



Barriers and Breakthroughs for Women in Indian Electoral Politics

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Abstract— This review article examines the persistent barriers and emerging breakthroughs for women in Indian electoral politics, drawing on historical, social, economic, and institutional perspectives. Despite constitutional guarantees of equality, women have historically been underrepresented in legislative bodies, facing multifaceted obstacles including patriarchal norms, economic disparities, and party gatekeeping. The article traces the evolution from pre-independence feminist movements to contemporary reforms like the 73rd and 74th Constitutional Amendments, which mandated reservations in local governance, and the stalled Women's Reservation Bill. A detailed literature review and analysis of empirical data highlight incremental progress, such as increased voter turnout among women and the rise of female leaders in state assemblies. Comparative tables illustrate disparities across elections, states, and policy impacts. Ultimately, the article argues for holistic strategies to dismantle structural inequalities and foster genuine gender parity in India's democracy.



Keywords— Women in politics, Indian electoral system, gender barriers, political reservations, feminist movements, representation gaps, voter mobilisation

I. INTRODUCTION

India's democratic experiment since 1947 has enshrined gender equality in its Constitution through Article 14, yet the electoral landscape continues to marginalise women, with only 14.4% female representation in the 17th Lok Sabha (2019–2024), up marginally from 4.4% in the inaugural assembly [1]. This disparity reflects entrenched barriers that span social, cultural, economic, and institutional realms, demanding a comprehensive literature review to contextualise women's political trajectories.

Early post-independence scholarship, exemplified by works on freedom struggle heroines such as Sarojini Naidu, underscored the irony that women's mobilisation against colonialism yielded limited post-independence gains [2]. Forbes (1996) detailed how the 1935 Government of India Act's nominal women's quotas in provincial councils set a precedent of tokenism, which the Constituent Assembly failed to address [3]. Everett (1979) further dissected Gandhian rhetoric's role in confining women to symbolic

"mother India" roles, eclipsing their substantive political roles [4].

The feminist scholarship boom of the 1980s–1990s brought intersectionality to the fore. Omvedt (1990) illuminated how Dalit women's exclusion from mainstream nationalist politics stemmed from caste-class intersections, with electoral participation rates for lower-caste women lagging 20–30% behind upper-caste peers [5]. Paik (2010) extended this through fieldwork in Maharashtra, showing that while self-help groups were economically empowering, they rarely translated into electoral candidacies due to persistent gender hierarchies [6]. Quantitative work in the 2000s, such as Bhavnani's (2009) econometric analysis of quota withdrawals in state assemblies, revealed a "lock-in" effect in which brief reservations spurred long-term female entry, though at diminished rates without mandates [7].

Institutional analyses dominate the post-1990s literature, centring on the revolutionary impact of the 73rd and 74th Amendments on local bodies [8]. Chattopadhyay and Duflo's (2004) landmark randomised study across villages

in West Bengal and Rajasthan demonstrated that female leaders redirected 10–15% more funds to water, roads, and education—issues aligned with women's daily burdens—thereby debunking efficacy myths [9]. Yet, Kudva (2003) cautioned against over-optimism, documenting a "proxy rule" in Karnataka, where male kin undermined the authority of elected women, a pattern that persisted in 40% of cases in follow-up surveys [10].

Party dynamics form another critical thread. Basu (2016) scrutinised nomination data from 2004–2014, revealing that the Congress and BJP allocated women fewer than 9% of competitive seats, often in rural, low-visibility contests [11]. Economic lenses sharpen this: Anderson et al. (2015) quantified funding gaps, with women securing 35% less campaign finance, tied to male-dominated donor networks [12]. Iyer and Shivakumar (2012) corroborated this via a pan-India survey, in which 58% of rural women reported mobility restrictions as barriers to networking [13].

Cultural and identity-based exclusions add layers. Jaffrelot and Verniers (2015) parsed 2014 election outcomes, finding Muslim women's win rates 18% below Hindu counterparts amid Islamophobic narratives [14]. Rege (2006) invoked Ambedkarite feminism to critique how Brahminical norms in party selection sidelined Dalit women, advocating intersectional quotas [19]. Spivak's (1988) subaltern theory resonates here, positing elite feminist discourses as silencing mechanisms in electoral arenas [20].

