CHAPTER - I
INTRODUCTION

The endurance and continued existence of the social order is achievable, if there present social harmony and social solidarity among the people. Peaceful co-existence is not a routine development. Individual members of the society must do their best to preserve and uphold it. Social harmony or order in society possible only when people confirm to certain accepted standards of behaviours or norms. Individual by himself cannot do this. Hence society exercises its force or control over the individual members. Thus there is a need of social organization. It is important to note that social organization is not a mechanical organization. Social organization is a group of social positions, connected by social relations, performing diverse social roles. It is an institution in a society that works to socialize and control the groups or people in it. There are different social organizations which are functioning in the society to maintain its law and order such as police, military, court, prisons etc. Home Guards organization is one such organization which is shouldering its responsibility along with police organization all over the nation to guard and maintain the social harmony.

Home Guards are a group of strong-willed people drawn from all walks of life, high and low, without any discrimination of caste and creed.
or community. The name itself indicates Home means House wherein the family lives in guarding of the home. It is nothing but guarding of society. By and large home Guards used to consists of people like teachers, doctors, lawyers, businessmen, industrial workers and clerks, career girls and house wives who work together with one common aim serving the people. Home Guards are voluntary and disciplined organization, ever ready to meet any emergency and crisis, both with strength and with popular appeal. Home Guards always welcome the person who are civic-minded and who believes in public services and willing to devote their time and energy towards protection of the Home Guards Front. They are prepared to volunteer outside their working hours and ready to take on responsibility entrusted by the Government in times of difficulties. They fight against anti social elements, communal forces, helps to bring peace and happiness in the society.

As an important social organization who protect the interests and peace of the society, Home guards organization has some important objectives- they serve as an auxiliary to the police for maintaining law and order in the society; home guards support as a civil emergency organization in times of natural and manmade calamities such as floods, earthquake, fire, volcanic eruptions, bomb explosions, collapse of building etc; to work as an additional wing of the Government in furthering social welfare schemes such as adult education, health and
hygiene and more importantly to work as a team to take on other duties assigned to them by the state Government or Commandant General.

STATEMENT OF THE PROBLEM

The basic objectives of Home Guards are to work for the maintenance of law and order in the society. The members of Home guards are known for selfless service. Most of the home guards are recruited from the various cross sections of the society. Historically if we look at the Home guards organization, most of its members were drawn from affluent and higher socio-economic groups. These Members used to join this organization for the prestige, honour and with some kind of dedication. They wanted to serve for the upliftment of the society. During the World War II when their country faced the shortage of military personnel with injuries and death, local people themselves came forward to protect their nation. Without any expectation, people volunteered themselves to save their nation and property. It used to be an honorary service.

However, in recent times the whole nature and structure of Home guards has under gone changes. Earlier, home guards organization consisted of higher class and higher educated people. Today most of the people who join Home guards organization do not belong to affluent class. Most of the members of this organization belonged to lower class and usually having low level of education. A sense of dedication and
honorary is missing in recent times. In this background, it was decided to take up a scientific study on Home guards organization. Why people join Home guards organization? Who are those people who take up this service? What are their aspirations? What is the socio-economic background of the people who are in Home guards organization? What are their problems? These few queries encouraged the researcher to take up a scientific study to underline the relevance of home guards today as well as to find out the problems and prospects of the members of Home guards organization?

REVIEW OF LITERATURE

Home Guards as a social phenomenon have not attracted social scientists and researchers. It is discouraging to note that the research conducted about this organization is very little. Home Guards always function along with police organization in maintaining law and order. In this context it was decided to review some of the important literature pertaining to police organization. Because, what is parallel with police organization is also sometimes comparable with Home Guards organization. Home guards organization is also a voluntary organization. Therefore few literatures on voluntary organization are also reviewed here.

