Constitutional Fairness or Fraud on the Constitution--Compensatory Discrimination in India

E. J. Prior
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COMPENSATORY DISCRIMINATION IN INDIA

E.J. Prior*

The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity.¹

INTRODUCTION

On September 19, 1990 T. Rajeev Goswami, a twenty-year old Brahmin⁵ student at Delhi University, put a lit match to his gasoline-soaked body and burst into flames as friends and classmates watched on in horror.³ This dramatic scene was repeated⁴ throughout India as univer-
sity students followed Goswami’s example of self-immolation to protest then Indian Prime Minister V.P. Singh’s implementation of the Mandal Commission Report, an extensive affirmative action program.

Thousands of Indian students boycotted classes, blocked traffic, smashed car windshields, and threw stones at police in vehement defiance of the proposal. The displays of violence were as bizarre as they were hideous. In one incident, a fourteen-year-old New Delhi schoolgirl was

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4 See Michael Byrnes, India: Government At Risk As Crisis Engulfs Country, Australian Fin. Rev., Oct. 15, 1990, at 1 (quoting one observer as noting that the wave of self-immolations was a strange psychology of copycat suicide committed by upper-caste Indians who felt they were being cheated out of their proper place in society).

5 See infra notes 98-140 and accompanying text (discussing the recommendations of the Mandal Commission Report).


7 Indian Students Set Out To Close Delhi Over Job Dispute, Reuters, Aug. 27, 1990, available in LEXIS, News Library, Wires File. Rioting students demanded that motorists fly black flags on their cars. Several motorists complied by sticking black umbrellas out of their car windows. Id.

8 See Thomas, supra note 6, at 9, (reporting that many of the students had traveled to New Delhi by hijacking busses). The mass demonstrations were the worst since the 1984 assassination of Prime Minister Indira Gandhi. Fineman, supra note 3, at A1; cf. Barbara Crossette, A Holiday Quiets India After a Week of Rioting, N.Y. Times, Sept. 30, 1990 at 3 (reporting that after a week of rioting and violence, the towns and cities in India were calm because of preparations for a major Hindu holiday).

9 See Fineman, supra note 3, at A1 (noting that one student committed suicide in
soaked with fuel by her classmates and fatally set alight. On the same day, near the city of Hyderabad, forty people were massacred after extremist supporters of the affirmative action program set an entire train carriage on fire. The pictures and news stories of student riots over the job and university reservation scheme soon symbolized the powerful force of caste division which had exploded in India.

India’s affirmative action program, referred to as compensatory discrimination by most scholars, is a daring attempt to remedy past injustices. The protest of the Mandal Commission report by swallowing a lethal dose of insecticide and that another student, who had hanged herself, left a suicide note donating her eyes to Prime Minister V.P. Singh so that he could see for himself the misery that the Mandal Commission Report had brought upon the student community).

See Byrnes, supra note 6, at 1 (reporting on violent reactions by students and others to Prime Minister V.P. Singh’s decision to implement the Mandal Commission Report).

See Fineman, supra note 3, at A1 (reporting on the self-immolation of Monica Chadha, a nineteen-year-old New Delhi university student, and the difficulties of understanding the desperate reaction of Indian students to the reservation scheme for federal jobs and university seats). Shortly after announcing to her family that she too would burn herself to death, Monica Chadha walked out onto the terrace of her family’s home, poured gasoline over her body, lit a match, and burst into flames. Her display took place directly in front of her family who had been watching a movie on television while eating breakfast. Her self-immolation was also clearly visible to a group of people, including her father, who were attending a political rally against Prime Minister V.P. Singh across the street. Before she died ten days later, Monica declared that she wanted to teach a lesson to Prime Minister V.P. Singh and that she was proud of what she had done. Id.

See MARC GALANTER, COMPETING EQUALITIES: LAW AND THE BACKWARD CLASSES OF INDIA 1 (1984) [hereinafter GALANTER, COMPETING EQUALITIES] (explaining that the controversy of the Mandal Commission Report was more than political warfare but was a reflection of unresolved pressures in the constitutional scheme of compensatory discrimination); see also Housego, supra note 3, at 6 (claiming that India was retreating from modernity to a past that most Indians would rather forget).

Use of the term compensatory discrimination does not ignore the fact that some people are left out by these policies and that the policies are more than a harmless process of inclusion. The purpose, however, is not to exclude and deny. Rather, it is to include and compensate for centuries of historic repression and to counter present disabilities suffered by India’s underprivileged. The term also carries with it an implication that the discrimination will end when the current unequal conditions are cured. Other terms that have been used are special treatment, protective discrimination, and progressive discrimination. For purposes of clarity and consistency, the term compensatory discrimination will be used throughout this Article.

See also Patel v. State of Maharashtra, 77 A.I.R. (Bom.) 114, 115 (1990) (stating
tices\textsuperscript{14} suffered by those who are at the lower levels of India's four-tier caste hierarchy.\textsuperscript{15} The Mandal Commission Report, first announced in

that India's founding fathers were aware of the disabilities suffered by many sections of Indian society and therefore included compensatory discrimination provisions in the Constitution to advance underprivileged classes; Samuel M. Witten, Comment, "Compensatory Discrimination" in India: Affirmative Action as a Means of Combating Class Inequality, 21 COLUM. J. TRANSNAT'L L. 353, n.2 (1983) (noting that compensatory discrimination in India is analogous to affirmative action in the United States).

There are several leading Supreme Court cases dealing with affirmative action in the United States. See, e.g., Metro Broadcasting Inc. v. FCC, 497 U.S. 547 (1990) (holding that there is no violation of equal protection where an affirmative action program has longstanding congressional support, and where it is substantially related to an important government objective of achieving racial diversity in the broadcasting industry); Richmond v. J.A. Croson Co., 488 U.S. 469 (1989) (holding that the preferential awards of municipal construction contracts to minority-owned businesses must be justified by a compelling government interest and be narrowly tailored to accomplish its remedial purpose); Regents of Univ. of California v. Bakke, 438 U.S. 265 (1978) (holding that racial and ethnic classifications for university admissions are inherently suspect and call for strict judicial scrutiny).

There are several studies comparing affirmative action in the United States with compensatory discrimination in India. See generally M. Varn Chandola, Affirmative Action in India and the United States: The Untouchable and Black Experience, 3 IND. INT'L & COMP. L. REV. 101 (1992) (comparing compensatory discrimination in India with affirmative action in the United States and concluding that both India and the United States can benefit by studying each other's efforts to advance the underprivileged); Alan M. Katz, Benign Preferences: An Indian Decision & the Bakke Case, 25 AM. J. INT'L L. 611 (1977) (comparing Regents of Univ. v. Bakke with Kerala v. Thomas and concluding that India's flexible reasonable basis test is preferable to the U.S. Supreme Court view that classifications are inherently suspect and demand strict scrutiny).

\textsuperscript{14} See Wigg, supra note 6, at 9 (noting that India's program is being called the boldest effort by any country at reverse discrimination).

\textsuperscript{15} See GALANTER, COMPETING EQUALITIES, supra note 12, at 7-17 (explaining the social dynamics of the Hindu caste system in India). The caste system is the predominant characteristic of Hindu social organization. DECLAN QUIGLEY, THE INTERPRETATION OF CASTE 1 (1993). The essence of the Hindu caste system is the arrangement of hereditary groups into a hierarchal social order. M.N. SRINIVAS, INDIA: SOCIAL STRUCTURE 5 (1980). The hierarchy of the caste system is divided into four classes, or varnas. GALANTER, supra note 12, at 10. At the highest level are the Brahmins who are primarily known as priests and scholars. Id. Beneath the Brahmins come Kshatriyas, the classes of rulers and warriors. Id. Next come the Vaishyas, which are generally merchant and farmer classes. Id. The lowest caste is the Sudras, the menial and servant classes. Id. The Untouchables are generally considered to be outside the four-tier caste system and are often referred to as "outcastes." Id. at 13-14. The Untouchables were considered to be polluted and were assigned menial tasks such as sweeping and toilet
1980, recommended that twenty-seven percent of federal government jobs be reserved for the Other Backward Classes\textsuperscript{16} of India.\textsuperscript{17} This was in addition to an already guaranteed twenty-two and a half percent for India’s Scheduled Castes\textsuperscript{18} and Scheduled Tribes\textsuperscript{19} by the Indian Consti-
cleaning. \textit{Id.} at 14. In Hindu religious thought the four \textit{varnas} emanate from the body of Purusa, the lord of beings, who is portrayed as a primeval god-man sacrificed at the inception of time. \textit{Quigley, supra}, at 6. Purusa’s mouth became the Brahmans, his arms became the Kshatriyas, his thighs became the Vaishyas, and his feet the Sudras. \textit{Id.}

Within each caste there are several sub-castes, or \textit{pan-varnas}. \textit{Galanter, supra} note 12, at 11. Each caste group is alleged to have its own \textit{dharma}, the path from which each individual member of a particular-caste is destined to follow in accordance with his or her place in life. \textit{Id.} The inequality of an individual’s position in the caste hierarchy is justified by the theory of rebirth, or \textit{karma}. \textit{Id.} According to this theory, every person has a positive or negative value and the moral balance of a past life is revealed in the position into which he or she is reborn. \textit{Id.} Hope for the future arises from the promise of achieving higher levels in subsequent rebirths so long as one fulfills his or her caste’s \textit{dharma}. \textit{Id.} The word \textit{caste} is not indigenous to India but has its origins in the Portuguese word \textit{casta}. \textit{Id.} at 7 n.1. \textit{See Quigley, supra}, at 4 (explaining that the word \textit{castas}, from which the English and French derived the word \textit{caste}, was first used by the Portuguese who traded on the west coast of India in the 16th and 17th centuries).

