Actually, he was not opposed to political freedom for India. He thought that the anti-

colonial Indian nationalism was not sufficiently inclusive. That is why he thought of social freedom along with political freedom of the country 8.

He took pains to emphasize that to make freedom meaningful, freedom of all the people in the nation must be ensured. To him, the political freedom from British colonialism would remain incomplete, unless it is followed by complete eradication of sufferings and deprivation of the Depressed Classes. He argued one must distinguish between the freedom of a country and the freedom of the people in the country. Thus, his main stress was on the freedom of the people. Without freedom, nationalism become a means of internal slavery, forced labour and organized tyranny for the poor and servile classes. He realized that he would have to fight firstly with the British colonialism and then with the caste Hindus. Thus, he stressed upon the social and economic independence with the political freedom for the national unity and integrity 9.

His faith in the ultimate unity of India was being demonstrated by him in his maiden speech in the Constituent Assembly on 17 December 1946, where he emphatically said, "Whatever loyalty arises out of our religion, out of our culture or out of our language, I want all people to be Indians first, Indians last nothing but Indians". Ambedkar persistently labored hard to locate the cohesive factors conducive to the creation of an integrated society based on an associated mode of life. His speech before the Constituent Assembly as the Chairman of the Drafting Committee of the Constitution is a masterly promotion of the cause of an integrated society and also of national integration. He stressed the need of: (a) Uniform laws and a single and integrated Judiciary, (b) a Central Administrative Service, (c) The creation of an Indian Federation through the Constitution based on the values of secularism. However, he pleads for a strong united India through federalism. Structurally, the Constitution definitely created a federal polity in the country but the provisions were also made to create such a strong central government that the labeling of such a system as a federation would have appeared improper 10.

Social Equality and Women's Rights

Ambedkar believed that the social distance could be reduced only through the principles of social equality, education, inter-caste marriage and inter-dining. By the mid-1910s, the Indian National Congress had started the movement against untouchability and worked diligently to bring about constitutional reforms. However, Ambedkar criticized the proposed agenda of the Congress as it was dominated by upper caste leaders such as Bipin Chandra Pal, Bal Gangadhar Tilak and Vithalbhai Patel. He demanded a separate electorate and reserved seats for the Depressed Classes in proportion to their population. Ambedkar started his own movement in 1920. He was vocal against the dominant Hindu social order and launched a journal *Mook Nayak* that year and *Bahishkrit Bharat* in 1927. Through these publications, he emphasized gender equality, the need for education.

Ambedkar's post-doctoral research at the University of Bonn in 1923-1924 where he was exposed to progressive, democratic ideas including feminist issues inspired him about the status of women and their rights in Indian society. This was the era when women gained suffrage in Britain in 1918, and the United States in 1920. Ambedkar's emphasis on their right to education, equal treatment, the right to property and involvement in the political process reflected global feminist demands. As J.S. Mill had expressed in the *Subjection of Women*, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrances to human development; and ought to be replaced by a principle of equality, admitting no privilege or power on the one side, nor disability on the other. Ambedkar shared similar views regarding untouchables. In 1924, *BahishkritHitakarni Sabha* was formed to work for the socio-political equality of depressed people and promoting their economic welfare. Women started participating in mass agitations and also launched associations for untouchable women for spreading literacy and social awareness among them. In the Mahad Satyagraha for temple entry in 1927, thanks to Ambedkar's efforts, even caste Hindus participated. Shandabai Shinde was one such participant 11.

In January 1928, a women's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president and mentor. Along with the Depressed Classes Conference in Nagpur in 1930, women also held a separate conference. When Ambedkar returned to India after attending the round table conference in 1932, hundreds of women were at the forefront of the committee meetings. The encouragement of Ambedkar empowered women to speak out. As Radhabai Vadale said at a press conference in 1931, "We should get the right to enter the Hindu temples, to fill water at their water resources. We call these social rights. We should also get the political right to rule, sitting near the seat of the Viceroy. We don't care even if we are given a severe sentence. We will fill all the jails in the country. Why should we be frightened of lathi-charge or firing? On the battlefield does a warrior care for his life? It is better to die a hundred times than live a life full

of humiliation. We will sacrifice our lives but we will win our rights” (Usha, K.B. available at <http://samyukta.info/site/node/225>) 12.