S. K. Ghosh (1997) observes that the police have the most complex and sensitive job of all agencies. They deal with the public and being a
policeman is the toughest job in our society. In any emergency, real or imaginary, the first call that goes forth is for the police. Elaborating on the policeman’s role, Ghosh (ibid) suggests that ‘the policeman on the street must be a journey – man of many trade – an on the spot doctor, plumber or a baby sitter. Today’s policeman is expected to have multifarious abilities, explicit judgment, and an unshakable temperament. He performs on the public stage. The role of the policeman in society goes far beyond the duties of enforcing the law and arresting the law breakers. The list of the duties is endless. Name a civic problem – there is a policeman assigned to help solve it.

Krishna Mohan Mathur (1991) says that in a changing developing and democratic society police system makes structural and organizational changes to cope with the changing aspirations and demands of society that expresses the need of a proper research and analyses of the changing role of police in India.

Somaiah (1994) in his study points out the inadequacies of the present police set up in coping with law and order problems.

Goutam (1993) observe that now the Indian police are expected not only to maintain law and order but are also required to play a number of additional roles.

K.M.Rustamji in his paper ‘The Need for Social Reform’ highlights the constitutional provisions related to police organization and
also discusses the factors responsible for its inefficiency. He suggests reforms such as, proper training, adequate financial input and most important of all the active co-operation of public.

Another study by Prabhu Datta Sharma on ‘Perspectives on Indian police’ analyses the image of the police in India. He says that both the police and non-police group in his study, are of the opinion that the image of the police is far from satisfactory and needs to be improved. Hence it becomes necessary to critically examine the image of the police as it is today. Sharma’s study also throws light on processes of recruitment, training and reform; the organization and environment, the negative nature of police duties and the sweeping changes in Indian society.

“Police Training” (volume I) by Girija Sha (1986) talks about the training necessary for police constables and other officers. It discusses concepts and training objectives, present perspectives, the criteria for promotion, theoretical and practical aspects of training such as laying out training camps, national training policy.

Preparing the Indian Police for the 21st Century’ a book by Krishnamurthy S(2002) highlights the importance of police training, the workload and the problems of the police. It stresses the need for a new Police Act which will ensure operational autonomy for the police. It also covers some of the possible measures and areas where changes and
improvement can be brought about in the police and political administration.

A book by N.F. Iannone (1994) titled “Supervision of Police Personnel” suggests that when change creates new problems in any system, supervisors can be trained to modify their techniques and find workable, lawful solutions.

Girija Sha (1986) in his paper “Indian Police – A Retrospect” – has studied police functioning and suggested that right from the organizational structure to functional activities every aspect of police administration requires a serious rethinking and reform which makes our police to face the emerging challenges meaningfully and successfully.

P.D. Malviya (2003) in his article – ‘The Challenges Ahead’ has specified that the existing police force can function in a changing society like ours with much respect and ease if some emergent steps such as Police accountability towards people, de-politicization of the force, award to committed workers etc., are taken.

“Rural Policing” by S.K. Chaturvedi (1996) throws light on rural security in ancient times and has listed out a number of factors resulting in the increase of incidents of, agitations, riots, arson, road and bank hold-ups etc. in rural areas. To combat with these emerging challenges Chaturvedi has suggested policing with public co-operation incorporating modern technology in rural areas as the only alternative. S.K. Chaturvedi
concludes by saying that the existing police organization is overburdened with numerous policing and non-policing jobs and the police are rapidly losing people's faith. So he suggests that there should be a rethinking about organization of the existing force at all levels, so that it could win over the people's confidence and co-operation. It may also function for democratic values and welfare goals.

Gautam (1993) suggests introduction of suitable factors to encourage and raise self esteem in police because it helps him to work efficiently. The rigid practice of discipline and its implementation make matters worse. Absence of holidays leaves him no time for himself and makes him behave in a mechanical manner. Frequent spells of leave would prevent fossilization of his mind and psychological fatigue. Hence, condition ensuring the all-round growth of the policeman have to be created because this will benefit him to perform their role effectively and fit into the expectations of people in society.