\textit{See generally} Roshani M. Gunewardene, \textit{The Caste System: A Violation of Fundamental Human Rights?}, 11 Hum. RTS. L. J. 35 (1990) (claiming that the caste system has denied fundamental rights to some groups while at the same time granting an over-abundance of rights to other groups in the same society and concluding that India is in violation of internationally recognized human rights standards); \textit{Sidney Verba et al., Caste, Race, and Politics} (1971) (comparing the main features of the Hindu caste social order with the experiences of African-Americans in the United States); \textit{G.S. Ghurye, Caste and Race in India} (1969) (discussing historical developments and the main features of the caste system in India).

\textit{See generally} \textit{Galanter, Competing Equalities, supra} note 12, at 154-87 (describing which groups of Indians fall within the category of the Other Backward Classes). Generally, the classification of Other Backward Classes includes those Indians who qualify as neither Scheduled Castes nor Scheduled Tribes, but are still socially and educationally deprived. \textit{Id.} at 156-57. Though most Americans would not want to be labeled backward, in India it is not perceived as a derogatory term. \textit{See George H. Gadbois, Jr., Affirmative Action in India: The Judiciary and Social Change, 8 L. \\& Pol’y 329, 331 (1986) (discussing how the Other Backward Classes are identified by the Indian government and courts). Indeed, many Indians desire to be designated as backward so that they can gain eligibility for special treatment. \textit{Id.}


\textit{See generally} \textit{Galanter, Competing Equalities, supra} note 12, at 121-47 (defining and discussing India’s Scheduled Castes). The term \textit{Scheduled Caste} is a euphemism used to discuss India’s Untouchables. \textit{Id.} at 122. Untouchables are also re-
The Mandal Commission Report classified 3,743 castes as backward and deserving of special treatment in the form of federal employment and educational reservations. These particular castes were ineligible to benefit from the federal jobs and educational seats already exclusively reserved for Scheduled Castes and Scheduled Tribes. In all, the program recommends setting aside forty-nine and a half percent of federal government jobs and educational seats for lower-caste Hindus and other socially and educationally backward classes in India.

ferred to as Harijans, a term coined by Mahatma Gandhi during India's independence movement meaning children of God. See LARRY COLLINS & DOMINIQUE LAPIERE, FREEDOM AT MIDNIGHT 112 (1975) (discussing the plight of India's Untouchables); see also supra note 15 (discussing the Hindu caste social structure).

The designation of a group as a Scheduled Caste is done by presidential order. INDIA CONST., pt. XVI, art. 341. There are 104,755,000 persons designated as Scheduled Castes in India making up 15.8% of the population. OBSERVER RESEARCH FOUNDATION, INDIA: 1992 OBSERVER STATISTICAL HANDBOOK 55 (B.N. Uniyal & Kumaresh Chakravarty eds., 1992). India has a total population of over 844,000,000. THE WORLD ALMANAC AND BOOK OF FACTS 1992 767 (1991).

19 See generally GALANTER, COMPETING EQUALITIES, supra note 12, at 147-53 (discussing and defining India's Scheduled Tribes). Scheduled Tribes are generally those Indians who are spatially and culturally isolated from the majority of the population. Id. at 147. Scheduled Tribes are distinguished from the Scheduled Castes along social, cultural, linguistic, and religious lines. Id. at 150. The designation of a group as a Scheduled Tribe is done by presidential order. INDIA CONST. pt. XVI, art. 342; see, e.g., Choudhury v. State of Tripura, 77 A.I.R. (S.C.) 991 (1990) (holding that the Court may interpret which tribes are included in a presidential order but may not add to nor subtract from the list of designated Scheduled Tribes).

There are 51,629,000 persons designated as Scheduled Tribes in India making up 7.8% of the population. OBSERVER RESEARCH FOUNDATION, INDIA: 1992 OBSERVER STATISTICAL HANDBOOK 55 (B.N. Uniyal & Kumaresh Chakravarty eds., 1992).

20 See infra notes 136-40 and accompanying text (discussing the reasoning of the Mandal Commission’s recommendation for the Central Government to reserve 27% of jobs and university places for the benefit of the Other Backward Classes).

21 Wigg, supra note 6, at 9; See also McGirk, Indian Caste War, supra note 6, at 14.

22 See B. Sivaramayya, Protective Discrimination and Ethnic Mobilization, 22 J. INDIAN L. INST. 480 (1980) (stating that separate reservations exist for the benefit of groups classified as either Scheduled Castes, Scheduled Tribes, or under the category of the Other Backward Classes); see also Derek Brown, India: Gandhi Waits In The Wings, THE GUARDIAN (London), Nov. 12, 1990, at 25, available in LEXIS, News Library, Ttxtwms File (stating that the program of compensatory discrimination was aimed at Indians who were in neither the highest nor the lowest segment of the caste hierarchy).

23 See infra notes 101-40 and accompanying text (discussing the reasoning and recommendations of the Mandal Commission Report).
Until Prime Minister V.P. Singh announced that his government would begin to implement the caste-based reservation scheme, most government officials had ignored the 1980 Mandal Commission Report.\footnote{See Tim McGirk, The Battle of the Haves and the Have-nots: In a Bid to Win Favour Among India's Lower Classes, V.P. Singh Has Dragged the Country to the Brink of a Caste War, THE INDEPENDENT (London), Oct. 20, 1990, at 25 [hereinafter McGirk, The Battle of the Haves and the Have-nots] (explaining that every government has ignored the Mandal Commission Report since it was first drafted because it was too controversial); see also Brown, supra note 22, at 25 (contending that the government treatment of the Mandal Commission Report was an example of a 10-year exercise in the old Indian custom of substituting words for action).} Prime Minister Singh's decision to implement the Mandal Commission recommendations instigated a tremendous public outcry that eventually led to the collapse of his government and his fall from power.\footnote{See Brown, supra note 22, at 25 (asserting that Prime Minister V.P. Singh failed to anticipate the public reaction to his adoption of the Mandal Commission Report); Barbara Crossette, A Question Unanswered: Where is India Headed?, N.Y. TIMES, Nov. 11, 1990 at 18. V.P. Singh was removed from office by the Indian Parliament in a vote of no confidence on November 9, 1990. Id. His fall has been attributed to negative press publicity and reactions by the Indian public to his decision to implement the Mandal Commission recommendations. Id. Poor economic conditions and the rise of fundamental Hinduism are also cited as other elements leading to his defeat, as well as his failure to consult with his political allies. Id. He was further accused of attempting to enlarge his electoral base by promising government jobs to lower castes. See Brown, supra note 22, at 25 (stating that Singh was attempting to build a voting bank); Michael Fathers, India's Parliament Scores a Victory Over the People, THE INDEPENDENT (London), Nov. 11, 1990 at 13 (claiming that V.P. Singh's government fell because he attempted to challenge India's ruling castes); see also Gadbois, supra note 16, at 332 (stating that politicians often use promises of reservation to unify and mobilize supporters and claiming that the promise of being designated as a backward class is often used as a vote-catching technique).} In September of 1991, the newly installed Government of Prime Minister P.V. Narasimha Rao's Congress party announced that it had not only retained the controversial caste-based reservation policy, but had also set aside an additional ten percent for poorer members of the upper castes and non-Hindu minorities.\footnote{See Job Quotas For Poor, supra note 3 (adding that Prime Minister Rao attempted to soften the impact of the announcement by specifying that lower caste individuals from low-income families would be preferred over the wealthy members of the same caste).} This brought the total amount of reserved jobs to fifty-nine and a half percent.\footnote{Id.} Riots and violence again broke out in towns and cities across India when the Supreme Court of India, in \textit{Indra Sawhney v. Union of India},\footnote{Indra Sawhney v. Union of India, 80 A.I.R. (S.C.) 477 (1993); see Seema Guha,} ruled that the initial 1990 decision...
by Prime Minister V.P. Singh to implement the Mandal Commission Report was indeed constitutional. In September of 1993, with the constitutionality of the Mandal Commission recommendations affirmed by the Indian Supreme Court, the government of Prime Minister P.V. Narasimha Rao announced it would immediately implement the plan to set aside federal jobs for India's underprivileged.

Government positions are highly coveted in India because they offer security, pensions, and free housing when one is promoted to upper-level positions. Most students protesting against implementation of the Mandal Commission recommendations are from lower-middle economic classes but come from caste backgrounds that disqualify them from the reservation scheme. Quotas for the backward classes threaten the position of upper caste students who traditionally have an advantage in merit-based competitions because of their superior education.

Indian Court Upholds Quotas For Lower Castes, REUTERS, Nov. 16, 1992, available in LEXIS, News Library, Reuwl File (noting that the judgment, entered on cases brought on behalf of more than 100 individuals and organizations, was well-received by leaders of lower-caste Hindus).

Indian Students Step Up Protest Against Job Quotas, REUTERS, Nov. 19, 1992, available in LEXIS, News Library, Reuwl File. Students blocked traffic and attacked trains and post offices to protest the Indian Supreme Court's ruling on job reservations. Id. Post offices were attacked because they were perceived as symbols of government property. Id.; see also Schoolboy Sets Himself Ablaze in Caste Protest, REUTERS, Nov. 20, 1992, available in LEXIS, News Library, Reuwl File (hereinafter Schoolboy Sets Himself Ablaze) (reporting on self-immolation of a student and stating that groups of students stoned busses, set cars on fire, and blocked traffic in response to the Supreme Court decision). Most universities were closed as students boycotted classes. Id.

See India to Implement Caste-Based Job Reservation Plan, REUTERS, Sept. 8, 1993, available in LEXIS, News Library, Reuwl File (emphasizing that caste background should not be a factor for promotions once hired); India Plans to Widen Jobs For Underprivileged, N.Y. TIMES, Sept. 9, 1993 at A14 (hereinafter Jobs For Underprivileged) (reporting that some analysts believe that Prime Minister P.V. Narasimha Rao was introducing the plan to win the votes of low-caste Indians in state elections held in November 1993).