Ambedkar deserves credit for promoting the determination in women. On 20 July 1942, All India Dalit Mahila Conference was organized with 25,000 women in attendance. Ambedkar was impressed with the way that women related issues were coming to the forefront. On 13th August, he wrote to one of his friends, Meshram concerning this. On 6 January 1945, the All India Untouchable Women’s Conference was held in Mumbai (Limaye 1999: 57-61). In the movement, his strategy was similar to the Gandhian method though he had many disagreements with Gandhi. Ambedkar emphasized the reconstruction of Hindu society on the basis of equality rather than merely the social reforms initiated by Brahma Samaj or Arya Samaj since their efforts were limited only to the upper strata of society 13.

Later, as the Chairman of the Drafting Committee, Ambedkar made inclusion of women’s rights as a top priority in the constitution of India. For ensuring equality to women in an institutional way, he included special women. Hence, there are Articles like 15(3), 39, 42, 51(A), and so on. Moreover, he was instrumental in the preparation of what became known as a New Charter of Human Rights. He viewed law as the instrument for creating a just social order in which the holistic development of the individual should be in sync with the growth of society. He incorporated the basic values of liberty, equality and fraternity into the Indian Constitution 14.

He said in his speech delivered in the Constituent Assembly on 25th November 1949, “Political democracy cannot last unless there lies at the base of its social democracy” (Usha, K.B.). By social democracy he meant a way of life, which values liberty, equality and fraternity as its principles. He further said: “On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up” (Usha, K.B. *ibid*). Ambedkar’s notion of social movements was geared towards Dalits, women and peasants, so they could assert their democratic rights 15.

Due to Ambedkar’s impressive legal training, concern for human rights regardless of caste, class, gender and religion, he was appointed by Congress to draft India’s first democratic constitution. As the chairman of the drafting committee, he had to find a way to negotiate between a unitary and confederal type of government, as well as between a parliamentary and presidential system. His experience in England and the United States helped him to negotiate this quagmire 16.

Architect of the Indian Constitution:

Ambedkar was the only leader who was involved in the law-making process in colonial India starting from January 1919 to 1946. To frame a Swaraj Constitution the Congress party passed various resolutions in its various reports. The reports were- ‘The Motilal Nehru Report’, ‘Sapru Report’ and ‘the Government of India Acts 1935’, and it was finally decided that representatives of all political parties will be elected to constitute the Constituent Assembly to finalize the Constitution. Ambedkar contested the election with his own political party, “The All India Scheduled Caste Federation” but he failed to elect himself. However, only one of his party member got to the Provincial Assembly elected from the Bengal Constituency, was Jogendra Nath Mandal. But J.N Mandal sacrificed his seat in the Constituent Assembly and got Ambedkar’s nomination paper signed, as he realized that Ambedkar would be the right person for the post. He forged alliance with the Muslim league and commandeered the members to get Ambedkar elected to the Constituent Assembly from Bengal. Unfortunately, Bengal’s partition in 1947 disabled Ambedkar’s membership of the Constituent Assembly 17.

Now finding him indispensable, the congress party, which had opposed tooth and nail his entry in the constituent Assembly a few months earlier, came forward to sponsor his candidature from Bombay, following the resignation of M.R Jayakar. Accordingly, he was re-elected to the Constituent Assembly. Thereafter, Prime Minister Jawaharlal Nehru invited him to join his cabinet in August 1947. Thus, he became the first Law Minister of the Independent India.

On 29th August, the Constituent Assembly of India unanimously elected him as the Chairman of the Drafting Committee which was assigned the task of giving final shape to the constitution. There were six other members of the Drafting Committee but most of the members were not doing the work for one reason or other and, therefore, entire burden of drafting and piloting the Draft Constitution through the stormy debates in the Constituent Assembly fell on the shoulders of Ambedkar. Ambedkar played two-fold role in making of Constitution of India, i.e., as a champion of the untouchables on one hand and as a constitutional expert on the other. He was a well-known Constitutionalist and a man with rich political experience. Though Ambedkar was not free to write the constitution according to his political and constitutional philosophy, yet he did his utmost to incorporate into the constitution of free India such provisions as would help establish a new solid order based on the lofty principles of political, economic and social justice for one and all 18.

The main objective of the Constitution was to link political democracy with economic and social democracy. Ambedkar himself put it as follows: “Our object in framing the Constitution is really two-fold:

(1) To lay down the form of political democracy, and

(2) To lay down that our ideal is economic democracy and also prescribe that every government whatever is in power shall strive to bring about economic democracy.

