

CHAPTER- IV.

PROFILES OF SOLAPUR

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## CHAPTER

### PROFILE OF SOLAPUR

The present chapter in the first part deals with the profile of Solapur city, in the second part deals with the social profile of retired textile mill workers in Solapur.

Solapur city is the head quarter of Solapur district. There are 11 Tahasils in this district.

They are :

- |               |                      |
|---------------|----------------------|
| i) KARMALE    | vi) MOHAL            |
| ii) BARSHI    | vii) NORTH SOLAPUR.  |
| iii) MADHE    | viii) SOUTH SOLAPUR. |
| iv) MALSHIRAS | ix) SANGOLE.         |
| v) PANDHARPUR | x) MANGALWEDHE.      |
| xi) AKKALKOT  |                      |

#### 1. HISTORICAL BACKGROUND :

Solapur is generally pronounced as "SHOLAPUR". The word Solapur seems to be derived from two words "SOLA" meaning sixteen and "PUR" meaning village.

It is said that Solapur is spread over sixteen villages. They are<sup>1</sup>:

- 1) Allitapur,
- 2) Ahmedpur,
- 3) Chapladev,
- 4) Chapladev,
- 5) Fatepur,
- 6) Jamdarwadi,
- 7) Kaljapur,
- 8) Khadrapur,
- 9) Khandravkiwali,
- 10) Muhammadapur,
- 11) Ranapur,

12) Sandalapur, 13) Shaikpur, 14) Solapur, 15) Sonagi, 16) Sonapur & Vaidkawadi.

However, the research indicates that the name of Solapur or Sholapur is derived not from the congregation of sixteen villages. There is an evidence that the inscription of Shivyogi Shri. Siddeshwar of the time of Kalachuris of Kalyani that the town was called Sonnalage and this town was known as sonnalgagi upto the time of Yadavas. A sanscrit inscription dated SHAKE 1238, after the downfall of the Yadavas found at Kamati in Mohol shows that this town was known as Sonalipur. One of the inscription found in Solapur fort shows that the town was called, Sonalapur. Another fort shows that this city was known as Sandalapur. During the Muslim period the town came to be known as Sandalapur. The word SANDAL meaning Sandal-wood. It is therefore, most probably, during the course of time the name Solapur was evolved by dropping "NA" from the name "SONALAPUR". Subsequently the Britishers also pronounced and spelt Solapur as Sholapur. Today again it is pronounced and spelt as Solapur.

There is an old fort here, The Siva temple called Siddeshwara, a 12<sup>th</sup> century devotee of Shiv and it has become the sacred centre of the Lingayat as well as Hindus. The saint is known for establishing

68 Shivlingas in the city. The lake and the temple known after his name are his creations. This was his GNYAN BHOOMI or KARM BHOOMI. There is an annual pilgrimage known as "Gadda Pilgrimage" or Gaddyachi Yatra" on Makar Sankrant. It is celebrated on 14<sup>th</sup> January every year. The procession of this Gadda fair is known as procession of Yogandas (Sticks). The city Solapur is the meeting ground for Bhagwats from all over Maharashtra who speak Marathi, Lingayats migrated from Karnatak speak Kannada and Padmashalis migrated from Andhra speak Telagu. All these people stay side by side in respectful tolerance towards each other ways of worship. The religious out look is fortunately accompanied by humanitarian heart, which feels sympathy for the sufferers and the helpless. Solapur is one of the important cities in Maharashtra State wherein many kinds of institutions are running i.e. Charitable hospitals, boarding houses for poor students voluntary organisations and such other institutions done with the effects of the people and many public institutions and temples in the district and even outside have been given donations from Solapur businessman and traders.

