

## Two Tales of Women's Education Bhide Wada And Bahuli Houd

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### Abstract

The architecture of any city defines the character of the city and speaks about its culture. These two structures are located in densely populated areas in the centre of the city. The purpose of this paper is to chronicle the first girls' school and the first victim of women's education. In 19th century, our society was going through apartheid, gender inequality, caste system etc. Women at that time had no social and economic freedom. Women's education was totally restricted. In this way, the great social reformer, Jyotirao Phule started the first girls' school at Bhidewada in Budhwar Peth. His wife Savitribai Phule supported him. To start the girl's education Savitribai Phule had faced great harshness of the society.

The Bahuli houd was built by Dr. Vishram Ramji Ghole in the memory of his 9 year old daughter Kashibai who was the first known victim of women's education.

Pune had witnessed these two important events in the concern of Women education, but all these were neglected and dilapidated today. To know the issue in depth a survey was conducted through questionnaire method. It showed that new young generation of the current time are not aware of it.

Through this paper tried to review the work done by the eminent personalities like Mahatma Jyotirao Phule, Savitribai Phule and Dr. Vishram Ghole to improve the women's condition.

Through the two structure Bhidewada and Bahuli houd which is correlated each other tried to highlight subaltern history, women's history women's social and economical condition of 19th century through this paper.

**Keywords** Mahatma Jyotirao Phule, Savitribai Phule, Dr. Vishram Ghola, Kashibai Ghole, Women's education, Bhidewada, Bahuli houd.

### Introduction

Today Pune is known as educational hub. In 19<sup>th</sup> century, two major events took place in Pune, first girl's school was started in Bhidewada and the first victim of women's education. Caste discrimination was the special feature of the Maharashtra in the 19<sup>th</sup> century. During that time, the situation of women was very pathetic. They had no freedom in social and economic life, there was more emphasis on adherence to scriptures, religious superstitions and traditions. Due to the unequal social system, child marriage, sati system, restrictions on women's education etc. traditions were prevalent in the society.

Mahatma Jyotirao Phule was a great social reformer, social worker, thinker and writer. His wife Savitribai Phule gave valuable support in this work of social awakening, abolition of untouchability and caste system and providing education to women and backward classes. Savitribai Phule was a Social reformer, educationalist and poet. She is considered to be the pioneer of Indian feminist movement.

Dr. Vishram Ramji Ghole was a liberal and social reformer. At that time, he got the honorary title of 'Rao Bahadur'. Apart from this, he held the title of 'Honorary Surgeon to the Viceroy' and the post of Fellow of Mumbai University.

This paper is trying to know the history of Bhidewada which is now a days in dilapidated Bahuli Houd which has survived in the corner of Faraskhana police station in Pune and its present form.

## Literature Review

- R. Kulkarni, Mahatma Jyotirao Phule Samajic aani Shaikshanic karya, Diamond Publication, 2011. This book focuses on Mahatma Jyotirao Phule's work and social condition of Maharashtra in 19<sup>th</sup> century in detail.
- Desai A. R., Social background of Indian Nationalism, Popular Prakashan Bombay, 1987. This book focuses on a comprehensive study of the transformation of Indian Society, through a century and half-up to the commencement of Second World War, And the resultant rise of Indian Nationalism. It gives a Historical, synthetic and systematic account of the genesis of Indian Nationalism.
- Aruna Dhere, Sarvajanic Satyadharmache Upasak Dr. Vishram Ramaji Ghole, Rajhans Pakashan, 2002. This book focuses on many individuals who have stayed away from such limelight and politics have contributed to the transformation of society - especially the upliftmen of the Bahujan society. This biography shows that today's positive society has been created due to their tireless and visionary efforts.
- M. S. Dixit, Ase Hote Pune, Utkarsha Prakashan, 2001. This book focuses on the history of the city of Pune from 17<sup>th</sup> century to 20<sup>th</sup> century has been written in 57 articles by the author M.S. Dixit has taken in this book, Articles Published in the year 2000 and some other articles from Kesari newspaper are included in this book.