The Directive Principles have a great value; for they lay down that our ideal is economic democracy”. However, the socio-economic democracy which was inclusive in nature fell into oblivion soon after independence. Ambedkar realized the problem and sounded grave warning “On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social structure, continue to deny the principle of one man one value. We must remove this contradiction at the earliest possible or else those who suffer from inequality will blow up the structure of political democracy”.

Parliamentary Democracy: - Parliamentary democracy is the bed-rock of our nation. It is a political system where no person can claim to be a hereditary ruler. Whosoever wants to rule must be elected by the people from time to time and must have the approval of the people. No single individual can presume that he is the authority and can make the laws and carry the government. The laws are to be made by the representatives of the people in the parliament. Here the affairs of the public are carried on in the name of the head of the state by the elected representatives of the people. Thus, Ambedkar opined, the Parliamentary system of government is more than the government by discussion. Its successful mechanism lies on its two pillars (i) healthy opposition and (ii) free and fair elections. No democracy can do without it. A healthy functional opposition is required to keep watch on the business of the government, and bringing it back to the right track from wrong doing. Ambedkar holds that elections must be completely free and fair. People must be left to choose their own representatives and send them to the Legislature. The Big business houses should be kept out of the election funding because it is dangerous for democracy. By parliamentary democracy we mean ‘one man one vote’. We mean that every Government shall be on the anvil, both in its daily affairs and also at the end of a certain period when the voters at the election will be given an opportunity to assess the work done by the Government .

The reason why we have established in this Constitution a political democracy is because we do not want to install, by no means whatsoever, a perpetual dictatorship of any particular body of people. While we have established political democracy, it is also desirable that we should lay down as our ideal “economic democracy”. However, his main vision was to make India a social democracy. He describes Social democracy is the tissue and fiber of the political democracy. Thus, he argues, political democracy cannot last unless there lies at the base of social democracy. Social democracy is the way of life which recognizes liberty, equality and fraternity as the principles of life. Thus, they form unity of trinity to separate one from the other is to defeat the very purpose of democracy. It is this principle which gives unity and solidarity to social life .

On the forms of government, Ambedkar, strongly supported and defended parliamentary form of government. He was of the view that the President of the Republic of India should be elected by an electoral college based on proportional representation so that the minorities may also have some hand in the election of the President. So far as the position of the President is concerned, Ambedkar was of the opinion that in Parliamentary democracy, the head of the state is just nominal head and in all practical purposes, he is to act on the aid and advice of the Council of Ministers. He observed that the President of the India Union will be generally bound by the advices of the Ministers. The President of the United States can dismiss any Secretary at any time. The President of the Union has no power to do so, so long as his Ministers command a majority in Parliament. Speaking on the emergency powers of the President, Ambedkar made it very clear during the Constituent

Assembly Debates that the President is the head of the State but not head of the Executive. He represents the nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation's decisions are made known .

Education for weaker sections

Ambedkar waged a relentless war on the caste structure of the Indian society and became the target of attack, and criticism. He argued that the Hindu society has denied education to the Shudras and Untouchables for centuries keeping hundred and thousands of people in ignorance, illiterate and unaware about their rights. As a revolt against the caste Hindus, and to articulate his ideals to his fellow brethren, he started a weekly news paper, *Mook Nayak* (the leader of the Dumb), in 1920. Later on, July 20, 1924, he called a meeting of social workers and established the *BahishkritHitkrini Sabha*(Association for the improvement of the condition of the victims of social ostracism) with the aims and objects mainly:

(a) to promote the spread of education among the Depressed Classes by opening hotels and by employing such other means as may seem necessary or desirable; (b) to promote the spread of culture among the Depressed Classes by opening libraries, social centers and classes or study circles; (c) to advance and improve the economic conditions of the Depressed Classes by starting industrial and agricultural schools; (d) to represent the grievance of the Depressed Classes; (e) to organize or help any club, association or any movement calculated to bring about the general enlightenment, social rise or economic betterment of the Depressed Classes.

The purpose of education, to Dr. Ambedkar, is to moralize and socialize the people. He, therefore, emphatically added that education is something which ought to be brought within the reach of everyone. The policy of the Department would be to make higher education cheap for the access of the Lower classes. The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life. He was of the view that education could be an effective instrument of mass movement for the safeguard of life and liberty; it could mitigate miseries of ignorance and poverty; and could encourage the oppressed one to fight against injustice and exploitation. He founded the Peoples Education Society in 1946, and set up many schools and colleges that enabled millions of students belong to the lowest strata of society, to acquire higher education .