The historical background of Solapur city is not rtraceable but it is said that it was under the rule of kind shatkarinior Andrabhrutya in 90 B.C. to 300 A.D. whose capital was Paithan. After Andhrabhrutya it was

under regime of Chalukya upto 760 A.D. Rashtrakut upto 973 A.D. upto 1184 A.D. it was again in the Kingdom of Chalukya and then in the Kingdom of Yadavas of Deogiri. But due to the defeat of Yadavas of Deogiri Solapur city had come upto 1375 A.D. under the Muslim regime Bahamani. The capital during his regime was Gulbarga. Bahamani regime became feeble, in due course and then Adilshahi was established at Vijapur and Nijamshahi at Ahmednagar and the Solapur city was included in Nijamshahi in 1497 A.D.

However Solapur city never got a chance to become capital but is having a fort had to face many battles between Nijamshahi and Adilshahi from 1497 A.D. to 1599 A.D. from 1599 A.D. to 1758 A.D. it was under the rule of Moghuls, Nijamshahi, Vijapurshahi and again Moghuls and Nijamshahi one after another. But during the period of 1758 Nanasahab Peshave conquered it and it was brought under Maratha empire upto 1814 A.D. and after it to British empire. Solapur was very important and strong military centre in Maratha empire. Solapur city and district also gave a great fight upto the end against increasing powerful British Rule.

Solapur city also put efforts in gaining freedom. The citizens of Solapur, Hutatma Mallappa Dhanshetti, Jagannath Shinde, Shri. Kisan Sarda and

and A.R. Kurban Hussain were sentenced to death and other citizens had gone to the jails, as they protesting against the tyrannical administration of Britishers.

Since the beginning and even after independence, the citizens of Solapur are making sincere efforts in all walks of life as well as are contributing their efforts to prosper the country. In the year 1862 the local body of Solapur was given the status of Municipality and the status of Municipal Corporation was given on 1<sup>st</sup> May, 1964.

## 2. GEOGRAPHICAL BACKGROUND :

Solapur is the fifth largest urban Agglomeration in Maharashtra State. It lies entirely in the Bhima-Sina-Man-basins. Bhima river is the border of Maharashtra and Karnataka State. It lies on 17° 42' East 17°10' North and 18°32' North Latitude and 76°15' East longitudes, the district is fairly well defined to its west as well as to its East by the inward-looking scraps of Phaltan Range and the Osmanabad Plateau, respectively. The high-bowering districts are Sangli to its south west. Satara to its west, Pune to its North-West, Ahmednagar to its North, Bhir and Osmanabad to its East and the Bijapur district in Karnataka

State to its South. Though of an irregular shape, the district is roughly squarish 200 Kms. East-West and 150 Kms. North South.<sup>2</sup>

The population of Solapur according to 1981 census is 5,13,956. Out of them 2,65,830 are male and 2,48,120 are female. Its area is 25.33 square Kms.<sup>3</sup> The height from sea level of this city is 479 meters. It is a hot place. Yearly temperature of Solapur city is maximum  $43.3^{\circ}\text{C}$  and minimum  $10^{\circ}\text{C}$  approximately. The highest maximum temperature recorded at this place was  $45.6^{\circ}\text{C}$  on May 12, 1939 and the lowest minimum was  $4.4^{\circ}\text{C}$  on January 7, 1945. The average annual rainfall is 742 mm.

Like most of the Indian towns Solapur city is a collection of Period places i.e. it is and has come upto the present stage as an unplanned town. Both the ways of life of the people and its existing land use are its, highest and its naughtiest problems. The programmes and plans have little chance of success because it is conceived half heartedly and is likely to sink for want of commitment or dedication. Nevertheless a Master plan is being superimposed on its in the planning section. At the same time there is no use of denying that Solapur has a vital place in the national urban system with which its

interconnected and interrelated by highways, railways and other communication channels. Nearest city having 1,00,000 population is Poona and the distance between Solapur and Poona is 243 Kms. Bombay which is a capital of Maharashtra state, is 428 Kms. away from Solapur.

