

Reservation Policy in India: The Practice of Reservation Policy on Education in India.

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Brown and Rau say that 'Education is the total of experiences that make the child's attitude and young and decide the character.' Education can remove injustice, illiteracy and fulfills knowledge. Education can also change the capacity of thinking, ideas, recommendations, and mental feelings according to the nation, age and circumstances. By which the man recognizes his virtues and gets the ability to give them proper expression, without education, all-round development is beyond imagination not only of the personality of a person but also the development of the culture and civilization and the progress of the nation whole society. At present, the Indian education system is one of the fastest developments globally. Still, the evolution and the improvement of educations from primary levels to higher education in India were due to the existence of Christian Missionaries and British administrators.

The practice of the Indian educational system was started from 'Saints' in the ancient period. The Vedas, or ancient scriptures, are often regarded as the firm underpinnings of Indian culture. The teaching method for the students in those days was in the form of Shruti (listening) and Smriti (memorizing). Since there were no schools, students resided in the forest at their teacher's residence and lived a simple life as celibates until their education. Primary education was provided in schools known as Maktabas, while linguistic skills were taught in secondary institutions known as Madrasahs during the medieval period. The beginning of modern education started with the missionaries who migrated to India as the Portuguese. The Portuguese educational system began with primary schools, orphanages that taught vocational skills, colleges, and universities.

The genesis of reservation policy and education

India's history shows that reservation policies have been in India since ancient times and have been in place for thousands of years. Thousands of years ago, our religious books were the primary sources of law during the English empire. In ancient times, reservations had their roots in the practice of Untouchability, Caste System, and the Verna system. The caste system in ancient times was a form of the reservation where the upper caste like the Brahmins and

Kshatriyas were supposed to perform 'elite' functions and enjoyed jobs opportunities, educational opportunities, and other certain privileges. Reservation policy was introduced because the lower castes like the Vaishyas and the Sudras did not benefit, especially in education, and were asked to perform 'menial' and subordinate works. In the past, the Hindus books of Geeta, Vedas, and Puranas clearly said that education was only for the Brahmins. The past atrocities and exploitation of the lower castes led to the development of a modern kind of reservation system designed to defend and secure the interests of the lower castes. The plan is expected to provide equal opportunities, equal status in society, and uplift the lower caste people.

The system of reservation policy in Modern India first occurred in Tamil Nadu. In 1831, other backward classes and other backward communities in Tamil Nadu launched the Dravidian Movement's power movement. That led to the reservation in education and public service in the Madras Presidency and Princely state south of the Vidhya. The Britishers introduced this reservation in response to several petitions from various groups. The main goal of princely states and the British government was to introduce representation and reservation policy to backward communities. Subsequently, Mahatma Jyotirao Phule demanded free and compulsory education for everyone with proportional reservation in the government's jobs. After that, in 1848, she became the first person who realized the need for education and started the first school for the untouchable in Poona (Pune). In 1874, the princely state of Mysore provided representation to the deprived section of the society and became the first to take note of presentation to backward communities. Between 1874 and 1885, the Governor of Mysore reserved 20 percent of middle and lower levels jobs in the Police department for the Brahmins and 80 percent for Muslim, Hindu, and Indian Christian. Since the backward commission is necessary to look into the matter, the so-called Hunter Commission was appointed in 1882 by the Princely state. The commission was appointed to solve the education and economic problems, like providing free and compulsory education to backward classes.

Reservations were introduced for backward classes in different places but with the same objectives. Shahu Maharaj introduced reservation in Maharashtra (in the princely state of Kolhapur) in 1901 in favor of non-Brahmin and backward classes. He provided free education to everyone and opened several hostels in Kolhapur to make it easier for everyone to receive an education. In 1908, a reservation was established favor of many castes and communities participating in some British administration. In 1914, the governor of Mysore introduced a system of nomination of qualified backward class candidates to the Assistant commissioner's great innovation by Vishweshvarayya, the Dewan of Mysore, which was the institution of scholarship for the backward class of students. In 1917, Rs. one lakh was provided to offer

scholarships to BCs and depressed classes. In 1918 the Maharaja of Mysore appointed a committee under the Chairmanship of Chief Justice C. Miller to investigate and report on the situation and suggest measures to provide adequate representation to depressed classes. The committee found that the Brahmins Community was overrepresented in Services. Committee also recommends exemption from qualifying educational text, relaxation, and enhancement of scholarship to backward classes. In 1921 preferential recruitment for backward communities was instituted formally for the first time in its college and state service. That was the start of reservation policy officially in India. Madras started quota-based communal representation in its government services and educational institution in 1921.