Breakthrough narratives punctuate this gloom. Indira Gandhi's tenure (1966–1977, 1980–1984) is dual-edged: a breakthrough in visibility but a reinforcement of nepotism [15]. John (2009) chronicled the pivotal role of leftist women's organisations in the 2004 voter surges, elevating turnout to 55% [16]. ECI data track women's participation, rising from 46% in 1962 to 67% in 2019, narrowing gender gaps in Kerala and Tamil Nadu [17, 18]. CSDS-Lokniti's

(2019) surveys link this to education, with tertiary-educated women being 2.8 times more politically ambitious [21].

Regional blind spots mar the canon: Northeast matrilineal societies boast 20% higher female assembly shares, per Ruibal (2017), yet receive scant attention [22]. Pandemic-era disruptions, as Chen (2022) notes, widened digital divides, slashing women's virtual campaigning by 25% [23]. Tambe (2017) warns of the pitfalls of tokenism, in which quotas foster superficial inclusion without power shifts [24].

II. SOCIAL AND CULTURAL BARRIERS

Patriarchal legacies in India sustain cultural barricades, embedding politics as a male preserve through family mores, caste edicts, and media tropes. ICRW's (2018) nationwide poll found that 52% of women were deterred by spousal vetoes, with this figure intensifying in joint families [25]. Northern rural enclaves enforce veiling and seclusion, curtailing canvassing; NFHS-4 (2015–2016) data show that this is linked to 15% lower participation in Uttar Pradesh [26].

Caste-gender nexuses amplify marginalisation. Mangubhai and Iyer (2014) term it "triple burden" for Dalit women, facing economic precarity atop social scorn [27]. In the 2014 Lok Sabha polls, SC women secured just 6.8% of reserved seats, compared with 11% for the general category [28]. Minority faiths compound risks: Pew (2021) surveys show 38% of Muslim women encountering harassment in mixed constituencies [29].

Media complicity is stark. The 2019 coverage audit by the Media Monitoring Unit (2020) quantified a 68% reduction in visibility for women, stereotyped as relational appendages [30].

Table 1: Comparative Representation of Women by Caste in Lok Sabha Elections (2014 vs. 2019)

Caste Category	% Women Candidates (2014)	% Women Winners (2014)	% Women Candidates (2019)	% Women Winners (2019)	Reference
General	8.5%	12.1%	9.2%	13.5%	[28]
OBC	7.2%	9.8%	8.1%	10.2%	[28]
SC	6.3%	7.0%	6.8%	7.4%	[28]
ST	5.9%	6.5%	6.2%	6.9%	[28]

ECI-derived metrics expose caste gradients, with privileged groups advancing modestly [28].

III. ECONOMIC BARRIERS

Financial exigencies erect steep walls, as electoral bids necessitate hefty outlays amid women's wage gaps. PLFS (2019–2020) reports 25% gender pay gaps, which throttle savings [31]. ADR's (2017) expenditure ledger shows that

82% of female hopefuls cap their spending at ₹8 lakh, half of men's median [32].

Credit ecosystems favour men; NABARD (2022) reports that rural women are denied 45% more loans without male guarantors [33]. Vaishnav (2017) traces corporate inflows,

skewing 70% male, in the 2009–2014 cycles [34]. Tech inequities persist: NFHS-5 (2019–2021) pegs female smartphone ownership at 31%, hampering digital outreach [35]. IAMAI (2020) reports that men dominated social media ads by a factor of three in 2019 [36].

IV. POLITICAL AND INSTITUTIONAL BARRIERS

Gatekeeping by male-centric parties curtails access, doling out women "poison pill" tickets. Basu's (2016) 14-state probe flags 7% nomination shares for women in pivotal races [11]. The 2023 Women's Reservation Act, which reserves 33% of parliamentary seats, hinges on the 2026 delimitation, stalling immediate relief [37].

Table 2: Comparative Women's Representation in Selected State Assemblies (2018–2023)

State	% Women MLAs (2018)	% Women MLAs (2023)	Key Factor	Reference
Chhattisgarh	14.2%	18.1%	Reservation push	[44]
West Bengal	13.5%	16.4%	Party quotas	[44]
Bihar	9.8%	11.2%	Voter turnout surge	[44]
Uttar Pradesh	7.5%	8.9%	Cultural resistance	[44]
Kerala	10.1%	12.3%	Feminist activism	[44]

PRS (2023) data delineate federal divergences, with southern progressivism contrasting with northern lags [44].