### 3. INDUSTRIAL BACKGROUND :

#### 1) LARGE SCALE AND SMALL SCALE INDUSTRIES :

Solapur stands fourth industrially developed city in the Maharashtra State. The first organised industry i.e. Cotton textile mill was established in Solapur in the year 1877. Today there are four big cotton mills and two spinning mills in the city. They are :

- 1) Laxmi cotton Manufacturing Co.Ltd., Solapur.
- 2) Vishnu Cotton Mills Ltd., Solapur.
- 3) Shri.Jam Ranjit Singhji Mills, Solapur.
- 4) Narsingji Giriji Manufacturing Co.Ltd., Solapur
- 5) Shri.Solapur Sahakari Soot Girani Niyamit, Solapur.
- 6) Shri.Yashwant Sahakari Soot Girani Niyamit, Solapur.

During the 19<sup>th</sup> century, Solapur was well known for its DHOTARS. Today it is known for Jacquard Chaddars in India. Moreover, its latest



products, wall hanging from waste cotton, napkins and towels, are increasing the industrial status of the city. Solapur is often spoken as textile community, super imposed on Indian towns. Besides, the modern textile mills, Solapur is a congenial home for handloom and powerloom weaving industry which provides employment to thousands of workers. The weaving community has migrated mainly from Telangana in Andhra Pradesh and Bijapur, Gulbarga and Raichur in Karnataka.

Besides the cotton textile industry, there is a sugar factory named "Siddeshwar Sahakari Sakhar Kharkhana" and engineering industry named Shivaji Works Ltd., Shivashahi.

There is also industrial estate at Solapur which is one of the several institutional technique developed and applied successfully to the basic problems of initiating and sustaining the development of small and medium scale industries by providing in a compact and developed area, water supply, drainage electric supply, transport facilities, etc. alongwith suitable space. As per new plan 34 acres of land has been acquired by Government and handed over to the industrial estate co-operative society for development.

The society has 284 members who are shareholders. At present seven type of industries are operating in the industrial estate viz. foundry, Engineering, cement processing, plastics, textiles drugs and allied chemicals and Refinery of sweet oil. A number of entrepreneurs and attracted to locate their factories in the Industrial Estate due to various facilities available therein.

The dyeing industry has been in existence in Solapur for a long time as an ancillary to the local handloom industry. There are also the cotton ginning and pressing units at Solapur.

The Solapur district being an important ground-nut and sesame growing centre, there are number of small scale oil-mills. Ground nut is the main raw material, sunflower and sesame are the other oil seeds which are also used for extraction of edible oil.

ii) COTTAGE INDUSTRIES :

The Cottage industry occupy an important place in the economy of the district since time immemorial. It provides a source of livelihood to numerous artisans and crafts-man who were well known for their skill and workmanship.

The important cottage industries in the Solapur city are :

Handloom-Weaving, Bidi manufacturing, farming, leather working, fibre working, bamboo-working, oil pressing, carpentry smithy dyeing and printing, silk processing, poultry, brick making and lime, soap making and miscellaneous industries like Kunka making, agarbatti making and cap manufacturing.

Most of the cottage industries are hereditary in character followed by person belonging to certain caste only. Mobility of labour in these industries is not conspicuous. The important cottage industries are :

a) HANDLOOM WEAVING INDUSTRY :

The handloom weaving industry in Solapur seems to have commenced during the regime of PESHWAS. The settlement of Madhavrao Peth (The present Mangalwar Peth) in Solapur some time in the last quarter of the 18<sup>th</sup> century proved an attraction of many trading and artisan families from Hyderabad Nizam's territory. They include some families of caste weavers such as Khetri, Momin etc. Padmashalis came to Solapur at the invitation of Peshwas. They were followed by some Togati families. The rise of the modern

factory in India in the seventies of the last century altered the organisation of the local handloom weaving industry.

b) BIDI INDUSTRY :

Bidi is used to gain relief from daily routine life of the people "Tobacco is possibly the most democratic luxury". It is a rich mans solace and poor man's comfort. It was first brought into India by Portuguese for their hook-ah during the year 1508.<sup>4</sup>

Bidi manufacturing is one of the most important cottage industries in the city. It provides a source of income to a considerable number of women. According to 1981 census there were 32,000 workers in this industry in Solapur out of them 28,000 were women workers. The needs of the family of these women are generally weavers or low paid workers who are earning migre amount. Therefore these women work for supporting the family income. All of them carry raw material to their dwelling house for rolling the bidis. Processes tobacco or Jarada and TENDU leaves are the main raw materials required to the industry, different qualities of tobacco are obtained from Nipani, Sangli, Kolhapur and Gujarat. Tobacco leaves

are purchased from Chandrapur and Bhandara district of Maharashtra and from Madhya Pradesh. The tools and equipment required for making bidies consists of a furnace metal trays and pairs of scissors.

