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Women's political representation: Navigating barriers and shaping impacts

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Abstract
India, with the world's biggest written constitution and as the largest democratic country, upholds its core values of liberty, equality, and justice. However, despite having a democratic representative government, half the population still remains low in higher levels of politics. During the 78 years of independence, Indian politics has witnessed the coming to power of only one-woman Prime Minister as Indira Gandhi and two women Presidents; Pratibha Patil and Draupadi Murmu respectively. The reason behind the disparity in higher politics is; absence of reservation policy in national politics for women, lack of encouragement, institutional and systematic barriers, patriarchal attitude of the society, economic constraint, lack of internal democracy within political parties, and socio-cultural barriers which further hinder their political involvement.
The main objective of this research paper is to navigate the barriers which is faced by women during the course of their political journey and how they hinder their ability to reach the higher levels of politics when she is not in decision making body. The paper also aims to provide some strategic recommendations that can further aid in the empowerment of women representation in politics. This paper is based on secondary data from newspaper articles, publications from government sources, journals, magazines, Election Commission of India data, and various reports of the Gender Gap Report, Inter Parliamentary Union Reports, and other relevant sources. The aim of the study is to facilitate the involvement of women in the political sphere, which would further boost their representation and advocate reforms which also align with the ultimate SDG goals of reducing gender inequality (SDG 5) and reduced inequality (SDG 10).

Keywords: representation, participation, political empowerment, equality

1. Introduction
"Empowering women is the key to build the future we want."
(Amartya Sen)

India, the country of unity in diversity with its rich cultural heritage, has a history of glory and diversity. On January 26, 1950, India officially becomes a republic, sovereign, and democratic nation with the world's largest written constitution and its deep-coated democratic values of liberty, equality, and justice. Our forefathers also promoted the democratic principle worldwide. True democratic principles reflect through free and fair election, an independent judiciary, a system of check and balance, and the balance of power, which must include true representation of all spheres of community. A democracy can only be considered successful if it represents the last person in society. However, the question arises: being a democratic or representative country, does India reflect the equal representation of all? The aim of this research paper is to critically analyse whether, India being a democratic country, does truly ensures equal and fair representation of all, particularly of "women in higher electoral processes" and if not, then what are the barriers faced by women and what impact it has on women's lives.
In 2023, India hosted the G20 summit and also participated actively in various international meetings and conferences. Yet, despite being a democratic country, the representation of women remains underrepresented in both state and national legislative assemblies. Electoral politics in India often revolve around the issue of class, caste, region, and religion, but the issue related to gender inequality and women's representation receives insufficient attention. According to Jawaharlal Nehru, "*you can tell the condition of any nation by just looking at*

the status of its women," because the development depends on the status of its women, who constitute half of the population because their status shapes the nation's prosperity and development.

Globally, various organizations and conferences focus on women's empowerment, even the United Nations General Assembly (UNGA), which declared 1975 as "the International Year of Women". There are several programs conducted for women's empowerment, but not in terms of politics. The political empowerment of women is also crucial, as it ensures not only the empowerment of women but also that it will take a major step for the betterment of society.

In recent UK general elections, a record 263 women MPs, 40% were elected to house of common, in contrast, the 2024, LS election in India showed a complex narrative about women representation. Despite more women candidate, fewer women were elected to lower house. India as sovereign republic gave women the right to vote in first general election in 1952, until 2004, women MP in Lok Sabha were between 5% & 10% it raise to 12% in 2014 and is now 13.6% in 18th Lok Sabha. In State legislative assemblies have even lower representation with a national average of around 9%. Globally, women representation varies, in south Africa, the national assembly has 45% women, while the U.S, house of representative has 29%, Latin America and Caribbean have 36%. Women in Asia 23%, Oceania 20% and central &south Asia, northern Africa & western Asia have 18% women MPs. As of April 2024, India ranks 143 in women's representation in national parliament, the Trinamool congress has the highest proportion of women MPs in the current Lok Sabha at 38%. The BJP & congress has around 13% each.