See Thomas, supra note 6, at 9 (stating that students are fearful they will not be able to get government jobs because of the reservation policy).

See Crossette, supra note 8, at 1 (quoting a history professor at Delhi University who claimed that the students burned themselves out of deep despair). Upper-caste students do not necessarily come from wealthy families. Id.

See McGirk, The Battle of the Haves and the Have-nots, supra note 24, at 25 (quoting one political leader as claiming that the students were committing suicide out of cowardice because they knew that the lower castes had nothing to lose by calling for change). But see Susanne H. Rudolph & Lloyd I. Rudolph, Modern Hate: How Ancient Animosities Get Invented, THE NEW REPUBLIC, Mar. 22, 1993 at 24, 28
Although many Indians accept the fact that some reverse discrimination is necessary for India's Scheduled Castes and Scheduled Tribes, they oppose having almost half of federal jobs decided on factors other than merit. Critics charge that reservations reinforce and harden the legitimacy of caste distinction, deny qualified candidates opportunities, and promote inefficiency in an already immense Indian bureaucracy. Opponents also contend there is a strong potential for fraud because lower-caste Indians who take advantage of reservations are often those who are already wealthy and need special treatment the least. Muslim and Christian Indians may also make reservation claims adding to an already complicated system of preferences. Instead, critics claim, jobs and places in universities should be awarded on the basis of merit.

The issue of public job and university seat reservations for the Other Backward Classes that were so contentious during the Fall of 1990 are still passionately debated today.
This Article addresses India’s policies of compensatory discrimination. Part I of this Article outlines the historical background of compensatory discrimination in India and analyzes relevant sections of the Indian Constitution. Part II discusses the Mandal Commission’s method of identifying the Other Backward Classes and examines the Commission’s recommendations for their advancement through reservations in government employment and educational institutions. Part III reviews and interprets the Indian Supreme Court’s decision in *Indra Sawhney v. Union of India* and discusses earlier Supreme Court decisions on compensatory discrimination. Part IV of this Article notes the accomplishments of the Indian Supreme Court in dealing with the controversial issue of compensatory discrimination. Despite these achievements, this section recommends that the Indian government lower the percentage of reserved places for the Other Backward Classes and gradually phase out reservations entirely as specific performance goals are reached. In the interim, the government should expand reservations to the private sector. Additionally, the government should continue to use caste as an indicator of backwardness along with other relevant criteria. Finally, the Indian Government should set up a permanent ministry to manage backward class identification, set reservation levels, and decide which classes are backward and deserving of special treatment. The goals of India’s compensatory discrimination policies should be to advance the backward classes to a level where they can compete with the rest of society in both employment and education without government assistance.

I. HISTORICAL BACKGROUND

A. Compensatory Discrimination Under British Rule

Public employment and university reservations began while India was still under British rule. The British had a policy of reservations in
public service posts for Muslims, Christians, Anglo-Indians, and other communal groups. British reservation policies were aimed at adjusting the political balance among different caste and religious groups and improving the plight of the disadvantaged. Reservations also served to ameliorate and appease minorities. Reservations were limited to recruitment for jobs and did not apply to promotions once an individual was employed. The granting of special preferences to India's minorities and underprivileged were viewed by many as part of Britain's divide-and-rule strategy, a plan designed to pit different segments of the Indian populace against each other so that Britain could remain dominant.

In preindependence India there were few provisions to safeguard fundamental human rights. As India's independence movement gathered momentum, conflicts with British officials became increasingly frequent. Repressive actions by British authorities bolstered demands for constitutional guarantees of fundamental rights. The protection of these rights were not realized until the creation of the Indian Constitution.

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FRAMING I. The presence of Great Britain dated back to 1600 when Queen Elizabeth I granted a charter to the East India Company giving it a full monopoly on British trade with India. See M.V. PYLEE, CONSTITUTIONAL HISTORY OF INDIA 1-4 (discussing the establishment of the East India Company and the developments leading to India's independence from Britain). Britain assumed full control of India in 1858. Id. at 4, 24-25. By the mid-eighteenth century, Indian opposition to British rule was wide-spread. Id. at 24. With the end of World War II it was clear the British colonial era was over and independence for India would soon be granted. Id. at 94-112. On August 15, 1947, with the clock striking midnight, India awoke "to life and freedom" from British domination and assumed full sovereign power over its governance. FRAMING I, supra, at 556.

4 See PARMANAND SINGH, EQUALITY, RESERVATION AND DISCRIMINATION IN INDIA 82 (1985).
44 See Witten, supra note 13, at 359 (claiming that these were the two central purposes behind the granting of group preferences.).
45 See SINGH, supra note 43, at 82 (adding that the British especially wished to pacify Muslim groups).
46 Id. (stating that promotions were based solely on merit).
47 Id.; Witten, supra note 13, at 359 (stating that because of Britain's divide-and-rule governing technique, many Indians are skeptical about British attempts at compensatory discrimination).
49 Id. at 171.
50 Id. (noting that British authorities often interred and deported individuals arbitrarily and without the benefit of trial. Id. Demands for equal protection before the law came as early as 1895).
51 INDIA CONST. pts. III and IV.
B. Provisions for Compensatory Discrimination in the Indian Constitution

The Republic of India was founded with the four-fold objective of securing for its citizens justice, liberty, equality, and fraternity.\textsuperscript{52} The instrument used to secure these objectives is the Constitution of India written by the Constituent Assembly.\textsuperscript{53} Articles 14, 15, 16, and 17 specifically guarantee the right to equality and provide for the advancement of the underprivileged.\textsuperscript{54}

\textsuperscript{52} Id. at pmbl. The preamble to the Constitution of India states:

We, The People of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens:

Justice, social, economic and political;
Liberty of thought, expression, belief, faith and worship;
Equality of status and of opportunity;
And to promote among them all;
Fraternity assuring the dignity of the individual and the unity and integrity of the Nation;

In Our Constituent Assembly this twenty-sixth day of November, 1949, Do Hereby Adopt, Enact And Give To Ourselves This Constitution. \textit{Id.}; see also Indra Sawhney v. Union of India, 80 A.I.R. (S.C.) 477, 501 (Reddy, J.) (stating that the founders of India wrote the Constitution to provide its citizens with justice, liberty, equality, and fraternity); G.P. Verma, Caste Reservation in India: Law and the Constitution, 18 (1980) (stating that the framers of India's Constitution were well-aware of the horrible living conditions of Indians who were segregated, socially condemned, and economically oppressed). Compare \textit{India Const. pmbl. with U.S. Const. pmbl.} (establishing justice, tranquility, welfare, and liberty).

\textsuperscript{53} See Indra Sawhney, 80 A.I.R. (S.C.) at 501 (stating that the founders of India's Constitution were well-aware of the injustices and inequities afflicting their society and that they were faced with the herculean task of forming an egalitarian society from a perplexing mix of religions, castes, ethnic groups, and languages).

\textsuperscript{54} See V.D. Mahajan, Constitutional Law of India 104 (7th ed. 1991) (discussing the provisions for the general right to equality for all persons in the Indian Constitution); see also Lansing & Kuruvilla, \textit{supra} note 36, at 654 (stating that the Indian Constitution provided equality before the law and prohibited discrimination based on religion, race, sex, caste, and language in education and public employment); Galanter, Competing Equalities, \textit{supra} note 12 at, 1-2 (stating that the Indian Constitution initiated a plan of formal equality meant to penetrate a legendary hierarchal society, and that the Constitution envisioned a government that would work to mitigate the conventional inequalities in terms of wealth, education, and power).
1. Equality Before the Law

The Constituent Assembly was formed in July 1946 with the purpose of creating India's Constitution. In December of 1946, the Assembly set up a special committee to deal with the issue of fundamental rights. Members of the Constituent Assembly faced a difficult choice in deciding which rights should be designated as fundamental. Together, the United States Bill of Rights, the Declaration of the Rights of Man from France, the Irish Constitution of 1935, the post-war constitutions of Japan and Burma, and the Universal Human Rights Charter, inspired the enumeration of fundamental rights to ensure equality in the Indian Constitution.

In addition, India's experience under British rule and the necessity of protecting religious and racial minorities considerably influenced the inclusion of rights in its Constitution.

The Constituent Assembly made specific provisions in the Constitution to obtain a political balance by reserving seats in state legislatures and the House of the People for Indians who were members of Sched-
uled Castes or Scheduled Tribes.\textsuperscript{62} To improve the condition of the poor and assail the hierarchical structure of Hindu society, the Constituent Assembly provided for a general right to equality for all persons before the law in Article 14.\textsuperscript{63}

2. Prohibitions Against Discrimination on the Grounds of Religion, Race, Caste, Sex, and Place of Birth

Article 15 of the Indian Constitution was written to prohibit discrimination on the basis of religion, race, caste, sex, or place of birth.\textsuperscript{64} Dur-

\textsuperscript{62} See Witten, \textit{supra} note 13, at 359 (stating that the Constituent Assembly included these provisions in the Constitution to incorporate the goals of compensatory discrimination under early British programs); Sivaramayya, \textit{supra} note 22, at 480 (stating that reservations for the Scheduled Castes and Scheduled Tribes in the legislature conferred political power to groups of Indians whose representation in the federal and state elected branches of the Indian government was previously inadequate); \textit{see also supra} notes 49-58 and accompanying text (discussing provisions designed for the safeguarding of fundamental human rights).