The Bidi Manufacturers having patents or brands for getting better prices. Bidies are mostly sent to the various places in the state of Gujraat, Andhra Pradesh and also to many of the districts of the state of Maharashtra. They are also sold out in middle east countries. This industry provides employment to women and children. The factory owners have their godowns and warehouses for keeping the tobacco "TENDU" leaves and the rolled Bidies. The leaves are given to the women workers who cut them into required sizes for rolling the Bidies. The wages are paid to the women on a weekly basis, the earning is depending upon the individuals capacity of rolling the bidies.

#### 4. GROWTH OF SOCIAL SERVICES :

There are two schools of social work i.e. Walchand College & Institute of Management, where post graduation courses in social work are conducted. These schools of social work are providing trained manpower for practicing social work in Solapur and other parts of the country.

Besides, these schools provide services to the voluntary organisations and individuals in Solapur.

The voluntary organisations in Solapur are also providing professional services to the poor, needy and sufferers, Nearly 49 different types of voluntary organisation are functioning in Solapur City. The professional social workers have been appointed in most of these organisations for the purpose of scientific social work. The untrained Social Workers are taking an opportunity to undergo training in Social work in these schools. Besides 19 labour welfare centres have been set up in Solapur city. These centres provide recreational, educational, cultural & social services to the workers and their families.

The trained professional social workers have formed their association in Solapur under the name of and style of "TAPASWEE" under the leadership of Mr.V.P. Bet, lecturer in Social Work Walchand College, Solapur, and under the guidance of Mr. S.G. Sawane, Mr. V.J. Patrudakar & Mrs. Meera Barnabas. This organisation provides counselling services, social services to the needy persons and guidance to the voluntary organisations and individual Social Workers.

The institutional and non-institutional services are rendered in Solapur.

5. SOCIAL BACKGROUND :

The trade, commerce, industry in Solapur is not the monopoly of any particular religious or caste groups. It is practiced by the people belonging to various religious and caste groups, such as Hindus, Muslims, Jains, Lingayats, Brahamins, Marathas, and different languages

The people of this region speak Marathi, Kannad, Telagu, Hindi Language and in each lingestic groups, there are a number of castes and sub-castes.

6. SOCIAL PROFILE OF RETIRED WORKERS :

The social profile of retired textile workers includes the following aspects of their life :

- i) Religion and Caste.
- ii) Size of the family.
- iii) Literacy level
- iv) Age groups.
- v) Marital Status.
- vi) Mother tongue.

i) RELIGION AND CASTE :

India has the distinction of being the only country in the world with a well defined caste

system. This fact permeates the various, aspects of social existence within Indian society. Even in day today interaction, a person is generally 'Placed' by enquiring about the caste backgrounds of the people. Those that are outside the purview of caste, i.e. those that are not Hindus, are defined by the religion to which they belong. Of course, with modernisation, the caste system has changed considerably and hold of the religion has weakened. Nevertheless, caste as well as religion do remain important factors in social life. )

The textile workers were found to be Muslims, Marathas, Backward class, and scheduled castes and Padmshalis.

The padmshalis are migrant from Andhra Pradesh and Lingayats are migrant from Karnataka. The Padmashalis are originally weaver castes who come to Solapur to find work in the textile mills of Solapur. These weaver castes use to earn their livelihood from handloom weaving. This was a household occupation for both men & women. However, with the rise of the textile mills industry in India the handlooms suffered a dective Handloom weavers all over the country began to migrate in search work. Since they were already skilled in weaving, then tended to migrate to the major centres of textile industry (mainly to Maharashtra) and



were usually absorbed into the weaving department. However very few Padmshalis were retired during the year 1983 which was selected for the sampling purpose. Hence they are not seen more in our sample eventhough majority population is padmshali.