The right to participate and represent is also part of human rights.

"*Human rights are defined by the criterion of what even fear will happen to them... From conception to old age, womanhood is full of risks of abortion and infanticide because of social and economic pressure to have sons in some cultures: of malnutrition because of the social practice of giving men and boys priority with respect to food, of having less access to health care than men; of endemic violence against women in all states. The great level of documented violence against women around the world is unaddressed by the international legal notion of the right to life because the legal system is focused on public action by the state* (Charlesworth, 1994:122).

In the political arena, both participation and representation seem related but have distinct concepts; both terms are crucial in a democracy. Representation means, the elected candidate who is elected by the people in an election, and he/she acts on behalf of the people, while the participation involves the direct involvement of citizens in the electoral system through voting, becoming members of political parties, participating in protests, and attending public meetings. Though after giving universal adult franchise, India attains the remarkable participation of women in politics through voting and protesting. It can be clearly seen that the women's voting count increased, but the sphere of representation in politics still remains low.

Recent trends show that women's participation in politics through voting has increased, but the representation remains inadequate. India has also witnessed remarkable women's political leaders at higher levels who made substantial contributions to politics, including, Indira Gandhi, the first and only women's prime minister of India; Pratibha Patil, the first female president of India; and Draupadi Murmu, the second woman and first tribal president of India. In the state legislature, the prominent figures are Mamta Banerjee (west Bengal), Jayalalitha, Mayawati, and others.

The Indian constitution provides equal opportunity, equal access, equal pay, and equal political representation to both men and women, but still women face challenges in accessing education, pay, and most probably in politics. There is a clear visibility that, despite having half of the population and equal access, they are the largest excluded category in every aspect, especially in politics, where they suffer from marginalization, invisibility, trivialization, subordination, and oppression.

In India, the right to vote is a fundamental aspect of political participation, but it alone does not ensure true representation or equal opportunities for women in politics. During constitution formation, it ensures the right to vote for everyone, and till date she has participated actively in elections. However, it's time to move beyond political participation to increased political representation, providing women with more equitable and fair opportunities to contest elections and hold leadership positions.

Historically, there has been a prevalent stereotype that women in politics should be only limited to "soft "ministries, like the ministry of social welfare and child development. There are hardly any women who have "hard ministry except ministry of finance and ministry of external affairs." There are only a few women who serve as finance ministers: Indira Gandhi (1960-1971), Madhu Dandawate (1989-1990), and Nirmala Sitaraman (2019-present). Women who have served as external affairs ministries are Indira Gandhi two times and Sushma Swaraj. This stereotype acts as a barrier for women to have fair representation in Indian politics. This allocation of ministry also influences the government scheme due to the limited access of women in higher decision-making processes and makes affirmative action more demandable. The representation of women in higher politics requires special consideration. Even in today's time, women's representatives feel powerless and sidelined within their respective parties.

On November 26, 1949, India adopted its handwritten constitution without outside interference. India has a three-tier system at the national level, state level, or local level. There is sufficient representation of women at the local or state level, but at the national level the representation remains minimal. The constitution lays various constitutional provisions for women. The Preamble itself speaks of equality. Article 14 guarantees equality before the law for everyone; article 15 prohibits discrimination on basis of caste, class, religion, gender, or race; and Article 16 ensures equal opportunities for everyone for employment. Not only in fundamental rights but also in the directive principle of state policies, Article 41 itself guarantees the right to work and public assistance for both men and women; article 42 gave humane and just conditions and also maternity leave for women. Additionally, there are several laws related to women's specifics, addressing the issues of dowry, marriage, exploitation, domestic violence, and trafficking.