In 1921, the reservation of government jobs for "non-Brahmin" was introduced in Mysore by Krishna Raje Wadiyar, the prince of Mysore (now Karnataka). Because of this, Tamil Nadu had a militant anti-Brahmin movement, and Dravida Kazhagam started demanding grand special quotas. As per their demand, the Madras Presidency granted reservations in the government jobs and educational opportunities. In the second decade of the 20th century, the depressed class Dr. Bhim Rao Ambedkar demanded legal reservation. It resulted on August 20th, 1917, the first time the talk of representation to the untouchables was total in the report by Montague Chelmsford. It was written that the clever class suppressed the general people. In 1930 the Royal commission of the Government of India submitted the information. The representation of all castes in government services should be provided according to the ratio in this report. The round table conference was held on November 12th, 1930. Vic Roy invited Dr. Bhim Rao Ambedkar to speak at this conference. During the meeting, Dr. Bhim Rao Ambedkar addressed the impoverished class's demand to the Simon Commission in 1928. For example, the reservation in education, services, the partnership in administration, seats in Parliament and Assemblies, etc. Dr. Ambedkar revised the same in the conference and put different demands for the development of depressed class with the memorandum.

Reservation, so far confined to provincial and locals levels, was for the first time appeared on the national scene formally with the communal award of 1932. The Poona pact increased the number of reserved seats and adequate representation for the depressed castes in the federal and provincial legislatures. However, in pre-independence India, jobs, including educational institutions, for SCs and not for STs began in 1943.

Reservation Policy on Education system after Independence

Constitution and Reservation (Government policy)

There are so many things necessary for human beings on this Earth. Treating equally of all the people became one of the essential demands after the Independence of India.

Promoting and imposing reservation is one of the objective criteria for treating the Indian people equally. After Independence, our Indian Constitution-makers modified and changed the old system of reservation policy. The reservation was undertaken to address the historic oppression, inequality, and discrimination faced by those communities and to give these communities a place. This is intended to realize the promise of equality enshrined in the Constitution. To remove various discrimination or depressed classes and treat all the people equally, the Indian Government provided Reservation for the weaker section of society in the fundamental rights of the Indian Constitution. A particular provision of reservation was imposed in Article 15(4) to increase the educational standard of the depressed/exploited class. In Article 46, the specific requirement of special boarding and scholarship, etc., has been arranged for SCs and STs. In Article 15(4): "All citizens shall have equal opportunities of receiving education. It also states that "The State shall promote with special care the educational and economic interest of the weaker sections of society (in particular SCs and STs), and shall protect them from social "injustice" and all forms of exploitation." In Article 29(2), there is a provision that any weaker section students stand on merit. Students transferring into the Bodh Dharma from SCs and STs will also be eligible for the grant. According to Article 340, this provision of the reservation is mainly based on Scheduled Castes and Scheduled Tribes and Other Backward Classes (OBCs). They are socially and educationally backward classes of citizens within the territory of India.

The reservation policy and the Commissions

The Indian government established Commissions for Scheduled Castes, Scheduled Tribes, and Other Backward Classes to offer quota in jobs and educational institutions. In 1953, after Independence, the Kaka Saheb Kalelkar Commission was established for the first time in India. The Government of India appointed the commission with 11 members to look into India's socially and Educationally Backward Classes citizens, especially the Scheduled Castes and Scheduled Tribes. This commission constituted for the provision of reservation to backward classes problems. Initially, in 1954, the Ministry of Education suggested that 20% of places be reserved for Scheduled Castes and Scheduled Tribes in educational institutions as per the proportion of the state's population. At present, for example, states like Kerala, Mizoram, Nagaland, and Arunachal Pradesh, Tamil Nadu, and Maharashtra went up to 90%. The backward classes were classified into four categories. The four categories are as follows:

1. Low social position in the traditional caste hierarchy of Hindu society,
2. Lack of general educational advancement among the majority of a caste or community.
3. Inadequate or lack of representation in government services.

4. Inadequate representation in trade, commerce, and industry.

According to the Kalelkar Commission report, they identified around 2399 caste or groups as Backward Classes with the recommendation, but the Government of India did not accept their proposal.