\textsuperscript{63} \textit{INDIA} \textit{CONST.} pt. I, art. 14. Article 14 provides: "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India." \textit{Id.}; \textit{see Witten, \textit{supra} note 13, at 359-60 (stating that the Constituent Assembly was working towards the formation of an egalitarian society). Compare \textit{INDIA} \textit{CONST.} pt. III, art. 14 with \textit{U.S. CONST.} amend. XIV, § 1, which states in relevant part: ". . . nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of laws . . . ."

The inclusion of equal protection before the law in Article 14 was influenced by the equal protection clause in the Fourteenth Amendment of the United States Constitution. \textit{TRIMBAK K. TOPE, THE CONSTITUTION OF INDIA} 46 (1971); \textit{cf MAHAJAN, \textit{supra} note 54, at 104-05 (stating that the guarantee of equal protection is similar to the one included in the Fourteenth Amendment of the United States Constitution).

\textsuperscript{64} \textit{INDIA} \textit{CONST.} pt. III, art. 15. Article 15 provides:

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to —

(a) access to shops, public restaurants, hotels and places of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

(3) Nothing in this article shall prevent the State from making any special provision for women and children.

(4) Nothing in this article or in clause (2) or article 29 shall prevent the State
ing the drafting of Article 15 it was noted that in a country like India, constitutional provisions protecting fundamental rights would be meaningless unless there were specific safeguards to protect individuals from discrimination on the basis of race, religion, or social status. Article 15(4), however, allows the state to make special provisions in the form of reservations for the advancement of both socially and educationally backward classes and those who are designated as Scheduled Castes or Scheduled Tribes. Article 14 does not forbid these types of classifications because the right to equality is not necessarily hurt by classifications.

3. Equal Opportunity in Matters of Government Employment

In Article 16, the Constituent Assembly considered matters of equal opportunity in public employment. The Constituent Assembly believed from making any special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

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65 See FRAMING, supra note 48, at 183 (stating that in India there is an extreme potential for relentless widespread discrimination).

66 Id.


68 INDIA CONST. pt. III, art. 15(4). Article 15(4) was added to the Constitution in 1951 by the Constitution (First Amendment) Act. THE CONSTITUTION OF INDIA 6 n.1 (Rakesh Bagga ed., 1987). Article 15(4) was written when the government realized that the article did not automatically give backward classes the same opportunities conferred upon other classes. See Lansing & Kuruvilla, supra note 36, at 654. Article 15, as amended by Article 15(4), gave states the ability to provide for the advancement of any socially or educationally backward class. Such advancement includes the reservation of appointments in government institutions and undertakings. Id.

69 See supra notes 55–63 and accompanying text (discussing the right to equality under Article 14 of the Indian Constitution).

70 VERMA, supra note 52, at 5.

71 INDIA CONST. pt. III, art. 16. Article 16 provides:

(1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

(3) Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office under the Government of, or any local or other authority within, a State or Union territory,
that compensatory discrimination in this field was both a method to strengthen India's underprivileged and a means of preventing upper classes from obstructing the admission of backward classes into government employment.\textsuperscript{72} Article 16(1) guarantees the opportunity to be considered for government employment, but does not confer a right to actually obtain such employment.\textsuperscript{73} Article 16(2) states specific grounds that may not be the basis of discrimination against citizens.\textsuperscript{74} These include race, caste, sex, descent, place of birth, and residence.\textsuperscript{75}

Article 16(4) amplifies Article 16(1) by stating two requirements\textsuperscript{76} for an individual to benefit from a reservation scheme:\textsuperscript{77} First, the person must be both socially and educationally backward, and second, his social group must be inadequately represented in government employment.\textsuperscript{78} The decision of whether a class is deemed backward is determined by an objective analysis decided by the government.\textsuperscript{79} Taken together, Article 14 protects the general right to equality, while Articles 15 and 16 guarantee the same right in favor of disadvantaged groups.\textsuperscript{80}

\textsuperscript{72} See Witten, supra note 13, at 360 (stating that the Constituent Assembly included these provisions in Article 16 because Untouchables were historically barred from employment with the Indian government).

\textsuperscript{73} VERMA, supra note 52, at 10.

\textsuperscript{74} Id. at 12.

\textsuperscript{75} Id. In Article 16(3), however, the Parliament is authorized to regulate the degree to which a state can depart from this principle. Id. at 14.

\textsuperscript{76} Id. at 15.

\textsuperscript{77} See Indra Sawhney v. Union of India, 80 A.I.R. (S.C.) 477, 541 (ruling that Article 16(4) makes more specific what is already inherent in Article 16(1)); cf. VERMA, supra note 52, at 15 (stating that Article 16(4) is an exception to Article 16(1)).

\textsuperscript{78} VERMA, supra note 52, at 15; see Chandola, supra note 13, at 109 (observing that Article 16(4) must be read in the context of Article 15(1), which protects citizens against discrimination on the basis of religion, race, caste, sex, and, place of birth).

\textsuperscript{79} VERMA, supra note 52, at 17.

\textsuperscript{80} See id. at 8 (explaining that Articles 15 and 16 should not be interpreted as contradicting Article 14).
4. Abolition of Untouchability

The Constituent Assembly also dealt with the ancient social stigma of untouchability. Article 17 was written with the intention of abolishing untouchability, the practice of which was perceived as a disgrace to Indian society. The abolition of untouchability gave millions of Indians equal status before the law.

The Indian Constitution explicitly incorporates compensatory discrimination policies in Article 46. Article 46 dictates that the government shall promote educational and economic interests of Scheduled Castes and Scheduled Tribes and will protect them from all forms of injustice and exploitation. The government may revise the list of backward classes needing special treatment as their economic and educational conditions improve.


82 India Const. pt. III, art. 17. Article 17 provides: "Untouchability' is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of 'Untouchability' shall be an offence punishable in accordance with law." Id.; see Framing V, supra note 48, at 205 (noting that those who welcomed Article 17 the most were members of Scheduled Castes); see, e.g., People's Union for Democratic Rights v. Union of India, 69 A.I.R. (S.C.) 1473, 1490-91 (1982) (holding that when a person's fundamental right to be free from the stigma of untouchability is violated the government is obligated to enforce compliance under Article 17).

83 See Verma, supra note 52, at 4 (stating that the abolition of untouchability was analogous to the abolition of slavery in the United States).

84 India Const. pt. IV, art. 46. Article 46 provides: "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation." Id.; see Nandan Nelivigi, Constitutional Validity of Mandal: Chiralekha Revisited, 3 Nat'l L. Sch. J. 127 (1991) (stating that the institution of compensatory discrimination is a constitutional mandate).

85 See Mahajan, supra note 54, at 373 (explaining that when a section of the population is deemed backward it is not assumed that they will permanently be treated as such because economic, educational, and social conditions for them may improve).
II. IDENTIFYING THE BENEFICIARIES AND RECOMMENDATIONS FOR THEIR ADVANCEMENT

A. The First Backward Classes Commission

To determine the criteria for identifying socially and educationally backward classes, the Indian Central Government appointed the first Backward Classes Commission\(^{86}\) under Article 340 of the Constitution\(^{87}\) on January 29, 1953.\(^{88}\) Two years later the Commission presented a list of 2,399 groups it considered backward and recommended numerous measures to improve their status.\(^{89}\) The criteria used to identify backwardness were trade and occupation, security of employment, level of education, general representation in government positions and, most importantly, position in the Hindu caste hierarchy.\(^{90}\)

On March 30, 1955 the first Backward Classes Commission submitted its report to the President.\(^{91}\) The Commission proposed reservations in government jobs ranging from twenty-five percent to forty percent according to the level of the position.\(^{92}\) They further recommended a reservation of seventy percent in technical and professional institutions for qualified students of backward classes.\(^{93}\)

At the same time the Commission submitted its recommendations, the chairman of the Commission, Kaka Kalelkar, repudiated the report by claiming that the Commission should have used criteria other than caste

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\(^{86}\) See Indra Sawhney v. Union of India, 80 A.I.R. (S.C.) 477, 506 (stating that the popular name of the first Backward Classes Commission was the Kaka Kalelkar Commission, named after its chairman).

\(^{87}\) See INDIA CONST. pt. XVI, art. 340 (providing that the President may appoint a commission to investigate the conditions of the backward classes and that this commission should report back with their findings and recommendations).

\(^{88}\) MANDAL COMMISSION REPORT: MYTH AND REALITY 7 (K.L. Chanchreek & Saroj Prasad eds., 1991) [hereinafter MYTH AND REALITY].

\(^{89}\) See GALANTER, COMPETING EQUALITIES, supra note 12, at 169 (stating that the measures were aimed at improving the Backward Classes' economic, educational, social, cultural, and political status); see also Nelivigi, supra note 84, at 129 (adding that 837 of these groups were classified as "most backward").

\(^{90}\) See GALANTER, COMPETING EQUALITIES, supra note 12, at 170 (noting that the Commission found it inevitable to identify backwardness by examining an individual's position in the caste hierarchy).

\(^{91}\) MYTH AND REALITY, supra note 88, at 7.

\(^{92}\) See GALANTER, COMPETING EQUALITIES, supra note 12, at 172 (adding that the Commission recommended the creation of a government ministry for the backward classes' welfare).

\(^{93}\) Id.
to designate a group as backward. The Commission's report was also accused of having methodological flaws and internal contradictions. Accordingly, the report of the first Backward Classes Commission was rejected by the Parliament and its recommendations were never implemented.

**B. Mandal: The Second Backward Classes Commission**

On December 20, 1978, then Prime Minister Morarjibhai Desai announced that he would appoint a second Backward Classes Commission under the chairmanship of B.P. Mandal, Member of Parliament. The Mandal Commission was formed with the purpose of determining the criteria for identifying the socially and educationally backward classes and to report on the desirability of reservations and other measures to advance these backward classes not adequately represented in educational institutions and public employment. On December 31, 1980, two years later, the Mandal Commission submitted its report to the then President of India, Neelam Sanjiva Reddy.