Among the countries, Rwanda tops in women's representation in national politics, according to an interparliamentary union report. In the 2013 election of Rwanda, women's representation reached 64%, but the

question arises as to how Rwanda has high women's representation. Well, the answer is that there are several contributing factors that play a pivotal role in achieving this milestone. The Rwandan constitution mandates a 30% gender quota for women which inserted the Article 10. The presidency of Paul Kagame in national politics also boasts gender equality, further supportive civil society also shapes the Rwandan higher position who makes women's rights advocacy. These factors collectively led Rwanda to become a top-ranking country. This raises the question: that if Rwanda, an African country, can top in position of women representation in legislation with 64%, then why not India. On one hand, countries of Europe and Africa toped in women's rankings and women empowerment, and on the other hand, India ranked lowest with its neighbouring countries Pakistan, Afghanistan, and Bangladesh. This question also becomes significant to answer because it is also clearly mentioned in the UN's sustainable development goal to increase gender equality and reduce inequality. It is also important for countries to increase women's representation to foster governance.

The table below depicts the representation of women in Lok Sabha from 1st Lok Sabha election to the 18th Lok Sabha election. During 1st election, the number of women's representatives was 22, which was 5% of the Lok Sabha, while during the fresh 18th Lok Sabha election the number increased to 74 which constitute 13.6% of Lok Sabha members. although the journey of women representation in the Lok Sabha has increases from 5% to 15%, it is still not sufficient in the current scenario.

Table 1: Women representation in Lok Sabha (1951-2024)

Number	Year	In numbers	In percentage
1st	1951	22	5%
2nd	1957	22	5%
3rd	1962	31	6%
4th	1967	29	6%
5th	1971	28	5%
6th	1977	19	4%
7th	1980	28	5%
8th	1984	43	8%
9th	1989	29	6%
10th	1991	39	7%
11th	1996	40	7%
12th	1998	43	8%
13th	1999	49	9%
14th	2004	45	8%
15th	2009	59	11%
16th	2014	65	12%
17th	2019	78	14%
18th	2024	74	13.6%

Source: Election Commission of India

Table 2: Women Representation in Rajya Sabha (1952-2024)

Year of election	In numbers	In percentage
1952	15	6.9%
1954	17	7.8%
1956	20	8.6%
1958	22	9.5%
1960	24	10.2%
1962	18	7.2%
1964	21	8.9%
1966	23	9.8%
1968	22	9.6%
1970	14	5.8%
1972	18	7.4%
1974	18	7.5%
1976	24	10.1%
1978	25	10.2%
1980	29	12%
1982	24	10.1%
1984	24	10.3%
1986	28	11.5%
1988	25	10.6%
1990	24	10.3%
1992	17	7.2%
1994	2	8.3%
1996	19	7.8%
1998	19	7.7%
2000	22	9%
2002	25	10.2%
2004	28	11.4%
2006	25	10.2%
2008	24	9.8%
2010	27	11%
2012	26	10.6%
2014	31	12.7%
2016	27	11%
2018	28	11.4%
2020	25	10.2%
2022	29	12%
2024	31	13%

Source: election commission of India

The above table shows the representation of women in Rajya Sabha from 1952 to the 2024 election. During 1952 election, the total number of women elected was 15, which constitute the 6.9% of Rajya Sabha members. On other hand, in 2024, the number of women representations is 13% of Rajya Sabha members. Although the representation of women has increased, it is not fair enough for true representation.

2. Women's Journey: From Panchayat to Parliament

In Indian mythology, women are regarded as goddesses and worshiped in various forms. Examples: Maa *Kali* as goddess of death and empowerment; *Maa Durga*, a symbol of power and protection and worshiped for prosperity; *Maa Saraswati* symbolizes knowledge and music and is worshiped for knowledge; *Maa Laxmi* is a goddess associated with wealth and fertility; and *Maa Parvati*, which is a goddess of love and devotion, and many more. In ancient times, the lord shive was also regarded "asardhnareshwer" which shows the woman's position. Women are regarded as a symbol of power; that's why, in India's culture, a wife regarded as an *"aardhangini*".

