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Reservation Policy in India: Meaning, Concept and Socio-legal Implications

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Abstract

India's reservation policy is a central instrument of affirmative action designed to correct historical injustices and structural exclusion based on caste, tribe, gender and socio-economic status. Beginning with colonial-era provisions such as separate electorates and communal awards, and later consolidated in the post-independence Constitution, reservation has progressively extended from Scheduled Castes (SCs) and Scheduled Tribes (STs) to Other Backward Classes (OBCs), Persons with Disabilities, and more recently Economically Weaker Sections (EWS). Within this broader framework, women's political reservation first institutionalized at the local level through the 73rd and 74th Constitutional Amendments and now expanded to legislatures through the Nari Shakti Vandan Adhiniyam (Women's Reservation Act)—has sought to remedy chronic under-representation of women in decision-making bodies. Empirical studies show that women's reservation produces both quantitative and qualitative effects: it increases the number of women candidates and elected representatives, alters spending priorities toward gender-sensitive public goods, and improves responsiveness to issues such as health, education, and violence against women. At the same time, socio-legal concerns persist, including misuse of reserved categories, proxy representation by male relatives, weak monitoring, and debates over merit, equality, and the "creamy layer" within backward groups. This paper traces the evolution of reservation from the pre-independence era to contemporary constitutional amendments, analyzes its impact on women's political empowerment, and evaluates its broader socio-legal implications. It concludes that reservation remains indispensable for democratizing power and advancing social justice, but must be complemented by stronger verification mechanisms, capacity-building, legal safeguards against misuse, and wider structural reforms addressing patriarchy and socio-economic inequality.

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Introduction

For a long time, it has been acknowledged that the participation of women in political decision-making processes is an essential component of democratic government and the continued advancement of society. Despite the fact that India has made tremendous progress towards gender equality in a variety of fields, women continue to find themselves underrepresented in positions of political leadership. As a result of this inequality, reservation measures have been implemented with the intention of boosting the number of

women who participate in political politics (Goyal, 2020). When it comes to advancing gender equality and women's empowerment, India, which is the largest democracy in the world, has made significant achievements. The underrepresentation of women in political bodies, on the other hand, continues to be a chronic concern. As a result of cultural norms, a lack of access to resources, and deeply ingrained patriarchal systems, women have historically been confronted with structural impediments that prevent them from participating in political processes (Rai & Spary, 2018).

The Indian government has implemented reservation regulations in order to guarantee that there is a minimum representation of women in elected bodies. This is an attempt to correct the imbalance that occurred. Among these attempts, the Women's Reservation Bill stands out as the most noteworthy. This bill intends to set aside one-third of seats in the Lok Sabha and in state legislative assemblies for women (Singh Parmaar, 2024).

Through the provision of reserved seats for women in both the Parliament and state legislatures, the Women's Reservation Bill, which was initially presented in 1996, seeks to rectify the gender inequality that exists in political representation. The measure has been met with significant opposition and has not yet been adopted into law, despite the fact that there have been many attempts to convince lawmakers to approve it (Sharma, 2020). Proponents of women's reservation policies in India argue that it is necessary to ensure gender equality in political representation, while opponents raise concerns about its potential impact on existing power dynamics and electoral processes (Goyal, 2024). The implementation of these policies is a contentious issue in India.