S.K.Chaturvedi (1996) highlights the role of the police in different areas, their problems etc. He emphasizes the need for a criminal justice system in society to protect social value and ensure a fair play and justice to all. He even suggests ideological, legal, structural, constitutional, organizational and functional reforms. The book highlights the primary role of the police in order to protect public property, civil rights and human dignity.
in an attempt to analyse the role of police in Indian society which is in a state of transition today. It emphasizes the need to redefine the role of the police in a welfare state. It deals with the police-public relations and offers suggestion for improving the same and also for reorienting the police force in India.

Kulkarni (1969) stated that, voluntary action was taking place on a sizable scale in India and suggested involvement of voluntary agencies in planning and implementation of developmental programmes in big way as the Constitution of India gives full support and guarantee needed for voluntary action.

Sud (1972) is of the opinion that voluntary organizations have the potential for energizing the people and also putting the official agencies in to action hence they merited encouragement.

Gonsalves (1975) felt that the development of the whole community is not possible by government or by a single charismatic leader alone. This can be achieved only by dedicated sincere and competent voluntary agencies.

Tenarian (1975) in his study revealed that the voluntary organizations were playing a catalytic role in building up of prosperous nation, but they need financial assistance to meet their requirements.
Rajkumari (1977) felt that 'will' is the driving and motivating force behind formation and working of voluntary agencies, and when properly organized the voluntary organizations canalize their will in the desired developmental direction and then the making can reap a very rich dividend.

THEORETICAL PERSPECTIVES:

All theories of voluntarism whether social, psychological, theological or metaphysical which interpret various aspects of experiences and nature in the light of concept of the 'will'. These expressions of human will have been the subject of study mainly in three disciplines Sociology, Social Psychology and Public administration. Sociologists study the association as the part of the social system, social Psychologists study the associations as the part of the social system, social Psychologists are concerned with voluntary associations in the environment of their individual members and the student of public administration with their organizational processes. There are limited theories on Voluntarism. In order to gain a theoretical insight, some of the available theories have been reviewed here.

Talcott Parsons developed a Voluntaristic Theory of Action. In his book 'The structure of social action' (1937) he viewed voluntaristic nature of social world. Voluntary Organizations are the constituent of this social world and part of his theoretical constructions indirectly. In
this theory he further integrated, unit voluntary act to whole social system and explained unit act as actor's choice within normative order. Thus, his voluntary unit act is not absolute free and subjective rather directed by existing value system and normative order. He also demonstrates the relationship between objective conditions and adheres to norms and act in a particular way. Parson's theory of voluntary action was greatly dependent upon Weberian Rational Social Action.

Max Weber never used the term voluntarism in his writings. But he analyzed social action and its four major typologies based on subjective and objective choice of means to ends. Then indirectly he deals with voluntary as an individual choice with social constraints and further differentiates social action from an action. Social action is guided and influenced by social norms and values. For him, therefore, voluntary action is also a form of social action with limited individual choice. This is very important aspect of voluntary movement for people's mobilization and participation.

The influence of society on individual voluntary action and behaviour are more explicit in Emile Durkheim's theory. He used the term 'social fact' that how society influences all individual feelings, acting and thinking. He explained the role of morality and 'collective conscience' over the individual and binds them in social solidarity. Durkheim viewed intermediary groups were necessary aspects of
socialist society and functioned to connect the individual to the state. In market economy there is a danger that individualism would result in 'anomie'. These intermediatory groups / voluntary groups provided moral regulations in societies where secularization has eroded traditional pattern of morality.

**Theory of Voluntarism:**

Joel SGR Bhose in his book Voluntary Organizations and Rural Development (2002) propound a “Theory of Voluntarism”. In fact, voluntary organizations are the outcome and manifestation of such voluntarism. Voluntary Organizations are promoted chiefly by one or a few persons supported by a group of likeminded persons who have similar inspirations. Individuals make the organization. If individuals are good, organizations will naturally be good. This inner inspiration, a missionary zeal, inner drive, humanitarian concern, love for others, a divine or a social calling realized within an individual, a burden within one’s heart to serve others, helping thirst etc. gain the shape of voluntarism.

