

## **Women Empowerment and Upliftment Efforts of the British**

### **Administration in India (19th–20th Centuries)**

**KASHINATHA**

Assistant Professor of History

RBANMs First Grade College, Halasuru, Bengaluru, Karnataka

#### **Abstract**

The period of British rule in India brought several major changes in the country's social and legal system. Among these, the question of women's position and rights received increasing attention from both Indian reformers and the colonial administration. The British government introduced several laws and policies that aimed to remove harmful practices like sati, female infanticide, and child marriage, and to support widow remarriage and women's education. Although these measures were influenced by political motives and colonial ideas of moral duty, they played an important role in changing social attitudes. The reforms helped Indian society to start looking at women as individuals with rights and dignity. This paper studies the main reforms and their wider impact on Indian society. It also examines how these changes became the base for later movements that worked for equality and women's empowerment in independent India.

Keywords: British rule in India, women's reforms, sati, Female Infanticide, widow remarriage.



## **Introduction**

The nineteenth century was a period of deep change in India. With the arrival and consolidation of British rule, Indian society came into contact with new systems of law, education, and administration.

These changes brought new debates about morality, religion, and human rights. Among the most discussed questions was the condition of Indian women. For centuries, Indian women had lived under strict patriarchal traditions that limited their independence and denied them many basic rights.

Before the British came, social customs such as sati, child marriage, and the seclusion of women had become deeply rooted. These customs reflected not only gender inequality but also social and religious beliefs that were rarely questioned. The spread of English education, printing, and reformist ideas in the nineteenth century created a new space for public discussion. Social reformers and intellectuals began to see women's progress as a key to the moral and cultural renewal of the nation.

The British government, on its part, also saw women's reform as part of what it called the 'civilising mission'. Many British officials and missionaries believed that Indian society was backward because of its treatment of women. While their motives were often political, their actions created a platform that Indian reformers could use.

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Figures such as Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Jyotirao Phule became important voices in this process. They argued that religion and tradition should not be used to justify injustice. Their reform efforts, supported at times by British legislation, started a long process that gradually improved the position of women. The reforms of the nineteenth century may not have reached all sections of society, but they changed the direction of social thought and prepared India for later movements demanding equality and rights for women.

### **Sati Abolition Act 1829**

One of the first and most symbolic reforms of the British period was the abolition of sati. This practice, which required a widow to burn herself on her husband's funeral pyre, was followed mainly among certain upper-caste Hindu groups. Though it was not universal, it represented the extreme subordination of women in a patriarchal society.

The issue came into the public eye during the early nineteenth century. Reports of sati shocked many British officials and missionaries who saw it as proof of India's moral decline. Indian reformers like Raja Ram Mohan Roy strongly condemned the practice, calling it against humanity and religion. He argued that true Hindu scriptures never required women to die in this manner and that society had misinterpreted the texts. In 1829, Governor General Lord William Bentinck passed a law that made sati illegal and punishable by death. The step was not easy, as many conservative groups opposed it, claiming it was interference in religion. However, the government justified it as a matter of human conscience and justice. The abolition of sati marked a major shift in the relationship between the state and religious customs.

Although a few isolated cases continued for some years, the number of incidents dropped sharply. More importantly, it sent a strong message that women's lives had value and that harmful traditions could be questioned and reformed. It was a moral and legal victory that inspired further reforms aimed at improving the status of women.

### **The Prevention of Female Infanticide Act 1870**

Another cruel practice that drew the attention of both the British authorities and reformers was female infanticide. In many communities, especially among certain Rajput clans and high-caste groups, girl children were considered an economic burden. The pressure of dowry and the belief that sons carried forward the family line led to the killing of newborn girls.

British administrators came across this practice during population surveys and local investigations.

The shocking imbalance between male and female births could not be ignored. Early attempts to stop it included persuasion and treaties with local chiefs, but these measures were not enough. The practice continued secretly. In 1870, the British passed the Female Infanticide Prevention Act. It required compulsory registration of births and allowed investigation into any suspicious deaths of infant girls. The Act also authorised local officials to take preventive steps and collect data. Though enforcement was difficult, it made the issue visible and forced people to confront it.

Gradually, with the spread of education and reform movements, attitudes began to change. Social reformers and religious leaders spoke against the practice, urging families to value daughters as much as sons. The law, combined with growing awareness, helped to reduce the number of such cases. The campaign against female infanticide also showed that government policy could be used to promote moral and humanitarian values in society.

### **The Hindu Widow Remarriage Act 1856**

Widowhood in nineteenth-century India was one of the harshest social conditions faced by women. Once their husbands died, widows were often forced to live lives of strict discipline, denied comfort, pleasure, or the chance to remarry. They were considered inauspicious and were excluded from family and public ceremonies.