A significant step toward achieving gender equality is the inclusion of women in political positions. On the other hand, India is ranked 48th out of 146 countries in terms of political empowerment, as published in the Global Gender Gap Report 2022. In spite of its position, the score it received was relatively low, coming in at 0.267. A number of the countries that are ranked first in this area have much higher scores. For example, Iceland has a score of 0.874, and Bangladesh, which has a score of 0.546, both of which are listed among the top ones. Although the number of women members of parliament has climbed from 5% in the first Lok Sabha to 15% in the 17th Lok Sabha, the representation of women in the legislature is still relatively low. Research that was conducted in 2003 about the impact of reservation for women in panchayats revealed that women who were elected pursuant to the quota policy invested more money in public goods that were directly related to the issues of women. According to the information provided by the Standing Committee on Personnel, Public Grievances, Law and Justice (2009), the provision of seats reserved for women in local governments has made it possible for them to make contributions that are of significant importance. When a group is not represented in the political system in a proportionate manner, the group's capacity to influence the formulation of policies is severely constrained. The Convention on the Elimination of All Forms of Discrimination against Women stipulates that discrimination against women must be eradicated from all aspects of public and political life. The results of the various surveys do indicate that women representatives from Panchayati Raj have made commendable contributions to the growth and general well-being of society in rural areas. Furthermore, a significant number of these women would undoubtedly desire to work on a larger scale; however, they are confronted with a variety of obstacles brought about by the political structure (Nagar & Dixit, 2023).

When it comes to making decisions, having a legislature that is more diverse and that includes a large percentage of women helps bring a wider variety of opinions to the table during the process. This variety has the potential to result in policies and governance that are more effective. There are many different ways in which women are empowered by women's reservations in politics. Not only does it motivate women to take on leadership roles in other fields, but it also encourages more women to join politics for the first time.

Women in politics frequently emphasize and campaign for problems that directly impact women, such as gender-based violence, women's health, education, and economic empowerment. These are all subjects that are on the agenda. It is possible that their existence will result in the prioritizing of these concerns in debates regarding policy. Young girls can be inspired to aspire to leadership roles in a variety of disciplines by seeing women who are already in positions of power in politics functioning as role models for them. Having representation in politics has the potential to dispel prejudices and motivate subsequent generations.

From the years 1966 to 1977, Indira Gandhi was the first and only woman to hold the position of Prime Minister of India (Khan & Haider, 2018). After Indira Gandhi, Sushma Swaraj joined the Indian government as the country's second female minister of external affairs. Women do not constitute a homogenous community in the same way as, for example, a caste group. As a result, the same reasons that were advanced for reservations based on caste cannot be presented for women. Some people are against the idea of reserving seats for women because they believe that doing so would be in violation of the Constitution's promise of equality. They argue that if there is a reserve, women will not be able to compete based on their merit, which might result in a decline in their position within society. The reserve will not become operational until after the delimitation process has been completed, and the delimitation process will not be completed until the appropriate statistics from the subsequent census have been officially published (Aditya, 2023). It is not possible to tell when the next census will take place. Since this is the case, the delimitation is doubly ambiguous. In spite of the fact that it allocates 33% of seats in the Lok Sabha and state assemblies to women, the women's reservation law does not include a quota for women who belong to the other backward classes. In 1996, the Geeta Mukherjee Committee suggested that the reservation of women be extended to other backward classes (Dehalwar & Sharma, 2024).

Establishing an independent monitoring system or committees that expressly forbid family members from having any influence on the decision-making process of women representatives is a necessary step. The implementation of this may be accomplished by lowering the effect of the patriarchal attitude. One of the most important things that has to be done is to educate women about their rights and the significance of their involvement in political processes. The engagement of women in political processes can be increased through the implementation of educational programs and awareness campaigns. Violence and harassment directed at women are significant barriers that prevent women from participating in political processes. It is possible to make the atmosphere in which women participate in politics safer and more encouraging by addressing these challenges via the implementation of policy and legal measures. By guaranteeing that a greater number of women are elected to political office, reforms such as the implementation of preferential voting systems and proportional representation can lead to an increase in the number of women who are represented in politics (Mlambo & Kapingura, 2019).

Reservation Policy in the Pre-Independence Era

Pre-Independence Period: Prior to India's independence in 1947, women's engagement in political activities was severely restricted due to the prevalent cultural standards and colonial control. This was the case because of several factors. It is important to note, however, that there were major outliers in

which women actively participated in social and political activities, albeit in a limited capacity (Bhat, 2018).