Such inspirations are derived from religious doctrines or societal demands. Also voluntarism within a person is enhanced and influenced by great social thinkers and reformers like Mahatma Gandhi, Jaya Prakash Narayan, Karl Marx, Dr. Ambedkar and Mother Teresa and the like.
Bhose proceed to analyze the theory of voluntarism which
describes the various categories of voluntarism.

1) Sacrificial voluntarism.

People with this spirit of voluntarism will strive to work for the
uplift of the poor oppressed neglected and marginalized unto the last.
They have clear “vision” and they dedicate their life itself as the means to
accomplish the same. They continue to render their yeoman services
altruistically under any threat or crises. They live for others and are even
prepared to sacrifice themselves for a noble cause. Persons like Mahatma
Gandhi, Mother Teresa, and Dr. Ambedkar can be enlisted under this
category. There are many others, whose names might not have been made
popular nor do they wish so, such persons bestowed with this kind of
voluntarism may be honoured as the salt and light of the earth. They are
mostly none but born volunteers. In some cases such people emerge in
the course of life experience. ‘High thinking and simple living’ are their
principles. They have strong will and profound commitment. Even death
can not threaten their voluntarism. They are the crusaders of the
oppressed and unprivileged. They need not to go to any educational
institution to learn theories of voluntarism. In fact theories of voluntary
work are evolved out of their experiences and impact created. They can
bring about social transformation and change in government policies in
favour of the depressed. People follow them as their leader or Guru’s
(Teachers) and extended their support for their mission and still a few may even become disciples. They maintain a soul to soul rapport with sufferings and strive for their uplift. They are the personification of altruism. They are hardly one per cent. However, it becomes difficult for their successors to sustain the same wave length of voluntarism.

The disadvantage is that this kind of voluntarism fades, dwindles and even perishes along with such great people if the followers do not carry on the work with the similar spirit.

2) Professional and developmental voluntarism

They are clear in the concept of development. They are aware of the vision and mission of the clear objective and appropriate strategies. Persons of this category are endowed with professional competence on one side and commitment on the other. Such people are prepared to forego monetary benefits for the cause of social objectives. They firmly believe that people’s development lies in people’s hands. They are not mere doers but facilitators. Their work is people centered and process oriented. They are gender sensitive, class, caste and gender concepts are inter woven in their dealings, and only 10 to 15 per cent of such people are seen in Voluntary Organizations sector.

Their interventions are pivoted on capacity building of the people and hence they create sustainable people’s organizations, programmes and systems.
In some developmental organizations it is observed that there are two categories of people one, the traditional bureaucrats i.e., the power mongers, and the other charismatic personalities i.e., the professionalists and active workers. Seniority is the only criteria for the former while the sincerity is the latter.

3) Amateur voluntarism

Persons who have concern for others but devoid of professional code and ethics may be enlisted under this category. They wish to do something for others. They think that doing anything for others is development work and they function as raw development workers. This is because they are inexperienced and untrained. They believe mostly in social service, relief and charity. On seeing other Voluntary Organizations they misconceive that it is very easy to run an organization. They do not have their original thoughts of their own, nor any vision, mission or strategy. They simply imitate the other Voluntary Organizations. In some cases the initial interventions may seen to be brighter. But in the long run they fade away. In some other cases, their role is unclear vague, inferior, invisible and unseen. In some exceptional cases, imitating social workers do better than the meek originals. The persons of this kind of people in Voluntary Organization sector would be between 20 to 25 per cent. They become susceptible to external forces and vulnerable to threats. Such organizations governed by amateur
voluntarism may tend to be constituency driven and donor driven and not the mission driven ones.

4) Ventilatory voluntarism

Elites, opulent, and business magnates who are also interested in the welfare of the depressed and poor fall under this category. Their services are no doubt welcome and deserve appreciation though theirs are hobby like activities. They go from towns to the nearby accessible villages during their leisure or holidays and conduct health camps, supply medicines free of cost and give charities to the poor. Their activity is expression of their kindness towards others. Thus they ventilate their urban stress and so also fulfill social obligations. They are between 5 and 10 per cent among the voluntary workers. Usually they approach the media for coverage. Some times their advertisement will be more than their accomplishments.