Muslims are of two types. There are those who are traditionally from an artisen background and them those from a higher class background.

#### SIZE OF FAMILY :

The joint family seems to be popular among the retired mill workers in Solapur. A majority of the workers i.e. 90 per cent are living in joint families.

#### LITERACY :

A majority of the workers are literate 35 per cent are found to be illiterate and 65 per cent and are found to be literature.

#### AGE OF RETIRED WORKERS :

A majority of the workers are found to be in the age group between. 65 to 70 years. A very few per cent were found between 70 to 75 years.

#### MARITAL STATUS :

In our sample a majority of the retired workers are found married and few per cent were found unmarried till their retirement. Few per cent were found diverced.

MOTHER TONGUE :

In our sample it is found that mother tongue of the majority of the retired workers was Marathi and Urdu and few per cent were found speaking Kannad and Telagu.

Analysis of the personal informations of the retired mill workers regarding their age, marital status, sex, educational background, mother tongue, religion and caste.

TABLE - 1.AGE GROUP BY SEX

AGE GROUP (in years)	SEX		Total
	MALE	FEMALE	
60 to 65	15 (25%)	02 (3.33)	17 (28.33%)
65 to 70	39 (65%)	02 (3.33)	41 (68.33%)
70 to 75	02 (3.33%)	00	02 (3.33%)
Total ..	56 (93.33)	04 (6.66)	60 (100%)

NOTE : Percentages have been given in the brackets.

Table-1 shows the age groups of the retired mill workers in Solapur & Sex.

It is seen from the above table that out of the total sampled respondents 93.33 per cent respondents were male and 6.66 per cent were female, out of the males 25 per cent were in the age group of 60 to 65, 65 per cent were

found in age group of 65 to 70, and only 3.33 per cent were in the age group of 70 to 75. But it was also found that there were no respondents, either from male or female who were above the age of 75 years. And from the female respondents 3.33 & 3.33 per cent were from the age group of 60 to 65 and 65 to 70 respectively.

From the total respondents 28.33 per cent were found in the age group of 60 to 65 and 68.33 per cent were found in the age group of 65 to 70 years and only 3.33 per cent were found in the age group of 70 to 75 years.

A great majority of the respondents (96.66%) were found in the age group of 60 to 70 years. This shows that the longevity of the textile workers in Solapur is good.

TABLE - 2.

SEX BY RELIGION

SEX	RELIGION			TOTAL
	HINDU	ISLAM	BOUDH	
MALE	33 (55%)	21 (35%)	02 (3.33%)	56
FEMALE	04 (6.67%)	-	-	04 (6.66%)
TOTAL	37 (61.67%)	21 (35%)	02 (3.33%)	60 (100%)

NOTE : Percentages have been given in the brackets.

Table-2 shows the sex of the retired mill workers and their religion.

It is seen from the above table that nearly 55 per cent of the respondents irrespective of their sex were

belonging to Hindu religion, 35 per cent of the respondents were belonging to Islam religion who are the males, 6.67 3.33 per cent were belonging to Boudh religion and the remaining 6.67 per cent were belonging to Hindus who were females.

Thus, it appears that a overwhelming majority of the respondents were found belonging to Hindu religion. A little more than one third of the respondents were belonging to Islam and only few per cent were belonging to Boudh.

It seems that Hindu respondents are more because Hindu population to more and the said mills have scientific recruitment policy and the believes in only head and merit and not the caste, colour and creed.

TABLE - 3.

CASTE COMPOSITION

Caste	No. of respondents
Brahmin	01 (1.67)
Chambers	02 (3.33)
Dhangar	04 (6.66)
Dhor	01 (1.67)
Kaikadi	03 (5.00)
Kamti	01 (1.67)
Kasar	01 (1.67)
Lingayat	05 (8.33)
Laman	01 (1.67)
Lonari	01 (1.67)
Mahar	08 (13.33)
Maratha	08 (13.33)
Muslim	21 (35.00)
Padmashali	02 (3.33)
Wadar	01 (1.67)
Total	60 (100%)

NOTE : Percentages have been given in the brackets.