Female Leaders in Social Reform Movements: During the 19th and early 20th centuries, renowned female leaders such as Sarojini Naidu, Annie Besant, and Kamaladevi Chattopadhyay emerged as major characters in India's social reform movements (Sankari & Lakshmanan, 2023). These women were essential in the advancement of social reform in India. The expansion of women's social and political responsibilities was one of their primary goals, along with the promotion of women's education and the elimination of discriminatory practices such as child marriage.

A few women were able to break into the male-dominated spheres of politics despite the limited chances that were available to them. This was the beginning of legislative participation. For example, in 1927, Begum Jahanara Shahnawaz was one of the first women to be elected to the Central Legislative Assembly. She was selected as a member of the assembly. This type of occurrence, on the other hand, was extremely uncommon and did not constitute systematic inclusion (Sharif, 2022).

Post-Independence Period: After India gained its independence from British control, the newly created democratic republic made it a priority to develop ideals of equality, fairness, and inclusion in its society. On the other hand, women's engagement in politics remained on the periphery, which is a reflection of the deeply ingrained patriarchal institutions and societal standards (Swaminadhan, 2021). **Constitutional Guarantees:** The Constitution of India, which was enacted in 1950, was designed to ensure that all people, regardless of gender, were afforded equal rights and opportunities. In theory, the fundamental rights that were inscribed in the constitution guaranteed equality before the law and outlawed discrimination on the basis of gender (Khan & Mishra, 2021).

Movement of Women and Advocacy for Reservation: During the post-independence era, women's movements and advocacy organizations played a significant role in asking that women be given a greater representation in political decision-making and that they be given more opportunities to participate in political processes.

Emergence of Women's Organizations: Women's organizations such as the All-India Women's Conference (AIWC), the National Federation of Indian Women (NFIW), and the Women's Indian Association (WIA) arose as significant advocates for women's rights and empowerment. These organizations were founded in India. They advocated for the revision of laws, the provision of education, and the participation of women in political processes (Prasad, 2024).

Recommendations for Legislative Changes: Over the course of the 1970s and 1980s, there was a heightened level of effort made to ensure that women were given reservations in legislative bodies. Awareness that voluntary participation alone was insufficient to solve systematic gender inequities in political representation gave rise to the demand for reservation, which gained pace as a result of this awareness.

Support for the Women's Reservation Bill was gathered by a number of different women's organizations, civil society organizations, and political figures. The Women's Reservation Bill was a piece of legislation that attempted to reserve one-third of seats in the Lok Sabha and State Legislative Assemblies for women. Despite encountering opposition and delays, this effort was successful in laying the framework for following legislative actions that encouraged the reservation of women's rights (Singh Parmaar, 2024).

This battle for gender equality and political representation has been going on for a very long time, and the historical backdrop of women's reservation in India draws attention to this effort. Participation in pre-independence activism, participation in post-independence legislative efforts, and participation in the women's movement have all contributed to the trajectory that has led to the establishment of reservations for women in legislative bodies.

After the passage of time, India entered a period of time during which it was subjected to captivity by the Mughals and, subsequently, by the British for a period of more than a thousand years. This Varna system was substantially watered down as a result of this outcome. During the war for independence in India, a great number of freedom fighters, nationalist leaders, and reformers attempted to elevate these individuals of society who were considered to be of the lowest class. This reform was undertaken with the intention of joining the independence movement and becoming a part of the rest of the Hindu population. After some time had passed, Mahatma Gandhi referred to them as the "Untouchables" or the "Harijans (Sons of God) (Khasnabis, 2020)." The so-called Shudras eventually became known as Dalits (Bowman, 2023).

It was determined that these untouchables were dirty and disgusting, and they were excluded from the system.

In addition to being denied any legal rights or fundamental conveniences, they were forced to live their lives in seclusion outside of the residential communities. There were other instances in which these Dalits were put to death or even subjected to severe punishments if they were found to have broken the social standards. The fact that it had a negative impact on their growth was the fundamental reason that the "First Reservation Policy in India" was implemented in the first place (Khanna, 2020). These horrors, in the meantime, caused them to express their displeasure and demand reservation.