With their resources they can do wonders and bring about a social change, if they have separate development wings monitored by development lists. But there is no continuity and sustainability of their programmes. Theirs are sudden interventions with cheers and quick withdrawal owing to their own day to day pressure. They require orientation on people concerned development.
5) Survival voluntarism

Voluntary work becomes primarily a bread winning profession for this category of people. Less committed, less motivated less devoted, less qualified come under this section. They are not very much concerned about the ideologies, principles, philosophy and concept of development, nor are they very much bothered to learn them. They are curious in mobilizing resources for their subsistence. It is unfortunate that 25 to 30 per cent of today’s so called Voluntary Organizations fall under this category. This category needs to be set right, mended, repaired, modified or severely dealt with so that voluntary sector could be protected from being handed by inferior, selfish, and anti-social personalities. Resources are provided and the regulating authorities are required to play a just and judicious role in this regard.

6) Pseudo voluntarism

People of this category start Voluntary Organizations with a deliberate by-motive of amassing money by misusing the good banner voluntary organization. This is the growing problem of today in the Voluntary Organizations sector. Pseudo Voluntary Organizations persons need to be penalized and their Voluntary Organizations should be scraped out.

The ‘culture of quality’ must be inculcated among Voluntary Organizations. Just because Voluntary Organizations work with poor
people, their service is also need not be poor. Quality of service, performance, facilitation must become the centrality of their intervention. Quality in community organization, conducting meetings, community training programmes, information dissemination quality administration and managed documentation need to become 21st century Voluntary Organizations. This quality culture must percolate down to the people’s organizations as an impact of Voluntary Organizations intervention. Then only true community development and transformation will take place.

In sacrificial and professional voluntarism quality of performance is in-built. Sacrificial voluntarism is most preferred. But seldom available. Professional voluntarism is and if not can be made available by continuous training and motivation. Voluntary Organizations persons work for and with ordinary people but they are supposed to be extraordinary people with something special in their interventions.

If true voluntarism is expressed in action, that are known as voluntary action. Thus, Bhose concluded that, if voluntary actions are carried out in an organized manner by a group of like-minded individuals that would be called voluntary organization. Thus it could be said that the Home Guards organization is working with a sense of devotion and dedication. The members of this organization are working on the basis of voluntarism. However in these days most of the Home guards join the organization with intention of extra income. Therefore survival
voluntarism theory gives an appropriate theoretical framework for the present study

OBJECTIVES OF THE STUDY

The major objectives of the present study are:

1. To learn the structure and functions of Home guards Organization.
2. To examine the socio-economic background of the members of Home guards organization.
3. To comprehend the attitude and self perception of Home Guards towards society and in nation building activities.
4. To unearth the problems of the members Home Guards Organization.
5. To identify the level of self less service among the members of the Home guards organization.
6. To investigate the role and functions of women home guards.

HYPOTHESES

➢ In recent times the Home Guards Service has become a means of livelihood.
➢ Most of the members of the Home guards organization are belonged poor socio-economic background.
➢ The motto of selfless service hardly found among the members.
➢ Most of the members are not satisfied with the facilities and provisions made by Home guards organization.
METHODOLOGY OF THE STUDY

Universe of the Study:

The present study has been conducted in Bagalkot district of Karnataka state. At the time of data collection (March 2008), Bagalkot district consisted of 800 Home guards which included 30 women Home Guards.

Sample Selection

It was decided to select a sample of 50 per cent from the universe of 800. Therefore the sample came up to 400. For the present study it was decided to study all the 30 women Home Guards who are actively involved in Home Guard Organization of Bagalkot District. For the present study Home guards were selected on following criteria:

1. A Home Guard who had been associated with Home guards organization for a minimum period of 3 years.

2. The Home Guards who involved in 75% of the parade, duties and training,

The details about the selection of the sample is given in Table 1.1
### Table No. 1.1
**Selection of the Sample**

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<th>Total Home Guards</th>
<th>The Sample</th>
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<td>30</td>
<td>&gt; 30</td>
<td>WHGS</td>
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THE SCHEDULE

In the present study the essential primary data were collected with the help of an interview schedule. The interview schedule was prepared in the Kannada language which is mother tongue of the respondents.

