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**A STUDY OF CONCEPT OF CREATING A UNIQUE BANK
FOR PROGRESS OF SC / ST (Bank for Unbanked & Under banked)**

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Abstract

Economic inequality has become the major issues in the world with more and more research in the area using different datasets the gloomy picture of an extremely unequal society is becoming explicit across the world. In the context it is very important to understand different phenomena which could potentially be the reason behind this. In the context of global economic inequality, I present the case of wealth inequality in India with reference to caste. There is a section in “purusha Suktha of the Rig Veda which says that the Brahman varna born from the mouth of the God, Kshatriya varna from his arms, the Vaishya varana from his thighs and the Sutra from his feet. This is called THE PRINCIPLE OF GRADEDINEQUALITY manu delegated specific occupations to different classes, Manu prohibited social intercourses between different classes of the society, He laid down many rules that ensured fixation of people within their classes. Dr. Ambedkar in his book Philosophy of Hinduism writes “Hinduism is another name for inequality.

Keywords: *Inequality, caste, society, Ambedkar*

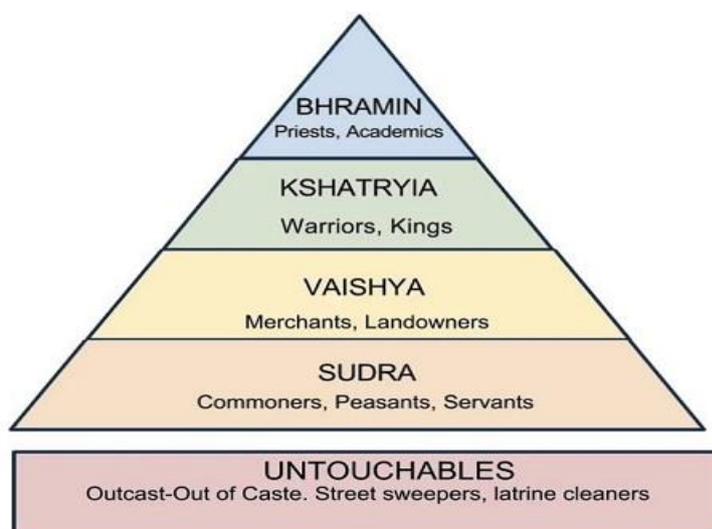
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INTRODUCTION:

Economic inequality has become the major issues in the world with more and more research in the area using different datasets the gloomy picture of an extremely unequal society is becoming explicit across the world. In the context it is very important to understand different phenomena which could potentially be the reason behind this. In the context of global economic inequality, I present the case of wealth inequality in India with reference to caste. There is a section in “purusha Suktha of the Rig Veda which says that the Brahman varna born from the mouth of the God, Kshatriya varna from his arms, the Vaishya varana from his thighs and the Sutra from his feet. This is called THE PRINCIPLE OF GRADED INEQUALITY manu delegated specific occupations to different classes, Manu prohibited social intercourses between different classes of the society, He laid down many rules that ensured fixation of people within their classes. Dr. Ambedkar in his book

Philosophy of Hinduism writes “Hinduism is another name for inequality.,

India is a very peculiar country with a complex and regressive caste system. SC/ST were excluded from the four-fold varna system of Hinduism and were seen as forming a fifth varna, also known by the name of *Panchama (Untouchables)* and they are bottom of the Indian caste history. The untouchables are the peoples with lowest social status in Indian society, some of who perform menial and despised jobs. Though Untouchables are usually associated with the Indian caste system, primarily in Hinduism, similar groups exist across the globe, some of such groups are, Burakumis in Japan, Blacks in South Africa, Hutus and Twas in Rwanda, Baekjeongs in Korea, Romanis in Europe, Al-Akhadams in Yeman, Ragyabps in Tibet, Fuzhou tankas in Fuji, Osus in Nigeria and Cameroon.



The caste was the product of endogamy superimposed on exogamy in a shared cultural ambience, it is very right to say here, lot of social and economic imbalances, sati, child marriage and prohibition of widows' marriage are created because of this system. Untouchability has been one of the distinguishing features of Indian society. The institution of caste system, which formed the foundation and justificatory principles for untouchability was initially jolted by Buddhism and Jainism during 5th to 2nd century BC. Untouchability which developed around 2nd century AD after the revival of Brahminism during the GUPTA PERIOD Dr. B. R. Ambedkar said that untouchability came into Indian society due to the struggle for supremacy between Buddhism and Brahmanism (an ancient term for Brahmanical Hinduism).