## Objective

1. To study the historical background of social movement in India.
2. To Study the works of Mahatma Phule's for emancipation of women.
3. To understand the educational institution started by Phule with reference to girl education.
4. To study the detail history and importance of Bhidewada and Bahuli houd.
5. To study the present condition of Bhidewada and Bahuli Houd.
6. To study the historical and heritage importance of Bhidewada and bahuli houd.

## Hypothesis

1. A study of the historical background of social movements in India is important to understand the historical significance of these two structures.
2. Mahatma Phule's work for women's emancipation proved to be a saviour for women.
3. The first girls' school opened by Mahatma Phule gives an idea of the education system at that time.
4. Bhidewada and Bahuli's Houd reveal its history and importance.
5. The vision of the people living in Pune city towards these two structures can be understood from the present condition of Bhidewada and Bahuli Houd.
6. Its history shows the historical and heritage importance of these two structures.

## Data collection and research methodology

- For this research paper primary data collected through the Survey method with the help of questionnaire from the people of Pune and the history scholar.
- Secondary data collected from the books, journals and website for the research study.
- Historical research method adopted for this research paper.

## Interpretation

If making reference to the history of Indian women's education time like in Vedic era, many women were very well educated and apparently some of the Vedic verses were written by them. But this privilege was only reserved for women from Royal or upper class, with the result there that no

general education system was provided for girls. In the Post Vedic period, women who interested in learning studied in temples, mosques and other places in village but also here not everybody could have access to it, as this education facility was not available for outcast people. With the establishment of British rule in India and the introduction of the western education system in early 1810s European and American missionaries started private school for wealthy class in some part of India like Bengal and South India.<sup>1</sup>

American Christian missionaries established some school in Mumbai and Ahmednagar. In Ahmednagar Cynthia Farrer was worked as superintendent of her school. In 1847 Jyotirao Phule once visited her girl's school in Ahmednagar got inspired to open a school for girls in Pune. Phule enrolled his wife Savitribai Phule in Farrer's school for course of teachers training.

After completing her teacher's training Savitribai Phule started teaching girls at in Pune. She did so alongside Sagunabai Kshirsagar, sister of Jyotirao Phule, who was a revolutionary feminist as well as a mentor of Jyotirao Phule.

Tatyasaheb Bhide was inspired by the work that trio was doing. With the permission of Tatyasaheb Bhide, Jyotirao Phule, Savitribai Phule, Sagunabai along with Fatima Shaikh started their own school of Bhidewada in a 1<sup>st</sup> January 1848, which is the first girl's school started by Indian. The curriculum at Bhidewada is included traditional western curriculum of Mathematics, Science and Social Studies. At the time, Pune was considered a very orthodox city. Jyotirao and Savitribai were attacked many times. Sometimes these attacks were physical and sometimes psychological abuse. But Savitribai Phule and her colleagues continued with their work.

There were some people in Pune who stood firm with the Phule couple. Not only supported his work, but carried forward his legacy. In this the prominent name comes Dr. by Vishram Ramji Ghole who was the grandson of Gopalrao Ghole, the fort holder of Anjanvel in Guhagar. As his father was employed in the army, he got the opportunity to study and became a surgeon. He became widely known as a renowned surgeon in British time. Dr. Ghole was given the title Rao Bahadur at the governor's court. Mahatma Phule's reformist ideas overwhelmed him. In order to reach the thoughts of Mahatma Phule everywhere, Dr. Ghole was trying. He never allowed a gap between words and deeds. He spread literacy but started from his own home.<sup>2</sup>

His eldest daughter's name was Kashibai. Everyone affectionately called her a doll. She also looked like a sweet doll. He enrolled Kashibai in a girls' school. Many of the hard minded opposed him, threatening him on occasion. Her family did not see her going to school. Some one of Ghole's relatives fed her a glass piece from a food. In that, the innocent girl died due to internal bleeding after eating a glass loaded food. This is the first known victim of female education. In the memory of his beloved daughter Dr. Ghole built a water tank near his house and kept open it for the people of all castes. A doll was installed on the Houda in the memory of Kashibai hence it came to be known as Bahuli Houd.