After the interview schedule was drafted, it was tested on 25 respondents. This kind of study was helpful to ensure relevance of the schedule. Some useful modification was also made on the basis of experience gathered during the pilot study. Thus the schedule was made ready for the main field work.

FIELD WORK

The field work was commenced in the month of March 2008 and was completed in the month of July 2008. The field work proved to be a rich and memorable experience. During the course of interaction respondents generously shared their hopes and aspirations as well their feelings. This experience gave an invaluable insight into the subject.

Interviews were held at the houses of the respondents. The researcher took the help of concerned persons with the organization to introduce the researcher to respondents and to build rapport. The purpose of study was thoroughly explained to them before the actual interview.

The normal duration of an interview was 40 – 50 minutes. The subjects were requested to be honest in answering questions and their anonymity was assured. They were also assured that the information
given by them would be treated as strictly confidential and would be used for no purpose other than that of research.

STATISTICAL ANALYSIS

The data collected have been analyzed by using appropriate statistical techniques like percentage bi-variable tables. The Chi-Square test has been applied wherever possible.

Different type of graphs such as bar graphs, pie graphs and multiple bar graphs are also used. The final report of the study is presented in following order of chapters for the purpose of systematic analyses and interpretations.

UNIVERSE OF THE STUDY- BAGALKOT DISTRICT: A BRIEF PROFILE

With reorganization of the district in 1997, the new Bagalkot district has come into existence during 50th year of Independence. The district is located in the Northern part of Karnataka. The most elevated portion of the district lies between 450 to 800 meters above the sea level extends an area of 6593 sq.kms. The district has 18 hoblies, 163 Gram Panchayats and 12 towns/urban agglomeration, 12 Municipalities, 623 inhabited revenue villages and 4 un-inhabited villages. The district for the administrative purpose has been divided into 6 Taluks and it has two divisions Bagalkot and Jamakhandi. Bagalkot composed of 3 taluks viz. Bagalkot Badami, Hunagund. Jamakhandi division comprises 3 taluks
namely Jamakhandi, Mudhol and Bilagi. Towards the north of the
Bagalkot district is Bijapur district, Gadag towards south. Raichur district
towards east, Koppal district towards southeast and Belgaum district
towards west bound the districts.

Bagalkot district is accessible by both highways and rail. The
National High Way No. 218 passes through the district. The taluk towns
are here connected by state high ways and district roads. The railway line
connecting Sholapur in Maharashtra and Hubli passes through the centre
of the district via Bagewadi and Badami. Bagalkot is 90 km away from
the city of Bijapur.

Bagalkot: The Cradle of Temple Architecture

Bagalkot area is a home to some of the finest examples of temple
architecture in the world. Some of them are

Aihole

Aihole was the capital of the Chalukyan kings, between the 4th and
6th century A.D when they began experimenting with the idea of
constructing temples with stone blocks. Aihole has over 125 temples, all
intricately carved and rich in its structure. The Hutchamllli temple, the
Ravalphadi Cave temple, the Konthi temple complex, the lain Meghuthi
temple and the two storied Buddhist temple are the sites worth visiting.
Pattadkal

Twenty-two km from Aihole, on the left bank of the Malaprabha river is pattadakal, second capital of the Chalukyas, used mainly for coronations of kings. Pattadakal, declared by UNESCO as a World heritage Site.

Badami

Badami, a taluk headquarters town, was once the capital of the Chalukyas. This area is a treasure house of architecture and sculpture, and marks some of the earliest and finest examples of rock cut caves and free standing temple architecture. They provided the blueprints for the temples that were built later all over South India.

Koodalasangama

Twenty km north of Hungund. This pilgrim centre situated at the confluence of the rivers Krishna and Malaprabha. It is well known for the Sangameshwara temple built in the Chalukyan style.