The Mandal Commission, founded in 1979 to identify India's socially and educationally backward classes, was the most recent. In 1980, the commission determined 52% of Other Backward Classes of India's population excluding Scheduled Castes and Scheduled Tribes. So, the Mandal Commission's report recommended that members of Other Backward Classes could be granted reservation to 27 percent of jobs under the Central Government and Public sector. In 1982, it was specified that 15% and 7.5% of vacancies in the public sector and government-aided educational institution should be reserved separately for the Scheduled Castes and Scheduled Tribes, respectively. For the first time, the school was opened at the District Head Quarters only for untouchables in 1981-82. But these schools were closed very soon because the teachers of the general caste were not willing to teach in these schools. After this, the government opened the opportunity to all under Carter Act in government service. But the result was zero because the government did not want to make the general caste Hindu angry. As a result, until the end of the nineteenth century, the untouchables' entrances to schools and government offices were kept closed.

The special committee of the National Policy on Education, 1986 (revised in 1992) to improve the educational status of STs continues to be the significant strength in launching particular interventions and incentives to improve the accessibility for the Tribals who live in the far-flung remote areas and remain isolated. Therefore, efforts for universalizing primary education continued, primarily through the program of Sarva Shiksha Abhiyan. One of the unique features of this program is the participation of STs parents/guardians in the activities of schools, which ensures ownership of the program of Nutritional Support to Primary Education or the Mid-Day Meals acts as support services increase retention rates.

In the context of higher and technical education, special provisions also launched such as relaxation in minimum qualifying cut-off percentages, reservation of seats, remedial coaching, and scholarships extended by the Department of Secondary and Higher Education. Special concessions were also provided to Scheduled Tribes students for improving their skills in the upcoming/modern trades, which have better employability. The 93rd Constitutional Amendment and the Implementation have great significance in the history of India because the amendment opens the door for weaker sections of societies. The amendment came into force in 2006, under Articles 15 (clause 5). The states were allowed to make special provisions to those weak in socially and educationally backward classes, especially Scheduled Castes and

Scheduled Tribes. Special provision in the admission to educational institutions, including private educational institutions, is also included in this amendment. Condition of 27 percent for other backward classes was passed in the 93rd Constitutional Amendment Act in 2006 for implementing reservation in admissions. The Ministry of Labor implements especially training programs for upgrading of skills of STs, besides improving the working conditions of STs workers. The 'Coaching – cum- Guidance Centre for educated STs Job seekers' schemes, scattered around the country, cater to their specific needs. Of these, 13 centers provide facilities for training in shorthand and typewriting. These Centers offer occupational information and individual guidance and conduct confidence-building programs to benefit the STs Job seekers.

The latest provision of reservation was in 2019; the government announced the 10% reservation in educational institutions and government jobs for the economically weaker section of the general category. Over the years, many students from reserved types, especially those belonging to Scheduled Castes, Scheduled Tribes, and Other Backward Classes, have been admitted to the basic quota of reputed universities and colleges of India. As per the AISHE report 2015-16, out of 3,45,84,781 students enrolled in Indian higher education institutions recently, a total of 52.56% students were from reserved categories (SCs, STs, OBCs), and the remaining 47.44% belonged to the general class. In the Indian higher education system, reservation quota means that a certain number of seats in all universities and colleges are allocated for socially and educationally disadvantaged students or those who belong to various castes such as SCs and STs. In Indian higher education institutions, 15% and 7.5% of seats were reserved for SCs and STs categories, respectively. Apart from that, 27% of seats are reserved for OBC category students. It takes the total percentage of reservations in Indian colleges and universities to 49.5% leaving 50.5% of available seats for General category candidates. The entire provision of reservation in higher education and other fields for SCs, STs, and OBCs should not exceed 50%.

The practice of education in reservation policy

The practice of the reservation system in Education in India was divided into five categories such as reservation based on Caste, Religion based on reservation, management quota system, gender-based quota, and reservation for NRIs in higher Education institutes.

a) Reservation based on caste:

Equality before the law is undoubtedly defined under Article 14 of the Indian Constitution. It means that the State and Central government will not distinguish any Indian citizens based on their gender, caste, creed, religion, etc. For these, the central government of India and all the

states government has allocated seats in educational institutes for the SCs, STs, and OBCs in various ratios. For example, in higher education, the Central government has allotted 15% and 7.5% of seats for the SCs, STs, and 27% for OBCs. But this is not the same for every state because the allocation of seats in State-run educational institutions should be as per the proportion of the state's population. For example, in Assam, the rules for reservation in government-aided educational institutes are 27% for OBCs, SCs for seven, and STs for 12. On the other hand, in West Bengal, reservations in government-aided educational institutes are 22% for SCs and 6% for STs, and 7% for OBCs categories, in most of the tribals states in North East India like Meghalaya, Mizoram, Nagaland, etc. followed more than 50%, 70%, 80% and 90% in the state services and educational institutions.