In 1891, there was a massive uprising in Kerala due to the demand for quotas in government employment in the princely state of Travancore. This was in response to the recruitment of non-Tamil Native Brahmins into public service jobs, which neglected the highly skilled locals of Kerala. One of the demands that was made was for reservation. In 1902, the maharaja of the princely kingdoms of Kolhapur Shahu instituted the reservation of seats in educational institutions for those who were not of the Brahmin or Backward class. After a very protracted fight against the persecution of non-Brahmins, which was known as the social justice moment, Mysore then launched the reservation for the backward castes in the year 1921. This movement was spearheaded by the destitute class (Chandrachud, 2023).

Subsequently, in the year 1932, the initial indications of the community's fragmentation began to emerge. The indigenous people started to disintegrate into Ezhavas, Muslims, and a few Christians who requested representation in the legislature and posts in the administration. As a result of the demands and agitations that were taking place inside the nation, the community reservation was implemented on July 14th, 1936. Quotas were distributed in accordance with the numerical strength of the community (Rabiyath, 2018).

After some time had passed, in 1952, this quota system was eventually replaced by communal reservation in the state of Travancore-Cochin. This decision was based on the community report. It was decided that 45% of the available seats would be reserved for Scheduled Castes and Scheduled Tribes, with 10% of those seats being allocated to them. The

remaining 35% was intended for the Other Backward Castes, which includes Muslims, Ezhavas, Kammalas, Hindu Nadars, Nadar Christians, and Catholics. Nadar churches were also included in this category (Dey, 2018).

Legally speaking, the Reservation policy came into existence in 1919 with the Government of India Act of 1919, which was enacted during World War I. This act was the beginning of the Reservation policy. Due to the fact that the British were more concerned with the countries of Europe than India, the time spent in India was enjoyable. In light of this, they agreed to the passage of this extremely important law, which was only concerned with enlarging the territory of the Indians. In spite of the fact that the Governmental Institutions made a great deal of modifications to this Act of 1919, it nevertheless went through a number of difficulties. Montague-Chelmsford was opposed to it because they suspected that a new system might become an obstacle to the policy of self-development. Due to the fact that Muslims already had a communal electorate as a result of the Minto-Morley Act, which was passed in 1909, it was not possible to remove the Separate Electorate of Muslims. In 1927, following the passage of this Act, a controversial Simon Commission was established, which conducted an in-depth investigation into the Montague-Chelmsford reform (Chandra & Kumar, 2023).

The Indian provinces and their delegates proposed a unified electorate that would include a reserved seat for the underprivileged class. This proposal was overwhelmingly adopted by the Indian administration. The economic, educational, and social standing of this segment of the population might all be improved as a result of this. In 1931, a Round Table Conference was held in London. This conference was responsible for initiating the adoption of the Constitution of the report of the Simon Commission, which was later inspected and included in the stamp. The Prime Minister of India, Ramsay Macdonald, presided over the meeting, which was attended by a large number of distinguished Indian participants (Legg, 2020).

Dr. B.R. Ambedkar, who was responsible for drafting the Indian Constitution, advocated for a distinct electorate for the oppressed class. However, Mahatma Gandhi and Congress were adamantly opposed to this idea (Bhaskar, 2024). When Prime Minister MacDonald announced a communal representation to the Muslims, Sikhs, Indian Christians, Anglo-Indians, Europeans, and Dalits or Deprived Castes, among other religious groups and minority groups, the Communal Award and the Poona Pact came into force in 1932. This was the year when both of these agreements came into effect (Imtiyaz & Fakhruz-Zaman, 2019).

There were a specific number of seats reserved for special districts, which meant that only voters belonging to a particular class were allowed to cast their ballots in specified districts. Despite the fact that MK Gandhi publicly criticized it, Dr. Ambedkar and other minority groups supported it. The Poona Pact, which reserved seats for underprivileged castes within the Hindu electorate, was ultimately adopted in 1932 and put into effect after the great insurrection and hunger strikes that occurred in the region. It was the Government of India legislation of 1932 that served as the stamping ground for the Poona Pact of 1932 and its following changes. This legislation of 1932 provided for the reservation of seats for castes that were considered to be members of disadvantaged groups (Devi, 2022).