Ilkal

Thirteen km from Hungund. This town is an important commercial centre. It is famous for its hand-woven Ilkal sarees and a variety of red granite. The Venkateshwara and Shankarlinga temples and the Vijaya mahanthesha Math draw many visitors.
Bilagi

Sixty five km from Bijapur. This town has several monuments in the Kalyana Chalukya style.

Mudhol

Nestling on the left bank of the Ghataprabha river, in a picturesque setting Mudhol is well known as the birthplace of the famous Kannada poet, Ranna. The Ghorpade family of Maharashtra, who ruled this area, bred a special breed of dogs, which till today, is known as the Mudhol breed.

Siddanakolla

Seven km from Aihole, is this rocky ravine with a beautiful waterfall that cascades from a height of 20ft.

Jamakhandi

The Patwardhan palace, a huge Indo-Saracenic structure is worth a visit. The Ramatheertha nearby is a beautiful pond with a shrine.

Mahalingapura

Twenty km from Mudhol, this place is an important pilgrimage centre for the Veerashaivas.

Lokapura

Twenty two km from Mudhol. This area has several beautiful temples mainly in the Rashtrakuta style.
Banashankari

Banashankari is 5 k.m. from Badami. Banashankari is one of the most ancient shrines in Karnataka, dedicated to the goddess by the same name drawing thousands of devotees.

Social Features

Language

The important languages spoken in the district are Kannada, Hindi, Urdu, Marathi, Tamil, Telugu, Gujarati and English. Majority of the people speak Kannada in the district. The table gives information regarding languages spoken by the people of Bagalkot District.

Table No. 1.2
Language Spoken by the People of the Bagalkot District

<table>
<thead>
<tr>
<th>Language</th>
<th>Spoken by the people</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannada</td>
<td>19,61,329</td>
<td>81.66</td>
</tr>
<tr>
<td>Hindi</td>
<td>68,985</td>
<td>2.87</td>
</tr>
<tr>
<td>Urdu</td>
<td>2,71,643</td>
<td>11.31</td>
</tr>
<tr>
<td>Marathi</td>
<td>38,463</td>
<td>2.43</td>
</tr>
<tr>
<td>Telugu</td>
<td>16,524</td>
<td>0.68</td>
</tr>
<tr>
<td>Gujarati</td>
<td>2,930</td>
<td>0.12</td>
</tr>
<tr>
<td>Tamil</td>
<td>2,886</td>
<td>0.12</td>
</tr>
</tbody>
</table>

Source: Bijapur District Gazetteer (Kannada) including Bagalkot District Government of Karnataka, Bangalore 1999
Religion

Religion-wise break up of Bagalkot district according 1991 census is as follows

Table No. 1.3
Religious Population

<table>
<thead>
<tr>
<th>Religion</th>
<th>Number of People</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>12,17578</td>
<td>87.60</td>
</tr>
<tr>
<td>Muslims</td>
<td>15,0192</td>
<td>10.80</td>
</tr>
<tr>
<td>Jains</td>
<td>19,169</td>
<td>1.30</td>
</tr>
<tr>
<td>Christians</td>
<td>2,105</td>
<td>0.15</td>
</tr>
<tr>
<td>Sikhs</td>
<td>128</td>
<td>0.00</td>
</tr>
<tr>
<td>Buddhist</td>
<td>40</td>
<td>0.00</td>
</tr>
<tr>
<td>Other Religions</td>
<td>165</td>
<td>0.01</td>
</tr>
<tr>
<td>Religion not stated</td>
<td>529</td>
<td>0.03</td>
</tr>
</tbody>
</table>

Source: Bijapur District Gazetter (Kannada) including Bagalkot District Government of Karnataka, Bangalore 1999

Demographic features

According to 2001 census, population of Bagalkot District is 16.52 lakhs, and it ranks 14th place in the Karnataka State. Bangalore (town) ranks first in population in the state having population of 65.23 lakhs and
Kodagu district rank is last having population of 5.45 lakhs. In Bagalkot District the number of male population is 8.36 lakhs and the of female population is 8.16 lakhs and the sex ratio is female 977 females per thousand male population.