Planning and labour Welfare

Ambedkar had played the most constructive role in laying down the foundation of modernization and industrialization of India. His economic ideas were mainly related to reforming the agricultural system, the industrial policy and also restructuring the areas of insurance and prohibition in the way that was compatible with democracy and state socialism. He was inducted into the Viceroy's Executive Council in 1942 coincided with the formulation and implementation of the post-war plan for reconstruction and economic development of India. In the government, he emphasized the need for industrial development in order to gain increased agricultural productivity and income. And he was given the charge of the Department of Labour. Labour had under it the labour legislations, coal mines, printing and stationery Department, and Public Works Department. Many labour organizations worked under his guidance and were affiliated to the Independent Labour Party which he founded in 1936 and contested election under its banner. Ambedkar introduced legislation for the benefit of the working classes—amendment of Indian Trade Union Act, Industrial Disputes Act, Compensation, etc. Some laws were initiated by him but were put on the statute book after his resignation, by his successors.

He contributed immensely to the formulation of the objectives of the plan, in general, and the formulation of policy for labour, irrigation, dams and electric power development, in particular. Ambedkar ensured justice to Dalits, backwards, Muslims and women through several constitutional provisions. He realized that the existing Indian society is rooted in Varna system, and it does not give any importance to an individual. Thus, in this society an individual does not have any real chance of growth or development as a person.

That is why Ambedkar wanted to replace the existing social system into an egalitarian society with the complete annihilation of caste. Therefore, he converted to Buddhism as it is based on principles of Justice, Liberty, Equality and Fraternity. He was courageous enough to give a clarion call to the people who had suffered for thousands of years to get out of this pattern of caste and ritual, superstition of Indian society and seek truth in the Buddhist way of life, and creating a new society of harmony and happiness around them. For Ambedkar the idea of just society is based on the principle of justice, liberty, equality and fraternity which is

essential for very human beings to lead a minimum standard of life. Ambedkar's aim was the welfare of the poor classes, ending inequality based on socio-economic characters, reorganizing the political economy for the benefit of all, maintaining full employment and education, providing social security for the weak and sick and finally rebuilding the Indian society on the foundation of co-operation, love, friendship rather than division of men into rigid social barriers .

Sardar Patel and Ambedkar

Born on 31 October 1875 in Gujarat Sardar Vallabhbhai Patel after completing his studies in England returned to India and Started his practice at Ahmedabad. In 1917, Vallabhbhai gave up his lucrative practice and plunged into the national struggle as a comrade of Gandhiji. The Bardoli Satyagraha when he received the title of 'Sardar' launched in 1928 brought out the basic traits and skills of Sardar Patel's personality. He proved out to be a great mass mobilizer and organizational manager. His achievement in Bardoli brought him to the forefront of all India leadership, and he was the first to be arrested in the famous Salt Satyagraha launched by Gandhiji.

After the 1937 provincial legislative elections when the congress accepted office, Sardar Patel became the chairman of the Parliamentary Sub-Committee of the party to guide and control the activities of the Congress ministries in the provinces. In September 1946, when the interim government was formed, Patel became the Minister of Home Affairs and Information and Broadcasting. When India attained independence, he became the Deputy Prime Minister and also assumed charge of the newly created ministry of States.

The Indian leaders had to accept the plan of partition as a sequel to what is called the communal problem of India. But the problems of state remained. Indeed, no solution of it was attempted either in the June 3 statement or the Indian Independence Act. On the contrary, the British declaration on the lapse of paramountcy after August 15 added to the complexity of the problem. A lasting solution to the states problem was thus of supreme concern to the Indian Union. The Manner in which Sardar Patel sought to solve the problem will remain a glorious chapter in the history of India. Due to Patel's efforts 'integration and democratization' were achieved in all the states.

The current government has raised the status of the two by erecting statue of unity and celebrating 125th birth anniversary. Sardar Vallabhbhai Patel's birth anniversary, recently renamed as National Unity Day, is being celebrated with great pomp and show all across India. A few days ago, Prime Minister Narendra Modi laid the foundation stone for a grand Ambedkar Memorial in Mumbai, while in 2013. While the celebrations and commemoration are on today, he, presently behind bars for arson and vandalism, and his supporters are raring to play a disruptive role.