Reservation Policy in the Post-Independence Era

The policy of reservation was maintained by the authors of

the constitution with the intention of achieving the goal of making Indian society a democratic and equal society. This was done in order to ensure that the whole society could be integrated into the mainstream. Because of this, the reservations were supposed to be seen as an exception to the general norm. Furthermore, the clauses that enabled things to be authorized were deliberately constructed to be only enabling provisions since they were approved (Imam, 2023).

They were written in such a way that they would only provide the state the authority to use discretion. On the basis of birth, they did not impose an obligation on the state to the effect that it must allocate a certain number of seats in educational institutions or places in government services. This duty was not imposed on the state. In order to prevent a challenge to the actions that the state may do in order to elevate those who are oppressed, the clauses were worded in such a way. In no way were they to bestow a right onto any individual. It was decided that the entire plan would be a transitory affair, a plan that would be rendered essential by the events that were occurring at the time. It is possible to summarize the entire concept of the Constitution by referring to the remarks of Sardar Patel. "Now our object is, or the object of this House [referring to Constituent Assembly] should be, "the Sardar made the declaration, as soon as possible and as rapidly as possible to drop these classifications and differences and bring all to a level of equality. Therefore, he made an appeal to all groups, including the majority and the minority, as well as high caste and low caste, to strive toward the eradication of these groups. This strategy continued to serve as the guiding light.

Pandit Jawaharlal Nehru made the following statement on reservation: "It is a motion which means not only discarding something that was evil but turning back upon it and determining with all our strength that we shall pursue a path which we consider fundamentally good for every part of the nation." In the Constituent Assembly, he had risen to the occasion in order to second a resolution that Sardar Patel had introduced in order to do away with distinct electorates. The reason he remarked, "Reluctantly we agreed to carry on with some measures of reservation," was in part to leave the removal of such restrictions up to the minorities, and in part to ensure that everyone would respect the rights of those who were affected. "We agreed to that reservation," he added, "but there was always this doubt within our minds, specifically, whether we had not shown weakness in dealing with a thing that was wrong." I had been fighting in my own mind and heart against this business of maintaining some measures of separatism in our political domain, so when this matter came up in another context, and it was proposed that we do away with all reservations except in the case of the Scheduled Castes, I accepted that with alacrity and with a feeling of great relief. This was because I had been fighting against this business (Shastri, 2019).

The utilization of a chronological approach is the most effective means of comprehending the progression of the Reservation Policy after the country gained its freedom. Following the attainment of independence, the oppressed classes were granted reservations and political representation in the areas of education and public employment (public employment). Joint electorates remained the mechanism of choice for political representation over the years. It is for this reason that out of the 543 seats in the Lok Sabha, 84 seats have been set aside for members of the Scheduled Castes, and 47 seats have been set aside for members of the Scheduled Tribes. The Constitution of India was put into effect on