According 2001 population census, the density of population of Bagalkot District is 251 per square kilometer. Jamkhandi Taluk has highest density of population which is 290 per square kilometer whereas density of population of Bilagi Taluka is lowest in the district which is 152 per square kilometer. Population in rural area of Bagalkot District is 11.73 lakhs whereas population in urban area is 4.76 lakhs.

According to 2001 census, total number of workers in Bagalkot district is 7.20 lakhs and number of part-time workers is 1.58 lakhs.

**Literacy**

According to 2001 population census the total number of literates is 57.3 lakhs.

**Climate**

The climate of Bagalkot district is common with adjoining districts in the Deccan is generally dry and healthy. The main season follow the pattern for the Deccan the hot season begins by the middle of February and extends to the end of May or middle of June followed by south west monsoon. Season extending to the end of September when the weather is cool and damp. The northeast monsoon season is the period between
October and November. While the cold season is from December to middle February.

**Economic features**

The district is predominantly an agricultural belt. Of the total geographical area of 6,57,877 Hectares, cultivated area is 4,47,565 Hectares and cultivable kharif area is 2,05,000 hectares.

**Cropping Pattern**

Food crops like Jowar, Maize, Bajara and Wheat are major crops cultivated in the district. The major Pulses are Gram, Tur dal and other pulses etc. The major oil seed crops are Sunflower and Groundnut. Horticulture crops like Grapes, Pomegranate, Gava, Sapota, lime are also grown. The main commercial crop are Sugar Cane, Grapes, Pomegranate, Sapota, Cotton.

**SIGNIFICANCE OF THE STUDY**

It will be an agreeable fact that process of achieving law and order in the society will also expedited through the participation of Home Guards along with the police force in the contemporary law and order situation prevailing in the country. The prospective role of such organization in a region will be more contextual at this juncture. Hence the present study finds relevance and assumes place in the saga of sociological literature, as it relates to the understanding of the role of Home Guards organization in this part.
However the subject of study of such a big organization is extremely vast and complex. Moreover Home Guards Organization has gained more importance in recent years in the task of ensuring law and order situations particularly in the areas of disaster managements, maintaining law and order, providing security at the time of emergency such as air raid, fires, cyclone, earthquake or epidemic, help in maintenance of essential services, promote communal harmony and assist the administration in protecting the weaker sections of the society, participate in socio-economic and welfare activities and perform Civil Defense duties.

The Government has also recognized Home Guards Organization as an important partner in the process of national security. Hence it is very much essential that their various facets are studied in detail so as to bring light on their strength and weaknesses. There is dearth of such studies about this kind of organization. Further over a period of time Home Guards Organization have undergone various changes in their character and functioning which required examining. Hence the present study has been attempted to look at functioning of Home Guards Organization
CHAPTER SCHEME

The present study presented in eight chapters. They are

Chapter I introduces the subject. This chapter includes objectives of the study, particulars about methodology, the sample selected and also importance of the study.

Chapter II describes the profile of Home guards organization. The history, structure, functions, activities of the home guards organization are evaluated in this chapter.

The respondents’ socio-economic profile is discussed in Chapter III. Explanation about age, education, employment, caste and religion, income, nature of family of the respondents are given in this chapter.

Programmes and activities of the home guards are described in Chapter IV. In this chapter an attempt has been made to know the parade, training and types of training, recruitment procedure of the respondents.

Chapter V examines the attitudes and aspirations of home guards. This chapter makes a modest attempt to identify the perception of the respondents towards joining the organization, their changes in social status, their attitude towards higher officers etc.

Chapter VI offer details about the problems of home guards. Since home guards encounter many problems when they are in duties, parade and training, this chapter tries to name those problems.
Chapter VII underscores the problems and prospects of women home guards. Women home guards socio-economic background, their attitude and aspirations are analyzed in this chapter.

Findings and conclusions of the study are delineated in the Chapter VIII.