

were treated as existing beyond the periphery of civilized society, and were indeed not even "touchable" This social attitude committed those castes to severe social and economic disabilities and cultural and educational backwardness and through most of Indian History the oppressive nature of the caste structure has denied to those disadvantaged castes the fundamentals of human dignity, human self respect and even some of the attributes of the human personality. Both history and later day practice in Hindu society are heavy with evidence of this oppressive tyranny, and despite the efforts of several noted social reformers, specially during the last two centuries, there has been a crying need for the emancipation of the depressed classes from the degrading conditions of their social and economic servitude".

4. The Constitution (Scheduled Castes) Order, 1950, included only Hindu religion and member of Ramdasi, Kabirpanthi, Mazhabi or Sikligar castes resident in Punjab or the Patiala and East Punjab States Union for the purpose of specification of Scheduled Castes.

5. In the year 1956, an amendment was made in the Constitution (Scheduled Castes) Order, 1950, and the Hindu and the Sikh religions were placed on the same footing with regard to specification of Scheduled Castes.

6. In the year 1990, another amendment was made in the Constitution (Scheduled Castes) Order, 1950 and the Buddhist religion was also brought under the realm of Scheduled Castes.