During the pre-independence era, women's plays a pivotal and unforgettable role in the independence movement and also in shaping the Indian constitution. During the British rule in India, several social reform movements took place for the emancipation of women. People like Dayanand Saraswati, Raja Ram Mohan Roy, and Vidyasagar take several steps for the betterment of women's. During independence, she was also a mass leader. Some important figures are Sarojini Naidu, Rani Lakshmi Bai, Durgabai Deshmukh, Anie Besant, and Kamla das Gupta, who made significant contributions to the anti-imperialist struggle. In the movements of the Swadeshi movement (1905), the non-cooperation movement (1920), the Bardoli satyagraha (1938), and the and the salt satyagraha (1930), women also became part. It can be clearly said that, without their involvement, it was hard to achieve Indian independence; then how can we think that, without their inclusion in higher Indian politics, we can achieve democratic values and can become Vishwa gurus?

During the formative years of independent India, women were also an integral and important part of the constitution-making process. During the first general election of 1951-52, 15 women were elected in the constitution assembly, and these women were: Daksha ani Velayudhan, Degum Aizaz rasul, Durgabai Deshmukh, Hansa Jivraj Mehta, Leela Roy, Malati Chaudhary, Purnima Banerjee, Kamla Chaudhary, Rajkumari Amrit Kaur, Sarojini Naidu, Renuka Ray, Sucheta Kriplani, Annie Mascarene, and Vijayalakshmi pandit (TNPSC, 2023).

After enacting the 73rd and 74th Constitution Amendment Act 1993, it remarkably boasts women's representation in grassroot politics because it gave 1/3 reservation seats to women's in Panchayati Raj institutions (PRIs) and urban bodies, which make them integral parts of women in local governance and decision-making processes, and it can be clearly seen in India how efficiently women's are playing their role in grassroot politics. Currently, approx. 1.4 million women who are elected in local bodies, which is about 46% of total local governance members. But despite this advancement, women in grassroots governance suffer from multiple challenges; lack of funding and management, gender-based violence, sexual or verbal abuse, limited digital literacy, inadequate coordination between local and administrative bodies, Pradhan Pati [1], proxy politics, and a lack of encouragement to women which make women more vulnerable to stay away in local politics.

The topic of women's reservation in national politics was always part of deep controversy and debate. The reservation at grassroots level boasts the representation of women, but only at the local level; the status of women in national politics remains as it is. To address this issue of imbalance in political rollercoaster, it increases the demand of reservation for women at legislation. The national perspective plan of 1988 also suggests the women's reservation at all levels of governance, from panchayat to parliament. The first women's reservation bill as the 81st constitutional amendment act was introduced in 1996 with 33% in parliament by the devgouda government, whose objective is to address gender disparity but its table down in parliament. As it did more time till from 1998 to 2014 but lapsed finally in 2023, the Women Reservation Act was introduced as the 106th constitutional amendment act for 1/3rd reservations seat for women in Lok Sabha & state legislative assemblies, which inserted article 330 A—reservation for women in Lok Sabha, article 332A—reservation of women for legislative assembly, and article 334A—the implementation of reservation after delimitation.

In state politics, the representation of women is state legislative is still low. The state who has highest in representation are Chhattisgarh (14.4%). west Bengal with 13%, Jharkhand with 12% and Rajasthan with 12% of women's representation. since 1963 we had only sixteen women chief ministers. The 1st woman who served as chief minister was Sucheta Kriplani from UP; another notable woman chief minister was Sheila Dikshit, who served Delhi for over 15 years; Mamta Banerjee is a prominent example of a successful woman chief minister, as she was chief minister of west Bengal, Jayalalitha from Tamil Nadu. Some states follow the 50% reservation of seats for women, including Uttarakhand, Bihar, Andhra Pradesh, Assam, Chhattisgarh, Gujarat, Karnataka, Kerala, Maharashtra, Odisha, Rajasthan, Tamil Nadu, Sikkim, Telangana, etc.