Sardar Patel was appointed as the head of the Advisory Committee on Rights of Citizens, Minorities, and Tribal and Excluded Area on Jan 24, 1947. B.R. Ambedkar was a member of one of the sub-committees on Fundamental Rights. There was unanimity in the committee that the scourge of the caste-system and all the oppressed has to be eradicated. Ambedkar on the other hand as the Chairman of the Drafting Committee of the Constituent Assembly, had a very determined agenda – to safeguard the rights of Dalits and ensure that their continued subjugation was brought to an end, even if it required a persistent and 'combative' approach. He was in no doubt that it would not be possible without securing political and economic rights – that is, through quotas in public education and employment. Therefore, he proposed that the government must set aside, by prescription, a certain percentage of posts for the backward and depressed classes (Dutta 2015).

Patel, on the other hand, and many members of the Congress, predominantly upper-castes, especially KM Munshi and Pandit Thakur DasBharghava, were vehemently opposed to this. Munshi and Bharghava insisted that the dalits were part of Hinduism, and they should eschew their demands for quotas and separate electorates, because that would make them stand out as separate, thereby causing a schism in the Hindu community and polity (Dutta 2015). Patel did not make a theological argument; an ardent nationalist, he emphasized that Ambedkar's demands would disrupt the nationalism project and create a deep cleft in national identity. He stated:

“... the Scheduled Caste has to be effaced altogether from our society, and if it is to be effaced, those who have ceased to be untouchables and sit amongst us must cease to forget they are untouchables... We are now to begin again. So, let us forget these sections and cross-sections and let us stand as one, and together”. (CA Debates1948).

Ambedkar, who had demanded separate electorates for guaranteeing equal opportunities in political representation resolutely pressed ahead. He did so in spite of being forced on the backfoot by Gandhi to accede to the Poona Pact of 1932 (which considerably diluted the stakes of the Scheduled Castes). Sardar Patel believed that reservation would perpetuate the caste system instead of its abolition and once untouchability and caste discrimination had been ended it had to be ended officially too and reservation would keep the caste distinctions alive 19.

The high esteem even his critics held for the one-man army he was. While the Congress and its allies had 201 out of the 212 general seats, Ambedkar's Scheduled Castes Federation had just one, his own. Not many might be aware that Patel and Ambedkar had different views over reservation and the treatment of downtrodden. While Ambedkar wanted reservation for them Patel wanted to uplift them economically and mitigate the sense of inferiority from the Dalits at psychological level. "Once Ambedkar walked out of the Assembly after Patel and some others opposed the recommendation to provide for reservations in seats for untouchables. Patel and his supporters took the ground that since the Constitution was going to provide for abolishing untouchability, there was need for such reservation" (Chhibber 2018).

On Sardar Vallabhbhai Patel's 65th death anniversary, we take a look at his relationship with BR Ambedkar. Both Patel and Ambedkar are being desirable as icons across the political spectrum. The debates and differences between the two-throw light on political questions that are part of our discourse even today. Two towering figures, both of whom, their followers on either side allege against their opponents, are being "appropriated" and their legacies recast in a mould which will suit their respective interests and agendas. And, both of them are being honoured – one with a generous memorial, the other with a statue that is billed as being the tallest in the world.

The Prime Minister of India Narendra Modi, released two commemorative coins as a part of 125th Birth anniversary year celebration of Dr. B.R. Ambedkar. Coins which are of 10 rupees and 100- and 25-rupees denomination, were issued on the *mahaparinivandiwās* of Dr. B. R. Ambedkar. PM Modi appreciated his vision for women empowerment, India's federal structure, finance and education. Dr. B.R. Ambedkar with double doctorate degrees was the highest intellectual person of his time. He was a highly trained economist but his contributions in the economics were not recognized in the main stream economics. The reason behind this was that Babasaheb stopped practicing economics after India got independence and devoted most of his time in politics and law. Therefore, he was more popular as a political leader rather than an economist. But whatever he has contributed to the field of economics is remarkable.

Conclusion: Sardar Vallabhbhai Patel and B.R. Ambedkar's ideas and Contributions: The Making of India's Constitution and Development offers a response to the question of whether Indians have achieved true democracy, religious tolerance, human equality and freedom, gender respect in society, justice, and peace in light of Sardar Vallabhbhai Patel and B.R. Ambedkar's political philosophy, legacy will forever direct the country on the path to justice, liberty, and equality and development. As a result, we may say that they were key figure in the development of modern India. One cannot ignore that today if India is living and breathing in the air of sovereignty, democracy and freedom along with the right and duties vested on both the citizens and the states of the nation, it is because of the relentless efforts by notable personalities who had come together to gift India its biggest asset.

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