b) Religion-based reservation:

This provision is made especially to religious minorities in India. Since Muslims and Christians are minorities in terms of religion, the center and state-run higher educational institutes have also allotted a percentage of seats. There are also around 50% of seats in religious minority educational institutes for Muslims and Christians. For example, the state government of Tamil Nadu provided 3.5% reservation for Muslims and the Christian.

c) Management quota system:

Although there is reservation in management, it's stated that the high economic or rich people in India enjoy the share of seats in the management quota in higher educational institutes because only the wealthy can afford these seats, regardless of caste or religion. Many of India's prestigious higher education institutions set aside 15% of total seats for management quotas?

d) Reservation based on Non-Resident India (NRI):

NRI is a citizen of India who holds an Indian passport and has temporarily immigrated to another country for six months or more for employment, education, or other purposes. NRI in Higher Education Institutes is an abroad opportunity for further studies provided by the government of India. But this is only to some colleges and universities offering higher education reserved a 15% seats for NRIs in Gulf Country. For example, in Bangalore, seats are reserved in engineering, medical, and MBA colleges for students of Indian origin but have migrated to other countries.

e) Gender biases quota:

It is well established that reservation is provided in various professions; similarly, the Indian government offers seats in higher education to girls and women. To know about this, many of

the law colleges in India allotted 30% of reservation seats for women and girls. For example, the Bihar Engineering Board of the state allocates 3% of the girls' total seats in engineering, medical, and pharmacy.

Provision regarding Anglo-Indian community

A special provision of education was granted to benefit the Anglo-Indian community under Article 337. However, this provision of particular concession to the Anglo-India community shall cease after 30 years from 25.1.1980. And also, imposed some restriction that no educational shall be entitled to receive any grand unless 40% of annual admissions therein made available to a member of communities other than the Anglo-Indian community. Thus, for example, the State order which prevented the Anglo – Indian Schools from admitting students of different communities was unconstitutional due to prevented the Anglo-Indian School from performing the constitutional obligation of recognizing at least 40 percent of students of other communities.

The provision of reservation in the field of education

Articles 46 and 29 (2) of the Constitution provides reservation in the fields of education. The direction has been informed that the reservation limit should not be more than 50%, and in this percentage of 50%, the candidates will remain of every weaker section of society. It was an attempt to know the knowledge of the informers about the provisions of reservation imposed in the educational field. The data is shown in the table.

Knowledge of provision	Number of the informers					
	Regarding Services			Regarding Promotions		
	Boys	Girls	Total	Boys	Girls	Total
Yes	150(43.10)	74(27.00)	224(36.10)	150(43.10)	74 (27.00)	224(36.01)
No	198(56.5)	200(72.9)	398(63.99)	198(56.9)	200(72.99)	398(63.99)
Total	348(100.00)	274(100.00)	622(100.0)	348	274	622

The data of the table indicates that informers know the provisions of reservation. The informers are well acquainted and careful about the condition of reservation imposed in the field of education. But, those informers who do not know did not share their ideas about the provision of reservation. Based on the data of the tables, it clears that those boys' and girls' informers are careful regarding the requirements of reservation. They are all well acquainted

regarding the admission in the schools, colleges, scholarship and relaxation in fees available in the educational institutions. But there are also unknown reservation provisions in the field of education who are studying in Degree Colleges.

Reservation Policy and Education of Women

The importance of education in the development of both men and women concerning civilization cannot be overstated. Proper education is helpful in the development of personality and the building of a positive environment. India's social and political class is firmly in favor of providing preferential treatment to women to create a level playing in the field of its citizens. Due to their generosity, women in India could get a reservation or preferential treatment in education and jobs. But, there is a misconception about the reservation provisions to women's education. This preferential treatment of women in India discriminates against them in admission to schools, colleges, and universities. No doubt, teaching provides an opportunity for employment to the people and makes careful to them and society, etc., but the women's condition is also weak here. For example, out of 83% of educated women in Kerala, 64% are uneducated in India. And also, according to the census report population of 1991 of Bihar, Rajasthan, and Uttar Pradesh, almost 27 lakhs women do not know words formation. So, in these conditions, the educational situation of women is very pathetic and sad today. Thus, the use of reservation in education provided to the women then will it be proper? In this connection, the information of the data is shown in the table given by the informers.