Table-3 show the caste composition of retired mill worker respondents.

It is seen from this table that out of the total 60 sampled respondents nearly 1.67 per cent respondents were belonging to Brahamins 3.34 per cent Chambar, 6.66 per cent Dhangars, 1.67 per cent Dhors, 5.00 per cent Kaikadi, 1.67 per cent Komati, 1.67 kasar, 8.33 per cent Lingayats, 1.67 per cent Lamans, 1.67 per cent Lonari, 13.33 per cent Mahars, 13.33 Marathas, 35.00 per cent Muslims, 3.33 per cent Padmshalis and 1.67 the remaining/per cent respondents were Wadar

Thus, it appears that a overwhelming majority of the respondents were found belonging to Schedule Castes and Schedule Tribes. A little less than one third of the respondents were Muslims and a very few per cent of the respondents were belonging to higher caste Hindus.

It shows clearly that the selected textile mills in Solapur have scientific recruitment policy based on without considering caste, colour and creed.

TABLE - 4.AGE GROUP BY MARITAL STATUS

AGE GROUP (in years)	MARITAL STATUS					TOTAL
	SINGLE	MARRIED	DIVOR- CED	WIDOW	WIDOWER	
60 to 65	00	16 (26.67%)	00	00	01 (1.66%)	17 (28.33%)
65 to 70	02 (3.33%)	35 (58.33%)	01 (1.67%)	01 (1.67%)	02 (3.33%)	41 (68.33%)
70 to 75	00	02 (3.33%)	00	00	00	02 (3.33%)
Total ..	02 (3.33%)	53 (88.33%)	01 (1.67%)	1 (1.67)	3 (5%)	60 (100%)

NOTE : Percentages have been given in the brackets.

Table- 4 shows age groups of the retired mill workers in Solapur & Sex.

It is seen from the above table that 26.67 per cent of the sampled respondents who were in the age range of 60 to 65 years were married only 1.66 per cent of the respondents were widower.

The respondents in the age group of 65 to 70 were 68.33 per cent and out of those 3.33 were single, 58.33 were married and 1.67 were divorced and 1.67 were widows and 3.33 were widowers.

The respondents in the age group of 70 to 75, were constituted 3.33 per cent and were all belonged to the married group.

28.33 per cent of the sampled respondents were in the age group of 60 to 65, 68.33 per cent of the respondent were in the age group of 65 to 70, and 3.33 per cent of the respondents were in the age group of 70 to 75 years.

A majority of the retired textile workers under study were in the age group of 65 to 70 and majority of them were married and very negligible per cent of the respondents were unmarried till their retirement.

It is crystal clear that the marital life of the retired workers in textile industry in Solapur is good.

TABLE - 5.

EDUCATIONAL BACKGROUND

----- Educational Background -----	No. of respondents
Illiterate	21 (35%)
Literate	12 (20%)
Primary Level	27 (45%)
----- Total .. -----	60 (100%)

NOTE : Percentage have been given in the brackets.

Table-5 depicts the educational background of retired mill workers in Solapur.

It is seen from the above table that 35 per cent of the respondents were illiterate, 20 per cent were illiterate and the remaining 45 per cent were educated upto the primary level.

It shows clearly that majority of the respondents were literate and a little more than one third of the respondents were illiterate.

It seems that managements of both the mills in Solapur have not taken any efforts to conduct adult education classes to make their labour forces literate for maintaining efficiency and creating awareness among them regarding their responsibility and duty.

TABLE - 6.

MOTHER TONGUE

Mother tongue	No. of respondents
Marathi	25 (41.67%)
Urdu	21 (35.00%)
Kannad	08 (13.33%)
Telagu	06 (10.00%)
Total	60 (100%)

NOTE : Percentages have been given in the brackets.

