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CHAPTER : II

THE PROFILE OF THE MILK-MEN

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CHAPTER : IITHE PROFILE OF THE MILK-MEN

The respondent milk-men are from a varied background i.e. age, sex, marital status, caste, religion, and education. The detail analysis of their social background is discussed below :

AGE OF THE RESPONDENTS :

The following table indicates the age categories of the respondent milk-men :

TABLE NO. : II - 1AGE BACKGROUND OF 94 RESPONDENTS

Villages	Age Groups				Total
	18-30 yrs.	31-40 yrs.	41-50 yrs.	51-65 yrs.	
Rui	12	15	-	-	27
Valivade	7	6	6	1	20
Harale	1	9	2	1	13
Shiroli	4	5	3	-	12
Halondi	2	3	3	-	08
Mangao	-	3	2	2	07
Rukadi	3	2	-	2	07
Total	29	43	16	6	94
(%)	(30.85)	(45.74)	(17.03)	(6.38)	(100)

The above Table no. : II - 1 reveals that as many as 72 i.e. 76.59 per cent respondents belong to the age upto 40 years and the remaining 22 i.e. 23.41 per cent belong to the old age group. One has to be healthy and strong for the activities of the collection of milk and its selling. Because, for such activities a bicycle is used and one has to run the bicycle with a loaded milk-can(s). That is the reason that the men belonging to the old age-group are very few in this dairy job. It is also reported by the respondents themselves that normally after the age of 45, a man does not have that physical normally strength and so he retired from his job.

In this job, one has not only to be engaged eight hours in a day, but one has to go at the distant places of the milk suppliers and the customers also: Therefore, this activity exclusively remained of males.

MARITAL STATUS OF THE RESPONDENTS

AND THEIR TYPES OF FAMILY :

Out of 94 respondents, as many as 81 i.e. 86.17 per cent were married and the remaining 13 i.e. 13.83 per cent were unmarried. Thus the activity seems to be of adult males rather than of unmarried ones.

Further it is interesting to note that out of 94 respondents, 47 i.e. 50 per cent respondents belonged to the joint family and the remaining 47 i.e. 50 per cent respondents belonged to the nuclear family. Also the data reveal that most of the respondents (88 i.e. 93.61 per cent) were economically depending on the job of milk-selling. Thus the respondents' activity seems to be the major support to their families.

CASTE AND RELIGION BACKGROUND

OF THE RESPONDENTS :

The caste and religion background of the respondents is given below :

TABLE NO. : II - 2

DISTRIBUTION OF THE RESPONDENTS BY CASTE

Village	Caste of the Respondents								Total
	Maratha	Jain	Linga- yat	Dhan- gar	Muslim	Mahar	Mang bar	Chamv bar	
Rui	16	6	2	-	2	-	-	1	27
Valivade	15	3	-	-	2	-	-	-	20
Harale	5	1	-	3	4	-	-	-	13
Shiroli	6	-	2	-	4	-	-	-	12
Halondi	1	5	-	-	-	1	1	-	08
Mangao	4	1	-	-	2	-	-	-	07
Rukadi	3	2	-	-	2	-	-	-	07
Total	50	18	4	3	16	1	1	1	94
(%)	(53.20)	(19.14)	(4.25)	(3.20)	(17.03)	(1.06)	(1.06)	(1.06)	(100)

Traditionally, the dairy job was the job of Gawali caste (known as milk-men). But the above Table no.:II - 2 shows that now so far as this sample is concerned, it has become the job of any one irrespective of one's caste and religion background. In Kolhapur district men from upper caste Hindus down to the lowest ex-untouchables have engaged in the job of dairy. The data of the above Table no.: II - 2 reveal that a majority (i.e. 79.79 per cent) of the respondents belongs to the upper caste Hindu groups and many (i.e. 53.20 per cent) belong to the Maratha caste. As compared to other caste Hindu groups i.e. Jain and Lingayat the Marathas and the Dhangars are economically weak. There is no surprise over the lowest entry (i.e. 3.18 per cent) of ex-untouchables men in the dairy job. It is because, the notion of pollution is still prevalent in villages. However, there is no caste obstacle in urban areas to get the customers to the ex-untouchables milk-men. Further it is significant to note that the 16 (i.e. 17.03 per cent) Muslims have adopted a dairy activity. Thus the job of dairy is no longer the job of a particular caste.

EDUCATIONAL LEVEL OF THE RESPONDENTS :

The following Table no. : II - 3 indicates the educational level of the respondents :

TABLE NO. : II - 3EDUCATIONAL LEVEL OF THE RESPONDENTS

Category of Educational level	Respondents' Caste Background								Total
	Mara- tha	Jain	Linga- yat	Dhan- gar	Mus- lim	Mahar	Mang bhar	Cham- bhar	
Illiterate	3	1	-	1	-	-	-	-	5 (5.32)
Primary	7	5	1	-	4	1	-	1	19 (20.21)
Secondary	21	6	1	-	4	-	1	-	33 (35.11)
Higher- Secondary	15	5	2	1	8	-	-	-	31 (32.98)
Graduate	4	1	-	1	-	-	-	-	6 (6.38)
Total	50	18	4	3	16	1	1	1	94
(%)	(53.20)	(19.14)	(4.25)	(3.20)	(17.03)	(1.06)	(1.06)	(1.06)	(100)

Higher education is not an essential requirement for the job of milk-collection and selling. But to maintain the dairy of customers and suppliers a little education at least at literacy level is needed. From the above Table no.: II - 3 what appears that 64 i.e. 68.08 per cent respondents belong to the category of S.S.C./H.S.C. level of education. Now-a-days, a boy who is simply an S.S.C./H.S.C. or a Graduate has a rare chance of getting a service job. So it is quite possible to find a self-employment in dairy market. Moreover, it is notable that the educational attainment among the Marathas was much higher than the rest of the caste-groups. Out of 94 respondents, as large as 47 i.e. 50 per cent from the single Maratha caste-group were educated.