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94 *Id.* (stating that the chairman felt this would only perpetuate and encourage caste distinction and that economic, educational, and cultural criteria should be used instead).

95 See *Myth and Reality*, *supra* note 88, at 225-26 (stating that the criteria used were not reliable in terms of how the designated classes were perceived to be backward because the Commission had adopted a list prepared by a separate government agency used for an entirely different purpose).

96 See *Galanter, Competing Equalities*, *supra* note 12, at 173 (stating that the matter was referred back to the State governments); see also *Myth and Reality*, *supra* note 88, at 7 (stating that the first Backward Classes Commission report was used only for reference and academic purposes and that most people, other than politicians, forgot about the Commission).

97 *Myth and Reality*, *supra* note 88, at 7; see Nelivigi, *supra* note 84, at 129 (stating that the Mandal Commission was formed pursuant to an electoral promise made by the then-ruling Janata Party). The election manifesto of the Janata Party demanded an end to caste distinction and called for the establishment of a civil rights commission to ensure that Scheduled Castes, Scheduled Tribes, and the Other Backward Classes did not suffer from discrimination. *See Galanter, Competing Equalities*, *supra* note 12, at 186-87 n.141 (discussing the formation of the second Backward Classes Commission). The Janata Party promised to reserve between 26% and 33% of all federal jobs for backward classes. *Id.*

98 See *Myth and Reality*, *supra* note 88, at 226; see Lansing & Kuruvilla, *supra* note 36, at 655 (noting that by the time the Mandal Commission was formed, 18 states had already implemented reservation policies but had different criteria for identifying the backward communities).

1. Criteria For Identifying the Backward Classes

The Mandal Commission Report noted that Articles 15(4) and 340(1) made special reference to social and educational backwardness but did not state a requirement of economic backwardness. By giving priority to economic tests the government had previously paid little attention to Constitutional requirements which were silent as to a group's economic status as a criterion for backwardness.

The Mandal Commission further noted that the strength of the caste system was not in upholding the supremacy of the Brahmin. Instead, its strength was in conditioning the consciences of lower castes into accepting their status as inferior persons. Social and educational backwardness was a direct consequence of the hierarchal caste system. The Mandal Commission noted that the caste system was enduring: it had survived challenges from Buddhism, Islam, British culture and colonial administration, and even the crusades of Gandhi. Finally, the Commission stated that there could be no equality among those who have been historically denied equal opportunity.

The treatment of unequals as equals only perpetuated inequality in India. The Mandal Commission noted that by allowing the weak and strong to compete on equal footing, the federal and state governments were in essence creating a “mock competition” where weaker sections of

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100 See Report of the Mandal Commission § 1.21 (explaining that previous government action was preoccupied with economic criterion to determine backwardness because the main goal of the government's development programs was the removal of mass poverty).

101 See id. (explaining that the use of an economic test as opposed to a test based on caste status ignores the origin of social and educational backwardness in Indian society); see, e.g., Shivaji v. Chairman, M.P.S. Commission, 1984 A.I.R. (Bom.) 434 (1984) (holding that economic backwardness may not be used as the sole test of social and educational backwardness to merit special protection under Article 16(4)).

102 See id. § 4.5 (noting that the caste system had been in existence for over 3,000 years and that there were no indications of its collapse).

103 See id. (explaining that through a complex scheme of scripture, mythology and ritual the Brahmins invested the caste system with a seldom challenged moral authority).

104 Id. § 4.33.

105 See id. § 5.4 (explaining that the caste system has survived because it adapted to changes in Indian society).

106 See id. § 6.2 (asserting that there is equality only among equals).

107 Id.
society were destined to fail from the start. The Mandal Commission was determined to remedy this inequality.

In Chapter XI of the report, the Mandal Commission set forth its criteria for identifying the Other Backward Classes. The Mandal Commission considered the criticisms of the first Backward Class Commission and also several judgements of the Indian Supreme Court. The Commission based its conclusions on a survey of 405 districts by the Bureau of Economics and Statistics. The survey used was designed with the assistance of top Indian social scientists and specialists. From this analysis the Commission developed several key indicators of social and educational backwardness. These indicators of backwardness were grouped under the three main headings of social, educational, and economic status.

Indicators of social backwardness included whether most members of society considered their caste or class to be backward and whether they came from a region generally considered to be backward. Another consideration was whether the caste or class depended on manual labor
for its livelihood. An additional indicator was whether twenty-five percent of the females and ten percent of the males above the state’s normal average were married at age seventeen or below. In urban areas this indicator of backwardness was whether ten percent of the females and five percent of the males above the state’s average were married at age seventeen or below.

Educational criteria for backwardness included the number of children who had never attended school. Furthermore, castes or classes where the student drop-out rate was twenty-five percent above average was also relevant when determining whether a class was backward. Economic indicators of backwardness included castes or classes whose total family assets were twenty-five percent below the state average and the number of households who had taken out loans to pay for basic living expenses. In addition, the Mandal Commission considered castes or classes whose source of drinking water was more than half a kilometer from their homes.

2. Recommendations of the Mandal Commission Report

In its report, the Mandal Commission observed that Scheduled Castes and Scheduled Tribes make up approximately twenty-two and a half percent of India’s population. Accordingly, twenty-two and a half percent of government jobs had already been reserved on their behalf. Because the Other Backward Classes make up fifty-two percent of India’s population, fifty-two percent of government posts should therefore be set aside for their benefit. This, however, conflicted with past Indian Supreme Court and state court judgements that held that the total amount of reservations permissible under Articles 15(4) and 16(4) of the Constitution must be less than fifty percent. Thus, the percentage of reserva-

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119 Id.
120 Id.
121 Id.
122 Id.
123 Id.
124 Id.
125 Id. § 13.10.
126 Id.
127 Id. § 13.11.
128 Id.; Balaji v. State of Mysore, 50 A.I.R. (S.C.) 649, 663 (1963) (holding that the total percentage of reservations permissible under Article 15(4) of the Indian Constitution generally should be less than 50%); see also Rajkumar v. Gulbarga Univ., 77
tions needed to be set at a figure which, when combined with the twenty-two and a half percent reservations for the Scheduled Castes and Scheduled Tribes, remained below the constitutional ceiling of fifty percent.\textsuperscript{129} Hence, the Mandal Commission recommended twenty-five percent reservations for the Other Backward Classes despite the fact that their population is almost twice that figure.\textsuperscript{130} The twenty-seven percent figure applied to all government services as well as placement in technical and professional educational institutions.\textsuperscript{131} Added together, the two sets of reservations came to forty-nine and a half percent, just below the fifty percent ceiling.

With these and other factors in mind, the Mandal Commission made several additional recommendations.\textsuperscript{132} The Commission contended that the percentage of backward classes that obtain public employment through open competition should not be adjusted against the reservation quota of twenty-seven percent.\textsuperscript{133} Reservations for the Other Backward Classes would apply to promotions as well as for initial placement.\textsuperscript{134} Unfilled quotas would be carried forward for three years.\textsuperscript{135} The reservation policy would apply to all private sector organizations that are recipients of government financial assistance,\textsuperscript{136} including all universities and colleges.\textsuperscript{137} Additionally, the Commission recommended the establishment of

\begin{footnotesize}
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\item A.I.R. (Kant.) 320, 332 (1990) (following the 50% limit for reservations stated in Balaji).
\item Id.
\item Id.
\item Id.; see Nelivigi, supra note 84, at 130 (listing the recommendations of the Mandal Commission Report).
\item Id.; see S.P. Sathe, Constitutional Law, 26 ANN. SURV. INDIAN L. 7, 7-8 (1990)
(contending that if a person from the Other Backward Classes obtains government employment based on merit, that position should not be subtracted from the total amount reserved for that category). This proposal is sound because the purpose of reservations is to assure a minimum of reservations for the Other Backward Classes and not to limit the maximum number of positions or seats at educational institutions that could be acquired by persons in reserved categories.
\item Id.
\item Id.
\item Id. § 13.15.
\item Id. § 13.16. The Mandal Commission noted that the Indian educational system was elitist in nature and not suited for an over-populated and developing country. Id. § 13.18. India's educational system had not changed since British rule. Id. According to the Mandal Commission, reservation of seats at educational institutions was the most important method to advance the backward classes because education would improve their self-image and bolster their social status. See id. §§ 13.20-13.24 (declaring that
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a separate Ministry for the Backward Classes. Finally, the Mandal Commission recommended that the entire scheme be evaluated after twenty years.

III. INDIAN SUPREME COURT TREATMENT OF COMPENSATORY DISCRIMINATION

A. Caste as a Criterion For Backwardness: From Balaji to Rajendran

The Indian Supreme Court first dealt with the criteria for classifying particular communities of Indian society as backward in the seminal case of Balaji v. State of Mysore. In Balaji, the Supreme Court dealt with the question of whether caste could be used as the sole test to determine backwardness.

In 1962, the State of Mysore issued an order that reserved for the Backwards Classes, Scheduled Castes, and Scheduled Tribes sixty-eight percent of the admissions to the engineering and medical colleges and other technical institutions specified in the 1961 order. This left only thirty-two percent of seats to be awarded on the basis of merit. The order was challenged by twenty-three petitioners claiming that the classification was irrational, that a sixty-eight percent reservation violated Article 15(4), and that it was a fraud on the Constitution.

The Indian Supreme Court stated that while reservations should be adopted to advance underprivileged sections of society, such compensation

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138 Id. § 13.37(3); see also Nelivigi, supra note 84, at 130 (stating that the Ministry would be created to safeguard the backward classes’ interests at both federal and state levels).

139 See Report of the Mandal Commission § 13.40 (reasoning that the raising of social consciousness would take at least one generation).