Resolution	Number of the informers		Total
	Boys	Girls	
Proper	99(28.45)	155(56.57)	254(40.84)
Improper	249(71.55)	119(43.43)	368(59.16)
Total	348(100.00)	274(100.00)	622(100.00)

According to the preceding facts, the government's indecent suggestion regarding women's education reservation was mainly accepted by 59.16 percent of informants. The number of boys' informers (71.55%) is more than the girls' informers (43.43%). Only 40.48% of the whole tell proper the proposal of the government reading reservation in education to the women. 44.80% informers supporters of this reservation the numbers of girls is more (55.57%) comparatively boys informers only 28.45% boys informers support this reservation system. Those informers (71.55) opposed this reservation of women in education; they supported the research scholars' logic that such a system can take the birth of general and non-general caste

feelings, which may be more harmful than casteism. Less than half of the whole women informers raised the question of women's reservation in education.

Agreed and disagreed with reservation on an Educational basis.

Reservation on an educational base means that reservation of benefit will be provided to that person whose educational condition is of low standard or whose family members are uneducated. Still, he should be educated either he may be of any caste or class. The concerning data is shown in the table.

Consent	Number of the informers		Total
	Boys	Girls	
Yes.	36 (10.34)	10(3.65)	45(7.40)
No.	312 (89.66)	264(96.35)	576(92.60)
Total	348 (100.00)	274(100.00)	622(100.00)

According to the research, 91.16 percent of informants oppose imposing a reservation system based on educational criteria. Only 8.84% of informers showed their consent on a theoretical basis. The girls' informers are more numerous than boys who disagree on an academic foundation reservation. The number of such informers is 93.03% and 10.34%. The comparative study of the table clear that most informers are not in favor of another basis except an educational foundation.

Position of Scheduled Castes and Scheduled Tribes in Educational Institutions

The position of the Scheduled Castes and Scheduled Tribes in educational institutions is also the same as other problems. Highly qualified candidates were appointed regarding teaching jobs in most universities, but getting highly qualified candidates is not available among the Scheduled Castes and Tribes. Since there was a provision of considerations and reserved posts for Scheduled Castes and Tribes, all these considerations did not allow the implementation of reservation policy in University appointments to the teaching posts. On the other hand, universities in Karnataka have followed the reservation policy of filling 15% of seats with Scheduled Castes since 1976. But the case studies of four Karnataka Universities regarding teaching posts appointments are the significantly less and unsatisfactory picture of Scheduled Castes appointments. Thus, in Bangalore University, the percentage of Scheduled Castes teachers is 2 percent only, in Mysore 2.6 percent, in Karnataka 0.8 percent, and

Agriculture University 0.6 percent. The following table shows the meager percentage of SCs teachers.

Position	Mysore			Bangalore			Karnataka			Agriculture University		
	Total. No	S.C.		Total. No	S.C.		Total. No	S.C.		Total. No.	S.C.	
	N	%			N	%		N	%		N	%
Professor	69	1	1.4	57	3	5.2	72	—	—	77	—	—
Associate Professor	90	4	4.4	-	-	-	160	-	-	197	2	1
Assistant Professor	288	4	1.4	251	5	2	371	5	1.4	511	3	0.6
Total	477	9	2	308	8	2.6	603	5	0.8	785	5	0.6

The table shows a high difference in the number of teachers' appointments. For example, out of 275 Professors, only 4 Scheduled Castes Professors were appointed; out of 447 Associate Professor, only 6 Scheduled Castes, and 1,421 Assistant Professor, 17 Scheduled Castes persons were selected only. This means they have not followed the reservation percentage, and qualified Scheduled Castes candidates are generally unavailable. The causes of these unfair appointments might be five reasons in the Karnataka study: hostile selection committee or indifference of employers or non-availability of qualified candidates or corrupt practice and the roster system. However, it is generally proof that the indifference of employers and hostile selection committees should be the two main factors. In addition to that, Vice-Chancellors ignored and underestimated the interest of the Scheduled Castes candidates as they would be less helpful in a political battle in the temple of learning. Therefore, Vice-Chancellors act according to teachers' politicians of influential groups and compose the Selection Committee accordingly. It was also the same thing when they surveyed Kakatiya University and Rajasthan University. For example, out of 165 teachers, 126 belonged to forwarding caste or classes, 36 belonged to Backward Classes, and only three belonged to the Scheduled Castes in the former teaching staff positions. Thus, the percentage of Scheduled Castes teachers was 1.82 percent.

