**Concept of Development in Pre – British Period:**

▶ Indian economy, during the pre-British period, consisted of backward, isolated and self sustaining villages on the one hand and on the other hand, there were number of towns which were the seats of administration, pilgrimage, commerce and handicrafts.

▶ During this period, the mode of transport and communication of India were totally backward, underdeveloped and insufficient. Under such a situation, the size of market was also very small.

**Condition of Indian Villages and Village Communities during Pre-British Period:**

▶ the village community was composed of different groups based on simple **division of labour**.Like : Farmer (who cultivate or harvest crops), goldsmith etc.

▶ As the most of food produced within the villages were either consumed or purchased by the village communities itself.

▶ Agricultural and handicraft industries were interdependent.

▶ Indian villages were almost self-sufficient in respect of daily necessities excepting commodities like salt, spices, fine cloth, luxury and semi- luxury goods.

Condition of Agriculture during the Pre-British Period:

▶ the condition of Indian agriculture was not at all satisfactory.

▶ agriculture was the main source of livelihood in India. The economic condition of Indian agriculturists was really very much painful.

▶ Poor farmers had to pay a high rate of taxes

▶ Important crops which were grown by Indian farmers included mainly rice, wheat, bajra, jowar and minor cereals along with the commercial crops like jute, raw cotton, groundnut, tobacco etc.

Concept of Development in British Period:

During the **British rule**, there was some infrastructural **development** in areas such as railways, ports, water transport, posts, and telegraphs. But the motive behind this **development** was simply to faster the colonial interest of

the **British** government. They were never interested in the growth of **Indian** economy.

Reasons Behind Development in British Period:

▶ Railways :

* Railways were developed to move finished goods physically from Britain to different interior parts of colonial India.
* Britishers wanted to widen the size of the market for their own goods.

▶ Roads :

* Roads were developed for mobilizing British army within India.
* To facilitate transportation of raw material from different parts of the country to the nearest railway station or to the port to send it to Britain.

▶ Ports :

* Ports were developed to export raw materials and import finished goods from Britain.

▶ Communication :

* Post and telegraphs were developed for the purpose of maintaining law and order.
* The expensive system of the electric telegraph in India was developed to enhance administrative efficiency.

Economic development during post-British time in India.

Since 1951, India has grown as a planned economy. The first few plans focused on growth with strengthening of the manufacturing sector emphasizing heavy industries to form the backbone of the economy. Other principal areas of planning were agriculture and social development i.e. housing and poverty alleviation. Over the years India saw a changing composition of its economic structure: agriculture which initially comprised of 60% of the GDP now comprises around 26% and services comprise a massive 75% of the GDP growing from 30% in the 50s. Landmark changes in 1991 were brought about under pressure from IMF and World Bank when India was left with foreign exchanges to barely support two weeks imports. The new era saw delicensing, massive tariff reductions, FDI cap relaxations and gradual convertibility of the current account followed by the capital account. The liberalization process started in the early nineties has seen massive growth especially in the services sector. India has consistently grown at more than 6% over the last five years and in terms of sheer GDP PPP currently stands at rank 4 in the world according to latest World Bank estimates. However, when we look at GDP per capita by PPP we rank at 153 according to the World Bank. An estimate of India’s growth story can be made from Chart 1 which plots the growth rate of the economy over the years. Liberalization has helped India grow consistently and boost up its forex reserves through massive inflows of foreign funds both through FDI and FII establishing India among the world’s top three most preferred investment destinations.

Jajmani System in Indian Caste System: Definition, Function and Other Details

**Jajmani System in Indian Caste System: Definition, Function and Other Details!**

Jajmani system is a socio-economic institution of the pre-industrial self-subsistent village economy. The term ‘jajmani’ is derived from a Vedic term ‘Yajman’ which means a patron, who employs the services of a Brahmin for the performance of sacrifices or other religious ceremonies? The jajmani system is essentially based on caste system.

Caste system is a unique feature of the Indian society. The customs, traditions and rules of behaviour differ from caste to caste. Though most of the castes are socially segregated, on certain occasions, they are economically interdependent on one another. Each caste has a specialized occupation. Such specialization leads to the exchange of services in the rural society.

The system has two institutional connotations—religious and economic. Religiously, a jajman is one, who employs a Brahmin for the performance of any solemn or religious ceremony. Normally, the very same Brahmin is invited to perform a ceremony, in a particular locality, and the fee payable to him becomes customary and even hereditary.

A jajman is usually under obligation to pay the customary fees even when the Brahmin does not perform the ceremony. Religiously, it is an institutional arrangement that makes the Brahmin dependent for subsistence on the jajmans, who constitute his clients. From religious, the term passed onto socio- economic relations.

The relationship between the ‘served’ castes and the ‘serving’ castes was not based on contract, nor was it individual and temporary. It is a permanent relationship, which is caste-oriented. This system of durable relation between a landowning family and the landless families, which supply them with goods and services, is called the ‘jajmani system’.

In the jajmani system, the high caste landowning families are rendered services and products by the lower castes. The serving castes are called kamins, whereas the served castes are known as jajmans. The

kamins are paid in cash or kind for their services (Ram Ahuja, Indian Social System, p. 322).

**Definitions of the Jajmani System:**

Harold Gould has described the jajmani system as an inter-familial, inter-caste relationship pertaining to the patterning of superordinate-subordinate relations between patrons and suppliers of services. Yogendra Singh describes jajmani system as a system governed by a relationship based on reciprocity in inter-caste relations in villages.

