

relation to that State be deemed to be a member of the Scheduled Castes whether he professes the Hindu or the Sikh religions."

By an amendment made in September 1956 to the above presidential Order of 1950, the Hindu and the Sikh religions were placed on the same footing with regard to specification of the Scheduled Caste.

Later on, as per the amendment made in the Constitution (Scheduled Castes) Orders (Amendment) Act, 1990, the Buddhist religion was also brought under the realm of Scheduled Caste and the Hindu, the Sikh and the Buddhist religions were placed on the same footing with regard to the recognition of the Scheduled Castes.

It is important to point out that the members of the Scheduled Castes converted to Buddhist religion do not recognize caste system within them and prefer to recognize themselves as Nav Buddhists or Neo Buddhists as a single large religions entity. The Nav Buddhists/Neo Buddhists comprises of members of more than one Scheduled Caste. More recently the members of Scheduled Castes converted to Buddhism (prior to call themselves as Neo Buddhists Nav Buddhist demanded to not to ask their Scheduled Caste(s) name during the population enumeration being carried out in the country for the purpose of Census of India 2001. as such the demand made by the members of Scheduled Castes converted to Buddhist religion to not to recognize them by their Scheduled Caste(s) name as spell out in the Scheduled Castes list for the purpose of population Enumeration is against the Constitutional provision of specification of a caste, race or tribe as Scheduled Caste as mentioned under Clause (2) of Article 341 of the Constitution.

Similar condition prevails among the Christians as well. The concept of castes, caste stratification or the social practice of ability-disability in performing socio-religious right(s) by their members are not recognized by the Christians as these are prevalent within the Hindu society. The Scheduled Caste persons who convert to Christianity may belong to one Scheduled Caste or more than one Scheduled Castes and after their conversion, they lose their caste identity. Their all members are generally considered equal in their socio-economic status and they are not subjected to any kind of social disability arising out of the traditional practice of untouchability. Therefore, as also in case of the persons of Scheduled Castes converted to Buddhist religion, after conversion to Christianity. The members of the Scheduled Castes professing Christian religion represent a