In the current lok Sabha election of 2024, the total 797 women contested the election and only 74 women were elected and seven women have ministerial positions. Annapurna Devi as minister of women and child development, Nirmala Sitaraman as finance minister, and Nimuben Banbhaniya Raksha Khadse, Shobha Karandlaje, Anupriya Patel, and Savitri Thakur as ministers of state, out of 74. The representation of women in current election is much lesser than proportion of 33% Is it a fair proportion of inclusion of women for making remarkable decision-making processes.

3. Barriers to Women's Representation

The political representation of women has historically faced a lot of challenges in terms of economic, cultural, educational, and institutional factors. There are many barriers that hinder the progress of women in each and every aspect.

In terms of cultural and social norms, traditionally gender-based roles are divided between men and women. Women in India are relegated to do domestic roles, and their responsibility and work are confined to households only. They are not even part of their family decision-making process, which impacts women's representation not even in external affairs but also in internal affairs. These types of norms also hinder the progress of women in every sphere

and make her low-esteem. This social norm excluded the women from public and political spheres, reinforcing the belief that women are always subjected to do household work and politics is a domain reserved for men only.

Lack of finance also acts as a huge barrier for women's representation because, without financial stability, she just acts as a commodity. There is a link between financial and political empowerment because, with financial stability, she will self-esteem. Women's economic dependency on males such as father, brother, or husband, which acts as a significant barrier to political involvement. In terms of economic barriers, income disparities, limited access to financial resources, and high campaign costs, huge expenditure on politics makes women more vulnerable to being representable in politics which further fuel the issue.

Institutional and systemic bias within structure also perpetuate gender inequality. (Desai & Temsah, 2014). Institutional barriers are those barriers that lie within the system. The rigid nature of institutional mechanisms also discourages women from participating in higher politics.

In India, most of the women married early due to poverty, lack of education, and lack of financial stability. Marriage is a part of equal consent, but sometimes marriage also acts as a barrier to women's representation in politics when she belongs to an uneducated family. The role of background of women also impacts the women's representation because when she is not even a part of her own family decision-making process, then how can she be part of higher politics. In grassroots politics, women have 33% of reservation, but the concept of Pradhan-Pati and proxy politics is prevalent in rural India, which limits the women' ability in politics as her husband acts as a Pradhan on her behalf because, according to them, women should be constrained to domestic work only, women do not have knowledge of how to run politics, then then it is better to make her stay away.

It can be said that; poverty is a root cause of all evil in the world. In politics, poverty also acts as a barrier to women's representation because poverty creates a thick link between the poor people, who struggle for their bread and butter, and the people who are rich and well paid off. Politics is always influenced by money; those who have money distribute resources to the poor, such as blankets, alcohol, or other materialistic things to fill their vote bank. Poverty makes poor people the only source of filling the vote bank or nothing else. It also deeply impacts the representation of women in politics.

Gender-based stereotypes and the sexism ideology also hinder the representation of women in the political sphere, which shapes the sexism attitude toward women. It limits their inclusion in the decision-making process. Traditionally, the roles of men and women are differentiated, the role of men is to earn money, work outside the house, and become the backbone of the household, while on the other hand, women's role and responsibilities are only confined inside the walls of the house. She has to prepare food for family, and most probably the child producing machine. It's a belief that the leadership role only goes to men. These mindsets of family create barriers to women pursuing political roles.

Discriminatory practice within political parties and underrepresentation in leadership within political parties always exhibit discriminatory practices. There are hardly any women as party presidents at both the national and state levels.

Gender-based violence against women in politics is a common phenomenon. The violence, which includes physical, psychological, and sexual abuse and verbal harassment, makes women more vulnerable to directly participating in politics. These harassments and abuses not only impact women physically but also mentally, these incidents shattered their confidence, and it feared women to participate. The violence, which can be physical, mental, or sexual against women most of the time, is a universal characteristic of patriarchy, although its form, variation, extent, and intensity vary.