### **Background of Bhidewada-**

Bhidewada is situated in Budhawar peth, Pune. The Wada that housed the school is one of many traditional houses that continue to stand in Pune's old quarters. These structure were built in the 18<sup>th</sup> century, when Pune was the capital of the Peshwa.

Most typical wadas were two storage tall, and followed a rectangular layout with eight rooms surrounding two central courtyards, a well and common toilet Facilities. They housed many members of an extended family, and even close friends. Wada were used as homes for members of the Peshwa ruling class, upper- class, and citizenry and even functional as offices. The common courtyard such as the one in the Bhidewada, facilitated the beginning of several social movement as they acted as

<sup>1</sup>www. Missphule.wprdress.com, Savitribai Phule and Women's Education, 2016

<sup>2</sup>Aruna Dhere, Sarvajanic Satyadharmache Upasak Dr. Vishram Ramaji Ghole, Rajhans Pakashan, 2002

suitable meeting space for like-minded men and women. In 1793 Sadashiv Shastri Bhide bought this Wada from Datt Shastri at the cost of Rs. 1501<sup>3</sup>.

#### **Background of Bahuli Houd-**

In memory of his beloved doll, his daughter Kashibai Dr. Ghole built a water tank in front of his house in Budhwar Peth in Pune in 1880 A.D. and kept it open to people of all castes and religions. This water tank was octagonal in shape and in the centre of the water tank was a fountain and sculpture of Kashibai in the form of a doll. In front of the Kotwal Chawdi, the inauguration ceremony of this water tank was done by Dada Bhutkar, a great reformer of the Matang community, on the day of Bhaubija.

According to the mention on the water tank, Kashibai was born on 13 September 1869 and died on 27 September 1877. An idol of her was erected on this houda. The water coming from Katraj was poured into this tank.

#### **Present Condition of Bhidewada-**

Today, Bhidewada lies in a dilapidated state. It was mortgaged to the Pune Merchants co-operation Bank in the 1990's and eventually sold to Mantru Kishor Associate in 2000. Many of the people and the organisation organized a demonstration in front of Pune Municipal Corporation to demand to declare the Wada heritage site. This has been submitted to the Maharashtra State government. Bhidewada's case is currently in court. His title clearance and tenancy issues are pending.<sup>4</sup>

#### **Present Condition of Bahuli houd-**

In 1995 Kotwal Chawadi was demolished and this cistern was moved during road widening. The idol of the doll here also disappeared and its remains are in the memory of old people of Pune. Now, some part of this water tank is located near the present Dagdusheth Ganpati temple within the limits of Faraskhana police station.

Mahatma Phule, Savitribai Phule and their associates had to face the opposition of the society while laying the foundation of women's education, the orthodox society of that time took more effort to oppose and its witnesses are Bhidewada and Bahulichi Houd who survive today in neglected and dilapidated form.

### **Conclusion and Findings**

- This two tales of women's education show the social system of that time and the importance of women in the society in the 19<sup>th</sup> century in Maharashtra.
- These two structures are witnessing the great work done by social reformers like Mahatma Phule, Savitribai Phule, Dr. Vishram Ramji Ghole to improve the society through social movements.
- As both these structures have historical importance, it is necessary to preserve that heritage so that the next generation will be able to understand its history.
- This Paper will be helpful to write the subaltern and women's history.

<sup>3</sup>M.S. Dixit, Ase Hote Pune, Utkarsh Prakashan, 2001

<sup>4</sup> Sakal News Paper, Pune, first edition, 11 March 2023

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