140 50 A.I.R. (S.C.) 649 (1963); see Galanter, Competing Equalities, supra note 12, at 191 n.10 (noting that a decade later, Balaji v. State of Mysore was respectfully referred to as the locus classicus of instruction on reservations for the Other Backward Classes).

141 Balaji, 50 A.I.R. (S.C.) at 659-60.

142 Id. at 654-55.

143 Id.

144 Id. at 653 The petitioners contended that the reservation was a colorable exercise of state power and amounted to a fraud on the Constitution. Id.

145 See H.M. Seervai, Constitutional Law of India 133-34 (1983) The term “fraud on the constitution” is synonymous with the term “colorable legislation.” Id. at 134. Declaring a government act to be a fraud on the Constitution raises questions of the competency of a state government or the Indian Parliament to enact such a law. Id. It does not, however, question the legitimacy of the representatives. Id.
should not exclude qualified applicants of other communities from admission to educational institutions. The interests of the backward classes had to be arranged in relation to the community as a whole. Consequently, the Supreme Court ruled that reservations for the Other Backward Classes and the Scheduled Castes and Scheduled Tribes, when added together, should generally total less than fifty percent. The object of Article 15(4) was to advance society as a whole while still promoting the weaker communities.

In Balaji, the Supreme Court did not object to the use of caste as a criterion for backwardness. The court held, however, that caste could not be the sole criterion for the identification of backwardness. Other factors such as occupation and place of living should also be considered in addition to caste. Essentially, Balaji allows caste to be considered, but does not allow it to be the sole criterion of backwardness.

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146 Balaji, 50 A.I.R. (S.C.) at 659.
147 Id. at 660.
148 Id. at 663; see, e.g., Rajkumar v. Gulbarga Univ., 77 A.I.R. (Kant.) 320, 325 (1990) (holding that 33 of 35 professor positions reserved for Scheduled Castes, Scheduled Tribes, and the Other Backward Classes at a state university was well above the Balaji 50% reservation ceiling and was therefore violative of Article 16(4) of the Indian Constitution); Prabha v. Punjab Univ., 71 A.I.R. (P&H) 434, 436-38 (1984) (following the Balaji decision and holding that a 74% reservation for admission to a university was excessive and violative of Article 14 of the Constitution).
149 Balaji, 50 A.I.R. (S.C.) at 663.
150 See GALANTER, COMPETING EQUALITIES, supra note 12, at 191 (stating that though the court did not object to the use of caste for determining backwardness, it did disapprove of its use on policy grounds); see also Sivaramayya, supra note 22, at 481-90 (concluding that members of Scheduled Castes who convert to Christianity and back to Hinduism should be allowed to benefit from reservations because the objective of compensatory discrimination is to compensate for past injuries); see, e.g., Guntar Medical College v. Rao, 63 A.I.R. (S.C.) 1904, 1908 (1976) (holding that the son of Scheduled Caste parents who converted from Hinduism to Christianity and then back to Hinduism could be treated as a member of Scheduled Caste for the purposes of compensatory discrimination).
151 Balaji, 50 A.I.R. (S.C.) at 660 (noting that only communities with levels of illiteracy below that of the State could properly be regarded as educationally backward).
152 Id. at 659 (strenuously objecting to Mysore's absolute reliance on caste).
153 See GALANTER, COMPETING EQUALITIES, supra note 12, at 192 (observing that the failure to make a distinction between a caste as a potential backward unit, as opposed to the hierarchal rank of a caste, encouraged the belief that caste membership was not to be included when determining backwardness); see also Sivaramayya, supra note 22, at 493 (interpreting Balaji as stating that the Constitution specifically states backward classes, not backward castes, and that the determination of backwardness must be both social and educational). A caste test alone would fail with Christian and
In 1963 the Court was confronted with a similar case arising under Article 16(4) in Devadasan v. Union of India. Devadasan confronted the issue of whether the amount of unfilled reserved positions in government employment could be carried forward and added to reserved positions for the following two years if that amount exceeded fifty percent. Here, after carrying forward unfilled reservations from the previous year, the total amount of reserved positions came to sixty-four percent. This was well above the fifty percent limit announced in Balaji. The Supreme Court declined to make such an exception and affirmed the fifty percent principle set forth in Balaji.

In Chitralekha v. State of Mysore, the Court dealt with the issue of whether it is mandatory to consider caste, along with other factors, when determining backwardness. Here, the Court first found that Balaji had laid down two main principles: 1) caste status may be a relevant condition to ascertain social backwardness; but 2) it could not be the sole criterion for this determination. Expanding on its earlier decision, the Court contributed to Balaji the notion that though the use of caste is permissible, it is not a mandatory measure of a group's social and educational backwardness.

The Supreme Court altered its approach in Rajendran v. State of Madras. Here, the Court held that a particular caste is in fact a class of citizens, and may be used as a unit to be measured for backwardness. So long as it could be proven that an entire caste was socially and educationally backward, reservations for it fell within the meaning of Article 15(4). In Rajendran, the Court endorsed the view that caste as

Muslim Indians who are socially and educationally backward and deserving of special treatment. Id. Balaji gave hope that reservations for federal employment and educational institutions would be based on class rather than caste. Id.  


155 Id. at 180.

156 Id.

157 Id. at 188.


159 Id. at 1827.

160 Id. at 1833; see GALANTER, COMPETING EQUALITIES, supra note 12, at 192 (stating that the Court repudiated the lower court's notion that caste is a mandatory test of social backwardness).

161 Chitralekha, 51 A.I.R. (S.C.) at 1833; see GALANTER, COMPETING EQUALITIES, supra note 12, at 193 (commenting that the Court failed to articulate what, if not castes, are the classes of citizens whose backwardness is to be gauged).


163 Id. at 1014.

164 Id. at 1015.
a unit, rather than caste rank, should be the gauge of backwardness. Additionally, the Court placed upon the party challenging the reservation the burden of proving that the method used to identify backward classes was unsatisfactory.

B. New Thinking: Thomas and Vasanth Kumar

The Indian Supreme Court's decision in State of Kerala v. Thomas, signified the beginning of new thinking on Article 16. In Thomas, the State Government of Kerala had issued a notification granting a two-year temporary exemption to employees belonging to either Scheduled Castes or Scheduled Tribes from passing a test for promotions. According to the order, all Scheduled Castes and Scheduled Tribes who were unable to pass the test could still be promoted to higher positions. They were, however, required to pass the test at some point within the two-year exemption period.

The Supreme Court stated that there can be reasonable classifications in matters of promotions under Article 16(1). Article 16(4) was not an exception to Article 16(1). Rather, Article 16(4) clarifies and explains that classifications based on backwardness are permissible under Article 16(1). Granting a two-year exemption to employees who are
members of Scheduled Castes or Scheduled Tribes was a just and reasonable classification which had a rational nexus to the goal of providing equal opportunity to all citizens in respect to public employment. The classification was fair because it gave members of Scheduled Castes and Scheduled Tribes two additional years to pass the exam. In sum, the Supreme Court in Thomas gave the government greater liberty in implementing compensatory discrimination policies.

Vasanth Kumar v. State of Karnataka was the last decided case before the 1992 Indra Sawhney decision. In Vasanth Kumar, the Indian Supreme Court was asked to give an advisory opinion on the criteria that should be used to identify classes that are socially and educationally backward. In four of the five separate opinions, the court accepted the use of caste as a unit to identify backward classes. One judge recommended that while caste may be used as one criterion, in certain cases an income ceiling might be set so that members of a caste who have the economic means to advance themselves without government assistance will not take advantage of a preference system meant for the socially and economically disadvantaged. One judge, however, asserted that there should only be an economic test to make determinations of backwardness and that caste rank should not be considered at all.

C. Today's Standards: Indra Sawhney v. Union of India

The validity of the order of former Prime Minister V.P. Singh to implement the Mandal Commission recommendations was examined in Indra Sawhney v. Union of India. The case involved all the issues to equal opportunity by viewing compensatory discrimination as complementary to Article 16(1)). The Court opined that the principle of equal opportunity embraces the concept of preferential treatment for India's underprivileged. Id.

Thomas, 63 A.I.R. (S.C.) at 500.

Id.

See GALANTER, COMPETING EQUALITIES, supra note 12, at 390 (stating that the decision gave governmental authorities discretion to design and administer programs of preference).


See id. at 1509 (Reddy, J., separate opinion) (stating that there cannot be one rigid, universal test because of the complexities of Indian society). But cf. Nelivigi, supra note 84, at 132-33 (stating that the opinions expressed in Vasanth Kumar did not add any material propositions of law because they were advisory opinions); S.P. Sathe, Constitutional Law, 21 ANN. SURV. INDIAN L. 209, 219 (1985) (stating that the decision in Vasanth Kumar is moot and not legally binding because the judgement was an advisory opinion).

Vasanth Kumar, 72 A.I.R. (S.C.) at 1506-07 (Desai, J., separate opinion).

80 A.I.R. (S.C.) 477 (1993); see supra notes 2-40 and accompanying text
previously decided in cases from Balaji to Vasanth Kumar.

In Indra Sawhney, the Court first partially overruled Balaji and Devadasan by holding that Article 16(4) was not an exception to 16(1). Instead, the Court declared that classifications and provisions for backward classes were implicit in Article 16(1). Thus, classifications and reservations under 16(4) merely make explicit what was already implied in 16(1). Furthermore, the Court stated that reservations were not the only means available under Article 16(4) to advance the backward classes. The state could make additional less extreme provisions, such as concessions, exemptions, and other relaxations, to advance those classes deemed backward. These supplemental provisions fall within the broad scope of reservations.