Table-6 illustrates mother tongue of the retired mill worker respondents in Solapur.

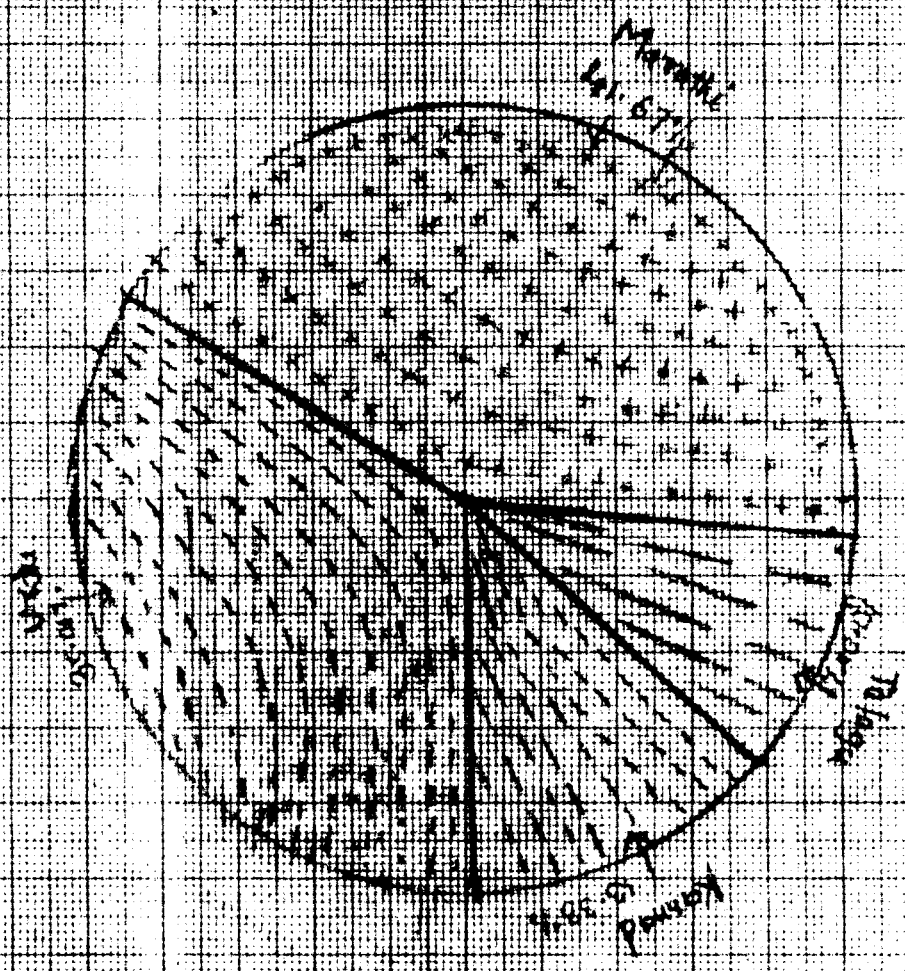
It is seen from the above table that out of the total sampled respondents nearly 41.67 per cent of the respondent's mother tongue was found Marathi, 35.00 per cent respondent's Urdu, 13.33 per cent respondent's Kannada and the remaining 10.00 percent respondent's mother tongue was Telagu.

It appears that a great majority of the respondent's mother tongue was Marathi where as only 10.00 per cent of the respondent's mother tongue was Telagu. Solapur



# Table No. 6 MOTHER TONGUE

R=Respondents  
Circle = 5.2 c.m.



being a district of Maharashtra State, the marathi speaking people are more eventhough the migrated people from the neighbouring states are more.

It seems that the migrated people have settled down in Solapur since last several years and they have learnt Marathi language which has become their mother tongue in due course.

TABLE - 7.

