

# SUBVERSION OF WOMEN'S RIGHTS

In order to make the arbitration forum certain and definite, courts were established following the procedures of English courts, with English rules and procedures and a clear hierarchy of courts. The English concepts of fairness, equity, and good conscience were used as direct channels to introduce English laws and customs into areas that had been designated as personal laws. These ideas, which found their way into the laws of Hindus and Muslims, changed the local customs and practices in unexpected ways.

**Politicization of Individual Regulations: A Study of Colonial India 5**  
Despite the initial policy of not interfering in people's private lives, British rule gradually altered the established local customs through a variety of means as it gained acceptance and stability. The administrators viewed the legal structure as an essential component of its civilizing mission.

At this point, the process of making local laws through commentaries that included the customs of the area was stopped. The law became certain, uniform, and stifling as a result of the British interpretations of ancient texts that became legally binding. This reasonable marker of innovation was invited by the recently developing English-taught working class of Bengal and given the English an ethical support for administering India, as harbingers of edification. The Hindu society had the opportunity to enter a new era of "civilization" thanks to their interventions. The Evangelists purposefully created an image of the cruel and superstitious natives who required Christian salvation.

The Widow Remarriage Act of 1856, the Age of Consent Act of 1860, and the Prohibition of Female Infanticide Act of 1872 followed the acclaimed Sati Regulation Act of 1829. The "barbaric" native customs that were the focus of

# Subversion Of Women

**Yi-Tong Ma**



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