A large section of human resources of India is deprived because of persistence of rural poverty, illiteracy and lack of infrastructural facility regions where untouchables are thickly inhabited. The contemporary situation of untouchables in terms of their representations in governance, social power and economic development is still a question mark. This has not been fulfilled today. Manusmirithi acknowledge different ceiling rates for different caste, 90% of SC/ST are wage earners most of them working in informal sectors without any social security and majority of SC/ST girls drop out of primary school, and they have the lowest literacy rate in India, due to poverty and/or to avoid humiliation by classmates or teachers. The chart showing status in India

CASTE	ASSESTS SHARE	ADULT EDUCATION	ANNUAL INCOME	PERCAPITA ANNUAL INCOME
Hindu high caste	41%	11.5%	1,67,013	35,303
Hindu OBC	30.7%	10.3%	1,64,633	21,546
Others like parses etc	9%	11.6%	2,42,708	56, 048
Muslims	8%	6.6%	1,05,538	20,046
SC	7.6%	6.7%	89,356	19,032
ST	3.7%	5.9%	75,216	16,401

It provides clear picture of stratification in the society. According to a 2014 report to the Ministry of Minority Affairs percentage of population living in poverty as follows

CASTE	% OF POPULATION	% OF POVERTY
FC	28%	15.9%
OBC	44.1%	41.4%
SC	19%	25.3%
ST	8.9%	17.4%

Assets like land and building, education, economy, business, culture etc., and so on, distributed enormously among various group of people except SC/ST and theses affects SC/ST people each and every walk of life. According to John Rawls the concept of social Justice is: all social primary goods –liberty and opportunity,

income and wealth, the basis of self-respect are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favoured. Dr. Ambedkar notion of ideal society must be based on the three principles of liberty, equality and fraternity. an ideal society should be mobile,

should be full of channels for conveying a change taking place in one part to other parts (means communication or what is happening at one part and it should be conveyed to another part) In other words there must be social endosmosis.

While participating in the Constituent Assembly debate Dr. Ambedkar said that 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 principles of one man –one vote and one vote-one value. In our social and economic life, we shall be reason of our social and economic structure continue to deny the principles of one man-one value 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 democracy which this Constituent Assembly has so laboriously built up.

CONCLUSION:

In India Banking system is collateral based being a SC/ST they don't have an asset to give collateral because they are landless in India, without land participation in Capitalism is meaningless and without land financial autonomy & social justice is also meaningless. we see higher rate of landlessness in SC community than in any communities. The reason might be that the land was acquired without proper compensation. ST communities more attached to forest areas were acquiring land is more tedious due to complex regulations related to environment. Getting Loan from a bank for the business was almost impossible for them because SC/ST are

viewed as a sanitation worker, manual scavengers, cleaners of drains, garbage collectors, and sweepers of roads not as good businessman.

Caste still plays important role in Indian Society. The repercussions of past injustice towards low caste are now becoming more visible with more information coming out in public. Economic outcomes do not see a converging trend. The relative growth of low castes is either stable or declining. probably the most worrying aspects for any Indian policy makers is poor educational outcomes for low caste population. This means that in the coming future the conditions will not improve. Nation gives nothing to SC/ST and Promoting them is a long-term strategy, so that new generation can participate more meaningfully in the future economy and it's a time to rewrite their history by themselves, this leads new thinking which results creating a new bank for SC/ST

Since the last 100 years India before and after independence has seen various new banks are opened by different community other than SC/ST for the ease of doing business and their socio economic development, some of the examples are Kulitalai Bank (est. 1993; 1964; Nagercoil) Vasundara Bank (est. 1924, Coimbatore) Srinivasa Perumal Bank (est: 1935 at Coimbatore, Sri/Lord) Venkatesawara Bank (est. June 1931) Coimbatore Standard Bank, Nadar Bank (est. 1921 at thoothukudi) Karur vysha Bank (est. 1916 at karur) Indian bank(estb,1907). Indian overseas bank(estab,1937), Karur vysha bank (estab 1916). lakshmi vilas bank(estab.1926). India still remains as rich people's land and 80 % of SC/ST people are unbanked in India. Hence the Researcher is planning to study with the fulfillment of the following objects

- To Trace the History and find out how the SC/STs people are kept completely out of the Indian financial system since Vedic period.
- To Study the existing Commercial banks/Private banks/NBFCs lending patterns to SC/STs.
- To Study the impact on Economic condition of SC/STs of Various Financial schemes introduced by Central and State Government.
- To Study the share of the industries owned by the SC/ST entrepreneurship compare with other forward caste.
- To study the Share of wealth held by SC/ST in India compared with other forward Caste.
- To analyze the attitude of SC/ST people towards opening of separate bank for them.
- To offer suitable suggestions on the basis of the study.

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33. *Indian banking system*. I.K. International. 2006. [ISBN 81-88237-88-4/](#) *The Economic backwardness of Scheduled Castes, no doubt is due to the injustice, exploitation and oppression they suffered from other castes for centuries in the past. The origin of this can be traced to the origin of caste system in India. Scheduled Caste members had been made use of for the economic uplift and well-being of higher castes in Society. For years they worked under chains as slaves. They were sold like commodities for hard labour and betterment of others. They worked hard day and night faithfully for their masters who never cared for their welfare.*
Manu Smriti 10.129
"No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas." The powerless Sudras were assigned to the rank of servants in India, and most service and menial jobs became their duties. According to the *Laws of Manu*, a Sudra faced with starvation could engage in handicrafts. However, the best way of life for a Sudra was to serve a Brahman, because this was the best occupation and prepared one for the next life. A Sudra is unable to lose caste, being already at the bottom; however, Sudras can prepare for the next world by imitating the virtuous.