Ishwar Chandra Vidyasagar, one of the leading reformers of Bengal, was deeply moved by their suffering. Through his writings and speeches, he proved that Hindu scriptures did not forbid widow remarriage. He believed that moral progress could not be achieved without justice for women. Responding to his campaign, the British government passed the Hindu Widow Remarriage Act in 1856. The Act legalised the remarriage of Hindu widows and protected their rights to property. It gave social support to those who wanted to challenge the old customs.

Though only a few such marriages took place in the early years, the law had great symbolic value. It showed that society could change its traditions through discussion and compassion. The reform also encouraged many others across India to fight for women's dignity and freedom from oppressive customs.

### **Reforming the Age of Consent and Child Marriage**

Child marriage was another social evil that attracted wide debate during the British period. Girls were often married at a very young age, which caused health problems, early motherhood, and even death.

The tragic death of ten-year-old Phulmoni Dasi in Bengal in 1889 brought this issue into public focus.

At that time, the legal age of consent for sexual relations was only ten years. The case of Phulmoni Dasi showed the dangers of child marriage and the lack of legal protection for young girls. Reformers like Behramji Malabari and women's organisations began to demand a change in the law. In 1891, the British government passed the Age of Consent Act, which raised the age of consent to twelve years. Though the change seemed small, it represented a major step toward recognising the rights of women and children. Some conservative leaders criticised the Act as foreign interference in Indian customs, but reformers defended it as a matter of basic morality.

Later, the Child Marriage Restraint Act of 1929 further raised the age of marriage to fourteen for girls and eighteen for boys. These laws helped to reduce early marriages and encouraged families to give more importance to education and health. They also introduced the idea that women's bodies and lives should be protected by law, which became an important part of modern Indian thought.

### **Growth of Female Education**

Education became the most powerful tool for women's empowerment during the nineteenth century. In the early years of British rule, girls' education was very limited. Most families did not believe that girls needed formal schooling. Missionaries were among the first to open schools for girls, teaching them reading, writing, and basic moral lessons.

The British government recognised the importance of women's education in Wood's Despatch of 1854. It recommended that girls should be educated as part of national development. The establishment of the Bethune School in Calcutta in 1849 set an example for others.

Indian reformers also played a key role. Jyotirao and Savitribai Phule opened the first school for girls of all castes in Pune in 1848. Despite facing social criticism and threats, Savitribai continued her mission. In southern India, Kandukuri Veerasingam and others followed similar paths, linking education to moral and social reform. By the early twentieth century, more Indian women began to study in schools and colleges. They entered new professions as teachers, doctors, and lawyers. Educated women like Pandita Ramabai and Cornelia Sorabji became pioneers in public life. Women's organisations such as the Women's Indian Association (1917) and the All India Women's Conference (1927) gave a new shape to the women's movement. Education helped women become aware of their rights and gave them the confidence to participate in national and political activities. The growth of women's education not only improved individual lives but also transformed families and communities. It encouraged ideas of equality and social responsibility and made women active agents of change rather than passive followers of custom.

### **The Mixed Legacy of British Reforms**

While the British reforms improved many aspects of women's lives, they were not free from contradictions. The British often used the argument of women's welfare to justify their political control over India. The claim that British rule had 'rescued' Indian women from backward customs was a way to present themselves as moral rulers.

At the same time, the reforms had lasting effects that went beyond the British motives. They gave Indian reformers the language and tools to fight for justice. Indian women began to speak for themselves, writing, teaching, and organising for their rights. The new legal and educational systems opened opportunities that had never existed before. However, the reach of these reforms was limited. Most of the benefits were confined to cities and upper-caste families. Rural women and those from lower castes or minority communities continued to face severe restrictions. Economic hardship and social barriers prevented them from taking advantage of new opportunities.

Even with these limitations, the reforms of the nineteenth century changed the basic structure of Indian society. They showed that law could challenge custom, and that education could change the direction of social values. The British period thus became a bridge between traditional society and the modern struggle for gender equality.

(RASHTRAKAVI MAITHILI SHARAN GUPT)

### **Conclusion**

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The British administration in India introduced many reforms that reshaped the condition of women and gave rise to new ideas of equality and justice. Though these efforts were often mixed with political interests, they cannot be denied their social importance. The abolition of sati, the prevention of female infanticide, the support for widow remarriage, and the raising of the age of consent were all steps toward recognising women's dignity and rights.

Education played the biggest role in creating lasting change. It gave women a voice and a sense of identity. The spread of schools, colleges, and reform movements helped women come forward as leaders in society and the freedom struggle. The nineteenth and early twentieth centuries thus laid the foundation for the women's movement in independent India. They created a generation of educated, aware, and determined women who went on to demand full equality under the Constitution. The journey from subordination to empowerment was long and incomplete, but the reforms of the British period gave it the first push.

In the end, the legacy of British reforms in India must be seen as a partnership of change. The laws and policies of the colonial government provided a starting point, but it was Indian reformers and women themselves who carried forward the real work of transformation. Their courage and conviction made the nineteenth century not just a time of colonial rule, but also an age of awakening for Indian women.

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