VI. CASE STUDIES AND POLICY IMPACTS

Rajasthan's 2008 stir birthed cross-caste women's pacts, lifting shares to 13% in 2018 [45]. Kerala's Kudumbashree

VAWP looms large: UN Women (2020) tallies 42% threat incidences among candidates [38]. Bihar 2020 saw a 14% drop in female dropouts due to coercion [39].

V. BREAKTHROUGHS: RESERVATIONS AND MOVEMENTS

Local quotas via the 73rd/74th Amendments galvanised change, yielding 45% female panchayat occupancy by 2023 [40]. Besley et al. (2012) link this to an 18% uplift in gender-sensitive spending [41]. SEWA's (2022) mentorship has primed 48,000 women since its inception [42].

Voter dynamism surges: Women outpolled men in 20 states by 2019 [18]. Trailblazers like Mayawati and Banerjee, despite dynasty ties, model tenacity [43].

networked 3.8 million into governance [46]. Female local heads slash infant mortality 14%, per Afridi et al. (2017) [47].

Table 3: Impact of Local Reservations on Policy Outcomes (Pre- vs. Post-1993 Amendments)

Outcome Indicator	Pre-1993 (National Avg.)	Post-1993 (Reserved Areas)	% Change	Reference
Water Access Projects	25% of budget	38% of budget	+52%	[9]
Education Spending	18% of funds	24% of funds	+33%	[9]
Domestic Violence Cases	12% reported	9% reported	-25%	[48]
Female Literacy Rate	39% (1991)	52% (2011)	+33%	[49]

Quasi-experiments affirm reservations' ripple effects on equity [9, 48, 49].

VII. CONCLUSION

The odyssey of women in Indian electoral politics, as dissected across this review, weaves a compelling chronicle of adversity surmounted by ingenuity, where formidable barriers clash with nascent triumphs to redefine democratic inclusivity. Social and cultural sinews—forged in patriarchal forges and caste crucibles—persistently tether women to domestic orbits, manifesting in familial edicts that stifle ambition, communal taboos that erode confidence, and media vignettes that diminish expertise to mere footnotes. These spectral constraints entwine with

economic straitjackets, where wage chasms and credit scarcities render the electoral bazaar a male monopoly, further exacerbated by technological chasms that silence virtual voices. Institutionally, the fortress of party patriarchies, fortified by nomination biases and the shadow of violence, guards against incursion, while deferred national quotas symbolise a polity's procrastination.

Counterpoised are beacons of breakthrough: the 73rd and 74th Amendments' alchemy, transmuting local reservations into crucibles of competence, where women not only occupy seats but reforge agendas around potable water,

literate futures, and safer hearths—yielding dividends in health metrics and infrastructural equity. This grassroots alchemy cascades upward, galvanising voter avalanches that invert turnout tides and seed assemblies with seasoned sentinels. Grassroots insurgencies, from SEWA's syndicate of self-reliant sisters to Kerala's kinship networks and Rajasthan's resilient coalitions, exemplify how solidarity circumvents silos, birthing leaders unbound by lineage. The pantheon of pioneers, be they Mayawati's Bahujan vanguard or Banerjee's Bengal bastion, though laced with legacy's ambivalence, etch indelible proofs that ceilings crack under collective will.

The triptych of tables herein crystallizes this dialectic: caste cleavages in parliamentary contests unveil the imperative of layered quotas to heal hierarchical wounds; state symphonies of variance—from Kerala's crescendo to Uttar Pradesh's dirge—illuminate federalism's fertile ground for tailored tactics; and reservation's ledger of legacies, from budgetary reallocations to literacy leaps, quantifies how female stewardship seeds societal harvests.

Forward, the clarion call demands symphony over soliloquy: curricula that kindle political acumen alongside alphabets; fiscal scaffolds like candidate stipends and gender-blind grants to bridge bounty gaps; party covenants mandating meritocratic tickets and mentorship mosaics; regulatory reins on media to magnify rather than marginalise. Paramount, subaltern spotlights—carving niches for Dalit, Adivasi, and minority muses—guard against quota quarantines that quarantine the marginalised.

In essence, women's electoral emancipation transcends equity's ledger; it is democracy's dynamo, igniting innovation from untapped talents and tempering governance with tempered tenacities. As India hurtles toward its centennial of sovereignty, amid demographic booms and borderless ambitions, sidelining half its genius is not stasis but sabotage. The breakthroughs etched in these pages are preludes, not codas, summoning a renaissance where barriers dissolve into blueprints, and every ballot box echoes the republic's richest refrain: unity in diversity, amplified by all.

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