Another barrier is lack of internal democracy within political parties or leadership exclusion of women from politics, only a few women holding higher positions within political parties, which reflect systemic issues related to gender inequality. Lack of support and insufficient ticket allocation to women candidates exhibit women to be part of the electoral process. Political parties frequently exhibit reluctance to allocate electoral tickets to women, reflecting a lack of consensus and support for female candidates.

Another reason is limited access to education, although there is progress in educational attainment, there are disparities in the educational field that continue to affect women's political engagement and awareness.

In recent trends, it can be clearly seen the criminalization of politics, and the politics of criminalization increased, which was characterized with corruption and unethical practices that also stopped women from engaging in politics. The conception of dirty politics due to criminalization also discourages families from supporting female candidates in politics.

The regional variation within India, such as differences between different states, south vs. north, east vs. west, and rural vs. urban, also influences women's political representation. There is a region most probably in northern India, which is more patriarchal and may present great barriers to women's representation compared to those regions, which are mostly in the southern state of India and have more matriarchal and progressive norms.

4. Impact on Women's Life

In this article we seen the role of women in politics is also an essential topic to discuss because it has direct impact on both advancement and overall development on women as well as on society. We have seen various constitutional provision related to this, various type of barriers to women participation in politics and major impact faced by women when she is not part of national level decision making process. Let's discuss this.

The exclusion of women in national politics limits the diversity of perception in policymaking. Being half of the population exclusion in Indian higher politics highly impact the decision-making perception of any law and policies which impact women's life. The absence of women in politics while making policy, law formulation, lead narrow perception and approach which highly impact women particularly in area which are directly related to women. The policies based on women's right, development, empowerment often sidelined. Critical issue such as workplace safety, reproductive right, healthcare, maternal issues, gender-based violence, income disparity may not receive sufficient attention and often neglected by the policymaker.

Women's exclusion from politics has both social as well as developmental consequences on women's life. Due to negligence of half of the country population in national

decision-making process create imbalance in policies priorities. If the candidate come from farmer or tribal background, they'll must emphasis the government to make more favorable and approachable policies and law to their community which make farmer and tribal more representable in national politics and if there is no or low representation of women candidate that it must impact the policy and make less rule and policies related to women's empowerment. that's why the concept of women's empowerment become bookish or theoretical concept because in theoretical point of view government promoting women empowerment, but in practical sense there hardly any empowerment especially in the field of politics.

Women who involve in higher politics will not only bring their unique perspective and experience to table but she will also act as role model for many other women. The representation of more women as political leader will also encourage and inspire more women to participate in politics. If any women who serve as a national leader will Definitely influence thousands of women to directly participate in politics. The one women's candidate inspires more hundreds of women to represent their community. Nirmala Sitaram serving as finance, become role model for many women's who wants to pursue politics as field, the former CM of UP Mayawati also become role model for many scheduled castes female candidate to become part of politics. these are many stories which shows how one woman influences the politics but not get sufficient limelight and often sidelined.

Various issues related to women such as increasing day by day, cases related to of domestic violence, rape & issue related to women's safety at workplace, sexual and verbal harassment, case related to trafficking and prostitution, cases related to dowry and many more will be tackled only with the inclusion of women in decision making which make priority policies related to real issue faced by women. Half of the population cannot discuss the problem and issue of another gender because issues related to women can only be tackle by women's inclusion.

The lack of representation of women in national politics also hinder the social progress of country. When there is a debate about development, the inclusion of women is must to make country more progressive and development. The development not only mean economic growth it also demands the inclusion of everyone. the concept of Gandhi's "Sarvodaya" also speaks about upliftment of everyone not only some class of people. The upliftment of women is also important to increase because women are backbone for the societies and without their inclusion development remain as it is.

5. Suggestion and Conclusion

The topic of women's representation in the political sphere is not a new concept; several theories have been written, many articles published, and various changes have been added to women's political empowerment, but the situation is still a far cry. Earlier in this paper we have seen the barriers for women's representation and also its impact that if she is not a part of higher politics, then how is her life shaping in the political sphere.