January 26, 1950, and it created a reservations policy in the Indian legal system. This policy reserved seats in the sphere of education and law for Scheduled Castes (SCs) and Scheduled Tribes (STs). Today, these reservations are still in effect. 1953 saw the establishment of the Backward Classes Commission, which was led by Kaka Kalelkar and was responsible for identifying the Oppressed Backward Classes (OBCs). Following that, in the year 1955, a report was made public. The Persons with Disabilities (Equal Opportunities, Protection of Rights, and Full Participation) Act, 1955 was put into effect in the year 1955. During the case of *M. R. Balaji and Others vs. State of Mysore*,^[1] which took place in 1962, the Supreme Court of India decided to limit the maximum number of reservations to fifty percent. The Mandal Commission was established in 1978 with the purpose of determining quotas for backward castes. They suggested withholding 27% of the seats for OBCs. It was with the assistance of the power that was granted to the president in Article 340 of the Constitution that the backward class commission was appointed in December of 1978. B. P. Mandal served as the head of the panel. This commission was established with the purpose of determining the criteria that will be used to define socially and educationally backwardness. This, in turn, will be of assistance in the process of social and educational improvement for this group. 1989 marks the beginning of Prime Minister B.P. Singh's implementation of the recommendations that he received from the Mandal Commission. In the case of *Indra Sawhney and Others v. Union of India*,^[2] which took place in 1992, the Supreme Court of India upheld the 27% quota for OBCs despite the reaction that it received. More importantly, it ruled that reserves cannot exceed 50%. The Ministry of Human Resource Development has proposed increasing the percentage of students who are reserved in educational institutions to 49.5% in the year 2006. In 2019, this reserve went one step further and gave 10% reservation to Economically Weaker Sections (EWS) in accordance with the 103rd Constitutional Amendment, 2019. As a result, the overall percentage of bookings reached about sixty percent. The Prime Minister of India, Narendra Modi, made the announcement of this decision and stated that “the youths of the economically backward sections in the General category would get 10% reservation in education and government services, which would boost the morale of the New India.”

Socio-legal Implications of Reservation Policy in India

One of the significant challenges regarding reservation in India is the absence of adequate preparation and oversight. The criteria for eligibility are often not clearly defined, resulting in confusion and potential manipulation. A significant number of individuals outside the reserved groups are able to acquire fraudulent estate documents to exploit the advantages of reservation. This not only denies deserving campaigners their rightful opportunities but also fosters a sense of resentment and animosity among various communities. A further manifestation of reservation misuse is via political influence. Many political parties utilize reservation as a strategy to attract specific voter demographics and secure their backing. This leads to unqualified campaigners receiving the advantages of reservation, resulting in the dismissal of those who are genuinely deserving. A significant number of affluent individuals inaccurately assert their affiliation with SC, ST, or OBC categories to obtain reserved seats in educational institutions or employment, thereby denying deserving candidates their rightful

opportunities. Another form of abuse is the practice of “delicate sub-caste” rejection, where individuals from the reticent orders who are financially well-off and socially privileged still continue to take advantage of reservation benefits. This practice contradicts the fundamental principle of reservation, which aims to uplift marginalized and economically disadvantaged segments of society. Firstly, there should be enhanced verification and scrutiny processes implemented for estate instruments. Corrective measures should be implemented against individuals found guilty of using counterfeit instruments. Secondly, the enforcement of delicate sub-caste rejection should be strengthened to ensure that the benefits are directed towards genuinely deserving individuals. Additionally, it is essential to conduct regular evaluations of the reservation programs to determine their effectiveness and implement any required adjustments. Reservation was established to foster social justice and enhance equivalency; however, its misuse has resulted in a compromise of its original intent (Soren, 2021).

Political Resistance and Opposition: The resistance and opposition from a variety of political stakeholders is one of the key hurdles that must be overcome in order to successfully execute women's reservations in India.

Intra-Party Dynamics: There may be opposition to women's reservation inside political parties because of worries about changes in power dynamics and internal party structures. This opposition may be a result of the party's internal dynamics. It's possible that some members of the party may view women's reservation as a challenge to the power structures and leadership posts that are already in place.

The Politics between Parties: For political reasons, opposition parties may also oppose women's reservation efforts. These political reasons may include fears about losing an electoral advantage or the possible influence on the dynamics of coalitions. Disagreements about the distribution of reserved seats and the rotation of districts have the potential to become contentious issues throughout the context of elections.

Lack of Political Will: Despite the fact that there is verbal support for gender equality, there may be a lack of true commitment among political leaders to effectively implement women's reservation. When it comes to boosting women's representation, it is possible that political expediency and short-term electoral concerns will take precedence over long-term aims.

Capacity Restrictions and Administrative Bottlenecks: The effective implementation of women's reservations also encounters administrative obstacles and capacity restrictions at all levels of governance. These challenges and constraints can be encountered at any level of government.