The Court next addressed the meaning of the term Backward Classes, an issue already examined in Balaji. Though Balaji and Devadasan arose under Article 15(4) and not Article 16(4), their interpretations of Article 15(4) were adopted for cases arising under Article 16(4) as well. Under this interpretation, backwardness had to be both social and educational and must not be determined solely on the basis of caste status. Article 16(4) did not contain these qualifying words, social and educational.
educational backwardness were read into it by the Court.\textsuperscript{192}

The Court said that in preindependence India, where the words \textit{caste} and \textit{class} were used interchangeably, \textit{caste} was an enclosed class of citizen.\textsuperscript{193} The Constitution did not use the word \textit{caste} in Article 16(4) because the Indian Constitution was meant for the entire country.\textsuperscript{194} \textit{Caste}, according to the Court, is nothing more than a term for a socially and occupationally homogeneous class.\textsuperscript{195} The Constitution envisioned the possibility that in the future many different classes may qualify as backward and need the protection that 16(4) affords.\textsuperscript{196} Accordingly, the Court held that even though the word \textit{caste} is not specifically written in Article 16(4), it may still be used as a criterion for determining backwardness.\textsuperscript{197}

The Court emphatically stated that it was neither encouraging nor advocating the legitimacy of caste distinction.\textsuperscript{198} Rather, it merely pointed out that any program aimed at improving these sections of society must adjust its policy to recognize the evident reality of India's hierarchical caste/social division.\textsuperscript{199} If caste is the basis for discrimination, it must also be the foundation for any remedial measures taken under the

\textit{supra} note 22, at 495 (stating that reservations should not be set solely on the basis of caste, but that multiple factors should be considered, including income, actual occupation, level of literacy, etc.).

\textsuperscript{192} See \textit{Indra Sawhney}, 80 A.I.R. (S.C.) at 546 (noting that the terms \textit{social} and \textit{educational} appear in Article 15(4), but do not appear in Article 16(4)).

\textsuperscript{193} See \textit{id}. at 549-51 (discussing various definitions of the word \textit{caste}).

\textsuperscript{194} See \textit{id}. at 552 (noting that other religions or sects present in India such as Islam, Christianity, and Sikh do not recognize the caste system, even though castes have existed among these religions or sects to some degree).

\textsuperscript{195} See \textit{id}. at 553 (stating there is an occupation-caste nexus in rural parts of India).

\textsuperscript{196} See \textit{Indra Sawhney}, 80 A.I.R. (S.C.) at 552 (stating that the Indian Constitution was intended to be a permanent document expected to last centuries and envisioned a time when a person's caste would no longer bear on his or her social status).

\textsuperscript{197} See \textit{id}. at 553-54 (stating that any program for the advancement of the backward classes must recognize the existence of the caste system and its accompanying social evils and adjust accordingly). \textit{But cf.} S.P. Sathe, \textit{Constitutional Law (Fundamental Rights)}, 23 ANN. SURV. INDIAN L. 76, 87 (1987) (discussing V. Narayana Rao v. A.P., 74 A.I.R. (A.P.) 53 (1987), which asserted that too much reliance on caste in identifying the "backward" is undesirable).

\textsuperscript{198} See \textit{Indra Sawhney}, 80 A.I.R. (S.C.) at 553 (stating that efforts should be made to eradicate the caste system).

\textsuperscript{199} See \textit{id}. at 502, 553 (stating that the Hindu caste system constitutes a vicious circle where members of lower castes are condemned to be subordinate). In rural India, members of lower castes had no options but to follow their lowly, assigned occupations generation after generation. \textit{Id}.
Constitution.\textsuperscript{200} For non-Hindus, the government could use other criteria as it considers appropriate to identify groups as backward.\textsuperscript{201} There is no one standard method to identify the Other Backward Classes.\textsuperscript{202}

Next, the Court addressed the question of whether backwardness must be both social and educational. According to a plain reading of Article 16(4) the qualifying words \textit{social} and \textit{educational} were not included in the language of this provision.\textsuperscript{203} Consequently, the Court asserted that there is no requirement for a group to be both socially and educationally backward for the purposes of Article 16(4).\textsuperscript{204} The Court believed that the type of backwardness referred to by Article 16(4) was mainly social backwardness.\textsuperscript{205}

To eliminate the possibility of advanced backward class members from profiting from the reservation schemes, the Court ordered the government to adopt an economic means test.\textsuperscript{206} This means test allows for the exclusion of the "creamy layer," those members of the backward classes who do not need government assistance because they have adequate economic means to promote themselves.\textsuperscript{207} The line drawn must be realistic and take into account the differences in the cost of living expenses between cities and rural parts of India.\textsuperscript{208} The Court asserted that exclusion of the socially advanced members from the backward classes would ensure that the groups designated as needing assistance are

\textsuperscript{200} See \textit{id}. at 554 (observing that the United States Supreme Court has held that if race is the ground for discrimination, race must also be the basis for attempts to remedy this discrimination). The Supreme Court of India noted that though a complete restructuring of the socio-economic system was the final objective, it could not be realized without first advancing India's backward classes both socially and educationally. \textit{Id.}

\textsuperscript{201} \textit{Id.} at 554-55.

\textsuperscript{202} See \textit{id.} at 555 (stating that in a vast and diverse country such as India it would be impractical to have one uniform test for determining backwardness).

\textsuperscript{203} \textit{Indra Sawhney}, 80 A.I.R. (S.C.) at 556.

\textsuperscript{204} \textit{Id.}

\textsuperscript{205} \textit{Id.} at 557.

\textsuperscript{206} See \textit{id.} at 558-59 (explaining that there are some backward-class members who are socially, economically, and educationally advanced and who may benefit unduly from reservations meant for the truly backward); \textit{see also} Sathe, \textit{supra} note 197, at 87 (discussing V. Narayana Rao v. A.P., 74 A.I.R. (A.P.) 53 (1987), which contended that an income ceiling that excludes the wealthy from belonging to a backward class is desirable).

\textsuperscript{207} See \textit{Indra Sawhney}, 80 A.I.R. (S.C.) at 558 (noting that these persons are by no means backward and should not be treated as such).

\textsuperscript{208} \textit{Id.} at 559.
truly backward. The Court believed this would better serve the objectives of Article 16(4).

The Sawhney, the Supreme Court continued to follow the Balaji fifty percent rule. Only in exceptional circumstances would reservations be permitted to exceed fifty percent. Consequently, the twenty-seven percent reservation for backward classes by Prime Minister V.P. Singh added to the existing twenty-two and a half percent reservation for Scheduled Castes and Scheduled Tribes, was safely within the fifty percent limit. The Court overruled Devadasan by stating that the most it could have done in that instance was to void the reserved appointments exceeding fifty percent.

The Court declined to extend reservations to promotions once a member of a backward class is employed. The Court observed that once hired, members of backward classes could compete and earn promotions on merit as do other public employees. Finally, the Court declined to approve of an additional ten percent reservation for poorer members of those upper classes not designated as backward.

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209 See id. at 560.
210 See id. The Court reasoned that exclusion of the "creamy layer" would make such classes truly backward. The exclusion of the "creamy layer" from the Other Backward Classes category has no relevance to those designated as Scheduled Castes and Scheduled Tribes. Id.
211 Id. at 565-66.
212 Indra Sawhney, 80 A.I.R. (S.C.) at 566.
213 Id. at 568.
214 See Indra Sawhney, 80 A.I.R. (S.C.) at 568-69. The Court noted that Devadasan had unnecessarily made all carry-forward provisions unconstitutional. This was especially unnecessary if the percentage carried forward to the following year, when added to the percentage of reservations for that year, did not exceed 50%. Id.
215 See id. at 572 (stating that reservations would be available for persons applying for upper-level government positions; however, reservations would not be available after the initial stages of hiring).
216 See id. at 573 (stating that application of reservations to job promotions was not intended by the members of the Constituent Assembly and that the government could not provide crutches throughout the professional lives of those who benefit from reservations).
217 See id. at 578 (stating that reservation of an additional 10% based on low income or assets was unreasonable because it would exclude those above the income line from those same positions).
IV. RECOMMENDATIONS

Balaji v. State of Mysore signified the emergence of the Indian Supreme Court as an institution where issues of compensatory discrimination can be analyzed and coherently deliberated.\textsuperscript{218} Subsequently, the Court found logical balancing tests in Chitralekha v. State of Mysore and Rajendran v. State of Madras. Chitralekha permits caste to be used as a measure of backwardness so long as it is not the sole criterion of backwardness.\textsuperscript{219} Rajendran requires that the caste be both socially and educationally backward so that only the truly needy will benefit from compensatory discrimination policies.\textsuperscript{220} In Kerala v. Thomas, the Court resolved the tension between the Indian Constitution's guarantee of a right of equality and preferential treatment for the disadvantaged.\textsuperscript{221} Generally, Thomas is an affirmation of compensatory discrimination policies.\textsuperscript{222} In Indra Sawhney v. Union of India, the Supreme Court reaffirmed its commitment to balancing the interests of upper class Indians and the Other Backward Classes.\textsuperscript{223} Together, these decisions highlight remarkable advancements in the Court's handling of compensatory discrimination policies.

Throughout its decisions, the Indian Supreme Court has made great strides to provide a workable solution to protect against future inequities, yet guard against outbreaks of divisive and hateful violence as resulted in the Fall of 1990.\textsuperscript{224} Unfortunately, these efforts have not always been successful. Periodic violence and protests over reservations for the Scheduled Castes, Scheduled Tribes, and the Other Backward Classes still plague India.\textsuperscript{225} The thoughtful decisions by the Indian Supreme Court

\textsuperscript{218}See Witten, \textit{supra} note 13, at 375 (analyzing the importance of the Supreme Court's holding regarding backward class jurisprudence in Balaji v. State of Mysore).

\textsuperscript{219}See \textit{supra} notes 161-63 and accompanying text (discussing the Indian Supreme Court's decision in Chitralekha v. State of Mysore).