The root problem of the present always lies in the past. Historically, the exclusion of half of the population reflects the current status of women. From ancient times, women's were always subjected to part of oppression and suppression; women's were always excluded from decision-making, even in their family's decision-making process. The role of women is only confined to domestic work. Now it is time to move further from this stereotype and ensure more and more inclusion of women.

The political representation doesn't mean to increase the representation of women above the men; this is not a race to run against the male population and always stand parallel to the male population. Instead, there is a need for healthy cooperation between men and women. for their fair opportunities and equal access, because both are equal. No one has more capabilities than each other. According to Vivekananda, *"A bird can't fly by one wing only,*" as like the progress of a country can't run by one gender only. There are many examples of successful women leaders who were supported and cooperated by men, such as Jawaharlal Nehru, who supported and gave political skills to Indira Gandhi, who became prime minister of India; Kanshi Ram supported the Mayawati, by which she became the Dalit women's chief minister; MG Ramchandran supported Jayalalita, and she became the CM of Tamil Nadu. This shows how cooperation between both increases political representation of women.

Undoubtedly, the role of Panchayati Raj in rural areas and municipalities in urban areas makes remarkable achievements in the field of political empowerment of women. These local bodies bring more and more women into the field of politics. We can clearly see the inclusion of women into the local bodies decision-making process making significant changes in governance. We have achieved the local representation, but now it's time for more inclusion of women into the higher politics. The role of state government becomes important for the local governance in state. The reservation of women can be increased from 33% to 50% which gave equal opportunity and equal representation for both men and women. The state government can take adequate step to tackle the issue like; proxy politics, corruption, lack of financing and adequate facilities which can further boast representation of women in grassroot level.

The ensure of fair representation and increase gender sensitivity in parliamentary process should also increase the no. of women ministers. The reservation will come into effect after the first census figure are published which should be conducted soon to implement this reservation by the 2029 general election. the 106th constitutional amendment with one third reservation for women is a significant step toward fair representation. The timely conduct of the census is crucial to implement this by 2029. Achieving balanced political participation between women and men is a key goal.

Another strategic recommendation that also boasts women's representation is if there should be a mandated quota within political parties. There should be provision for political parties that some seats are specifically reserved for women candidates only. Political parties should recruit more women as candidate and prioritize them in winnable seats, supporting local women leaders through mentorship can also help while most countries have not reached gender party, gender quotas have significantly contributed to progress. There is evidence that women leadership enhance political decision-making process women leader often champion gender equality issue and other important social reform

Recently we have seen the Kolkata rape and murder case; it was a heinous crime that raises the question of women's safety at the workplace. The woman doctor who worked 36

hours but still suffered. There are several rape and murder cases of Nirbhaya and Hyderabad; there are many more cites who face these incidents in their day-to-day lives; some cases become national headlines and some cases are lost in the office's files. In most of the cases, the FIR logged, but after some time the file was closed due to the system's failure, but if at a higher-level women work, she'll must make powerful acts through which this issue can be tackled and fight against oppression, delayed justice, and injustice.

It can be seen that women who get tickets are associated with someone's daughter, wife, or daughter-in-law, there are hardly any women who get tickets without any political link. It is hard to see the women come from backward classes and have higher positions; this needs to change then after the marginalized community also represents their community and their issue also hears. The inclusion of women from marginalized communities also makes women more representable in society. This inclusion not only makes women representable but also makes their self-esteem and confidence to take decisions.

Though India is one of those countries that has women as head of state and head of government, which inspires a lot of women to enter politics. India also achieves an increase in women in politics, but now it's time to become more representative which lead India to Vishwa guru or Vikshit Bharat.

Thus, it can be said that women got their political liberty, but they have to walk a mile to achieve the destination of political empowerment. They are getting empowerment in economic, social-cultural, but now we should move on to political empowerment.

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