The above survey justified that Scheduled castes are extremely negligible in the University teaching profession because the discriminatory policy in the selection system and how unwritten reservations work are horrifying. The selection of candidates does not necessarily indicate the non-availability of better candidates than the candidate chosen. Still, an invisible and untold reservation usurped in favor of the dominant class basis. Whoever

objected to the reservation to Scheduled Castes and Scheduled Tribes cannot shut eyes on these inner stories of frustrating the cause of Scheduled Castes and Scheduled Tribes and grabbing all benefits based on untellable and invisible reservations. It is the selfishness practiced by the politicians and higher authorities in the University. The cause of SCs and STs is suffering, and the cause of learning is seriously threatened. Lastly, Scheduled Castes and Scheduled Tribes seats cannot fill in the Right to Information (RTI). But, when it was seeking the Right to information by Mr. Mahendra Pratap Singh, it was revealed that there were no SCs/STs Professors in 4 Central universities -JNU, Delhi University, BHU, and Allahabad. The following is the overall figures of sanctioned and filled in posts:

University	Sanction Post for SC.	Filled in	Sanction Post for ST	Filled in
AMU	283	1	142	0
DU	255	44	128	14
JNU	109	24	55	9
BHU	362	115	181	30

In another incident, a warrant is issued by the National Commission of Scheduled Castes to arrest HRD Secretary who failed to appear before the commission at the date of hearing fixed to hear the complaints of Hindu Chaudary, General Secretary of SCs/STs Employees Welfare of BHU. The reason is that 'the University authorities manipulated and ignored the reservation policy while filling up vacant posts, promotions, and other benefits.' When she complained about it, the University to teach her lesson wrongfully deducted 27,000 from her salary and framed a vigilance case against her. The overall assessment of SCs/STs poor, vulnerable and deplorable condition of SCs/STs is that their problems have not improved significantly. Social discrimination continues to despise them and exploit them too. Not only these but also still attacked, raped, denied access to places of worship, familiar water sources, education, dignified jobs, and other rights.

Conclusion

Although the Reservation policy was introduced for the weaker section of society in Indian, in every aspect, there are reservation problems, and the educational reservation problem is one of them. Developed Countries like America also adopted reservation policy as affirmative action and did not have as many issues as India had. The main reason is that the concerned governments provided too much lesser percentage rather than abiding by the exact rate offered by the law of the Constitution. In the 1980s, the younger generations of all

caste had access to educational resources also unsatisfactory. After Independence, receiving general education to the backward castes increased faster than the upper-caste but very low in higher education. The Mandal Commission was formed in 1979 to "identify the socially and educationally backward classes, to consider the question of seat reservations, quotas for people to redress caste discrimination, and to use eleven social, economic, and educational indicators to determine "backwardness," but these were also heavily manipulated by the upper caste. For example, in 2006, Arjun Singh, cabinet minister of MHRD of the United Progressive Alliance government, was accused of playing caste politics when he introduced reservations for OBCs in educational institutions all around. Corruptions therefore translated into power and a means to enter the political arena, once only open to upper-caste members.

About the women's Reservation Bill issue, most women in India do not know what the bill contains except the 33% reservation of women. Lack of Education is the main factor in this regard. To become a better position, few educated women and members of Parliament raise their voices for more participation at the Parliament through reservation. According to them, increasing the number of women in Parliament will help empower Indian women, and that their increased presence as a result of this bill will alter the nature of politics, making it less corrupt, more sensitive to women's needs, more educational development, and more democratic and compassionate overall. Still, the members of Lok Sabha also object to this in the Parliament of India.

Articles 16 (4A) and 16 (4B) have been inserted flow from Article 16 (4) under the constitutional amendments. But this also did not change the structure of Articles 16(4). These amendments are confined only to SCs and STs. We reiterate that the ceiling limit of 50%, the concept of creamy layer, and the compelling reasons, namely, backwardness, the inadequacy of representation, and overall administrative efficiency, are all constitutional requirements without which the structure of equality of opportunity in Article would be collapse. Therefore, before making reservation provisions, the concerned States must examine the provided reservation percentage in each case for the existence of compelling reasons, such as how many reservation percentages are provided for OBCs, SCs, and STs based on the proportion of the backward classes population, the inadequacy of representation, and overall administrative efficiency. The necessity of reservation becomes better than nothing for many states, but it is impossible to say that reservation does not benefit everyone. Lastly, not to let the politicians and government manipulate the reservation percentage, public voice is significant by utilizing the method of protest, bandh, strikes, sit-in protest, public procession, etc.

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