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Government of India
Ministry of Social Justice and Empowerment

benefits under developmental schemes for Other Backward Classes like Post-matric Scholarship, Hostels for Boys & Girls, Assistance to Voluntary Organisations and income generating activities undertaken by National Backward Classes Finance & Development Corporation. The National Commission for Backward Classes has formulated guidelines for consideration of requests for inclusion in the list of Other Backward Classes, which include criteria covering social, educational and economic aspects of backwardness. However, the extreme practice of untouchability, which is the criteria for inclusion in the list of Scheduled Castes, is not covered in the criteria for inclusion in the list of Other Backward Classes. In respect of 20 States and UTs, (i) SC converts to Christianity and (ii) SC converts to Islam, have been classified as OBCs in the Central List. These are listed in **Annexure-III, p.19-20.**

2.7. In the case of Soosai Vs. Union of India & others (AIR 1986 SC 733), the Hon'ble Supreme Court of India also observed that "to establish that Paragraph 3 of the Constitution (Scheduled Castes) Order, 1950 discriminates against Christian members of the enumerated castes, it must be shown that they suffer from a comparable depth of social and economic disabilities and cultural and educational backwardness and similar levels of degradation within the Christian community necessitating intervention by the State under the provisions of the Constitution. It is not sufficient to show that the same caste continues after conversion. It is necessary to establish further that the disabilities and handicaps suffered from such caste membership in the social order of its origin- Hinduism- continue in their oppressive severity in the new environment of a different religious community. References have been made in the material before us in the most cursory manner to the character and incidents of the castes within the Christian fold but no authoritative and detailed study dealing with the present conditions of Christian society have been placed on the record in this case. It is, therefore, not possible to say that the President acted arbitrarily in the

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