\textsuperscript{220}See \textit{supra} notes 162-68 and accompanying text (discussing the Indian Supreme Court's decision in Rajendran v. State of Madras).

\textsuperscript{221}See Witten, \textit{supra} note 13, at 382-83 (noting that preferential treatment for the disadvantaged is compatible with equal opportunity).

\textsuperscript{222}Id.

\textsuperscript{223}See \textit{India to Implement Caste-Based Job Reservation Scheme}, Reuters, Sept. 8, 1993, available in LEXIS, Nexis Library, Reuwl File (explaining that the Indian Supreme Court's decision was easier for upper-caste Indians to accept). \textit{See also} Guha, \textit{supra} note 28, (stating that such considerations would likely "soften the blow" to the upper castes, who contended that reservations would grant jobs and promotions based on caste instead of on merit).

\textsuperscript{224}See \textit{supra} notes 2-40 and accompanying text (discussing the protests and violent reactions to the Mandal Commission recommendations by the student community).

\textsuperscript{225}See \textit{Schoolboy Sets Himself Ablaze}, \textit{supra} note 29 (reporting on protests that
have been unable to quell the violence and controversy. Accordingly, as
the Court suggested in Indra Sawhney, the Indian Government should
pursue other less extreme forms of compensatory discrimination. 226

One possible option is for the Government to lower the amount re-
served for the Other Backward Classes from twenty-seven percent to,
perhaps, fifteen percent. The Mandal Commission would have recom-
mended reserving fifty-two percent of government jobs and university
seats for backward classes in addition to twenty-two and a half percent
for the Scheduled Castes and Scheduled Tribes but for the fifty percent
Balaji rule. 227 This proportional reasoning is unsound and not substanti-
ated by the Constitution. Articles 15(4) and 16(4) state that reservations
may be provided for classes whose representation is inadequate, it does
not discuss disproportional representation. 228 Lowering the percentage of
reservations for the Other Backward Classes to fifteen percent would set
the total percentage of reservations at thirty-seven and a half percent.
Though largely a symbolic gesture, it would likely serve to quiet dissent
and protect against future deadly riots by students and other protesters
who find it difficult to accept a reservation scheme that grants almost half
of public jobs and university seats on criteria other than merit.

Government agencies and universities should also follow the program
of compensatory discrimination used by the Indian Institute of Technology
(IIT) in New Delhi. 229 IIT operates a compensatory discrimination
scheme where members of backward classes who fail the entrance exam-
ination by slim margins are nevertheless accepted and given special
training and appropriate course work to bolster their technical skills. 230
This program avoids the problem of having unprepared persons thrust into
a highly technical environment. 231 Compensatory discrimination programs
should also be implemented at the grade school level while children are
still young. 232 Additionally, financial assistance should be made available

226 See supra notes 188-91 and accompanying text (discussing the Indian Supreme
Court’s recommendation that the Government pursue less extreme options such as con-
cessions, exemptions, and other relaxations).
228 See supra notes 64-80 and accompanying text (discussing the provisions of
Articles 15 and 16 of the Indian Constitution).
229 See MINISTRY OF INFORMATION AND BROADCASTING, INDIA 1992: A REFERENCE
ANNUAL 107-08 (1993) (discussing government efforts to assist India’s backward classes
through reservations and welfare programs).
230 Id.
231 Id.
232 See Lansing & Kuruvilla, supra note 36, at 659 (discussing the necessity of
to students from backward classes who wish to pursue a university degree.\textsuperscript{233} Ideally, the purpose of these programs should be to raise the backward classes to a point where they can compete with advanced classes in education and employment.\textsuperscript{234} This will mean a complete restructuring and expansion of the current educational infrastructure.\textsuperscript{235}

Compensatory policies also need to be expanded to the private sector.\textsuperscript{236} The Indian Government should offer incentives to private companies who employ members of the backward classes by granting tax reductions and other incentives.\textsuperscript{237} Labor unions, social organizations, and other civic bodies should also put pressure on the private sector.\textsuperscript{238} These organizations could also function as informal job placement and career counseling services.\textsuperscript{239}

After close to fifty years of experimentation with reservations there is still no adequate evaluation of their accomplishments and costs.\textsuperscript{240} Periodic evaluations are the most critical element of monitoring the performance of a reservation scheme. Accordingly, as recommended by

\begin{itemize}
\item Restructuring, strengthening, and expanding India’s current educational system so that it will narrow the gap between the backward and advanced classes.
\item Id. (stating that increased concentration on education and financial assistance to the backward classes will result in their progress).
\item Id. (noting that the advancement of the backward classes to positions where they can compete with the rest of society will be a difficult task). The main value of improved education is that many backward class members will eventually be capable of securing employment in private organizations based on merit alone. Id.
\item Id. (noting that restructuring will be difficult because a government that reduces or ends reservations will most likely not remain in power for very long, and thus will be more likely to use reservations as a means of improving education rather than reducing them in favor of restructuring the system).
\item Id. at 657 (explaining that, already, government employees who are from backward classes often deny licenses to businesses unless they agree, as a sort of bribe, to hire more employees from the backward classes).
\item See id. at 658 (observing that labor unions are already intimately connected with political parties and can assert pressure on companies to give employment opportunities to the backward classes).
\item See id. (observing that many of these organizations are caste-based and do excellent work to increase job recruitment of members from their caste). Political parties, social organizations, and private individuals often apply pressure to these civic groups to approach local industries and request that they employ members from their respective castes or communities. Id.
\item See id. at 659 (stating that social organizations can appraise the job market and arrange for job interviews, and can also solicit the assistance of politicians, government officials, and municipal officers to work on behalf of their community).
\item See generally GALANTER, COMPETING EQUALTIES, supra note 12, at 64–72 (describing the inefficient administration of compensatory discrimination policies).
\end{itemize}
the Mandal Commission, the Indian government should set up a permanent ministry to manage backward class identification and to set the percentage of job and university seats reserved for the Other Backward Classes.\textsuperscript{241} This ministry should follow the \textit{Indra Sawhney} decision and use caste as a criterion for determining backwardness.\textsuperscript{242} Only by recognizing the reality of the India’s caste hierarchy can the government implement programs to advance the backward classes.\textsuperscript{243} Instances of fraud and the exclusion of the creamy layer — those members from backward classes who have the economic means to advance themselves — should also be examined by this specialized government ministry. Additionally, the percentage of reservations, criteria for backwardness, and policies to detect fraud should be reviewed at least every five years.\textsuperscript{244} This is necessary because the criteria for backwardness must be relevant to present conditions. Ideally, in the future all reservations should be gradually phased out once the backward classes achieve social and educational advancement.\textsuperscript{245} Though this may be a lofty goal, it should, nonetheless, be the central aim of the policy.

\begin{footnotes}
\footnotetext[241]{As a model, the Indian government should study the operation of the Equal Employment Opportunity Commission in the United States which was established to assist African-Americans and other minority groups through affirmative action programs. See Lansing & Kuruvilla, \textit{supra} note 36, at 653 (discussing examples of government intervention to promote fundamental rights of different groups in the population). The United States Equal Employment Opportunity Commission was founded as a result of the 1960’s civil rights movement. \textit{Id.}}
\footnotetext[242]{\textit{See} \textit{Indra Sawhney}, 80 A.I.R. (S.C.) at 553.}
\footnotetext[243]{\textit{See id.} at 554}
\footnotetext[244]{\textit{See} Lansing & Kuruvilla, \textit{supra} note 36, at 659 (arguing that as larger percentages of backward class members are raised to reasonable levels of social and educational advancement, they should no longer be classified as backward so that government efforts are concentrated on those who genuinely need assistance).}
\footnotetext[245]{\textit{See id.} (asserting that a periodic review of backwardness criteria and a slow phasing out of reservations is the best way to meet India’s long-term interests, as failure to periodically review these policies will provide an incentive for backward classes to remain “backward” so they can profit from government guarantees of educational and employment opportunities with little effort); \textit{see also} GALANTER, \textit{COMPETING EQUALITIES}, \textit{supra} note 12, at 363 (stating that India’s policy of compensatory discrimination was initially designed to be self-liquidating; to the degree that these policies succeed, they in turn are to be phased out as specific performance goals are reached). Continued protection based upon class status may perpetuate the social division that the policy was designed to eliminate. \textit{Id.} at 560. The belief that permanent protection is needed for the backward classes reflects the original caste hierarchic ideology that the measure of one’s natural ability was based on caste.}
\end{footnotes}
CONCLUSION

From a bewildering kaleidoscope of religions, castes, languages, and ethnic communities, the Indian Constitution and subsequent case law has directly confronted issues of caste and ethnic discrimination. In a legal system similar to our own, India has established guarantees of constitutional liberty and spirited protection of human rights despite overwhelming poverty, cultural diversity, and political tension. India’s policies of compensatory discrimination, however, have had surprisingly little scholarly analysis in the United States. American law schools and legal scholars would profit by paying closer attention to India’s compensatory discrimination policies.246

While poverty exists in almost every country, no other country has had the misfortune of having a rigid four-tier caste social division superimposed on poverty.247 The founders of the Indian Constitution were aware of the problems faced by India’s lower castes and wrote the Constitution with the intention of surmounting these obstacles.248 By refining, modifying, and monitoring compensatory discrimination policies and programs, India will be able to better protect the interests of all its citizens and serve as an inspiration to other nations confronting racial and ethnic disparities.

246 See MARC GALANTER, Epilogue, Will Justice be Done, in LAW AND SOCIETY IN MODERN INDIA 296, 301-02 (1989) (suggesting that American law schools pay closer attention to India’s legal system and emphasizing that this should not be difficult because India’s legal system operates in English).


248 See id. (stating that members of lower castes were conditioned not to question their situation).