Challenges in Logistical Operations: The implementation of reservation regulations calls for meticulous preparation and logistical difficulties, including the framework, which includes the designation of reserved seats, the education of voters, and the allocation of resources that are essential for female candidates.

Capacity Building: Administrative entities that are responsible for holding elections and supervising the implementation of reservation requirements may lack the required ability and experience to successfully assist women candidates and guarantee compliance with reservation criteria. This is a problem that has to be addressed.

It is possible that the implementation of reserve laws is poor owing to inadequate monitoring and supervision procedures, despite the fact that legislative obligations have been enacted. It is possible that instances of election fraud or non-

compliance would go unnoticed, which will undermine the effectiveness of reservation measures.

The influence of women's reservations on the political representation of the Indian population:

There has been a discernible shift in the level of engagement of women in electoral politics in India as a result of the adoption of legislation regarding women's reservations.

A Notable Increase in the Number of Women Candidates Running for Office: There has been a significant rise in the number of women running for office at the state level since the implementation of reservation measures. There are now more options for women to run for political office, which may have previously discouraged them from entering electoral politics owing to the obstacles that they faced.

In terms of election outcomes, quantitative research demonstrates that constituencies that were allocated for women have consistently had greater levels of female representation once the reservation was implemented. There is a discernible pattern of increased representation of women in reserved seats in comparison to non-reserved ones, despite the fact that the impact differs across various states and areas.

Reservation rules have also made it easier for women from a variety of backgrounds, especially those from marginalized groups, to participate in political politics. This inclusion of varied representation is a result of these laws. A more representative governance structure is ensured by this variety, which also contributes to the enrichment of the political environment. The influence of women's reservation on the qualitative dimensions of governance and legislative processes is just as significant as the impact it has on the numerical representation and representation of women.

Campaigning for Policies: Women lawmakers have been essential in campaigning for policies and legislation that address issues that impact women and groups that are marginalized. The presence of these individuals in legislative bodies guarantees that a wider variety of viewpoints and concerns are taken into consideration during the process of policy discussions and decision-making responsibilities.

In the process of constituency development, women MPs frequently place a higher priority on problems like healthcare, education, sanitation, and the empowerment of women in their respective communities. Through their emphasis on development activities at the grassroots level, they contribute to the achievement of inclusive and sustainable development results.

Women lawmakers are frequently viewed as being more accessible and sensitive to the demands of their constituents, particularly women and marginalized groups. This perception is a result of their high level of accountability. The presence of these individuals in legislative bodies encourages more accountability and openness in the administration of powers.

Summary

Reservation has had both good and bad effects on Indian society. Both of these effects have been favourable. On the one hand, it has provided historically oppressed populations who are comparable to Dalits and other backward classes with opportunities for education, work, and representation. Consequently, this has resulted in the establishment of these communities, which has contributed to the narrowing of the gap that exists between the wealthy and the depressed segments of society. Individualities from marginalized groups have been given the opportunity to break free from the cycle of poverty and demarcation as a result of this. However, there is a requirement for the reservation policy to undergo ongoing

examination and improvement in order to guarantee that it is not impeding the advancement of the nation while simultaneously fulfilling the goals that it was designed to accomplish. In addition, there is a requirement for a more comprehensive strategy to be taken in order to alleviate socioeconomic inequities and to promote inclusive growth in Indian society.

Thus, The presence of women in legislative bodies as a consequence of reservation rules has had a demonstrable influence on the goals of policymaking and the outcomes of governance.

Legislators that are women have been essential in the promotion of gender-sensitive policies and initiatives, such as legislation that address issues such as violence against women, discrimination based on gender, and the empowering of women economically. The advocacy that they provide helps to ensure that gender problems are taken into consideration during the process of policy formation and implementation. Social welfare projects that attempt to improve the lives of women, children, and groups that are marginalized are frequently championed by women lawmakers. By ensuring that social welfare programs are tailored to address the unique needs and vulnerabilities of these groups, their participation in decision-making processes guarantees that these programs are designed successfully.

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