Jajmani system is a patron-provider system, in which landholding patrons (jajmans) are linked through exchanges of food for services with Brahmin priests, artisans (blacksmiths, potters), agricultural labourers, and other workers.

The jajman-kamin relationship involves religious, social and economic aspects. This is because the kamins services are needed during the performance of religious rituals, they are provided with the social support by their jajmans and get financial (or in kind also) benefits for their services from jajmans.

The kamins, who provide services to jajmans also, need the services of other castes for themselves. According to Harold Gould, in such a situation, the lower castes make their own jajmani arrangements either through direct exchange of labour or by paying in cash or kind. The middle castes also, like the lower castes, either subscribe to each others’ services in return for compensation and payments or exchange of services with one another (Ram Ahuja, Indian Social System, p. 323-24).

The kamins are meant not only to provide goods to the jajmans, but they are also expected to do those tasks, which are considered impure by jajmans, for instance, cutting of hair by Nais, washing dirty clothes by Dhobis, cleaning of toilets by Bhangis, etc. Though these castes are considered to be lower castes, they do not provide their services to the Harijans. Even the Brahmins do not accept these lower castes as their jajmans.

**According to Vidya Bhushan and Sachdeva, some of the important features of jajm- ani system are as follows:**

1. **Jajmani Relations are Permanent:**

The jajmani rights are permanent. A ‘jajman’ or patron cannot remove his ‘parjan’ (servant) at his will. His difficulty will not be in dismissing him, but in finding a substitute.

1. **Jajmani System is Hereditary:**

The jajman rights are property rights and hence are inherited according to the law of inheritance.

1. **Barter System:**

The exchange of services is not based on money but on barter system. The serving family gets things in exchange for the services rendered by it; though in some cases they may also get money. As a matter of fact, the relationship between the ‘jajman’ and parjan is not one of the employer and servant. The jajman looks after all the needs of his ‘parjan’ and helps him whenever it is required.

**Some of the advantages of jajmani system are as follows:**

1. The occupation being hereditary, it provides security of occupation to the kamin.
2. It provides economic security as the ‘jajman takes care of all the needs of kamin.
3. It strengthens the relationship between jajman and kamin, which is more personal than economic.

**Functions, Roles, Norms and Values Involved in the Jajmani System:**

Jajmani system is important as it performs important functions and roles both economic and social. Its role is to regulate the division of labour and economic interdependence of castes. It serves to maintain the Indian village as a self-sufficing unit. It distributes the agricultural produce in exchange for menial and craft services.

The system also helps in maintaining the prestige of higher castes. The kamin castes are expected to render their services to jajman castes, for which the kamins are paid in cash or kind at fixed intervals. The clients of kamins may be from same or different villages.

The significance in this jajman-kamin relationship is that the jajman is expected to give concessions in the form of free food, free clothing, rent-free lands, etc., during various emergencies. The jajmani system is not reciprocal in all the villages.

As most of the village economic institutions are undergoing change, such changes are also affecting the inter-caste relationships. Various land reforms had their impact on the interaction among castes, which gradually had affected the jajmani system and other social systems of village life.

The jajman-kamin relationship involves many norms and values. There are various norms concerning rights, duties, payments, concessions, etc. The relationship between them must be like that of a father and a son. The jajman has to fulfill all the needs of his kamins, and the kamin has to support his jajman during disputes.

In jajmani system, the cultural values of generosity and charity are religious obligations. Almost all the sacred, secular Hindu literature authorizes the relationship between the jajman and kamin. The caste councils have the power to punish the jajmans and kamins, if they commit any mistake. The jajman also

has the power to take the lands granted to the kamin, if he does not perform his services.

**Disintegration of the Jajmani System:**

The challange in the jajmani system came when India was under the British rule. Here, the Britishers were more interested in developing their economy at the cost of Indian economy. They were interested in collecting taxes and using them for war of territorial expansion or to lead a luxurious life.

Due to such attitude of Britishers, the local communities suffered both economically and socially. The jajmani system due to its inner strength did not allow the spread of feudalistic tendency to grow, as it contributes to the growth of social barriers. Profit in place of sacrifice and substitution of money for service further weakened the jajmani system.

The changes taking place in the caste system, religious system, political structure, kinship, brought about a change in the jajmani system. All these systems are linked very closely to the jajmani system.

**Some of the important changes that have influenced the jajmani system are as follows:**

1. Industrialization—with the growth of industries, chances of getting new employment have increased. This made the kamins to leave their caste occupations and migrate to urban areas. As a result, the jajman lost the services of the kamin.
2. The rigidity in the caste system decreased, which made possible for kamins to take up new opportunities of employment.
3. Spread of education.
4. Losing of powers by the caste councils and Village Panchayats. The Village Pan- chayats are deprived of their traditional roles.
5. Abolition of Jagirdari system and introduction of land reforms have also contributed to bringing about a change in the jajmani system.
6. The improved means of transport and communication has helped in making the market transactions easier.
7. Most of the artisans prefer to get money for their goods. Cultivators also prefer to buy articles for their daily needs, from the market, by paying cash.
8. The jajmans, in the present day, prefer to have more political support than depending on their kamins. Due to the above mentioned factors, the jajmani system is deteriorating day-by-day. Thus, most of the village communities are not dependent on the jajmani-kamin arrangements.