TYPE OF FAMILY BY NO. OF DEPENDENTS

TYPE OF FAMILY	NO.OF DEPENDENTS IN THE FAMILY							TOTAL
	One	Two	Three	Four	Five	Six	Seven	
Joint	3 (5%)	4 (6.67%)	19 (31.67%)	10 (16.67%)	7 (11.66%)	7 (11.66%)	4 (6.66%)	54 (90%)
Nuclear	6 (10%)	-	--	--	-	-	-	06 (10%)
	9 (15%)	4 (6.67%)	19 (31.67%)	10 (16.67%)	7 (11.66%)	7 (11.66%)	4 (6.66%)	60 (100%)

NOTE : Percentages have been given in the brackets.

Table-7 shows type of family and no. of dependents in their family.

It is seen from the above table that out of the total sampled respondents 5 per cent of the sampled respondents who were belonged to the joint family had only one dependent, 6.67 per cent of the respondents had dependents, 31.67 per cent of the respondents had 3 dependents, 16.67 per cent of the respondents had four dependents, 11.66 per cent of the respondent had 5 dependents and another 11.66 per cent of the respondents had 6 dependents and 6.66 per cent of the respondents had seven dependents, The respondents belonged to the nuclear family also constituted 10 per cent of the sampled respondents had only 1 dependents.

It is found from the above table that the joint families had more dependents where as the nuclear families of retired textile workers

under study had only 1 dependent.

It seems that joint family system still carries all the responsibilities of the family members due to which the members may be dependent. The dependents may also be more due to minor members of the family.

TABLE - 8.

TYPE OF FAMILY BY RELATIONSHIP WITH SPOUSE

Type of family	Relationship with spouse			Total
	Good	Harmonious	Indifferent	
Joint	44 (73.33%)	3 (5%)	7 (11.67%)	54 (90%)
Nuclear	-	06 (10%)	-	6 (10%)
Total	44 (73.33%)	9 (15%)	7 (11.67%)	60 (100%)

NOTE : Percentages have been given in the brackets.

Table-9 illustrates the type of family of the retired mill, worker respondents and the relationship with their spouse.

It is seen from this table out of the total sampled respondents 73.33 per cent of the respondents were belonged to the joint family had good relationship with their spouse, 5 per cent of the respondents had harmonious relationship where as 11.67 per cent of the respondents had indifferent relationships with their spouse and the remaining 10 per cent of the respondents who were belonged to the nuclear families had harmonious relationships with their spouse.

It appears that a over whelming majority of the respondents i.e. 88.33% covered under study had the harmonious and good relationship with their spouse, only few retired textile worker respondents i.e. 11.67 per cent had indifferent relationship with their spouse. It may be because of the nature of spouse or indifferent attitude of the other family members which might have reflected on their personal relationship.

TABLE - 9.

TYPE OF FAMILY BY FAMILY PROBLEMS

TYPE OF FAMILY	FAMILY PROBLEMS				TOTAL
	QUARRAL BETWEEN RESPONDENT AND WIFE	QUARRAL BETWEEN RESPONDENT AND CHILDREN	QUARRAL BETWEEN CHILDREN & MOTHER	NO PROBLEM	
Joint	20 (33.34%)	17 (28.33%)	17 (28.33%)	-	54 (90%)
Nuclear	03 (5%)	-	03 (5%)	-	06 (10%)
Total	23 (38.34%)	17 (28.33%)	20 (33.33%)	-	60 (100%)

NOTE : Percentages have been given in the brackets.

Table- 9 shows the type of family and problems in their family.

It is seen from the above table that out of the total sampled respondents 33.34 per cent of the respondents who were belonged to the joint family had the quarrel with their wives, 28.33 per cent had the quarrel with their children, 28.33 per cent had the quarrel between children and mother and the

remaining 5 per cent of the respondents who were belonged to the nuclear family had the quarrel with their wives and another 5 per cent had the quarrel with their children and mother.

It is found that the retired textile worker respondents under study (100%) had the quarrels with their wives, children and mother occasionally.

It seems that though the relationship between the husband and wife are harmonious and good, the quarrels take place between them occasionally on different family issues. It may be because of their difference of opinion or obstinate nature. The quarrels between the respondents and their children may be taking place because of the attitude and individualistic approach.

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